

**PIONEERS
AND PILGRIMS**

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**The Mennonite Kleine Gemeinde
in Manitoba, Nebraska
and Kansas, 1874 to 1882.**

Volume Five.

The Mennonite Kleine Gemeinde Historical Series.

In memory of "Willie"
February 2, 1977 to November 13, 1989.

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The Mennonite Kleine Gemeinde Historical Series

Volume One: **History and Events. Writings and Maps pertaining to the History of the Mennonite Kleine Gemeinde from 1866 to 1876.**

Volume Two: **The Golden Years. The Mennonite Kleine Gemeinde in Russia 1812-1849.**

Volume Three: **Storm and Triumph. The Mennonite Kleine Gemeinde 1850-1875.**

Volume Four: **Profile of the Mennonite Kleine Gemeinde 1874.**

Volume Five: **Pioneers and Pilgrims. The Mennonite Kleine Gemeinde in Manitoba, Nebraska and Kansas, 1874 to 1882.**

Prospective Volume Six: **Documents of the Mennonite Kleine Gemeinde 1812-1874.**

Pioneers and Pilgrims

The Mennonite Kleine Gemeinde in Manitoba, Nebraska and Kansas, 1874 to 1882.

Table of Contents	3
Introduction	4
Part One. Writings of the Pioneers.	
Chapter 1. Pioneer Epistles, 1874-1875	5
Chapter 2. Letters from Nebraska, 1875-1885	77
Chapter 3. The Writings of Peter L. Dueck (1842-1887)	95
Chapter 4. David Klassen (1813-1900)	105
Chapter 5. Klaas R. Reimer (1837-1906) Writings	115
Part Two. Personal Accounts.	
Chapter 1. The 60 Year Anniversary, 1934	127
Chapter 2. Life's Chronicle. by Peter W. Toews	137
Chapter 3. Remembrances of Johan F. Toews	157
Chapter 4. Memoirs of Johan B. Toews	163
Chapter 5. Reminiscences of the Past. By Abr. P. Isaac	171
Chapter 6. Stammbuch Meiner Voreltern. By Peter Isaac	179
Part Three. Historical Sketches.	
Chapter 1. Economic Development of the East Reserve. By G. Wiebe	225
Chapter 2. Our Schools. by John C. Reimer	235
Chapter 3. Steinbach Village Plan. By John C. Reimer	249
Chapter 4. Steinbach, Then and Now (1915). By G.G. Kornelsen	255
Chapter 5. "Emigration for Principle or Profit: Socio-Economic Background of the 1870s Emigration." By D.F. Plett	261
Chapter 6. Kleine Gemeinde Brandordnung. By Henry Fast	269
Part Four. Family History.	
Chapter 1. Jakob Barkman Genealogy 1765	279
Chapter 2. Peter Epp Family Tree 1690	299
Chapter 3. Cornelius Esau Genealogy 1772	329
Chapter 4. Genealogy of Daniel Fast 1753-1829	337
Chapter 5. Johan Harder Genealogy 1764-1826	361
Chapter 6. Johan Harms 1771 Genealogy	387
Chapter 7. Jakob Heidebrecht Genealogy	415
Chapter 8. Gerhard Schellenberg Genealogy 1725-1802	427
Chapter 9. Martin Warkentin 1764 Genealogy	467
Chapter 10. Wiens Families in the Kleine Gemeinde	493
Part Five. Spiritual Pilgrims: The 1882 Division.	
Chapter 1. Aeltester Heinrich Enns (1807-1881)	533
Chapter 2. Peter L. Dueck (1842-1887)	541
Chapter 3. Reverend Peter Baerg (1817-1901)	545
Chapter 4. Aeltester Peter P. Toews (1841-1922)	553
Chapter 5. Aeltester Jakob A. Wiebe (1836-1921)	563
Chapter 6. Aeltester Jakob M. Kroeker (1836-1913)	569
Chapter 7. Aeltester Abraham L. Friesen (1831-1917)	577
Chapter 8. Johan B. Toews (1865-1967)	583
Index	589

Introduction

It is a great relief, after two years of diligent work, to see **Volume Five of The Mennonite Kleine Gemeinde Historical Series** appear in print. The completion of this work represents a milestone of sorts, since this is the first book in the series which has been produced entirely on in house computers and laser printer. Hopefully the quality of the proofreading, typeface and layout, has not suffered too severely.

I acknowledge with thanks all those who have shared freely of their material and expertise with the writer, whose names are referenced in the appropriate sections of the book. Special mention should be made of Uncle Peter A. Plett (1898-1990), who spent many hours transcribing source material from the German manuscripts in the early stages of this project, as a labor of love. Peter A. Plett, died on January 19, 1990 and it is appropriate to make reference to his contribution at this time.

I gratefully acknowledge the computer expertise of Allen Bartel, Steinbach, Manitoba; and the capable assistance of Betty Martens, Mitchell, Manitoba, in the completion of this publication. I also wish to thank Rev. Ben Hoepfner, of Steinbach, Manitoba, and my wife Doreen Plett, who have spent many hours proofreading this manuscript. Naturally all mistakes and omissions remain the sole responsibility of the editor.

As the sub-title indicates, **Pioneers and Pilgrims**, focuses mainly on the early years of the settlements of the Kleine Gemeinde, in Manitoba, Nebraska and Kansas. The content of the work in the main consists of selections of the abundant **Kleine Gemeinde Schriftum** which have been translated and edited for publication. In the epistles, diaries and memoirs of the pioneers, the reader will find fascinating material relating to the physical and spiritual conditions of the infant communities in the New World.

Part One of the book consists of previously unpublished correspondence and writings from the settlement period. **Part Two**, includes personal accounts and reminiscences by the pioneers themselves, which have already been published in German and are reproduced here in English, because of their importance to the Kleine Gemeinde story. **Part Three** consists of secondary sources or sketches written by the descendants of the original settlers; as well as; a more interpretative article on the Kleine Gemeinde **Brandordnung** by Henry Fast, and an essay on the socio-economic background of the 1870s emigration movement to Manitoba, by the editor.

The family histories contained in **Part Four** again expand our knowledge of who the Kleine Gemeinde people were and the socio economic dynamics of their kinship circles. The reader may wish to note that for the purpose of this study, the term **Kleine Gemeinde**, is extended to all individuals descendant from Kleine Gemeinde ancestors, and associated denominations, such as the Krimmer Mennonite Brethren, and the Bethel Mennonite Church, in Inman, Kansas. Also included are those individuals related to the Kleine Gemeinde by marriage or otherwise.

A study of the genealogical evolution of these families since the time of the founding of the Molotschna Colony, South Russia, in 1804, until the end of the 19th century, enhances our understanding of these pioneering people, who choose to forsake a comfortable hearth and home in Imperial Russia, for the rigours of establishing new communities in the North American Mid-west during the 1870s.

The book closes, fittingly, with a documentary exposition of the 1882 division, which fissured the **Gemeinschaft** communities in Manitoba, and symbolized similar dynamics at work in the settlements of the Kleine Gemeinde and related denominations in Nebraska and Kansas. The writings selected for **Part Five** demonstrate once again, that the settlers were not only pioneers of the land in the physical realm, but also spiritual sojourners, on an otherworldly pilgrimage, to an eternal destination.

Delbert F.Plett. January 30, 1990.

PART ONE

WRITINGS OF THE PIONEERS

CHAPTER ONE

PIONEER EPISTLES 1874-1875

Introduction.

The majority of the Kleine Gemeinde emigrated to America during the spring and summer of 1874, but a contingent of some 30 families, under the leadership of Aeltester Peter Toews (1841-1922), remained in Russia until 1875. This group naturally anxiously awaited any news from their brethren who had preceded them. Consequently thousands of letters were written from the settlers on the American plains to the steppes of Russia, and vice versa.

The brothers and sisters in the new land made a special effort to write to Aeltester Peter P.Toews, their spiritual leader, in order to keep him informed as to their experiences and frequently also to seek his counsel and prayers. Fortunately these letters have been preserved through the vision of the descendants of Peter P.Toews, and a selection of the same are published here. They provide a thrilling first hand view of the pre-emigration period in Czarist Russia, pioneer life in Manitoba during the 1870s and the relationship of the settlers to their former homeland. The identity of the authors of the various epistles can be determined by reference to the genealogical listings contained in **Profile of the Kleine Gemeinde 1874**, (Steinbach, Manitoba, 1987), 5-85.

The identity of the translator is indicated within the brackets at the beginning of each letter, by the following code: Rev. Frank Koop, Kleefeld (formerly Stuartburn), Manitoba (FK); David Penner, Kleefeld, Manitoba, (DP); Delbert F.Plett, Steinbach, Manitoba, (DFP); David K.Schellenberg, Steinbach, Manitoba, (DKS); and John W.Wohlgemuth, Hadashville (JW). The Peter Toews letter collection for 1874/ 1875 includes a total of some 128 items. The letters which have not been included in this chapter are mainly business letters, written by shipping companies, agents and other non Russian Mennonites, involved in the emigration effort. The quantity of letters contained in the Peter Toews collection for 1874/ 1875 is relatively typical for the materials gathered and extant for the period commencing with the election of Peter Toews as minister in 1866, through to 1875. These documents are courtesy of Mennonite Library and Archives, Bethel College, North Newton, Kansas, 1984.

Letter One. (DFP)

To Aeltester Peter Toews;

1/16/1874. No. 20.

So that no disorder might arise regarding the devolution of estates either during or after the emigration in this regard or matter and so that I would not exert myself in vain regarding the applicable accounts and papers. I would ask that you indicate your agreement to the applicable regulations by signing the form attached.

Therefore I bid you to consider the matter and to give me your advisement in that regard. With a heartfelt greeting from myself and my beloved wife. Rosenfeld on the 16th of January, 1874. Waisenvorsteher "Gerhard Schellenberg"

Form: We, the undersigned, hereby certify that the Gemeinde acknowledges these regulations regarding the devolution (settlement) of estates as good and correct, and hereby authorize the Waisenvorsteher henceforth to implement the same in the name of the

Gemeinde, and to take the deeds of the estate settlements along to America.

Signed: "Aeltester, Aeltester, Lehrer; Lehrer, Lehrer, Lehrer; Deacon; Deacon; Deacon; Deacon."

Letter Two. (DFP)

Prangenu, January 11, 1874.

Beloved brother Peter Toews.

You have forwarded to me a copy of the letter by Mrs. Friesen as well as by H. Falk from Hamburg. Many thanks for the same, but there is still only so little information available about the Canadian region. The money exchange which this Falk is quoting seems very cheap to me. According to the news from the Baptist Aeltester Braun, it seems as if a more beneficial exchange can be made there.

The information we receive from the United States is much more abundant and the news is very good. The tidings are also very favourable regarding the freedom from compulsory service. I have recently read several letters from North Dakota, which has a great deal of government land available, which can also be taken for free and where the products for nourishment and building materials are available very cheaply. There is also a fine river in the vicinity which is navigable, and on which the ships had travelled, until the end of November.

In addition there are the spirited inducements, namely, to come to the aid of the poor financially and already from Hamburg. Furthermore they have also offered us already to transport our baggage, such as wagons, boxes and crates, from Berdjansk to New York for 70 kopeks per pud. Perhaps it would be beneficial for you as well, if you would also bring your wagons and crates to Berdjansk, in order to send the same along to New York, and then if we did go to the English area after all, perhaps it would be possible to arrange something from there. Under such circumstances I would certainly send along quite a lot of baggage.

I cannot do otherwise than to somewhat reveal my innermost anxieties to you. The question often occurs to me, why such a group of people could want to settle in an area, where even the Americans do not dare to go, and settle in such a wasteland. According to the news, many of the Canadian Mennonites are to be moving to the States.

I do not in the very slightest way want to blame our delegates, for in so far as I know, they have carried out their tasks very well. Certainly it is not a small matter to select a region for settlement for such a large body of people. There are many needs, and all the means of nourishment and building materials are so scarce and also very expensive. I must say that the information available about Canada is not yet sufficient for me!

Nor was it possible for them to inform themselves to any extent during the short time that they were there. May God grant that we would be able to obtain more detailed information regarding all of this. Information from the States is so abundantly available and they stand ready to greet the Russian immigrants with open arms. And by such people who are manifestly trustworthy.

According to what I have read, Warkentin is to have been designated to receive the immigrants into his care in New York and to bring them safely to the land. It sometimes occurs to me, whether I will not have reason enough to counsel our brethren to go to the States, and possibly exactly on the Government land available in South Dakota. If I possibly can, I will send you a number of the letters, in order that you may examine them for yourselves. Please also read them to the brethren, but only to take up the matter in love, so that the will of the Lord alone might be done. Together with a heartfelt greeting. "Abr. Klassen"

Letter Three. (FK)

Greetings. May the grace of our Lord Jesus Christ be with you. Dear Ohm Toews, as well as all the other ministers. You had desired an early answer from us as to what we thought about H.F.'s letter. We have not yet been together with the Kornelsen brothers, but because I was going to the city, we decided to write a letter to you. We have given this

letter considerable thought, but cannot understand it, that he really wants to apologize therewith. According to our limited understanding and insight in this regard, he has only made the matter worse. Even though he requests several times that we shall come to his aid, we cannot see that he is really serious about this. He mentions that he is only concerned about the tenant whereby he evidences that nothing new has germinated within him.

He also writes in his letter that no one has had concerns about this. How are we to interpret this? When he, Heinrich Wohlgenuth and I, wanted to travel to you there for a visit and desired that the letter be taken along, I challenged him and said to him, "we would take the letter along to you". This is also what occurred and you yourself know how earnestly you admonished him to make the letter more meek. It did become shorter but certainly not more humble.

Consequently we were of the view that it was better if the letter was not posted. However, he was determined and begged A. Kornelsen into mailing it for him, which is also what happened. Furthermore, during your visit here this summer you earnestly admonished him to retract the letter. Later during a brotherhood meeting we also admonished him to retract the letter, and he promised us that he wanted to do so, but this has not yet occurred to date.

Now beloved Ohms, we hope that you will have understood the view and opinion hereby expressed. Given the feelings expressed in his writings, we do not wish to have any exchange of letters with Friesen, for such correspondence does not bring any blessing. It is as the apostle says, "But shun profane and vain babblings for they will increase to more ungodliness." 2 Tim. 2. Beloved, we wish to leave the entire matter in your hands. However you will advise him, shall be fine with us. We want to be united with you in one mind. We long for you and wish that we were closer together, especially when we have matters like this before us.

Now we do want to leave everything up to the Lord. We want to yield to Him in whatever way He may lead us. We are all, thank God, well and wish you the same. We and the Esau's greet you with the holy kiss of love. Yes, peace be to the brethren and love with faith, from God the Father and the Lord Jesus Christ. Remember us in all your prayers, and especially for me. Your loving co-worker, "Peter Baerg", Annafeld, January 27th, 1874.

I would also report that the pox are making the rounds here and already some 13 children have died within a two months period, including a girl 15 years old. The rest of them were more or less infants. We have been spared so far. Praise, honour and thanks be to the Lord for His paternal protection. With greetings to all the beloved brothers and sisters.

Letter Four. (DFP)

Alexanderkron, March 2, 1874.

Beloved brother and Aeltester Peter Toews. We received your letter with the report from America quite some time ago, which we read with great interest. From the same we perceive, if it really is as is stated, that it is very suitable for settlement there, the land and people.

We see also from your letter that you have placed your expectations on Canada. Here the contrary is the case, the United States is praised very much, and Canada denigrated. There is an important object therein, which seemingly has its basis in that Suderman, Berdjansk, has made inquiries of the English Government and received an answer which included the following: "Excepted herefrom are the changes which the government feels may be necessary. The English Consul Zohrob in Berdjansk says (a line or page seems to be missing here)...Move here(?)

(?)... had been in Rudnerweide together with Peter Friesen. On one occasion Klassen held worship services in Marienthal at the Walls, and Friesen held worship services at Prangenu, in the school. He says that he would dearly like to speak with you, and that he would like to do so, if you should come here. There is also talk here of driving there.

In so far as I can see, I would say, that we are of one mind in the fundamentals. Only

if we can grant him our full confidence which I believe he would agree with and accept. Will not mention any more of this for now. Perhaps Klassen, Prangenu, will write you more about this since he has stayed there overnight and has discussed this with him at great length.

I bid that you receive this imperfect writing in love. Please reply at the earliest opportunity, also about the books, whether you have to pay money in advance for same? As soon as I have heard that someone has accepted them for printing, and money is required, I will send some at the first opportunity.

Regarding that which the Consul has stated, perhaps we should make a written inquiry in order to obtain an answer from Canada. I will send you a copy of what I have, since I am not sure whether it is the same. In conclusion, receive a heartfelt greeting from me and my wife. "Johan Dueck" Also greet the parents and the others there.

Dear brother Toews, yesterday March 3, I received a letter from you and two printed pages. From your note I can see that you have sent a writing to Harder, and I wonder whether it is the one regarding Revelation, Chapter 20. Naturally, I am quite curious and, if it were not so far, I would drive there to read it. Since I cannot conclude this with certainty from your letter, I speculate that you have already sent it somewhere to be printed.

Klassen has also read your letter, for yesterday, we had worship services. We have heard a few details from others regarding Kornsens. It is truly unfortunate that such elderly brothers and sisters are unable to maintain and understand themselves in their marriage. It is a great obligation for someone else to have anything to say about it. Apparently much is said of which one really does not want to hear. I do not have time now since the team is already being hitched up with which I have the opportunity to send this letter. Therefore, I think I will have to close. A greeting from me and my wife. "Johan Dueck".

I have been unable to read much of your last letter because of guests, but will respond to same in greater detail later, when opportunity is available. Do write us when you expect to come here for I believe it is necessary. We have already promised that we will go to Kornsens shortly. Alexanderkron, March 4. "Johan Dueck"

Letter Five. (DFP)

Kronsthal, March 6, 1874.

With a heartfelt greeting to you and everyone, I will write something to you as requested by you. Firstly, with respect to your concerns that we might be a burden to our friends here, I cannot acknowledge this for you. I am also reminded that we can save ourselves from this. In fact, I cannot quite understand your second concern as to what manner of refuge (or in what dilemma) I have taken here. I expect to be able to say something shortly which will allow you to be at peace in this regards. I wish to have your blessing in everything, if only, I can be regarded as the least of your adult brethren.

The way it seems to me from your letter you may have something else in your thoughts. Almost moved to tears, I bid you as your true brother, that you would grant me your trust, and that you might have patience with me in love, where I have possibly been too hasty.

You mention something about earnings. We, myself and 2 brothers-in-law, have taken on the job of digging a well. I have nothing more definite for today. With a holy kiss I, together with my dear wife, remain your loving Geschwister in Christ Jesus. "Kornelius Fast"

Letter Six. (FK)

March 10, 1874.

Firstly, as a heartfelt greeting, I, most lowly servant, wish you the love of God and the abundantly comforting fellowship of the Holy Spirit. Beloved Ohms and brothers in Christ Jesus:

We have perceived from your letter, that the majority of our fellow brethren are

inclined to undertake the great journey this spring. This is also our intention, to make this journey together with you. But things still appear to be rather difficult for us, for we here in Annenfeld have not sold yet. We all have buyers who wish to buy, but so far these have always postponed. Maybe it is because money is so scarce.

Cor. Ens is back already with the Gemeinde deeds, and plans to leave for Simferopol on the 11th. He thinks that he will receive the passes, at the latest, by the 1st of May. Time is going to be very short for us, if you require that we -that is, my wife and children and I- come there to visit you before we depart, which may happen at any time without your knowledge. Now if it is possible and the Lord willing and we are alive, it may be that we will arrive at your place within a month. I have not yet spoken with the Kornelsen brothers, because we just received your letter 3 days ago. If possible we will all come.

Alas beloved: Everything is bound with so many difficulties. What we need most during all of this is patience and to wait on the Lord for help. For patience in all kinds of tribulation and suffering can overcome temptations and provide endurance for the darkness. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1:12. Indeed, we see that if we love God with all our hearts, we will also love our neighbours as ourselves. It is written that our love for our neighbour must not occur in word only, but as John says, it must be in deed and in truth. Surely this must also apply in the situation before us now, namely, to love and to help one another.

When we truly reflect about this in our hearts, we realize how weak we really are in the inward man to serve our neighbour. How very important it is to continue to pray to our Heavenly Father, that He might give us this love and sympathy for our fellow man and that He might be with us and strengthen us in all the things that are against us. He will do this if we put our trust entirely in Him, for He has never forsaken anyone that trusted in Him and built on Him.

I have a comfort in all these adversities that occur, namely, that he that endureth unto the end will be saved. Let us therefore listen patiently to see what the Lord will do with us. Surely, we can trust Him. I often wonder if the Lord is not seeking to test and purify us through this great relocation. Let us receive the same willingly and submit ourselves to His wise leading. He has our welfare in mind and sees to that which is best for our souls, but not without some of the suffering of the cross; for as Paul says we must enter the kingdom of God through much tribulation, Acts 14:22. Oh, that we might truly prepare ourselves for that great journey, which we all must make by grace alone, namely, when we exchange this mortal abode for the eternal, that we might enter unto our blessed and eternal rest.

Now one more request to you. Would you be able to pay the deposit monies for us that must be sent to Hamburg in advance? That is, until we come to you, then we will ... (Last line of page 3 impossible to decipher. All the regions were asked to provide vital statistics of their fellowship. Translator)

List of Names: Peter Baerg 56 years old; wife Susanna Neuman 54 years old; son Peter 17 years old; daughter Anna 14 years old; and daughter Sara 9 years old.

Heinrich Esau 43 years old; wife, Anna Klassen 54 years old; son Heinrich 17 years old; son Abraham 8 years old; son Johan 6 years old; daughter Maria 13 years old; and daughter Margaretha 3 years old.

Cornelius Kornelsen 38 years old; wife Katherine Dik 34 years old; son Cornelius 4 years old; and son Jakob 1 year old.

Abraham Kornelsen 28 years old; wife Maria Wiens 26 years old; daughter Helena 4 years old; and son Jakob 1 year old.

In conclusion we all greet you heartily and commit you unto God and to the Word of His Grace; who is mighty and able to give us our promised inheritance. Peace be to the brethren and love with faith from God the Father and from the Lord Jesus Christ. Remember my concerns in your prayers to God. Your co-pilgrim. "Peter Baerg"

To the Aeltesten Abraham Friesen and Peter Toews:

Yesterday I received the entire correspondence between Braun and you and perceive therefrom that in the letters of December 12, 1868; November 28, 1869 and December 18, 1869, etc., various offers were made from your side, based on the words of Jesus, Matthew 5:42, Hebrews 13:11, and Romans 12:20. If these proposals from your part come out of a true faith and the earnest fear of the Lord these must still be your fundamental beliefs.

I do not find any particular difference from the suggestion which I made, particularly to Aeltester A. F. and noted the words of Jesus, Matthew 15:42, and the teachings of the apostle, Romans 12:20. Therefore if both sides are founded on the same words of Jesus, why then are we not in agreement? Answer: Because either you or I are too self-serving, too faint-hearted, or too presumptuous.

You want to support Braun in his temporal matters if he follows your advise and submits himself to you, but do not want to have any patience with him. He must immediately prepare himself to travel, if not, he is to be released from all means of coming nearer to his family, and perhaps also with some debts, since the properties are much cheaper presently than when he bought, so that he might even be in the street. At the same time I note herewith that it is most difficult for weak individuals to answer for themselves, many will be restrained before they start, when they consider whom they would thereby condemn.

During the time of my presence here, I have reconsidered various aspects of this affair, which includes submitting to various authorities. After abundant consideration, I cannot put the matter aside, if Brauns remain stuck in their misfortune. In order that I would not do wrong and so as not to cause you conscience pangs, I have very much moderated my presentation to you, so that I have based them solely on the words of Jesus and the apostle, to which we were referred to by yourselves, as your foundation.

Since I can and will only wait until Sunday for an answer, I bid you that you consider the following until then. Thereafter, will be inclined, to call upon the arm of the law. If I should be forced to do so, in order to place sufficient grounds before the court, I plan to make earnest use of my matter, which I have otherwise never considered doing. The responsibility for the consequences, which all of this may have, falls upon you. The responsibility does not fall on me because I gave you advance warning, that in accordance with the fundamentals of the faith, a Gemeinde should not leave its poor in a dispute. Certainly the application thereof is lacking where a Gemeinde has divided into many parts, and the same, very sharply stand against each other, to become joined to one or the other faction, principally according to how one believes and also how one wishes to be treated. I can recall, only too well, where merely the pain of a servant lad was a reason for separation.

Our Gemeinde is scattered and this is a punishment of God. If only the leaders of the Gemeinde would again be completely lead by the spirit of God, the Gemeinde would find its way together again. Until that time much more patience should be found among you and less damaging discipline such as the words about the Vollost, for example, "That David Friesen was justly banned as was evidenced by his godless life."

I do not feel myself justified to judge regarding you, but at the same time, it is of little significance to me, if I am judged by you. I also hope that none of us, including Braun, would commit great misdeeds in which we to a greater or lesser extent have found ourselves, which continues to the present; and that we would recognize the true way and that we would also be reunited in the New World. Until that time, however, we want to empower ourselves with patience and concern, the way God hath done for us. In the meantime our efforts will all be credited in heaven. (A page or two missing here)...(?)

According to the approval by the Ministerium, a spiritual division does not end in such cases as we have here, that is to say, that more differences of opinion have remained than among us. Indeed in your own writings you state "As advised, Braun sold his *Wirtschaft* in Schardau in the expectation that additional land would be purchased and that

it took a while for the land purchase to get in motion".

During this time Braun used the money for living expenses until land was bought. This is precisely the reason that compels my conscience to seek refuge with the government in these pressing circumstances which should have been resolved long ago for the sake of our faith, based on Matthew 5:42, and Romans 12:20. Prove everything. I will come there tomorrow, Sunday evening, to visit. "Abraham Thiessen"

Letter Eight. (DFP)

Deliver to Peter Toews, Blumenhof (probably written March/April, 1874. Translator.)

With a friendly greeting, I wish you all the best unto body and soul. For our part, we are well physically, with the exception of Mrs. Warkentin and Heinrich, who were ill, but are feeling better now. Spiritually none of us are doing very well, since we have not yet fully been able to offer our all to Christ; yet we always comfort ourselves in His grace.

The evil one is certainly active trying to disrupt and to tempt us so that I must say with the poet, "Ach, dieser Schlagen bin ich satt. Bin ihrer muede und matt. Wuensch eine Welt zu schauen, die Ewigkeit. Von Schlangen frei, die Schoensten Himmelsauen."

Since this letter provides me with the opportunity, I also report, that I have paid the Brodgeld (per capita tax levy) for you and the others:

Firstly for you	1.80r
For Corn Toews	2.70r
Johan Goossen	1.80r
Korn Goossen	1.80r
Kornelius Plett	.90r
Widow Toews	.90r

I have received a letter from Cornelius Fasts, from Steinbach, wherein he informs me that he has paid the debt in Hierschau, for which I had signed as guarantor, and that I shall have the monies that are left over which I have also received, namely, 10 rubles and 5 kopek. He also requests that I send an accounting to them there. The debt was 49 rubles, 60 kopeks. Deduct 10 rubles and 5 kopeks, which leaves 39 rubles and 5 kopeks. I will make him a gift of 15 rubles which leaves 24 rubles and 55 kopeks.

Cornelius Friesen has borrowed in cash currency, since 1866, a total of 93 rubles and 74 kopeks. And now another 5 rubles and 40 kopeks. Total 99 rubles and 14 kopeks. Of this amount he has paid 57 rubles and 22 kopeks I have gifted him, leaving 20 rubles and 14 kopeks. If it should be required, I still have the exact records to whom and for what, with the precise day and year. Otherwise, if it does not seem necessary to you, I will not send the details. I will likewise share the same with the Gemeinde.

Remain committed unto God and the wisdom of his Word, which can comfort and save us all, and thereby to gain the inheritance of all those who are ready. I remain, your well wishing friend and fellow sojourner unto that certain eternity. "Heinrich Enns"

Letter Nine. (DFP)

Hoffnungsburg, March 20, 1874.

Firstly, a friendly greeting. Since I received your precious letter, yesterday, the 19th of this month, I feel compelled to write you briefly, for you write that we shall not become discouraged. Yes, dear brother in Christ Jesus, I often feel very impoverished in the spirit when I compare myself with the poet, "Wahrer Jesu kommt dem Getuemmel dieser Welt einmal zu nah, ist ihr Schatz in dem Himmel, d'rum ist auch ihr Herz allda".

I frequently think of all of you, for even though I am not physically present there, I am with you in the spirit, in which I rejoice. I long for your fellowship and for your firm Christian faith. Although some difficulties stand before us, according to our fleshly mind, my longing is to walk the way of the cross together with you. And I must cry out with the poet Number 400, "Nun ist es wahr, es steht uns hier die Truebsal taglich vor der Tuer, und find't ein Jeder ueberall, des Kreuzes Noth und bitter Qual, Solli' aber d'rum der Christen Licht gar nichts mehr sein? Das glaub' ich nicht. Ein Christ, der nur an Christo kebt und stets im Geist und Glauben lebt, dem kann kein Unglueck, keine Pein, im ganzen

Leben schadlich sein; geht's ihm nicht all'zeit, wie es soll, so ist, ihm dennoch all zeit wohl." You write about our coming there which seems impossible at this time, for a change is to occur at our place, namely a child birth. We seem to be very alone here now, may the Lord be our Comforter.

We have already had an auction sale of our goods. It did not turn out that well at all, for the Crimea is presently very poor. The ____ (?) was paid at 80 rubles but the ____ (?) circle received more since much livestock had perished because of starvation. I bid you all, please advise us about whether we should take along the wagons, for they are presently very cheap here, and not to be sold for even half the normal price. Or should we take them along? Of the sheep I have kept two lambs for breeding. Does it pay to take them along?

The report from the ____ (?) letter, that is to say, that they have designated him as a soldier, namely, our ____ (?) servant Powel, and that they want to cut off his hair. He does not want to accept this, but does not know yet...(Several lines illegible at top of page and a quote of several lines omitted)

Oh, if only we could commit ourselves to Him in body and in soul with a childlike faith. Often the mountains seem so high as if it will not be possible to overcome them. We must truly gather courage, our beloved Saviour says, that those who do violence, separate themselves from the kingdom of heaven.

In closing I bid all of you beloved brethren to remember us in your prayers. You ask us for news regarding the immigration, which I can send you. Jakob Wiebe from Annafeld was here yesterday with your letter, and said that they had all sold, namely to the "Bednar" (?). Their passes have been promised to them for the 10th of April, but they expect to have them, by the month of May. Kornelius Kornelsen left for the Molotschna Colony on the 19th of the month. (A line missing, the last page very difficult to decipher.)

He writes that he has not forgotten us and that he still remembers how he has been instructed by God. He writes that God has already given us His Spirit and that he is home again. He cannot come here for the people do not allow him to be more than one werst away from the house. They allow him to live out his faith but he must acknowledge the idols. Regarding the 10 rubles, we have sent them to his brothers, who once worked for us. I have written him again and that he shall address them to you, so that I receive the letters here sooner. I hope to receive one again shortly.

So much for news and forgive my imperfect writing, and receive it all for the good, which is the outlook in which it is written. In conclusion, I greet all of you there, brethren and sisters in Christ Jesus. Amen. I remain your true brother and fellow pilgrim unto eternity. "Abraham Kornelsen"

Letter Ten. (FK)

March 31, 1874.

I wish you the grace of our Lord Jesus Christ. From me your frail fellow sojourner. Dear Ohm Toews and brethren in Christ.

We have begun our journey on the 24th and hope to depart from Karlous on the first of June. May the Lord give us joy and blessing for our journey. Not alone for this journey, that we have before us, but especially for the eternal one, which we all, without exception, must take. Oh, it is our heart's desire that our efforts might be concentrated to seek the eternal things, for then God would also have joy to dwell among us and to be with us. May the Lord be our Leader and our Guide.

We have heard that you also received your passes on the 21st. So now we might possibly meet each other in Hamburg. It would be very nice if, we would be able to see our brothers and sisters again, and that we could take this voyage across the ocean together with you. We will leave that all in the Lord's hands and want to submit to His wise leading, because His ways are not our ways, and neither are His thoughts our thoughts. As far as the heavens are higher than the earth, so are His ways than our ways and His thoughts than our thoughts. Isaiah 55.

Now I must tell you that we have taken Johan Esau back into our fellowship again. May the Lord forgive all his sins and may it also be our heartfelt prayer that he would walk

more circumspectly in the future. Indeed, not only he, but all of us have need, with every day that we have to live, ever to better ourselves and to be more careful in our conduct, in order that we might be found as the wise virgins.

Now, a little bit to you *Ohm* Toews, would you please bring with you, the remaining money that I leave behind here, when you follow us. I do not want you to go to an extra bother with this, because I have instructed my son-in-law to bring the money to you in the beginning of September. He intends to go to *Sagradovka* around that time, and from there he, or one of my other sons-in-law, will give it to you. In case you leave and come after us, before you receive the money, you might notify them at *Sagradovka* at *Jacob Friesen's*, *Nikolaifeld*, No. 5, that you have already started on your journey.

In conclusion, we all greet you heartily and ask you to remember us in prayer. This from your co-pilgrim. "*Peter Baerg*" Written here in *Kossloffs* on March 31, 1874.

Letter Eleven. (DFP)

A fraternal greeting to open. May the grace of our Lord Jesus Christ and the abundantly rich comfort of the Holy Spirit be with you and all our beloved brethren. My sincere love to you and everyone, inspires me to frankly place before you, my anxious and sorrowful disposition. In particular, from times past, the concern whether I had sufficiently fulfilled my obligations during the few years that the *Gemeinde* was intrusted to me. Certainly, I must confess that I had not done what I could have done. I must lament with the poet: (stanza of poem hard to decipher and omitted. ed.)

Off and on when I recall the former times, and think of how I and the false brethren came to such an impasse, I sometimes honestly wonder if things will go with me as they did with *Aron*, who created a golden calf for the people. But he spoke, "My Lord, do not allow your anger to envelope me. You know that this people is evil." For this reason I must also cover my mouth with my hands and remain silent. The Lord knows that I dearly and earnestly wish I could see it more clearly.

There is one point especially which is of great concern to me. In earlier times I have never known any different, but that you also believed, that the preaching for the dead or eulogizing to be unnecessary. Now I have heard that such preaching took place at the time of the burial of your child and also for other funerals there.

It has the appearance as if the deification shall thereby take place as well as justification, just as in other *Gemeinden*. This has always flourished from the very beginning and the love has almost been forgotten with all the eulogizing or preaching over the dead. I fear this will also occur among us. Generally speaking, and to a fearful degree, it has become nothing more than a ceremony, or indeed an insult. It is certainly essential at the present time that this ceremony be avoided, yes, it is more essential now than ever before. Partially because we thereby strengthen the mockers in their disgraceful conduct. Furthermore we remain in the greatest danger that it may also create a demand to adopt this practise. I say this because the testimony of the right thinking in earlier times clearly shows that they did not dare to place themselves in such danger.

For myself in my deficiency, I must say again, how sad and grieved I am that this interpretation is being adopted among us. I hardly think that the blessing and love will thereby be improved. It is far more critical that we labour and strive that the Word of God would abundantly dwell amongst us at all gatherings, especially also at funerals. That we might speak of psalms, praises and sing spiritual songs, and to encourage each other unto love and good works. Considering how often we preach twice as long on other days in order to be instructed, this practise need not be continued.

The deceased already preaches enough. Not only are the few minutes during which the sermon is delivered an unnecessary bad taste, many others also use the time for unfruitful purposes. For we have never been lacking in preaching (two lines illegible. ed.). The prophet says of preaching there is much, but of practising the same, only too little.

I still blame myself that we did not go around enough among the brothers and sisters encouraging them to hold true to that which was being taught. I said to *Ohm Johan*, "Where will all this lead us? The more artfully we preach the greater the decline of love

and especially of virtue." He replied, "We will have to hold brotherhood meetings more frequently." But none of this helped at all. Then he even started to preach over the dead, and ostentatious weddings, became fashionable. Nevertheless we were falling more and more. Experience teaches that preaching does not accomplish enough, the same must also be practised. Instead we were even in the vanguard.

There is no reason why funerals have to be as large, nor is it necessary, that everyone has to completely have their own way in that regard. Not that I wish to in any way denigrate or cast doubt upon those who endeavour to make the affair larger. Yet experience teaches me, and I have had to officiate at many such affairs myself, that the mourners have received more instruction where there was no sermon than where there was, of which a number have given testimony.

No more for this time. May all of you remain committed to God and unto the majesty of His grace, which is mighty enough to save us all and to give unto all of us the enlightenment of the saints, which is my innermost wish. Your loving friend and brother. "Heinrich Enns" Fischau. April 19, 1874.

Letter Twelve. (FK)

May 5, 1874.

Beloved brother Peter Toews and all the brethren and sisters. First of all, I wish you the peace of God and the grace of our Lord Jesus Christ, from the depth of my heart. May our dear Lord keep us now in these evil times, because it seems or is, as the poet puts it:

"Da alles in Verwirrung geht,

Da eines das andre nicht versteht,
und sich unnoetig zweiet."

"Everything has fallen into confusion,
the one does not understand the other
and unnecessarily hurts the brother."

On one occasion the apostle warned the Gemeinde with these words, "I beseech you that there be no divisions among you. May God in mercy preserve us from that. Nevertheless I confess my fear, that the enemy may succeed, because he is full of deceit and many secret tricks. Sometimes I must express myself with the poet who said, "My inner poverty makes me cry to the One who is faithful, who blesses me and enriches me" etc.

Dear brothers and sisters, we had planned that we would make our departure from Russia together with you. We have now decided to embark in Kossloff for Odessa so that possibly we will not meet you till we get to Hamburg. Would you please, dear Ohm Toews, send us the certificates which were to have been sent to us upon payment of the deposits? Please send them along with the brethren from there when they come to the Crimea to pick up their passes, in order that we might at least meet in Hamburg. The way it sounds now concerning the passes, it is possible that we will leave right after Pentecost, the Lord willing and if we are alive.

Oh that we might truly surrender ourselves to the will of God, which is ever my shortcoming, because the flesh is always weak! Therefore a daily struggle between the flesh and the Spirit is necessary. Please consider everything for the best and in love and maintain your prayers for us, fellow pilgrims to the everlasting eternity, with greetings from me and my wife. "Kornelius Kornelsen"

Letter Thirteen. (FK)

May 6, 1874.

Firstly, I wish you, and all the brethren and sisters, an eternal comfort and a living hope through the Holy Spirit. Amen. When we arrived at home on May 2, we found everyone well and we perceived that the Lord's goodness had been very much with us. Our son Jakob, who was always sickly before, has been fully restored.

But how do matters stand with our soul? I have been greatly saddened when I have taken a good look at myself and prayed for enlightenment, because I do not love the Lord from a pure heart as I should, nor do I strive to follow Him in holiness and in God-

pleasing righteous works as I should. I hope that the Lord will be merciful to me, who am so unworthy, and give me strength as need will arise. Indeed, if we would have fixed our eyes on that which is invisible, it would be so much easier for us to overcome. I must confess that my thoughts have been far too much on the visible things, and that I love myself far too much and that I carry the cross unwillingly, whereas the Saviour has said, that we should take His cross willingly and follow Him.

Yes, my beloved brothers and sisters in the Lord, please, do not forget us in your prayers before God, that we might walk rightly and not slip from the path, the width of a foot, that we might say with the apostle, we are perplexed but not in despair, etc.

We spoke with Johan Esau on May 4th. He wishes to become a member of the Lord's Gemeinde again, which I also desire for him. I wish that he would truly repent before God and that he would be able to have the victory over his sin, because he has brought great dishonour to our church. May the Lord grant us much wisdom and discernment that we might prove what is that good and perfect will of God.

In closing I would greet all the brothers and sisters over there. I remain your faithful brother, on the way to an everlasting eternity. "Abraham Kornelsen"

Letter Fourteen. (DFP)

Alexanderkron, May 9, 1874.

Beloved brother Peter Toews. Since opportunity presents itself this afternoon with Peter Toews, from Steinbach (Borosenko), I will hastily write you some things regarding the affairs of Margaretha Harder, before the start of the worship service, which is scheduled exactly for our place today. When we came to Reimers in Muntau it just so happened that Isaac Harder was visiting there at the place of his brother Peter Harder. I took advantage of the opportunity and went over to speak to them.

Here Margaretha declared that she wanted to return to Borosenko and also wanted to move along with us to America, and I stated that in view of Margaretha's assertion, the Gemeinde could not and would not simply voluntarily leave her here. She also held forth with tears whether they were doing right if they kept her here by force. In spite of this they remained unmoved, and would not concede that she could join the emigration, especially Isaac Harder. Their reason was that she was confused and would not even be half way there before she would regret that she had not stayed with her brothers. During our discussion, Jakob Reimer also joined us, who was in complete agreement with me. She had been at their place the previous day, and had complained about Harders, that she did not want to stay there any longer. Also Harders wanted to be rid of her.

It was a serious concern to Reimer, that previously and also on the occasion that he and the Waisen Mænnern (orphans trust officers) had talked to her, that she had freely expressed herself, that she wished to remain by the Gemeinde and also go along on the move. According to what Reimer said, this had given them both reason to reconsider the matter, if she was forcibly kept back as a weak minded person. In view of this both of them wanted to resign and to drive to the Waisen Vorsteher in order to reverse the entire matter. They had already talked of this since, they did not know at that time, how the entire matter would be resolved.

However, the Harders would not concede anything in this, and Isaac Harder held forth that as the eldest brother, he undoubtedly had the right to decide the matter in his father's place. He mentioned that if the father still was alive he would in no circumstances have emigrated together with her. Therefore we had to depart from each other without coming to any resolution of the matter.

The question remains, "what is to be done?" To have her taken along to Borosenko, or what? For once the guardians, to whom the father has entrusted the matter, have been released, and she has remained here, it will not be possible to reverse the decision. Also she is simultaneously torn from the Gemeinde which I mentioned to Reimer. He replied that if the situation was that her wish was to remain here, he would not reject it so adamantly, and that there would be other places besides Harder's, where she could be boarded. Otherwise I do not really know too much more to report about the matter. It

occurred to me later, that perhaps they would allow her to go if half of her capital was left here, since in the Harders' view they would not get their share, if she did not return, for it would not be accessible.

I also report that we are blessed and well, except for Johan who has a fever, which has definitely become worse. Please greet all our friends from us and receive a greeting from us to close. "Johan Duecks"

P.S. After our worship service, Jakob Dueck informed me that, Isaac Harder had been at his place and had proposed, subject to Peter Harder's approval, that if 400 rubles were left here as inheritance, they would consent to her moving along. He had immediately also questioned whether we were taking her along for the money or out of duty, since we had always stated that it was out of concern and not because of the money. Consequently he wanted to test the matter with this and also insisted on a commitment from Penner that he would look after her.

It seems to me as if matters are progressing too rapidly, for as we have heard, the Alexanderwohler expect to receive their passes soon. Perhaps you will come here shortly. With greeting, "Johan Duecks".

Letter Fifteen. (FK)

May 12, 1874.

The peace of God and the rich comfort and fellowship of the Holy Spirit in Christ Jesus, I wish you with a heartfelt greeting.

Beloved Ohm Toews and the other Ohms and brethren. When we were at your place we had more or less decided, that we would first come to you, and then start this great journey together with you. Since some of the other brethren did not agree with this, but would rather start the journey here in Russia, we eventually decided to go with them to Hamburg and to wait for you there, or you wait for us, so that we might hopefully go together over the ocean and beyond, to finally arrive in our new homeland.

May God be our leader and guide that we may arrive safely at our destination. Beyond that, I wish that we who are living, may safely complete our journey from this world into the everlasting, that we may eventually arrive in that eternal and blessed homeland, where the Lamb will pasture and lead all the elect unto the fountains of living waters, where God will wipe away all tears. Oh may God grant that we might all attain hereto. This I wish from the depth of my heart.

Our journey is drawing nearer. Although we do not know the exact time, the talk now is that it will be right after the holidays. We ask that you would remember us in prayer, because we may be placed in great testings through this situation. Maybe the Lord is seeking to prove our faith, whether it is true. Oh, that we might place our trust fully on the Lord and let Him lead us as He wishes, whether it will be through good or bad circumstances, or whether it will be through honour or shame! Indeed, may the Lord grant it that we might fully do His will and that we may be found as faithful Christians at all times!

In closing, all of us greet you and we commit you unto God and to His grace. He is mighty enough to give us all the inheritance that He has in store for those who are sanctified. Your devoted co-pilgrim. "Peter Baerg" Annenfeld.

Letter Sixteen. (DFP)

To the Gemeinde Aeltester Peter Toews in Blumenhof. Unto the same I wish the grace, and peace of God, the Father through Jesus Christ. Amen.

Certificate.

The bearer of this document, Kornelius Friesen of Lichtfelde, wishes to join your Gemeinde and therefore I certify herewith that to the best of my knowledge he, Friesen, up to now has been a Christlike minded member of our Gemeinde, and that for our part there are no obstacles to his transfer of membership. We bid you many times to receive him and to allow all spiritual care to be applicable to him.

Your fellow servant bound with you in evangelical love. "Kornelius Isaak" Minister

of the Gemeinde at Neukirch. Ruckenuau, the 15th of May 1874.

Letter Seventeen. (DFP)

Berlin, the 15th of May, 1874.

Worthy friend P. Toews. Since my beloved husband has not yet returned from his journey to the States, upon which he left on March 14/26, I will endeavour to respond to a few matters raised in your letter to us of May 1/12, which you sent in care of friend Schantz and he handed over to us. Hopefully, our dear ones, will have more details in this regard when they return.

Thanks be to God, our journey here to Canada, via England and Quebec, was a very fine one, although we almost always went into a headwind up to Quebec. Our captain was a very knowledgeable man, and the accommodations and space for the passengers of all three classes, was very adequate and clean. It is my wish that all our brothers and sisters might have it as well for their voyage as the passengers of our "Cokassian" did, through the goodness of God, and the care of the ship's commanders. In Quebec, where the vessel docked, we also saw the buildings which had been constructed for the emigrants. Although only constructed of wood, they were well designed for a short stay.

We were somewhat hindered (*bevorzugt*) by our limited comprehension and speaking abilities in the English language, and yet two months later a young Regehr came as well, by the same shipping line. Although he could hardly understand a word of English, he was quite satisfied. He is the nephew of "Altonau" Regehr, and is still in Canada, staying with the son-in-law of J.Y. Schantz. He is doing very well for himself, which you may already have heard from the letters which he has written to his uncle.

Regarding Manitoba, we cannot say much more than that it is praised here. Of course, your brother has been there and consequently will know it the best how things are there. Regarding the state of the roads there, it is a new country and it is not to be expected that the roads and land are developed. Rather this has yet to be done, the way it once was and now is, in Southern Russia and the Caucasus. What the people here say, praise or denigration, can in the main be given little heed; for the Canadians praise Canada and say that it is better here, and those in the States say it is better there. People from here move down there, and vice versa.

We found the winter somewhat long, snow from the end of October until the end of April. Yet it was not as cold as in Berdjansk, nor was the cold as persistent, with the exception of 2 to 4 days. We are told that it is colder most winters. There are excellent snow roads from the middle of November until the middle of March, which are in constant use. I have not seen 10 people with fur coats. Of course it could be said that one who has no fur coat cannot wear one. Yet my children have their Russian fur coats along and seldom put them on. The fur blankets here are laid in the sleigh with the fur on the outside.

When it becomes warm it is very nice, and when the gentle rains come, nature bursts forth in life, and in 10 to 12 days the grass is nice and green, and growing so that it is a joy to behold. In spite of all the stones seen here in Ontario, the land is very fruitful and produces the finest orchards, green potatoes, grapes, etc., which I believe, are to be found here on all farms.

Your brother would know better, the way things are in Manitoba, but here they praise it. I am sure you will also have received letters there from Minnesota which borders on Manitoba. A Heinrich Goertz from the Crimea wrote us that at the time, February 24, it had been as cold as 24 degrees Reaumur in Minnesota, also a blizzard of snow, but only for one day and not nearly as stormy as we often experienced. It appears to be a healthy climate.

Regarding the road leading there, your brother and other delegates survived the same, and will be best familiar with it. Even if the road was and will be long and weary, the beloved Russian friends can conquer it with the help of God; and even though the beginning may be difficult there, with the blessing of God, they shall prosper hereafter, the way our ancestors once did in Russia.

Regarding the freedom, who or what can secure the same for us? Why was the "eternal Privilegium" in Russia revoked? We read about this in the Old and New Testaments, Luke 14:35; Matthew 5:43; 2 Chronicles 12:5, and 15:2. (A line illegible at top of page). But through His grace God allows a land to be offered to us here where we can live under freedom of religion, but for how long? How secure? Is this not known only to Him? Our true and faithful God has allowed such fine and numerous examples to be recorded in the Bible for the strengthening of our faith and trust. As in all matters God directs everyone to Himself, and helps and saves those, who call upon and place their trust in Him.

After I had read your letter, I thought frequently and at length about our beloved brethren, and the concerns which have arisen for them and the distant and difficult journey. Then it occurred to me, early yesterday, that I should read Daniel 8:1. As I read how Daniel clung unto his Redeemer, and how the Lord his God also saved him from his enemies and the revenge of the lions, it caused me to reflect that true security and Privilegium can only be found with the Lord. Consequently we must flee to Him more frequently and with greater sincerity, if we want to live in security and die in peace, and if our children are to find a new home here.

My beloved husband would dearly like to negotiate with the States what the English Government has offered to our Russian brethren, a block of land and reserved for a time certain, whereupon the brethren who could follow by and by and those who have gone on before can settle together. On this journey, my husband and son have spent 17 days in Washington. Through the leading of God and aided by the gracious support of a well-meaning Quaker friend, their concerns have been pursued in this regard. They have not achieved any results, except that they have not yet completely given up hope for a successful conclusion of their mission.

From there they journeyed to Colorado, Nebraska, Kansas and Iowa, from where we received their last letter from Burlington. In an earlier letter, my beloved spouse wrote that, "as far as the beauty of nature is concerned, I have no where seen it as fine as in Canada."

The brethren here, as also in the States, are most sincere with their assistance. They would gladly receive families here, so that the elderly and those that are travel weary, might refresh themselves, and so that the young and energetic might earn some wages on the farms, and learn about the farming practices here. Should any of the Russian friends somewhat decide in this regard, J.Y. Schantz would be the individual here to whom they could best direct their inquiries.

With respect to the Indians, friend Schantz says that those here have less to say than those in the States; since the government here sees to it that the treaties made with them are upheld; and if they are not provoked, there is no need to fear them. According to what friend Schantz says, they are also quite distant from the reserved lands, with the Hudson Bay Company in between.

It is most difficult to depart from the fine *Wirtschaften* and the Fatherland which we have come to love, even if one can reasonably sell the property; but it is all the more difficult if one has to give it away. Yet, what does our Saviour say in Mark 10:2, and 3:2? What other choice do we now have? The only options are to press forward or to depart from the faith, and since a place of refuge stands open before us, surely we do best if we place our trust for the future in the Lord, and firmly believe that He is faithful and will never leave us nor forsake us.

If those who elect to go to the States, or whether those who opt for Canada, will have made the better choice, the Lord alone knows best, and experience will give us the answer. It has always seemed to me, that once the Lord has helped us over the ocean, he will also lead further. For me the sea voyage was the most difficult and caused me the most anxiety. Once this is accomplished, one has to be very unthankful, not to proceed with the other endeavours in patience... (The last page of this letter is missing. It was written by Helena Jansen, wife of Consul Cornelius Jansen, later of Beatrice, Nebraska. She was a first cousin to many members of the *Kleine Gemeinde*).

Letter Eighteen. (DFP)

Woloschenk, June 7, 1874.

Grace and peace be wished unto all of you Geschwister. Our arrival here at almost 5 o'clock in the morning gave me a small opportunity to write. Firstly, we departed from Nikopol on Wednesday and arrived safely in Odessa at about 6 o'clock in the evening. In fact we were greeted on the sea by a storm, but with the help of the Lord it was not too bad, for He will not allow those who put their faith in Him to be tested beyond their capacity.

Immediately upon our arrival, Schellenberg, Abr. Isaac and I, drove to the train station and obtained permission to go there. We entered the railway coaches at about 9:30 Thursday morning. We shipped the freight direct to Breslau, 3 rubles 14 kopek per load and 18 rubles 14 kopeks per person. We had more difficulties in Odessa, because we were not familiar with things. We received a letter from D. Klassen which helped us a little, and yet it was not sufficient.

Time did not allow us to write in Odessa, for we had much to do during that period. We had to get all our baggage transported to the train station, and to be ready to board the train the next morning. Our efforts were rewarded with success. I do not know how we shall manage here since we are to be on our way again at 8 o'clock tonight. We were told here that it would be cheaper to purchase tickets direct to Hamburg, which I tend to believe.

Otherwise we are quite well physically although still deficient in much spiritually. Therefore we ask that you would not omit to include us in your prayers. May God bless you and may you be committed unto God and His grace! It is very difficult for our beloved mother as also for us. She sends a heartfelt greeting to everyone. Finally I earnestly greet all of you. Your Geschwister. "Peter Wiebes" Woloschenk on June 7, 1874. Please pass this on to Peter Toews, Blumenhof.

Letter Nineteen. (DFP)

Fischau, June 12, 1874.

With a friendly greeting. Beloved Ohm Toews. I received your letters on June 10 of this month, together with the Peter Peters books, which may be useful here.

You write of not paying any more, which I do not want to either. I also resisted at that time but the requirement was that it had to be paid in full. After I heard that you had paid there as well, I immediately talked to the Schulz, who quickly talked with the Oberschulz who had said without hesitation, that you had to pay here as well, or you would not receive anything from here. Unless you show a certificate from there, no one could be excused here. I wonder why this is required?

I also report that Klassen and Dueck were here, that Klassen wrote from here, and hoped that everything could be rectified. At the time I had neither energy nor time to drive to Lichtenau, because the children were not home. But inspired by love, I went after all, in order to discuss the matter together with the Lichtenauer, and to declare my concerns to them.

But instead of our being uplifted together in love, the matter became worse. Ballan was not there. I have heard it said, that he had stated, that we need not concern ourselves very much for him any more. I have not heard it from him personally, but did perceive, that he had less confidence in the Gemeinde.

It was also a disappointment that Klassen had no unity in spiritual matters. Will he also join the Pietists (Frommen)? Dueck seems to think so. If so no blessing can come of his speaking. I also said to Friesen, the school teacher, that he had promised many times, that he had gone too far, and that we would see a change in him. But he always strays further, which is very harmful for our youths, and which is unfortunate. He goes in the forest among the trees and on the field with the school children which is very ????. He replied that on the ?? day, he would make his innocence known, and declare his innocence. I did not say much, except that such instruction was a mistake.

I also asked the aged beloved brother-in-law, if he still stood in the same mind as

earlier, that one's clothing and apparel in no way constituted a pursuit of the world, if one's heart was not dependant thereon. He said for his part, his wife could have a cloak (gown), it could have clasps, it could have Barnozzen, and specified other things, which were not contrary to his conscience. I thought to myself that I was actually ashamed of him in his stead, for instance, that he lived so separated from his wife, and also mentioned the spirit which was more fundamental, and that the evil one had thereby been able to achieve a great victory.

He replied that I had only divided very little in earlier years, which I have realized long ago, and had voluntarily added thereto, where it was too little. Therefore, my beloved Toews, I am at my wits end. One hears about school teacher Friesen that he reads many magazines and that he has much influence with the Oberschulz and with others.

I drove home very downhearted. Klassen and Dueck had been in Lichtenau again on Sunday, but there Klassen and Kornelsen had a very different belief and faith. There was a clear discussion but they did not come closer together. Ballan was not there again and Friesen only little. Klassen had apparently planned to present a sermon but nothing came to pass of this.

Klassen said that although he had nothing definite, he wanted to try to maintain fellowship (unity of Communion), together with us. I replied that if the Ohms wanted to take unto themselves everything which stood between me and the Lichtenauer, that I, for my part, wanted to forgive everything.

Now my beloved Toews and many other brethren, do not think that it is a small matter for me, that I abstain from the unity (Communion). How gladly I would otherwise wish to partake therein the way you write! Then I think of how freely you can step up and preach. I hardly know what all will happen. (Last paragraph of letter illegible. ed.)

Letter Twenty. (DP)

Hamburg 21st of June 1874.

My dear brother Peter Toews. The love of Christ, the comforting fellowship of the Holy Spirit as well as all other blessings for body and soul, I wish you and all the brothers and sisters, Mother and Goossens, as an opening greeting.

Our journey, although slow and accompanied by numerous delays, praise God has gone reasonably well to date. In Odessa we spent two days, one voluntarily and the other against our will, and in Woloschenk one day, so that we arrived at Maien and Co. in Hamburg, only Saturday morning, on the 20th day of June at 8 o'clock. By now our families needed a rest. Falk and Co. retained this place especially for us while ... (line missing). We exchanged our group money here today right here in Falk's offices and paid 1 rbl. and 50 kop. for one dollar, the best rate.

This evening 49 families from the Crimea arrived, among whom were our brothers and sisters: Esaus, Baerags and Kornelsens. During the train journey, Abrah Kornelsens have given up one of their children to the Ruler of life and death; and again, Esaus have received. Nothing is neglected in God's leading. Nor is anything wanting in his oversight when we as parents or children are too careless, especially during the so-called train ride, which hardly goes on without accident or sad event. One woman from Poland got off the train, it has been said, and because of the brief stop, she was left behind and was separated from the others. After we left Berlin, it was said one child was killed in Boreslau when she was driven over, but this was not one of ours. Esaus' child that was holding onto the door on the inside was thrown down when the conductor suddenly opened the door, and she got struck in the face.

Some of the children conducted themselves wild and disorderly, creating disruption and mayhem, especially at the large train depots where discipline and manners were especially important, so that we almost feared that those coming after us, might be accused for this. If these lines are read by any that are still intending to make this journey, let them take serious warning, so that afterwards they need not blame themselves.

Today on the 21st of June, we are expecting the arrival of the group following, and have tentatively set Friday next, as the date for beginning the ocean voyage, together with

a number of families. The officials gave us the choice when we wanted to travel and whether altogether. Klotz is here, and he has served us in many ways, since we left Breslau. He travelled with us to Hamburg and someone from Falk and Company stayed in Breslau to receive those still to come. They have presented the contract to us which allows twelve years to pay in full.

Corn. was calculated at half fare and as a result we retained 15 dollars. It works like this, they organized the ocean crossing according to their schedule, and paid 24 dollars and 40 cents to Quebec. The rest to be paid to the Comp. by the government over there as agreed to in Ottawa last year. Klotz promises to accompany us to England, and help us on the right way from there.

So far on this journey, we feel ourselves privileged above others, and continue without doubts and with determination further upon our way. We, your brother and sister-in-law, wish you and your wife, every blessing. "Corn. Toews"

Letter Twenty-one.

(DKS)

Hamburg, June 23, 1874.

I am sure that you, and all of those who love us, will want to hear how the journey has gone up to here. You can well imagine that it was accompanied by difficulties and problems, for all that which lies beyond the pale of our perception, cannot be known or understood, until it unfolds in the reality of life in its own tragic way. May God grant us strength and wisdom to understand His remarkable ways which are sometimes contrary to the flesh, and to allow the same to impact upon us, whereby the imperishable and very dearly purchased souls might attain salvation.

Dear brother, before I was able to post my first letter, we had the joy of meeting 26 families of our beloved Geschwister in the train station, and thanks be to God, we could see each other again. (a line missing)... they had arrived here in Hamburg the ? day of June, having lost much time on the train. They were very tired and some had almost become sick. Mrs. Friesen was quite weak when I saw her on the way; likewise Mrs. Froese and a number of others. One big mistake was that because of thirst, a lot of water was drunk on the train, which caused diarrhoea, especially among the children.

Peter Friesen of Heuboden, who had been waiting here already for some time, felt constrained to go to Breslau, to meet his family there and to assist them on the way. Instead the tragic news, especially for his wife, was reported, that he had died instantaneously. This obviously stunned everybody and shall serve as a solemn warning for all of us.

I cannot report of too much else to you at this time, except that the journey together with all the baggage was very expensive, and therefore it would be advisable to take less along. We are staying here at Malens, a large emigration house. We have food and drink a plenty, thanks be to God. We are almost ready with everything to embark on the ship this coming Friday. Whether Klassen or I, will remain behind, until the last ones arrive, has not yet been decided. We are doing as much as possible and that which may seem for the best.

Monday, at 6 p.m. in the evening, another group of families arrived here safely at the train station, but they were not completely well. Today, the 24th, the Krimmer embarked on the sea. Heinrich Loewens from the Crimea, formerly of Heuboden, have remained behind, because of one of their children, which had become quite sick and had to be taken to the hospital. I report also that none of our baggage had to be opened at the border. Finally a heartfelt greeting to all. "Corn Toews"

Letter Twenty-two. (DFP)

Hamburg, June 27, 1874. New Calendar.

Brother Peter Toews,

May the grace and peace from God the Father, our Lord Jesus Christ, and the comfort sufficient fellowship of the Holy Spirit, be yours as a greeting from us, your weak brethren in Christ. Beloved brother Peter Toews, we expect to remain here in Hamburg about three

days, and therefore I am impressed in love, to give you a short account from here. Our gracious God has brought us here safely, although our journey was not without difficulties and misfortune.

Indeed, with inexpressible goodness, He has shepherded us in His arms. At the present time, we are not too healthy, our Jacob had diarrhoea badly and I have pain in my chest. But we have a trust as David, "Whosoever waiteth on the Lord, will receive health and strength." Seemingly, this area is not too healthy for us, as there are many with diarrhoea. My beloved, a great deal of patience is required, with some more than others. Many times I have to think of the words which our beloved apostle Paul says of Jesus in Hebrews, chapter 12, verse 2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Oh my beloved, had not the only Son of God committed Himself to the cross, what would have been our fate? We pray that the heavenly Father, would teach us the right way to walk, and that He might provide the necessary protection in times of distress. My beloved, through this, one truly realizes the patience and the love of God, who continually bears with the world in its godless ways. Shudders pass through me, when I observe the tremendous luxury and pride, the magnitude of which I could not have imagined.

However, we were able to observe a blessed service in the fields under the trees on green hill sides. We had planned on leaving here from Hamburg on the 26th of June. What the good Lord had in mind for making us wait, He alone knows. We met the Krimmer Mennonite Brethren here in Hamburg. Mrs. Heinrich Enns fell ill during the travels, but is fairly healthy now. Kornelsens lost a child through death.

Beloved brother Toews, if the parents-in-law are still there, would you give this letter to them? If you can, could you tell them that in my opinion, it is better to purchase clothes, footwear, wall clocks and such like here, rather than to bring them along. It costs approximately five rubles to ship one pud up to here. However, if one has a large valise, it is certainly much less expensive to ship goods, because each passenger is allowed one pud free on the railway in Russia; in Prussia and Austria 50 puds, and from Berlin to Hamburg 100 pud free.

In closing we send our greetings and remembrances in our prayers. Please also greet the beloved grandfather at Barkmans, and each one of the brothers and sisters, in love. "Heinrich Wiebe"

Letter Twenty-three. (DFP)

To Peter Toews, in Blumenhof.

Dear brother Peter Toews, firstly, I wish you and all your dear ones every blessing in body and soul. Johan Dueck and I just happened to be in Fischau to talk with Ohm Enns, and with the Lichtenauer brethren, as to whether we would not be able to celebrate Holy Communion before our departure. Since brother Warkentin is just ready to leave for there, and I have a little time to write, I would request in short whether you would be able to come here for Sunday.

Hopefully we can today come to the proper fellowship with the help of the Lord and if you would be so good as to come here shortly, and if you would find matters here to be in order, that you might serve us with Holy Communion.

At the very best I will not receive the mail sooner than June 10. Consequently if I can promise myself that I can find travelling companions among my fellow brethren, it may come to pass that my family and I may also come to Nikopol, in order to embark with you for Manitoba.

Please do as it suites you beloved brethren, concerning your coming here. We would truly be glad if your could come here shortly and preferably before our departure. Do not exert yourself regarding the money, of which brother P. Wiebe wrote to Johan Dueck, we will send it (?). It is not possible for brother Dueck at this time?

Otherwise my heartfelt greeting to all of you: Keep me in mind in your prayers, for I am in great need of same. Warkentin is waiting to leave. "Abraham Klassen" From

Prangenu but presently in Fischau. June 31, 1874.

Letter Twenty-four. (DFP)

Lichtenau, July 1, 1874.

Worthy Ohm Toews,

Since I have not fulfilled my promise to you until now, to report to you regarding our circumstances with Warkentins, I feel compelled to direct myself to you, by means of this letter, although not with the results that we had wished for. I wish to excuse myself in that I find myself too weak, because I am the one who is being victimized, and therefore do not sufficiently have the matter within my control, and that I would rather wait it out, until I can send you a more favourable report.

So I know of nothing further to report to you for this time other than to bid that you would want to have patience with me; and above all, that you would remember us in your prayers to God. With a heartfelt greeting I remain your most insignificant fellow brother "Gerh. Kornelsen"

P.S. Thursday, the 27th of June our son John was taken from us by his death.

Letter Twenty-five.

To the Church Aeltester, Peter Toews, in Blumenhof.

Petition: I hereby ask the Church Aeltester Peter Toews for assistance for the repair of my vehicle in order that I can drive from Hamburg to Schoenwiese with my wife and children and in the next few days if possible. "David Peters"

Letter Twenty-six. (DFP)

Hamburg, July 8, 1874.

Beloved Geschwister, firstly a greeting, that peace may inspire you, in this spiritually impoverished time. In so far as we are scheduled to leave here at 6 o'clock tonight, I will report to you of several matters.

In his letter from Podwoloscick, brother Schellenberg writes that he expects a somewhat better treatment once we are in Germany. We fared quite well in Russia and in Poland, but from Breslau on, only poorly. Not once were we able to buy water for coffee. We do not want to complain in that regard and would rather say with the poet "What God has done, is done for the good".

Nor is the great ostentation which we have seen, especially in Berlin, any joy or pleasure for us. We exchanged our money in Podwolzus, 92 1/2 Thaler for 100 rubles, but in Hamburg we got more. For a 100 rubles we received only 66 2/3 dollars in gold. When we arrived in Breslau on the 5th, people quickly appeared, who wanted to be of assistance to us.

Someone here had related to us, that a separation had occurred among the brethren ahead of us, and that 15 families had gone with the German shipping company, and was able to list off names, such as Peter Dueck, Klassen, etc. This caused us great sorrow. But when we arrived here, and met the senior Abram Friesens from Rosenfeld and others, we learnt with joy that nothing of this was true, other than that Peter Friesens, Mariafeld, went on in the company of his parents.

We had already informed ourselves before we got to Odessa; it cost approximately 13 rubles up to here, and almost always, we had a wagon for ourselves alone with 33 billets instead of 40. In closing I bid that you would remember us in your prayers and commit you and us to the grace of God. Your friend and brother. "Peter Toews"

P.S. I note also that Peter Friesen from Heuboden went back from Hamburg to Breslau to meet his parents and friends. Before they arrived, he fell over and was dead instantly, which should serve as a warning, that we would be mindful of dying.

Letter Twenty-seven. (DFP)

Liverpool, July 11, 1874.

Firstly, a heartfelt greeting with the wish that these few lines might find you alive and

well also spiritually. Now my beloved, what shall I write you? I might very well complain, but only regarding the elderly people, for whom it is very difficult, for obstacles are coming their way at every turn.

We had very fine weather from Hamburg to Hull. We had poor treatment, especially regarding food, of which we received only little and of poor quality, and even that with difficulty. We do not wish to murmur in that regard and would rather say that "What God hath done, is done for the good."

We arrived here in Liverpool at 3 o'clock this morning and met Johan Klassen from Heuboden here in the hospital. Their son Jakob had become sick in Hamburg, and when they were boarding the ship to be examined by the doctor, they took them off the vessel and back to the city. All of this was looked after by Mr. Spiro from the shipping company. He (Jacob) died on the fifth day and was buried here at the company's expense.

Klassens were overjoyed at our arrival, and are planning to join us on Tuesday next, to embark upon the ocean. Things here in the hotel are in a state of confusion, for there are up to a hundred Bergthaler families here and another fifty expected. We are supposed to embark on the ship together with them, which does not seem to be at all desirable to me, even though there are four church ministers among them, including Ohm Wiebe, who was in America. But we will have to make things work in this regard.

It is our wish and request, that you would remember us in your prayers, of which we are in great need. Otherwise we wish to commit you, as well as ourselves, to the grace of God. Your Geschwister. "Peter Toews"

P.S. I note also that we exchanged the money in Hamburg and received 99 dollars and 10 cents for 150 rubles. "P.T."

Letter Twenty-eight. (DFP)

Duluth, 15/27 July 1874.

Dear brother Peter Toews,

A heartfelt greeting to start. Neither time, nor opportunity, have arisen to write more than I have until now. There are so many necessary things to do that one barely manages to tend to them. I am now writing to report to you some of the most significant occurrences of our journey.

Our trip until now has gone better than expected. I wrote you from Hamburg to describe our progress until there. We had a fairly uncomfortable sea voyage, which took about three weeks, since our ship stopped in various places. (Manuscript almost illegible here. Ed.) It was a great joy to receive your letters in Halifax, Province of Nova Scotia. You can look up the location on the map.

At first it was somewhat lamentable with us, as almost all of us became sick. This only lasted eight days after which the sea was more calm and we started to feel better, with the exception of the women who were already weak, namely: Mrs. Jacob Kroeker, Mrs. Ratzlaff, Mrs. Dietrich Friesen and Mrs. Cornelius Friesen. These remained in their places but eventually recovered. God be thanked. Jacob Friesen's and Isaac Braun's little ones died and were surrendered to the depth of the sea. Jacob Barkman was also somewhat sickly, but currently, everything has returned to normal. Nevertheless a number of children, such as Abraham Loewen's and Giesbrecht's, have become quite weak.

After approximately 3 weeks we completed the longest part of our journey over water, and arrived in Quebec, on Friday the 5/17 of July. We received a good reception here. We were also required to make a further payment on our expenses. We paid 24 dollars and 40 cents in Hamburg, but am not sure when the balance will be payable.

From Quebec we journeyed on to Montreal where the funds were payable. Johan Klassen's had to remain in Liverpool because of their child. From here it was on to Toronto where we arrived Sunday morning at 8 o'clock. We were greeted by our brethren from various places some from 70 miles away. What they offered us from their part was excellent, namely, that those among us who were without means, could remain with them until next spring or even longer, and they would be provided with shelter, work and whatever else they were lacking. An arrangement for a loan could not be completed.

On Sunday we held a worship service in fellowship with seven of our American brethren; including two ministers, who also spoke to us, directing us to our calling and admonishing us to remain true. Among our misfortunes here was that Klaas Wiebes had to spend several days in the hospital because one of their children was sick. Hopefully they can join us shortly.

There were also many matters that needed to be arranged here in Toronto for the continuation of our journey. The brethren were a great assistance to us. Shantz came to us on Monday and explained that we should change our route. In fact this was arranged through the government, which graciously provided us with free accommodation (billets) up to Duluth. We could go from the end of Lake Superior through the State of Minnesota towards Moorhead or Fargo on the Red River, and then upstream, which was permitted upon payment of a further two dollars.

The brethren from Canada came to our aide with provisions, we had telegraphed them from Quebec. They bought 50(?) bacon, butter, and lard at 5 per basket and 2 tons of dried apples, and did not charge us for any of it. Even though we gladly wanted and could have paid them, they would not take anything for it.

Monday, after dinner at 2 o'clock we left Toronto for Collingwood, where we arrived at 9 o'clock in the evening, and immediately embarked on the ship, leaving land at 12 o'clock midnight. After 4 days and 4 nights on the ship, we arrived safe and sound in Duluth, where we stayed in the large immigration houses. From Sunday evening until Monday at noon. (A sentence illegible here.)

A heartfelt greeting to all the brothers and sisters, _____(?), Mother and Goossen's. The brothers and sisters here greet all of you, and hope to hear from you soon. From your siblings who love you dearly "Corn Toews" (A one line P.S. is illegible).

Letter Twenty-nine. (DFP)

Prangenau, the 18th of July, 1874.

Firstly, I wish all of you beloved brothers and sisters every well being in body and soul. Since our getting together personally is not possible at the present time, and since you do not expect to be able to come to us here in the far distance until fall, I will send you a short note so that at least you will be somewhat informed as to our departure. But I am personally unaware of any opportunity to have the same delivered to you.

After a lengthy wait, our leaving took us by surprise, for which there was no reason, except that we wanted to meet our brethren in Hamburg, and to take passage together with them to Quebec. Oh, that our loving God would also accompany us upon this troublesome journey!

I will only write a little at this time, for my thoughts are only poorly collected. My beloved, one thing you are to be informed of through this writing, namely, that if our beloved God grants us life, our goal is Manitoba. I realize, my beloved siblings, that I may have offended many of you that I had thoughts of going to the States. I bid you, my dear ones, that all of you, would forgive me for this, and that you would include me in your prayers, so that the will of the Lord would also occur on my part.

Brother Toews, I expect that you will already have received many letters from the brethren. How gladly I would read a travel report before our departure, for I am generally uninformed, even in Prussia. Nevertheless our intention is to travel somewhat ahead, only Fasts and we, here from Prangenau. They have also come to go with us to Manitoba. I am of the conviction that with the help of the Lord we will find our way through. The Alexanderwohler are not as yet quite ready to travel.

I bid you, beloved brother Toews, that you would send us a letter at the earliest opportunity in the new homeland. I also have a request for you, that if you should meet my beloved brother-in-law Isaac Baerg in Nikopol, that you would heartily greet them for us, for we are very saddened that we were unable to speak with him personally. Otherwise, please accept our heartfelt greeting and remember us prayerfully in your thoughts. "Abraham Klassens"

Letter Thirty. (DFP)

Dominion of Canada,
Immigration Office, Toronto.
July 20, 1874.

Beloved brother Peter Toews. During our lengthy and protected journey, one often remembers those, with whom we came together so often. A present and immense gap has arisen between us, but hopefully, not like the one between the rich man and the poor Lazarus. In which regard I often remind myself that, since God hath been with us in all that hath come upon us, who therefore, can be against us.

Now my beloved, I have only little energy to write, since we arrived in Toronto at 9 o'clock in the morning of the 19th. We had not yet alighted from the train when already our dear friends came to escort us. A number of ministers came, including Schantz's brother. These beloved friends wanted to be of assistance to us. They paid great heed to our necessities. How the matter will proceed we do not know.

We held worship services towards evening when the senior minister (Aeltester) of 73 years, earnestly admonished us, that the evil one would not in any way spare us in the new land. This is very true as I have had to experience personally; at times to keep up courage, at times with others. It is very necessary that we are diligent and make sure of our faith and calling. The apostle says, "I am near to all people so be it that everyone shall persevere." But who among us shall strive for the goal, only to become faint (?).

Our departure from Hamburg and arrival in Halifax on the 14th of July, until our arrival in Quebec on the 17th, took some 15 or 16 days. Sea sickness affected almost everybody for the first three days on the ocean. This was very unfortunate, since there were so few who could assist in nursing, and even these were not totally spared. There was considerable wind, and yet, the One who directs everything, leads us in wonderful ways, if only we place our trust firmly in Him. What a small matter it would have been for our beloved God to have buried us all in the depth of the sea! Surely we would not have made it thus far if He had not taken us into His care.

When you have opportunity to write, let us know if you have come to a conclusion, whether the rest of you will all come this fall. I wonder if brother Loewen has already dealt with my matter, or whether he is letting it be until fall. I have nothing to complain but am somewhat curious to know. If the harvest turns out well, it will help to cover my losses.

I do not know any further news to write and my time has run out. I earnestly bid you all, do not forget about us. July 20, 1874. "Peter Wiebe"

Letter Thirty-one.

Podwoloshick July 25/August 9, 1874.

Beloved brother Peter Toews.

Firstly, I wish you as a greeting, the grace, compassion and peace of God the Father, and our Lord Jesus Christ. Amen. Since I did not write you from Odessa, because I was somewhat sickly, I want to provide you with a brief travelogue herewith. After we had overnighted in Cherson we embarked upon a large ship at 9 o'clock in the morning from which we alighted in Odessa on the 22nd at 6 o'clock in the evening. Our brethren, Gerhard Goossen and Gerhard Warkentin, were waiting for us here with great longing. The rest of them had already continued on. Many of our travelling companions were on their way immediately on the 23rd at 9 o'clock, namely, those who did not want to come to Canada, such as Jacob Klassens, Johan Rempels, Jakob Enns Sr. and three families from Nikolaithal. But none of our Geschwister, were among these.

We were committed to staying together, although Warkentin still had no pass. It had been promised to him for 11 o'clock. In consequence, we agreed to a time of departure and left on the train in the morning of the 24th. Unfortunately, brother Warkentin did not receive his pass, and it seemed that the only way he could get one, would be by first obtaining a half year pass from there. Consequently he had to stay behind in spite of a concerted effort. He immediately decided to embark upon his return journey, together with money and belongings, except for the 200 rubles which Johan Reimer had along.

This was a grave concern to us, especially because he was so quickly decided, and also took his money and baggage with him. We hardly knew what to make of this but preferred to commit the matter unto God. I took my leave of him at the train station with the firm assurance, that the Lord would still be his guide, and would continue to preserve him, as He has also protected and preserved us until now. For we are, thanks be to God, quite hearty and well.

We arrived here in Podwolosschick at 6 o'clock on the morning of the 25th. Since our trunks (crates) from Odessa onward had only been routed up to Wollosschick, this baggage had to be reloaded onto a new railway car, seemingly because it had not been booked further. (?) The trunks were unloaded and our passage arranged up to Breslau together with the same. It took until 6 o'clock in the evening before the train with which we were riding to leave. Our treatment and experiences up to here, have seemed quite favourable and orderly, compared to what we had heard and imagined, it would be like. I again say, praise and thanks be to the Lord for this. Indeed, our tongues cannot express it enough, how the Lord has lead and kept us in such a paternal way.

Nonetheless, we must not heed our own flesh and blood, for the quarters on the ship were rather confined and we were somewhat squeezed for space by our fellow travellers of foreign nationalities. The same problem occurred on the train, when one coach became unusable when an axle got hot and started to smoke, and the passengers immediately had to dismount and were divided up among the other wagons, and that coach was left standing there. By evening we were again given more room. All of this seems very difficult for our elderly people, if we do not help them.

Our son Martin was sick from home already and is more or less restored. So far no sickness has arisen among us, and we have enjoyed unity and goodwill among the Geschwister here. Neither have any particular misfortunes been encountered.

Our wish is that our gracious God would continue to uphold us and to lead us by his good Spirit, until the end of our days, and that thereafter eternal salvation might be ours. Please remember us in your prayers, that the grace and power of God would be imparted unto all of us, and for which we shall remain in your debt. Your weak brother and fellow servant "Jacob Barkman"

P.S. Also receive a heartfelt greeting from my wife and children, indeed from all the Geschwister that are here with us. A kiss of love to all the brothers and sisters there, and to anyone else who might ask about us, and remember us in love. "J.B."

Letter Thirty-two. (DP)

Shantz House, July 29/August 10, 1874.

Dear brother Toews,

Firstly a friendly greeting. Forgive my neglect in writing, time and circumstances have not permitted it, and even today it almost turned out that way again. We had a prairie fire that kept its distance for some days. Today it came so near that men, women and young people, went to work hastily, out of fear, and extinguished a good part of it, using brooms of brush, thereby saving us.

We arrived in Winnipeg on the 31/19 July. The following day we went up the Red River, till we got to a place opposite our Reserve, and disembarked. We went from there by oxen for 6 miles to Shantz House, which as you will know, is located on the nearest township.

The arrival occurred on the past Friday, eight days ago, and we were almost seven weeks on our journey. For an additional payment of \$2.00 we did not travel the Dawson Route, but took the Superior-Duluth Route with the help of the Canadian Mennonites, especially Schantz. We already have a wagon, oxen and a cow. We could get everything, only it is expensive.

The ocean voyage took three weeks. Thanks be to God, it went well, although not without illnesses. The children that died were: Froeses', young Jacob Friesen's, and Isaac Braun's little ones. Babies were born to Dirk Friesens and Corn. Friesens, healthy little children. This happened on the ocean. Later after we were already in Manitoba, Heinrich

Esau's, Abraham Loewen's and Wilhelm Giesbrecht's little ones died. Successful births came to the following homes right after our arrival: Johan Isaacs and Heinrich Reimers. Otherwise things are going fairly well.

We are not on our homesteads yet. The day after tomorrow we shall start out. We have a good hay harvest ahead of us yet. At present we are looking forward every day to seeing the arrival of another group although not of our own, namely, a number of the Berghaler.

I received the letter from you yesterday dated June 7. Johan Toewses would like to send greetings to their parents, and to let them know, that they together with their family are well. We hope that you and a number of others will also come. In closing, greetings to all the aged from all of us, and pray for us as this is our need! Your loving brother. "Cornellus Toews" Special greetings to Mother.

Letter Thirty-three. (DFP)

Berlin, July 29, 1874.

Beloved brother Peter Toews,

A heartfelt greeting and a wish that God's blessing might be upon you! I apologize that I could not answer your letter of May 11 sooner. I have been in Manitoba since the beginning of June, constructing buildings, so that the brethren will have a roof under which they can take shelter, as soon as they arrive: Namely, 4 buildings, 100 feet long and 20 feet wide, each divided into 12 compartments. They are built very simply and only to be occupied during summer.

Now in answer to your question, if you would still come in summer, I think it would be better if you stayed here over winter. Dwellings are available here, but not many together in one place, rather here and there among the brethren. Here everyone lives separately on their farms, and some have empty buildings or possibly out-buildings, which can easily be inhabited. With respect to food supplies, flour costs 3 to 3 1/2 dollars per 100 weight, meat from 5 - 6 dollars per 100 weight, potatoes from 30 to 40 cents a bushel or 60 pounds by weight, and other commodities are comparable. Apples are 30 to 50 cents a bushel and turnips 12 cents per 60 pounds.

I expect that if you stayed here and there among the brethren, there would also be opportunities to earn enough over the winter, to cover the food and lodging expenses. The dwellings cost more, from 3 to 6 dollars. There should be enough dwellings within 5 to 6 English miles for 40-80 families.

I have received a dispatch from Quebec that close to 700 brethren have landed. When I left Manitoba on July 7 the weather was very nice and the grain looked beautiful. I was there for two months and during the time I was there, over 4000 immigrants arrived, who came from the States and Ontario. They have also had a very good harvest here in Ontario this year.

In closing, a heartfelt greeting to all the beloved brothers and sisters. This wish from my insignificance is bounded in love. Your fellow pilgrim. "Jakob Schantz" Berlin, Ontario, Canada.

Letter Thirty-four. (JW)

July 31, 1874, Alexanderkron.

Beloved brother Peter Toews,

Yesterday evening, after much yearning and waiting, I finally received, simultaneously, the letters written by you on the 6th and 15th of July, and read the same with great interest. I shall quickly dash off a response and send it to you by post, since I am to go to Halbstadt today. I will also send you Klassen's letter which he left with me, for you, before his departure.

Of our condition among the brethren you have already, as I understand from the parents, been informed by Ohm Enns, for we have not accomplished anything. It appears to be the same in Lichtenau, as matters remain unresolved. Ballan declares that he is not in agreement with the brethren in regards to the baptism; and that they hold the Krimmer

in error as being impelled by a false spirit, for which he cannot forgive them; and that if we would have Communion, he would wish to refrain from partaking.

It appears that no reconciliation is obtainable between Warkentin and Kornelsen. Warkentin explains that even if he understood Klassen's view, he does not know what good it would do, since he feels Klassen has no valid basis. He would dearly wish to have teachers (ministers) that stand firm, without needing Enns' requests. You likely know the Gemeinde better than I. He also expressed himself in our presence to A. Friesen regarding pride, which Friesen took to be loveless and expressed himself in a way that we understood he had not talked to the Gemeinde about it. Abr. Hiebert, who agrees with him, was also present.

Klassen has set his sights on America. Egli, or whatever his name is, who has written to you twice already, also regarding baptism; admonishes that they leave this to everyone's own decision. This would seem right to Klassen, and therefore, he also wanted to leave it to us and consider us as brethren, if only, he could be served with baptism by us. But I believe, if this was the case, that we would embark upon such a thing, it would not be so with him. He has said already it seemed to him that we would rather see him go to the States and away from us, instead of with us to Canada. We told him this was not true.

Matters cannot continue as they stand at this time. He asked us to earnestly pray for him, since he cannot accept it, no matter how much he would like to placate himself with us about baptism. It appears that he has great concerns in this regard.

I told him it was fortunate that he could not accuse the Gemeinde, nor anyone else, with this. Hiebert thought the brotherhood should communally find a solution. I told him, neither the community nor anyone else had a remedy, other than the message to the Gemeinden according to Revelation, Chapters two and three: Also, the advice that the sister-in-law of Menno Simons received from him and from one other teacher, Hans Alenson, to repent.

To this they had little to say, but expressed their doubts whether it would have occurred in this way. It appears in this regard that they will request the Gemeinde (6 or 7 words obliterated here. J.W.) it appears, especially if we continue to overlook so much regarding each other, that the brotherhood will become completely inoperative for some. On the way home I asked Klassen, "where this would leave us with our entire mission?" He replied that he would feel very culpable herein if Friesen or Kornelsen through this would lose out to the world. Of this he did not want to be guilty, for he had not meant to direct them that way.

Of the Krimmer he seemed to begin to feel different. He mentioned his fear that they had already been torn along by the spirit of the times. He repeated several times what he had said earlier, that we could not altogether blame the Krimmer. Ohm Enns, he said, had many times denounced them, resisted and written them, and finally even Ohm Enns had said, "he would let them be as they are." However, Klassen felt that we should be able to tell them freely that they are wrong, if we believe that we are right.

I replied that I did not know for what reason or on what grounds he always had to look so far beyond himself. He should, by all means, be able to say first that we are wrong, before being so sharp in his judgement of others, or to require something so exactly from someone else. Even the Krimmer are not so decided against us, even though they should have, by all means, given the Gemeinde a full explanation of their intentions before causing such an uproar amongst us. As I have heard, they have declared themselves that they shall consider us their half-brothers and half-sisters.

It seemed that on this point, among hundreds of words, one was found that he fell silent, but he has not yet been pacified regarding the question of baptism. We have recently much (half a line illegible here. J.W.). it is to be feared that by this, more disturbances may follow. May the Lord in His grace spare us and lead us therefrom, for unto Him anything is possible, if only we truly and honestly come to Him in prayer. May He as the Shepherd of all shepherds, be merciful unto us!

About our emigration, I wish to inform you that if we get ready to go before fall, we would gladly travel together with you. I fear that you will be ready to go sooner and that

we will have to remain here alone. There are J. Duecks, Warkentins, Ab. Hieberts and K.Friesens, that also want to leave, but I have not yet talked to them, since I decided to emigrate this fall already, provided we could complete our preparations in time. Right now I am on my way to Halbstadt. I also want to stop in Lichtenau to talk about these matters. I was at Aron Reimer's lately, but have not felt from them, that they were ready to do anything towards moving.

Here people talk about war. Wheat is not being bought and has no price. To rid oneself of these earthly possessions seems to become more difficult. I do not want to tie myself to anything. Undoubtedly, you can imagine how matters are here at this time, how discouraging it can be to stand almost alone and to be so far away from like-minded brothers and sisters, and especially from the parents. It seems as if a big mountain stands ahead of us before we will again be able to see those that have been wrenched from our sides.

I must close for it is high time to depart. I beg you to write us as soon as you hear, or get more news, from those that have left. I shall write you shortly, if we should make any further steps, towards moving. A communal greeting to all the brothers and sisters there. It is too bad that letters do not get delivered better. "Johan Dueck"

Letter Thirty-five. (DFP)

Hamburg, August 1/13 (1874).

Beloved siblings Peter Toews. I feel compelled to write you a short note, especially since you did not meet up with us in Nikopol. I had wanted to speak with you in person, regarding the bill from Herman Wiens, New Halbstadt, or Sagradovka, which I had wanted to turn over to you. Wiens promised to pay it, in care of yourself, in September, namely 5 rubles and 50 kopeks.

Beloved siblings, it is my innermost wish that these simple lines might find you in the best of well-being, and that you would have benevolent weather for the heavy work load which you still have there, and that you might follow us shortly.

Our journey is proceeding slowly. It happens, occasionally, that we must wait until the train departs. We arrived in Breslau late Saturday evening and Sunday before noon we readied ourselves and at 1 p.m. we were on our way again. Until the present we are, thanks be to God, relatively well, with the exception of a few children and Mrs. Heinrich Brandt, who is not very well either. The journey up till now has gone very well, I had expected it to be much worse. In fact, in my thoughts I was often with your assembly on Sunday. But my body was here in the city, wherein I can take little pleasure, with its great rushing to and fro of the world.

It confirms within me the correctness of the words of the poet: "Ach, was mach ich in der Staedten, da nur List and Unruh ist..." and so on. The journey up to Hamburg has cost me 103 rubles and 9 kopeks and the baggage weighed 10 pud in Nikopol. We arrived here in Hamburg Monday evening, and since there were many immigrants we were unable to obtain the most economical quarters and had to pay 20 Silberger per person. By Friday it had cost me 8 dollars, which I paid yesterday, Thursday.

Here in Hamburg we received the letter which our brethren in America sent us, which **Ohm** J. Barkman read to us Wednesday evening. We were gathered together in one room for this. Otherwise we are, especially for us, only two families per room, but it depends on each family. We have done very well with our hand luggage, which we always carry with us. Only once did we leave it, otherwise, it would have been very difficult for us, since it was quite far to carry, when we alighted. In Breslau, it became especially critical. We were taken to our quarters which was quite a ways to walk and then to a floor which was quite narrow, not more than 12 feet wide. It was rather scary and mysterious without lights, so that it was very dark.

Then the people who were already upstairs came down, and we came into the yard which was rather confined, so that we really did not have room to walk. It was 2 o'clock and it did not seem feasible to remain standing there until daybreak. Our guide decided to take us to the other train station where we all had to go in any case. This was a mile

to drive and we immediately hired vehicles and drove. It cost us one dollar per vehicle. Several of our group who had already pressed their way into the quarters, and had little ones, joined us there in the morning.

Otherwise we wish to be contented and not complain too quickly, if only, it does not become worse. The most important thing for this journey is our health, which we still have, thanks be to God. In closing I greet all of the brothers and sisters there, in the hope, that you will remember us before God in your prayers. We remain your loving siblings. "Klaas Friessens" Please forgive me for my numerous mistakes.

Letter Thirty-six. (DFP)

Hamburg, the 1st or 13th of August, 1874.

We have been waiting here in Hamburg for three days and plan to embark upon the ship tomorrow, the second day of August, at 3 o'clock in the afternoon. Therefore I am inspired to take pen to hand and to write you something and wish you perfect health physically, as we have more or less been until now, with the exception of Toews' Katherina, who was quite sick here for 2 days but is getting better. A man from the Molotschna by the name of Schirling from Lichtfelde died here on the train to Hamburg.

Today we also saw a fashionably decorated freight wagon and team of horses carrying a corpse. One is deeply sorrowed to have to witness this. At the same time, one is mindful of the lowliness of our Lord Jesus, and how He was martyred for us, and that we are merely dust and as nothing without Him. Oh, that our beloved Saviour would stand by us in the future as He has helped us in times past! I must say with the poet, "Until here God hath brought us, and until here he has helped us."

Indeed, my dear Geschwister, all of you there, I must freely admit that the journey has gone well up to now. We have nothing to complain, even though the flesh always finds it somewhat hard to submit. Overall, things have gone very well. It did not happen the way we had heard, that the doors of the coaches were locked, and that the passengers could not leave to attend to their necessary business. The wagons were not locked at all, in fact, they were frequently opened for us. We were also able to open them for ourselves. Consequently, it was easy to move about. Every train station and stopping point had facilities for men and ladies. Very suitable tin utensils can be bought here quite cheaply.

Through the grace of God, we arrived safely in Odessa, at half past four in the evening of the 21st, hearty and well. The weather was nice and only a little breeze. We waited here for one day while G. Warkentin was supposed to receive his pass. At 9 o'clock in the morning of the 24th we left Odessa for Woloschenk where we arrived at half past six on the 25th. Our passes were quickly processed and we passed on over the border on the same Russian train to Podwoloshick. We left here at 7 o'clock in the morning, arriving in Lensburg at 6 o'clock in the evening on the 26th. Here we departed at 5 o'clock and arrived in Krauskau at 7 o'clock in the morning on the 27th. We stopped for 7 hours and at 10 o'clock we were in Aswitzem, Oberschlesien. From here we departed at 3 o'clock in the afternoon. We stopped briefly in Meslowitz and arrived in Breslau at 11 o'clock that evening.

At 1 o'clock on Sunday the 28th we left from Breslau to Berlin. We stopped in Lepnitz for 5 minutes, in Sorund for 2 minutes, in Summerfeld for 3 minutes, in Gabun for 8 minutes. At 6 o'clock in the evening we stopped at Frankfurt for 10 minutes, in Furstenwalde for 5 minutes and arrived in Berlin at 10:30 in the evening. Immediately that same evening we drove to the quarters at the Hamburg train depot. It cost us, together with Cornelius Goossens, 1 Thaler and 5 silver Groschen for a droscke, that is, to drive us the 5 or 6 werst.

On the 29th, at half past eleven, we departed from Berlin to Hamburg. We stopped briefly in Seefeld, Stenstadt, Zernitz, which is 11 miles from Berlin. We stopped for 15 minutes in Wittenburg, Ludwigslust (?) is 22, 8 miles from Berlin. Brozdorf, Bruchen, Schwarzeebeck, is 4 miles from Hamburg. We stopped in Friedrichsruh for 7 minutes. Thus we completed the railway component of our journey up to Hamburg. We arrived here, hearty and whole, through the gracious leading of God, on Monday at 8 o'clock in

the evening.

In Berlin we were immediately taken into the custody of Mr. Spiro, Falk's son-in-law, and here too, we were received by his company. The wagons were waiting, our baggage was loaded and quickly taken to our quarters. It was very much different here than on earlier occasions where we sometimes had to disembark during the night and walk for a great distance before we even knew where we were staying. Through the grace of God we were able to overcome everything.

We are presently here in good quarters. The name of our hotel is Radolf Happe Kagen 38, Hamburg, and costs us 20 silver groschen per night and day, but we were well taken care of. We also exchanged our money with Messrs. Spiro and Klotz, and today they paid us out. For 1000 rubles we received 663 dollars and 35 cents in gold. In Nikopol, I had 11 pud of freight. My total cost for freight and person was 93 rubles and 77 kopeks, since leaving Nikopol. A full billet for me cost approximately 29 rubles and for Maria from Nikopol to Odessa, 1 ruble and 40. From Odessa to Berlin, we paid 2 Thaler and 3 1/2 silver Groschen for a full billet, and half as much for Maria.

Now adieu, and a blessing unto you. Forgive my hastily scribbled notes and remember us in your prayers. We shall do likewise, and hurry ... (line missing) "Jakob Barkman"

P.S. We were very disappointed that you, dear Mrs. Toews, were not present at our departure from Nikopol. Your letter to Barkman was here in Hamburg when we arrived. (A scribbled note: a page or two seems to be missing. ed.) In our quarters where we could wash, it amounted to 20 silver Groschen per day, the food was good and plentiful. We also received more than enough beds for sleeping upon our arrival. I gave Mr. Falk the letter which you had sent after us regarding the brethren who travelled ahead of us(?). The words which you shared with me in Blumenhof at the time that I took my leave from you, still weigh heavily upon my heart. Apparently it is a struggle within me brother Toews(?).

I read the letter to Mr. Falk and explained how Peter Toews, Rosenfeld, had written about his treatment and the food received on the ship. He was very amazed and asked me all the details, how and with whom, they had travelled. He also wanted to make inquiries regarding the captain and the ship that they had travelled on and to speak with them about it. He treated the matter very seriously and also gave us letters to read written by our own brethren regarding their satisfaction with the hospitality and care with many signatures. (A line or 2 missing at bottom of page.) They also had one in the office from the Bergthaler with many signatures.

He immediately said he would send someone along with us, namely, that Mr. Spiro would accompany us to England, and personally look after us, up to there. He held forth that I should not form any conclusion, until I had given the matter careful consideration, and that I should write directly to you, regarding the treatment and hospitality, which we received during the journey.

Nor did we receive only gold in exchange for our money, since gold was in short supply. Instead we received a bill of exchange to the Bank of Montreal in Toronto, to give us the gold there. According to the testimonies in the letters of the brethren, the same should be honoured without fail.

We were now ready to embark upon the ship, for it was after dinner already. The ship was to leave at 7 o'clock that evening, but only after the tide had risen again. A heartfelt greeting to you in closing from us and all of ours here. Yes, greet all the Geschwister there as well as those who otherwise remember us in love. And please remember me continually in your prayers. Your insignificant brother and servant. "Jacob Barkman"

P.S. Together with all our fellow pilgrims.

Rhanisch Hotel, 33 Paradise St.
Liverpool, the 7th/19th August, 1874.

Dear brother Peter Toews,

From the bottom of my heart, I firstly wish you and all the Geschwister there, the abundant grace, compassion and peace of God the Father, and our Lord Jesus Christ.

In as far as our journey proceeds slowly from place to place, it frequently occurs that

we have idle days, which was also the case here in Liverpool. We had to spend two days and three nights in our quarters, and therefore I am better able to fulfil the counsel which we took and the promises which I made.

Now, what shall I write you, that would be news? Firstly, I will give you the report of our journey from Hamburg until our arrival here. We departed on the 3rd/17th of August after we had embarked upon the steamship the day before. It was 3 o'clock in the morning by the time we left, for we had to wait until the water had risen again in the harbour. Towards evening it fell so much that it was almost impossible for the large ships to travel. Consequently, it departed while we were sleeping. The wind also picked up with the breaking of dawn, and blew quite briskly all day, and did not abate during the following night, and that through this (a page or two seems to be missing).

(We saw ?) many wonders and praiseworthy sights as was also the case here. We drove through many tunnels, among them those which took us 8 minutes and more, possibly as long as 12 minutes, to pass through. There was no natural daylight in these tunnels, instead, they were pitch dark. This was very interesting, also the hospitality and quarters at both ends were good, so that we had nothing to complain about.

Tomorrow the 8th/20th of August, at 6 o'clock in the morning, we are to embark upon the large liner Austrian which is to carry us over the ocean. My praise and many thousand thanks are expressed unto the Lord for the grace and great compassion which He has demonstrated unto us until here; and for the upright men, whom He has granted unto us to lead us. Yes, join us in praising the Lord, all good cometh from His hands of mercy, for He crowneth us with much grace and compassion. Repeatedly we are given more than all of us together deserve.

We bid that you would not omit to remember us in your prayers, that He would continue to lead us on our way, that we would sojourn under His guidance and that at all times, we would submit our being with a childlike heart wholly unto His holy will, until the end of our days. Amen. In closing, another greeting, from ours here, as also from me, your very insignificant brother. "Jacob Barkman"

Letter Thirty-seven. (DP)

Please deliver to Peter Toews.

Ekatherinoslavschen Government,
Nikopol, Blumenhof, South Russia.

August 7, 1874.

Dear brother Peter Toews, since opportunity awards itself, I cannot omit to write. It is my wish to you, as a heartfelt greeting, that you might be inspired and kept by the peace of God unto a fullness of faith. Firstly, I report to you that with the help of God, we arrived in Winnipeg on the 31st of July, so that we can fully express ourselves as follows: "Bis hierher hat uns Gott gebracht durch seine grosze Guete. Bis hierher hat Er Tag und Nacht bewahrt Herz und Gemuehte. Bis hierher hat Er nicht geliebt. Bis hierher hat er mich erfreut. Bis hierher nur geholfen. Hab Lob, hab Ehr, hab Preis und Dank, fuer die bisher'ge treue, dir Du mein Gott, mir Lebenslang bewiesen taeglich neu." In my thoughts I continue writing, "Der Herr hab Groszes an mir getan, bis hierher mir geholfen. Hilf ferner mir, mein treuster Hort. Hilf mir zu allen Stunden! Hilf mir an allem jeden Ort. Hilf mir durch Jesu Wunden! Damit sag ich bis in mein'n Tod. Durch Jesu Blut Hilf mir, mein Gott!"

I also report to you that some 20 families are staying in Winnipeg, the rest of us returned from there on August 1, namely, to the newly constructed emigration sheds, of which we occupied two, and two remain for those to follow. Here the proverb was entirely fulfilled, "all beginnings are difficult", and we must be on guard that we do not experience something like the children of Israel, for the Lord has led us wonderfully over the foaming ocean and in every which way that we have gone with Him. Yet the People of Israel murmured again and again. Once they were in need of meat and then water. The latter was also the case with us. Our closest water is a mile away, and not quite enough for our needs. We soon hope to acquire a better source once we fully tend to the matter.

Now a little more, everything is expensive here. Horses, which I regard as inferior to the ones I had there are \$100.00 and more a piece, oxen are \$130.00 also up to \$160.00 and \$180.00 a pair, and even more. Wagons are \$100.00. Flour and bacon are also expensive. If you would come somewhat later in fall, I will recommend that you buy certain things along the way, perhaps in Toronto or even closer to us. Much could be brought along. (A line illegible). If we had known this, we could have saved many dollars. Indeed, carpentry and finishing tools could be bought much cheaper along the way in the States.

I would also add somewhat to my earlier letter. Many of the things we brought along are priceless to us now. But I would recommend that you use big bags rather than the large cases for packing. The weight of the boxes is sometimes greater than their contents. The baggage causes considerable difficulties on the journey, but there is no travelling without pain.

Brother Johan Loewen, I would wish that you would be blessed with an abundant harvest, so that you might also have a reward for your efforts. I can only conclude that this was the best for me, since the small amount I had left over did not allow me a vehicle, nor a cow and farm implements, for it is too expensive here. All the best to you and remain in God's care. Remember us in your prayers. Finally I greet you in the name of many. "Peter Wiebe"

Letter Thirty-eight. (DP)

Berlin, Ontario
August 22, 1874.

Beloved brother Peter Toews.

May the peace of God and the love of Jesus Christ, fill your hearts, so that you may be able to bear whatever is laid upon you from without; and also that the heavenly blessing for the soul may grant you much joy, so that you might be drawn closer to Jesus and grasp more fully that He has given Himself as a sacrifice for our guilt. This is my wish for you and for all others out of pure love.

In reply to the question whether you can stay here in Ontario, I can answer with yes. Although the Bergthaler have also enquired, there is room enough, and the brethren are willing to receive you all and invite you to come. Let us know by telegraph on arrival in Quebec when you expect to get to Toronto, so that I can come and meet you there, and arrange for the tickets for when you shall continue on your way later.

They have promised that you may stay here for awhile. Although the tickets are made out to go by way of Ellingwood to Fort William via the Dawson Road, you will not go that way, rather to Duluth and Moorhead on the Red River, which is a much more comfortable and faster way. Last night I received your letter and am sending it to Manitoba today. With heartfelt greetings. "Jacob H. Schantz"

Letter Thirty-nine. (DFP)

Gruenfeld, August 24, 1874.

Beloved brother in Christ.

During the time of our departure from there, you admonished me to write now and again, regarding that which was necessary for you to know. I have neglected until this time to write directly to you, and therefore, I will now send a few words in order to fulfil my promise. I pray, also, that God might be your strength and your comfort in all difficulties which you may encounter by reason of your calling, in order that you would not be discouraged, and that we all might win the victory.

Our distant journey is now three weeks behind us. We have experienced much during this time and have had much to overcome. We have also comforted and strengthened each other in our weaknesses, and have sung many beautiful songs together. Yet, how is it, that we are still too indifferent and worldly minded? That is to say, when one looks at the entire situation, there are, sad to say, always those, whom one has misjudged completely. Where we should be comforting and strengthening ourselves, there are always those among us, who have been murmuring for almost the entire trip.

Alas, that we have had to come to know each other so much according to the flesh! It occurred after we had finally completed our journey and had alighted upon the land which C.Toews had arranged for us. Indeed 22 families had already remained in Winnipeg and did not even come this far. Presently, the murmuring started again, "On this land we will swim away. This land does not suit me, since there is nothing for cultivation. On this land I must first clear the bush which I cannot do by myself, I cannot farm here, etc.." And this was before one-fortieth of the land had even been seen.

The place where we landed did not suit me all the best either, but I said, "People, please, have some patience, it will look different on the three townships which Klassen says are suitable for settlement, let us inspect them first." Consequently, a number of people, possibly 10 or 12, again went on the land to view the same. I did not go along, because of the sickness of our little son Heinrich, and because I am not very good on my feet, although I wanted to be satisfied and submitted to whatever news they would bring back with them.

When they returned some where satisfied and others were not. Since we had been unable to control the scattering which had already occurred in Winnipeg, a few more from here decided to follow Klassen's choice, and go over the Red River. Regrettably the division was aggravated by some of the leaders. Although a number of beloved overseers, were still working that we all would want to remain together, this was no longer possible, unless we all went over to Klassen's choice. Nor were we able to unite in this decision, since it was impossible to squeeze dollars out of those for whom it was already scarce or who, in fact, had none left. Almost everyone conceded in this, that it would be easier for the poor people to get started here than there.

The beloved Toews has acquired many burdens to carry. Do remember him in your prayers that he will not become too discouraged. Indeed, please remember all of us in your prayers. You will see how we have settled here from the letter which I enclose. In my view there will be sufficient land here on our side for those who will follow, for I believe that the three townships which Klassen regarded as the best, are still open.

Thus the physical scattering has occurred, but the enemy has not succeeded in separating us spiritually, so that we have great reason to cry out with the poet:

"Ach treuer Gott wie noethig ist,
Dasz wir jezt zum unrecht beten
Und wachen, dasz des Feindes List,
Uns sucht zu unter treten.
Versuchung ist gar mancherlei
Ach treuer Gott, ach steh uns bei
Rettet uns von dem Allen!"

In closing I wish you a safe journey. May the Lord be your strength and stay! Shall we still expect you this fall? If this is the case, I expect that this will probably be the last writing which you can receive from here. A number of the brethren, including myself, are almost sorry that we did not stay with our Mennonite Brethren around Toronto and Berlin until the spring or even for a year, which they had invited us to do, for then our beginning here would have been much easier and less expensive. If time does not allow you to get this far before winter, you can divide yourselves among the Mennonite Brethren there, since it seems they will receive you very hospitably.

I bid that you receive the foregoing in love, as imperfect as it may be, for I have written in love, though hastily; our time is presently very precious here. Be mindful of us in your prayers, and receive our heartfelt prayers, and be filled with love. From your friends and fellow pilgrims. "Peter Duecks"

Examine everything and the good retain. "Dueck"

Letter Forty. (DP)

Blumenort, 1st of September, 1874.

Dear brother Peter Toews,

As an opening a hearty greeting to you and your dear wife. I recall how we sought to

fellowship together during our trip, like we did at home. I can truly say I have often needed you very much and have missed you! We have been tested here in different ways. We have not followed what you recommended in regards to our settling. We have scattered, Klassen with a few families has gone across the Red River onto a piece of land without any wood. The majority, however, have stayed here, although still scattered.

I wrote you from Duluth how our trip had gone up to there. Now I will write about the rest. We boarded the train there on Monday, July 15th, and got to Moorhead Tuesday at 5:00 a.m.. Here we boarded the boat at 2:00 o'clock in the afternoon to go to Winnipeg where we arrived on Friday at 10 o'clock at night, where Mr. Hespeler greeted us. We spent the night on the boat and got to work immediately in the morning, going into the city to purchase supplies.

With the exception of 20 families who stayed here and who have gone over the river, the rest of us left at 4:00 p.m. on the same boat, on the way back to our land and pulled up to the riverbank at daybreak. After we had disembarked and breakfasted, we immediately loaded and left for the houses that Schantz had built for us. We had two of our own wagons hitched to teams of oxen and three owned by the Half-breeds. We drove about ten werst to the buildings.

After having been there two days, my wife was delivered of a daughter, whose name is Margaretha. This was on Tuesday the 4th, German time. The Lord led it so that she was bedfast only five days. Now we feel, as you wrote in your letter on June 18:

He is a wise Prince
and will remain that way,
With wisdom and counsel
Each and every day,
He will give direction
In what has troubled you.

This is getting lengthy. Now a little bit more. For the 9th of November, we wish you in advance, the grace of our Lord Jesus Christ. Dear brother, you mention in your last letters that we do not write often enough. I can freely admit that on my part it is that way. The intentions to write were not lacking but carrying them out has been. Almost every day I tell myself I must write, but when evening comes this or that needs to be done yet, and so the days have gone by till today, which we want to close with the poet, song number 382.

We were in Steinbach for Sunday worship services and were at Franz Kroeker's for dinner. They send greetings. Remember us in your prayers. "Heinrich Reimer"

Letter Forty-one. (DFP)

Berlin, Ontario, Canada, Sept. 5, 1874.

Beloved brother Peter Toews,

Firstly, I wish you a friendly greeting, and the enhancement of all your being through our precious Jesus. Amen.

On the third day of this month, brother Jakob Barkman with his party arrived in Toronto, where we met them in order to help them a little with the obtaining of the provisions necessary to continue their journey. Since Barkman did not have time to report to you of the journey, he asked me to write you that the same went quite well. They have all arrived in Toronto safe and sound, with the exception of a small child which died and a woman who was somewhat crushed on the liner, so that she must endure quite a bit of pain, but not frightfully so.

Today they continued on their journey up to Sarnia, by steamship to Duluth, by rail to Moorhead, and then along the Red River to the site by steam ship. A brother from here has accompanied them as translator. Brother Jacob (David?) Klassen's party was some three days ahead, with whom I actually stayed in Toronto. My beloved brother has accompanied them by the same route to Manitoba. Klassen's party was well, and with a few exceptions, had also had a good journey.

I trust that you will already have received my letter from the previous month in which

I had answered your question, whether you would be able to obtain lodging or shelter in Ontario over winter. On the chance that you have not yet received my reply, I again want to answer with a "yes". May the Lord bless you with His hand of love and accompany you in all your difficulties, that is our wish to you in love, etc. "Jacob Y. Schantz"

Letter Forty-two. (DP)

Alexanderkron, September 6, 1874.

Beloved brother Peter Toews,

I have received the three copies of the much appreciated letters from Falk and Hespeler which you sent away on July 21. I have already received 21 copies plus one letter from Falk. Now I have heard that a printed letter has been sent here in which our brethren apparently testify to their satisfaction regarding their treatment on the ship. But I have not read anything of this to date.

I have received a letter from brother Peter Dueck from Toronto, which only took a months time to get here. Naturally we will now also want to write them there, as soon as they send us here an address. Perhaps you have one already, so that you can share it with us. We would gladly see, whether you would want to send us a number of sermons, and if you might bring them along when you come here with many others together. I find it very edifying how Ohm Barkman has sent us some extracts from his farewell sermon for us to read and then to pass them on to his beloved siblings, which the others did not do. Even Ohm Baerg spoke to us for a little while, as a farewell message, while he was here in spring. Even if it was only an hour and a half, it was still something.

I cannot yet report much regarding the emigration. In so far as I can determine, the others are still united to leave in spring. Except Kornsensens, it sounds as if they are still wavering back and forth, and sometimes as if they will not emigrate at all. I often wonder whether the Lord will allow matters to unfold that he will also stay here in spring, of which we are very concerned.

Kor. Enns from the Crimea has written to his father that there are no longer such documents from which their passes were made, supposedly it is a different form now. From this, one can conclude that there will be many pitfalls, and that it can easily take until into the winter to obtain the passes, which would be most inconvenient. With respect to the money to pay out our *Wirtschaften*, we expect that it will be more convenient in spring, since the grain, especially the wheat, has such a very poor price at this time.

It was only today, that I picked up the first letter from Abraham Klassen from Prangenau, dated July 27, in which he states that they arrived in Hamburg safe and sound at 6 o'clock in the morning of the 27th, and that they wanted to depart there at 4 o'clock that afternoon, together with Johan and David Unraus. According to what he wrote, 17 families of our people had left Hamburg the previous day. They wanted to meet them in Liverpool and join them for the ocean crossing. Of Klassen they have talked here for a long time that he is to have gestoben(?) in Hamburg.

When I write to them there, I have sometimes thought that I should send along the letter in which you mention a few things to him, or will you also write the same to him? I think this would be very helpful. It would also be beneficial to send him that which you wrote the previous year which did not get here in time. I will leave it up to you. I pray that the Lord, Who alone is all-knowing, would grant you the necessary understanding, wisdom, insight, courage and strength, to build up the Gemeinde of God as His prize and to fulfil His will.

Otherwise a heartfelt greeting to you. Please remember us in your prayerful thoughts! Your brother. "Johan Dueck"

Letter Forty-three. (DP)

Annenfeld, September 8, 1874.

Dear brethren,

You have asked me for a report. I shall inform you how matters stand with me. I have sold, but the monies are only payable on the first of April. I must remain in the Crimea

until then. I must also haul away the fruit and sell the other goods. I cannot get ready soon enough to join you for the journey.

The Lord willing and if I live, I want to come with the others in spring. I have not forgotten you yet and hope you will otherwise not be suspicious of me. Until now the Lord has helped me that I can continue to cling unto His grace, for which I thank Him, and wish this to you also. I commit you unto God for your journey and that He will be your helper. With heartfelt greetings to all. "Johan Esau"

Letter Forty-four. (JW)

October 21, 1874.

Beloved brother,

From the depth of my heart, I extend a friendly greeting unto you, and all the beloved brothers and sisters there. May the abundant grace and peace of God the Father, and of our Lord Jesus Christ our Saviour, be with you! Amen.

I have just had the experience, in fact on the Sunday just past in Gruenfeld, that two of your letters came to my hand, one from August the 4th and the other dated in September. We see that you are still in Russia, and therefore, I feel compelled to send you a simple message from us, if so it be the will of God, to gladden your day. You, dear brother, mention amongst other things, the possibility that we have not written you because we cannot report anything positive and the negative a person does not want to write. There is some truth to this, but to some degree this must also be refuted.

In part at least, I had not written since I had first wanted to experience something of our new homeland. Another reason was that the condition of our beloved brothers and sisters lay heavily on my heart, and I wished that you would hear about it from others, who are more familiar with the matter. At the same time I hope that no one has wanted to complain to you about the cause, for I have always freely maintained in advance, that I did not want to attribute fault completely to one or the other party.

The Gemeinde here has now split into two different groups, which are no small distance apart from each other. As a result, it is presently problematic and time consuming to conduct our affairs with them, somewhat similar to the situation there, between you and the brethren in the Molotschna. It is especially time consuming since we travel with oxen and it is not easy to cross the river. Beyond this, I do not want to report much more about the situation, for I hope that you will have been appraised about it. Nor am I really fully informed about the matter, except that it involves D. Klassen, big Jacob Friesen and family, also both of the Kroekers, Johan Janzen, Ratzlaff, M. Warkentin, bro. Wiens and others more, altogether about 20 families. Of the last two groups, only young Gerh. Siemens, P. Buller, Klaas Brandt and Abr. Eidse, went over. But on September 15, Abr. Klassen, who was inclined as part of our group, all at once disembarked from the steamer onto the banks of the Red River, as they say, into an open field and also went over there.

Now he and Peter Braun and his family have gone back to the States, to seek out something better. The Heuboden Gemeinde and also Johan Friesen are already there. The latter has since written that he is living with the Krimmer. Our brother Peter Friesen, Marienthal, has also written already from there to his wife's relatives, and asked for advice as to what would be best for them. I have not yet heard what the answer was.

Dear brother, all this humbles and pains me deeply when I really reflect thereon! I can not tell you about it without being grieved in my heart, and have often said, they could not imagine how it would hurt you to hear about it, especially those, who know they have the most fault therein. The evil enemy has succeeded to bring about a confusion, or trouble, amongst us. May the gracious Lord, Who has everything in His hands, also bring this to a good end for all of us.

Now for a short report of our trip. According to what I have heard, you have received the last letter that I wrote from Liverpool. But I have not seen nor heard of any result regarding what I personally asked of J. Schantz, as well as Mr. Spiro, to advise the people about some of our treatment and our situation on this side.

After we entered the ocean vessel S.S. Austrian, in Liverpool, at 4 o'clock on the

afternoon of the 8/20th of August, we found no one that we could talk with, except the one that was to be our interpreter. It happened that he was also an employee on the ship in charge of a tavern near our rooms, which was hardly visited by any of us, for drinks were very expensive. For this reason his deportment to us was not very friendly. Indeed he patronized the others that much more since they made more purchases from his business.

His unfriendliness was particularly difficult for those that were sick, and wanted to remain in their rooms, because they were not feeling well. Every day after we had our breakfast, we had to come up onto the foredeck of the ship, which was cleansed inside and out with water and soap (?). In other respects our meals were simple but good. However, because of nausea it eventually became loathsome for most of us, and brought with it a general dissatisfaction and murmuring against these people, by our members. I and several others dismissed in this regard, especially later after conditions had again deteriorated. Indeed, we wondered, or questioned, whether we had not thereby grieved the goodness and patience of God.

This too was overcome and eventually we arrived in Quebec, hale and hearty, on the evening of the 19th/31st of August. Except for the elderly Mrs. Jacob Friesen, from Nikolaithal, who accidentally got crushed on the ship; injuring her leg and her lower body, when 5 men, unawares, pushed some boxes against her, causing her to scream in pain. She thought she had some bones injured, but it proved not to be so bad, and she soon improved enough to lay aside the crutches that she had used in the beginning and took to the use of a cane.

In Quebec we again got the best care. Immediately in the morning after I had handed Mr. Spiro the escort papers and contacted the superintendent, I was led, with my wife, into a separate room and was given our future tickets without any payment, and was also given some bread, meat and cheese. We received another escort, a very friendly man, who directed us all to the railway station and accompanied us to Toronto.

Here Mr. Shantz met us as soon as we arrived, since the delegates had earlier been sent on ahead. Now these two men together went to the bank and deposited the money for all of us, which we would later receive from the bank there, without anything further. Through the inquiries of Schantz we again got a new supply of bread, meat, cheese, dried fruit, coffee and tea. Then Mr. Shantz, who calls us brothers and addresses us with "Du", came with us to Berlin (now London) where one of his brethren, a man by the name of Schneider, escorted us further to an appointed place.

We travelled another three days by rail and then again by ship over Lake Superior, arriving in Duluth on the 9th. We were on our way again on the 10th, for another nine hours on the train arriving, at Moorhead on the 11th of September. Here we embarked on a ship along the Red River, arriving at our final destination on the 15th.

Finally our journey was laid behind us. Now we needed to turn to God and to praise Him for everything. Truly, we can never praise Him enough for His mercy and goodness, for He has wonderfully led us and kept us and protected us. Therefore, let us say with the poet, "The Lord has ne'er forgotten me till this day, let us ever remember His gracious goodness."

It should continually be our greatest obligation to always serve Him. Should I not honour this God? Should I not appreciate and accept His great goodness? Should I not follow the way that He shows me to go? Indeed, only too dearly, we would and should, desire to walk in His footsteps. But when it comes to following His ways and being obedient to His will, we always seem to come short, we cannot lay aside our carnal being. I have to acknowledge my own guilt, for on our journey we held only one real worship service. It never really seemed to suit.

Here I have already delivered the Word of God openly to the assembled congregation four times, three times in our neighbouring village, which seemingly will be called "Blumenhof". It is about three miles from here, in 7 and 6 Township, on Section 22. We here are on Section 35, Township 6 and 6. There are about 27 families there and 21 hearths (Feuerstellen) here. There are 18 families where I was for the fourth time last Sunday, at Gruenfeld, about 8 miles from here on Township 6 and 5, Section 32. Quite a

few families live nearby, in particular, some adjacent on Sections 2 and 3.

We Ohms gathered together in Gruenfeld last Saturday and took counsel together for the first time. We also called the brethren together for the first time for Saturday. We discussed the treasury and the division thereof amongst ourselves and then disbursed the same, since we had decided to make some loans on a temporary basis to cover certain emergencies. We also discussed and implemented a plan for Sunday worship services in four places, to be held on a rotating basis, once in Gruenfeld and once nearby, which it seems, will be called Rosenfeld. Altogether there are about 30 families in the area. Then once in Blumenhof and then here by us, which will likely be called Steinbach.

When we and the Steinbachers disembarked from the ship on the morning of the 15th of September, some of us were picked up the same day, others the next day, by brethren from there (Gruenfeld). In fact they transported us with oxen, since people do not drive horses here, for one thing because they are very expensive, and a second reason is that they cannot work without grain, which is very expensive and very scarce as well. All people were received from the landing by their closest kin, and if possible, provided with shelter for the night.

The next day it started raining again. The ground was wet and soft already from before, so that it was only with greatest difficulty, that we were able to reach the home of our beloved siblings. Indeed some had to stay in the outdoors along the way, and others along the river, in all the rain and cold weather. We drove with Abr. Loewen's wagon. Our son Martin went to get the vehicle from there (Gruenfeld). Early the next morning he was on his way to pick us up. We made it back late that night to Gruenfeld, thoroughly soaked, with family and furniture, having driven 19 miles.

We stayed with Loewen's for the night, in a tent, partly sitting and partially lying down in our wet clothes, for they had no room. In addition to everything else, Mrs. Loewen was not well, she lay sick for 4 weeks. Since it was so rainy the next day, we stayed another day, and then went to Blumenhof, to Peter Toews', from Rosenfeld. We took shelter in their newly erected and somewhat spacious house. From here we went to Winnipeg and bought ourselves oxen, wagon, a plow and grass mower.

There is more than enough hay and they are still cutting more. There is enough grass, but partly frozen by the cold nights, which can go down to 36 degrees frost. It must have been down to 19 degrees since some of the hay is badly frozen. At present it is very nice during the daytime but a little frost and sometimes windy at night. I do not know any different, but they tell us that winter frosts seldom go to more than 40 degrees.

We are fairly well at present. Our dearest little daughter Margaretha died on the 16th of this month, we could say, because of diarrhoea, from which she suffered for the entire time we have been here. Toward the last she was also somewhat sick for a while. We live with our children, the Brandt's and Goossen's, in a semlin. We still plan to build something for the cattle. In closing please receive hearty greetings from your beloved brother. "**Jakob Barkman**"

Letter Forty-five. (DFP)

Blumenort, the 22nd of November, 1874.

Grace, peace and joy in the Holy Ghost is my wish for you. Amen. Alas, beloved brother, Peter Toews, it is somewhat more than three months ago when I wrote you in the first half of August. I do not know whether you received my letter. Dear brother, from your letters, I conclude that I do not write enough for your satisfaction, I beg your forgiveness. I admit that I am much too slothful to write an extensive trip report. I will leave this for others who enjoy writing more than I do.

Concerning the affairs of our settling on the land other beloved brethren will already have written you. Many times things have happened different from what our wishes were. Some have settled a considerable distance from us, as you will already have been made aware, which was not our desire at the time of our departure from you, loved ones, and still is not.

Indeed, it humbles me deeply, but we were not able to accomplish it. I must concede

that if the government had not given us so many choices, maybe things would not have happened this way. This illustrates the fact that heretofore we have aspired too much to the things of this world. If we had our aim properly on the heavenly prize, many things would be left aside.

Let us build with heart and soul
but not upon our works.
Far rather, let us trust
in Your great goodness, sure.

Although we are unworthy,
in pure grace, we know,
You, will heed our prayers
And know our every need
while this life we live.

Though nothing e'er we lack,
For Your support we pray,
as danger we must face.
To forsake Your very own
we know You cannot do.

We come to You in prayer
with deeply humbled minds
and stand before your throne
our great needs to find.

And beseech You, in humility,
To seek Your grace, we go
embraced within your arms
redeemed through Your own Son.

In this our dreary life
there is no lasting joy,
so let us make our strife
for yonder blessedness.

Chastise us at Your will
But heal and bind our wounds.
And when our journeys done
Grant us eternal life!

Dear brother, I am often mindful of the past, how easily we could discuss our problems when one of us had a concern, since we were so near each other. I must admit that I took this far too much for granted. Who knows whether we will ever experience a time when we will be so close together again!

Now I want to mention the 22 families in our village: namely, Jakob Wiebe, Abram Friesen, Widow Friesen, Kornelius Friesen, Peter Brandt, Johan Friesen, Gerhard Siemens, Peter and Heinrich Wiebe, Peter Penner, Abram Penner, Martin Penner, Kor. Penner, Heinrich Reimer, Abram Reimer, Peter Reimer, Peter Toews, Johan Koop, Peter Loewen, Peter Friesen, Old Kornelius Friesen and David Thiessen.

The brother Jakob Barkman lives just over three miles from us with about twenty families. The Gruenfelders are approximately three hours walking distance away. Let this be enough for this time.

We are in good health except for our little Elizabeth. Grandmother was better than she had been in Russia for a long time already. However, now with the winter weather, she has developed a cough that makes her very weak. When you receive this letter, please forgive me, that I have been so slow in writing. I have not kept my promise well enough. Regehrs, your sister, visited us on the 21st. They were in the worship service where brother Barkman delivered the Word. The dear brother's daughter Anna died Sunday morning which caused him to be somewhat late. Johan Reimers, of Steinbach, have also buried their only child, whose face was consumed with cancer.

Blumenort, December 5, 1874.

Grace be with you and the peace of God our Father. Beloved brothers and sisters in the Lord. Since we have been robbed of your fellowship for some time, I am inspired by love to write you again. Until recently, we had hoped you would still come after us this fall, but now this possibility is gone. Physically we are very distant from you, but in spirit we are often with you.

Yes, beloved brother Toews, I often have a deep longing and desire that we could have you here in our presence, for the evil enemy is also here in America, always seeking to bring us into the bonds of darkness and sin, and to gently rock us asleep. Beloved, it is very necessary, that you come to our aid with you prayers. Let us continually beseech the Lord, that it might please Him, to grant all of us more spiritual power; indeed, with the true living faith.

It sometimes seems to me, as if we have almost lost our love for Jesus and our fellow man on our distant journey, which I find evidenced the most in myself. It has been possible for Saian to separate us here, and too many weaknesses of the flesh, have also come to the fore. Four weeks ago I was at Abr. Klassen's and P. Kroeker's for a visit, which is quite difficult, since we travel on our business with oxen, and it took 2 days to drive. The brethren were all very glad for our visit, only the considerable distance separates us, as well as them.

Brother Heinrich Friesen, from Rosenfeld, was somewhat sickly but it seemed to me that his discouragement, was his main illness. He declared himself with tears that he did not wish to allow any party spirit to remain within himself. I am quite familiar with this and other faults, for I know that the love has been very much lacking within me. (A paragraph illegible at top of page. ed.)

Beloved brothers and sisters, let us once again bend our knees, and mutually extend our hand to the other to arise once more, to build each other up more and more in the likeness of the Word of the Lord, so that all of us might receive salvation in due time. Beloved Geschwister, in view of my imperfections, I am tempted to remain silent; but the words of the apostle encourage us to speak out. Let us allow the good spirit to dwell within us and confess Jesus with words and deed. For we are all the handiwork of the Creator, and therefore let us also be the Master's helpers, while we still have time. For the death without fail will come to claim all of us in our turn.

It often occurs to me when I go into the woods with the axe to cut down a tree, that in the same way, the axe will one day be applied to hue us down, and when that happens, we will remain lying wherever we fall. The elderly sister, the widow Ratzlaff, has been taken from us. May she rest under the altar of Christ! On the 6th we received your letter, beloved brother P. Toews, as well as many others, and with tears of longing, we have read therein of your circumstances, and also about the beloved sister, Mrs. Warkentin. Oh, Lord, teach us to consider that we must die, that we might apply our hearts unto wisdom. Psalm 90:12.

Beloved brother, it is always necessary for you to admonish, that we write too little, and I beg for forgiveness. I believe that not all the letters arrive there. You should also be aware, that we have very much had to exert ourselves, that we would be prepared for winter. May God be thanked, for we have managed to be more or less ready. The brethren who arrived later already had to make some poor quality hay.

Beloved brother, one more request, could you be so kind as to bring along some school exercise books for us, mainly for the village society. It appears that the Latin ones would be more helpful here for us than they were over there. We will settle your account when you arrive, if only, it would not cause too many difficulties for you.

Now, my beloved, my dear mother has written that the Lord has again visited her with His hand of love. Our Saviour has also visited us with His hand of love for we celebrated Communion on the holiday of the Holy Trinity (Heiligen Drei Einigkeit). We also held brotherhood meeting here where we had to separate a member. I have described it in the letter to grandfather. Remember us in your prayers! "Heinrich Reimers"

P.S. As far as I know they are all well.

(Margin note at the top of the first page.) Today the 13th we have had visitors from the other side, brothers Isaac Loewen, Johan Harms, Gerhard Siemens and Peter Klassen.

(The following note attached to above letter may not be the same author. Handwriting seems different, Ed.)

Beloved brother in the Lord, and Aeltester Peter Toews, as I have written so much already, I hardly know what more I can write. Because of my love for you I am unable to omit to also write something to you. You will hopefully have read about our health from the letters which I have written to my parents. From your letter, I perceive how weak our good health in body and soul can be, when you write that you drove to the Molotschna, partially because of the weak eyesight of your beloved wife. One also speculates, that she may get better once you are here, since it seems to be a healthy climate. But we cannot determine these things. "Man wishes but God directs".

Now I will also note that Broski will be married to Cornelius Friesen's daughter Anna on the 20th of December. Johan Harms, Isaac Loewen, Gerhard Siemens and Peter Klassen, have just been here as guests from the other side of the river. Klassen has been engaged to Trienchen, the daughter of Johan Koop, and they are also married. Heinrich Wohlgenuth has promised to marry the widow (Is.) Plett on the 8th of January. Hopefully they will announce the wedding bans on the forthcoming Sunday.

Letter Forty-seven. (DP)

Gruenfeld, the 7st of December, 1874.

First of all, I wish all the beloved brothers and sisters that are still over there the peace of God and the love of Jesus Christ, as my heartfelt greeting. Yes, that the love of God might always be the stay of our hearts, until we have reached that blissful shore, and a blessed eternity, where all the elect children of God, will join in singing the new song and reign together with Jesus Christ, our soul's Bridegroom, from infinity unto everlasting.

Beloved Ohm Toews and fellow brothers in the Lord. The precious letter which you wrote from Sept. 23rd to the 1st of October was read by us with great joy on Dec. 1st, not alone with an outward but also with inward joy; that we finally received tidings from you, and as to how things are with you. We would gladly have had you in our midst, during the winter and it would also have been most necessary, if only you could be here now. All kinds of things are happening where we hardly know what to do. Now you write that you want to stay there for the winter. May the Lord grant that all of you, that is those who call us brothers and sisters, might follow us here.

May the Lord's will be done and pray for us, that our dear Saviour, may make us fit for every spiritual thing. Indeed, may He grant us wise and understanding hearts; that we might always be found as living branches and not turn away, for the Saviour says, "Every branch in me that does not bear fruit he will take away, and everyone that beareth fruit he purges it that it might bring forth more fruit." John 15:2. Oh, may our Saviour grant, that as living branches, we might abide in Him. Everyday He calls to us, "Come unto me all ye that labour, and are heavy laden, and I shall give you rest".

Indeed, the Lord Jesus has spoken to all, who are labouring and heavy laden, with such a sweet voice. That is to say; those who are laden with sin, and who confess their sins and repent of them from the heart, those He will give rest. Therefore, let us give ear to the Bridegroom of our hearts and seek to gain our soul's salvation, with fear and trembling.

Now, beloved brother Toews, I have written to you about the money that I still have outstanding there, that you should bring it with you. Since you no longer plan to or rather cannot come this fall, I would ask you again, if it pleases you, and if it is not too much bother, to send me the money, that is, when you receive it. Now I commit you unto the Lord and His grace, for He is mighty and able to strengthen us all. Your loving co-pilgrim.
"Peter Baerg"

Gruenfeld, Dec. 7, 1874.

Beloved **Ohm** Peter Toews and all our brethren in the Lord. On today's date we had the pleasure to read a precious letter from the **Ohm** Peter Toews, written from the 22nd of September to October 1st, 1874, which informs us of the grief that you experienced at the time. We intimately share the same with you, and console ourselves with the hope, that the departed one has entered into the eternal rest. Yes, may the Lord be gracious to us all, and help us to some day reach that heavenly abode.

Deeply beloved **Ohm** and brother Peter Toews and all the brethren that still remain in Russia, it is my intention to provide you all with a somewhat detailed account, or report of our trip, especially so since the much appreciated letters from there also note that so little is written from here. I am afraid that you are not getting all the letters. For that reason, brother Johan Isaac and I, are trying to send you the letters through Mr. Spiro. May the Lord go with them, so that you receive them, and that they can give you the joy, that we receive from yours.

It was on May the 30th, 1874, when the first of us left Girta in Nikopol, and passed from your sight. We arrived in Hamburg on the 8th/20th of June, where we stayed at Cirko for 5 days. On Friday, the 26th of June, we embarked upon the ship, accompanied by Mr. Spiro, and sailed over the North Sea in wonderfully calm weather to Hull. We arrived on Saturday and had to stay in the ship for night, since it is not the custom in our new homeland to work on Sunday, or travel, etc. On Monday morning we were escorted into a big hotel and enjoyed a good breakfast. Thereafter we entered the railway cars and drove through thick and thin. By this I mean that we went through eleven mountains, as we counted, of which the longest took ten minutes until we were through. We arrived in Liverpool the same day, where we stayed for night.

On Tuesday morning we drove to a large vessel, and embarked thereon, led and directed by Messrs Spiro and Klotz, that is to say, all of us except Johan Klassens from Heuboden. We all passed by the doctors on the ship, who kept back Joh. Klassens, because of their sick child, that also died there in Liverpool. It was nightfall before we departed, and Wednesday evening before we reached Iceland. By this time, there were a good many people in bed with seasickness, including my wife. It seemed to abate somewhat once we were on dry land again. Shortly after making port, we embarked again upon the wild and stormy seas, which rocked the ship to and fro, so that most of us were stricken by seasickness. The following day, Thursday, I had to vomit twice. The strong winds drove the waves so high that I got all soaked one time, when I was on the foredeck.

Friday the 1st of July, our beloved God, indeed our most gracious Lord, gave us a little son. It was still stormy, but I was in good health. Saturday my wife was quite well already, and Sunday the 6th we had a quiet sea and nice weather, which continued with fog and rain. The health of our group quickly improved. Franz Froeses, Heuboden, and Jacob Friesens, had to surrender their children over to the depth of the ocean. On Friday, the waves began to tower up again, and it happened that people were thrown from one side of the ship, where they were lying, to the other. All this did not seem so intimidating to us any more, since we had placed our confidence in God.

Wednesday we had good weather again, and Thursday morning at 9 o'clock we made port in Newfoundland, departing again at two in the afternoon. Here we had an opportunity to see icebergs, but it was generally very cold, and we stayed under shelter inside the vessel. Friday found us in the middle of the sea again. Health and good weather were means to make us thankful towards God. Saturday, the sea was quiet and there was fog, maybe due to the closeness of land.

Sunday, we arrived on the American shore at Halifax, and stayed here till Monday noon. Many went out and had a walk on land. Then we were on our way again and came to Quebec on Friday. We left here by train on the same day and came to Montreal on Sunday. We left again the same day and got to Toronto on Saturday, where we attended worship services with the other Mennonites. They had expected us and were ready to help us with advice and deeds. Tuesday we left for Collingwood by train. From there we

embarked on a ship over Lake Superior, with adequate weather, and arrived in Duluth on Saturday.

On Sunday Ohm Abraham Loewen conducted a devotional service in the immigration shelter. On Monday, the 29th of July, we left by train for Moorhead, and after approximately 4 days on the steamer, we arrived in Winnipeg. From there we steamed back upstream and landed on the banks of the Red River adjacent to our land on the 10th. Here friendly Half-breeds transported us to the shelters, which Shantz had erected for us, about 6 miles inland.

The Rosenfelders arrived at the landing on the 13th of August. I happened to be there, just as I was planning to cross the Red River, to pursue a run away cow. It was a pleasure for me to meet brethren, here where I had expected to see only Breeds and Indians. The Steinbachers and Ohm Barkman with his contingent arrived on the 18th of September. Even though my presentation is only very imperfect, I hope you will appreciate it nonetheless, for I have done what I could.

After we spent about three weeks in the above mentioned buildings, and had not been able to come to any further decisions, the brethren that had stayed in Winnipeg, began to look for land on the other side of the Red River, and started moving there. We also moved to the land. After we had spent three days searching, we found what we wanted, namely; bush, arable land, hay meadows and water. It appeared as if Shantz had not thought of the need of water at the shelters, something which is essential. We now have a well 11 feet deep with 7 feet of water, so we have no shortage of water here.

Presently we became aware of the arrival of our last brethren. Mr. Hespeler had told us sometime ago that they were nearby. The morning that they came, we, brother Isaac, H. Wohlgeomuth and I, were busily unloading hay, when we heard the whistle of the steamer. In order to investigate further and to satisfy our curiosity we hooked up our oxen, as did several others, and went to the river. Fortunately we already met some brethren along the road halfway there. Beloved, how dearly we long for the time, when we shall hear the whistle of your steam boat!

Now and again there are also children dying here. Presumably, the parents of the same, are keeping you informed. No grown ups have died yet on our side, but on the other side, the sister Mrs. Ratzlaff, has been called home. On the average, according to what I hear, we are enjoying reasonably good health. The winter here is not as unpredictable as there, the snow lasts as long as the winter here. It has been 25 degree below according to Reaumur scale, but today it is fairly mild. It looks like it may be cooler tonight, it was cloudy during the day.

We greet all of you together, and ask you to remember us in your prayers to God, as we intend to do for you. Indeed, may God grant sweet savour to our prayers, in order that they might appear as one before him in heaven, even though we live such a great distance from each other, literally thousands and thousands of miles. Your siblings who remember you in love. "Dietrich Friesens"

Letter Forty-nine. (JW)

Today, Monday, the 7th of December (1874, J.W.) Baergs came from Steinbach and brought letters with them. The one from you brother Toews, we read most eagerly and saw therefrom, that you are still in Russia. I, therefore, take the pen and will tell you a little of how things are out here, for tomorrow they want to go to Winnipeg, and I wish to send this letter with them. Greatly beloved brother and sister, I wish you the grace and love of our heavenly Father and a living faith in Christ Jesus, the crucified One.

Dear sisters, Mrs. Heinrich Reimer, Mrs. Peter Toews, Mrs. Johan Warkentin, and Mrs. Isaac Warkentin, and all relatives; you have had to give up your dear mother. This also falls very heavily upon my heart, but we can console ourselves, as we all have the hope that she passed away in blessed peace, and is now in that everlasting Fatherland. She now rejoices in Paradise where the multitudes are nourished by mana, the living tree, the crystal fountain, whereof the Revelation speaks. Before the throne of the Lamb, her tears are wiped from her sorrowful countenance. She is refreshed in her heavenly abode, where no

second death intrudes.

Oh! That we were there too already, where we would not have to weep any more tears. However, our God and Father, who knows all things, will not let us be tempted beyond what we are able to bear. I know not how I am to survive the time, if it is to take until next year, before you come. Our God and Father whom I serve, knows our plight, and will help us, as He has helped before. He knows the answer to all our needs. He alone knows whether we will ever see each other face to face again.

Brother and sister Isaac Warkentins, is my dear Mariechen alive? Is she well and healthy? May the Lord grant you His blessings with her, and give you wisdom to truly nurture her in the ways of truth, for it is so important in these last and evil days, that we keep a watchful eye over our children, that we may be able to say on that great day, when we shall face God the Father, "Lord, here am I and those whom Thou hast given me."

I will have to break off, for it is getting late. I must also tell you yet, that I live in the middle, between Abraham Loewens and Peter Baergs. I have had to give away all my children, except Peter, whom I still have with me. We are all well.

I have many reasons to be thankful. During the night when I, in my lonesome state, begin to think of how much, and in how many ways the Lord has led me, I cannot tell enough of His great goodness and mercy. I am mindful of my children, whose welfare weighs so heavily upon my heart, and how I had to give them up to others, and now they are receiving such good care. When I get together with them, they console and comfort me, and tell me not to worry about them; and also that I should not cry when I go to bed, or during the night, for they are all in very good circumstances. I was at Katarina's lately, and I had to promise her, that I would not cry. The Lord, our Redeemer, always intercedes for us with inexpressible pleadings unto His Father.

Now, my dear Johan Goossens, how are you? Are you all healthy? My beloved sister, I have heard that the Lord has given you twin sons. It was so hard for you with your son, Johan. Now He has given him back to you and another with him. What are you going to give your Lord for him? Yield your heart in love that you might be filled with peace.

And Grandmother, are you also among the living? How are matters going with you? I imagine you will often think of us and wonder what we might be doing. We are not walking on soft roses and often hurt ourselves on the thorns of life. This mortal journey is quite hard. Oh! If I were but in heaven! Now I must quit, for the others, are all sleeping.

Dear Johan Warkentins, I must turn to you a little. Are you all healthy, together with your little children? I have to tell you dear ones, also Johan Goossens, that as far as I know, Cornelius Goossens are well. Sister-in-law is still the same. My two oldest children are there to help them.

Adieu my dear ones, this is written in great haste. Whatever you cannot read, you shall have to guess, for I have little time. Sister Mrs. Regehr is here for the night, and before she went to bed, she said to tell you, Mother, and the others, that they are all well. Her husband went to Winnipeg, and she came over to hear the letter, and asked to send you her hearty greetings. They want to write soon.

Now beloved ones, I entrust you all unto God's loving care and grace. He does such great wonders unto us and for all. Let us praise Him and spread His fame, all of us that are His own, for His grace and mercy last forever. He will eternally enfold us in His arms with sweet love, and remember our short-comings no more. Beloved ones, write as soon as you have read this. Goodbye. "Widow Gerhard Goossen"

Letter Fifty. (DP)

Gruenfeld, December 8, German time, 1874.

Most precious brother in the Lord. Firstly, a hearty greeting, especially to you and your dear wife, to Mother, Maria, the Goossens and all the other brothers and sisters.

Dear brother, today I received the letter that you wrote the 22nd, 23rd, 24th and 25th of September, and with the greatest disappointment notice from its contents that you and the other emigrants, will spend another winter over there. For a period of four weeks we received no letter from you and firmly believed that you were on your way, and would not

have time to write; and therefore, I did not want to write either. Forgive this error, dear brother, it must have been painful enough for you.

Now I shall lose no time in dropping you a few lines for your enjoyment. I am well aware of how important it is to you to receive or not to receive letters from us. The enemy, here too, tries to hinder whatever tends to the building of the spiritual temple. Likewise, the short summer that was left for us here, needed to be intensively applied to building the temporal buildings required for shelter for ourselves and our livestock, in time for the frightful, terrible, winter that is predicted, and to provide feed and sustenance; which, thanks be to God, has been accomplished. We were blessed with a very suitable time to get this done. Even those that came later have made their preparations.

All this does not excuse us from strengthening each other at this time of separation. Rather this is very necessary while we find ourselves on the difficult way to eternity, lest we lose what we have gained, and finish in the flesh what we began in the Spirit. To the tempter, the Devil, it makes no difference what part of the world we are in, as long as he can gain something for himself, in which he seemed to be successful upon our arrival here in Manitoba, in regards to our settling (arrival). Of this, you have had to mention a few words with sorrowful heart, concerning our earthly endeavours. You are quite correct, but if God will and we all live, and you come here, we can talk about it some more. I read in your letter too, the words to Jacob Barkman, that he shall write even when not everything is well. Dear brother, when I take your admonition to heart, I cannot write anything bad about our being here, with the exception of what happened on our arrival, as mentioned above.

As far as the natural things are concerned, nobody needs to complain. The brethren in Canada have provided for our necessities, although not for everything that we are accustomed to, but for a large part. The distribution is almost completed. Shantz who was in charge of the project, with twenty thousand dollars at his disposal, made the purchases for the whole Manitoba group in St. Paul buying: 2000 bushels of wheat, 2000 bushels of barley, 2000 pounds of dried apples, 170 (tons) (barrels) of beans, and 3000 bags of flour. Flour was divided 2 to 3 bags per person. The cost was 2.60 to 3.60 a bag payable on credit over eight years. Beans are very plentiful and therefore very good. Wheat was distributed according to the acreage which each one had ready for seeding. The barley and apples remained in transit, since it got too late, the waterways were closed and it will remain so till spring.

As far as I know everyone has a cow or two. The cows here give especially rich milk which is strange. At present we have only light frost of 2 degrees. At times it is also 2 degrees warm. It has, however, been to 25 or more, and it is claimed by the local settlers, that it generally does not get much colder. Even then it is not as cold here as there. It has also been 28 and 29 degrees Reaumur warm here, but it was not as pressing a warmth as there.

I frequently hear it said, namely of Mrs. Isaac, that she is well again like before. My ailments too, that is my headaches, have been insignificant here. Grandmother too, is on her feet every day. On the whole we feel ourselves fortunate in this country and believe that we have a healthful climate. Everyone still does their daily work outside, most of the time, especially in cutting wood, both for fuel and for lumber, which is close by and no shortage of it. We can keep our room comfortably warm. The water is very good at about eight feet, sometimes deeper, sometime shallower. We have a considerable amount of snow, enough to warrant the building of sleighs, which has already been done.

I am sure that you will already have heard that the elderly widow, Mrs. Ratzlaff, has died. A number of children have also died. As far as I know, and as already mentioned, we adults are set to proceed with the building of the settlement. In one word I must say, up to the present, we have experienced abundantly the goodness of the Lord, and should He bless our work, especially the coming seeding time, we should soon be able to provide our own bread.

Yet the evil one will not neglect his own seeding time, especially if it goes well for us. It is not quite the same for all of us, but for myself, I must say we are still happy, only our

separation from one another makes us homesick. Still the blessed eternity always awaits us, with its promise of fulfilment, from which one can take comfort when the flesh is tested. I have told you many things, but not much about the affairs that pertain to our spiritual progress. Perceive it in love for matters are as they are. It proceeds from the prayer minded heart of your brother, and I believe that our mutual sighings will rise up, and meet before the throne of God.

Es wird nicht lang mehr waehren,	It won't be long my brother
Halt noch ein wenig aus	Just wait a little while,
Es wird nicht lang mehr waehren	It won't be long my sister
Dann kommen wir nach Haus.	Then we'll be going home.

Beloved Mother. I understand you and Maria are also still among the living. Please perceive these words as if I am speaking to you as well. You are no less on our minds and we long for your presence, and look forward to the time, when we shall see each other face to face; and to the time, when we shall see each other in perfection, where no heartaches can ever again make us sorrowful.

Also young beloved Goossens, do not think for a minute that we are not mindful of you. Hearty greetings from us all, Johan Toewses and Jacob Regehrs, in fact from all of us Gruenfelders. Mrs. Goossen is still fairly well as are her children. Also we, from old to young, are well, praise God. Little Peter is somewhat restless at times, because of his head.

Dear brother Peter, should it come about that you will start out on this journey, let it be as it may, I will just mention do not bring surplus clothes and footwear, as these are better here, especially boots and they are cheaper. Do bring a supply of writing paper since that is expensive here. Bring us a hanging lamp, one of the big ones, without the glass. They are available here too, but they are not as bright. The glasses are good here. Bring rye along too. Dear sister-in-law, be comforted in regards to your seeing difficulties, since this has been laid upon you by no stranger. Everything has its own time, as you also have accepted, from the example of your mother. Give greetings also to the Geschwister (brother and sister) Reimers. Keep us prayerfully in your thoughts. Your siblings "Cornelius Toews"

Letter fifty-one. (DFP)

Gruenfeld, December 13, 1874.

Beloved brother Peter Toews,

Inspired by love, as well as the presence of the Spirit, I again will utilize time and opportunity to share something with you of our presence here in Manitoba. First of all a heartfelt greeting to you, your wife and all those, who read this or hear it read to them.

Beloved brother, you have so abundantly shared with us those things which were necessary for our spiritual edification, and in so far as possible, you have endeavoured to provision us with nourishment in the far distance. The same has definitely been beneficial, helpful and of comfort to us, and shall obviously remain treasured within the chambers of our hearts. May God grant His blessing and enhance your works with power that they might bear fruit until and unto the everlasting eternity.

Was uns in dieser Welt betruetzt,
Das waehrt nur kurze Zeit,
Was aber meine Seele liebt,
Das bleibt in Ewigkeit.

Beloved brother, we comfort ourselves in that even though we are separated, we continue to remain united, as those who call upon the Father. "Mir's wohl, was dir fehlt, Und die deine Thraenen kennt, Hat sie auch gezaehlet." In your absence we have been instructed by God Himself, regarding those matters which were necessary for us to learn, to work out our salvation with fear and trembling. Many thanks to you for that which you have already done for us; but in all things, we also give thanks to the Provider of all goodness, Who can grant us His blessing to live in fear of Him.

When I peer into the depth of my heart, I keenly feel my deficiencies regarding the reporting of many circumstances, which I have not shared with you, as you had wished. I

will try to do so now, in so far as I am able, and in that which appears to me to be necessary. In one of your earlier letters, I noticed the request to be informed somewhat, regarding various aspects of the journey, particularly regarding the interdiction of our baggage at border crossings and in various other places. I may already have reported this to you. I cannot say more than that all this went unexpectedly well. The first occasion was in Hull, where one crate was opened and three in Duluth. On the border between Russia and Austria, only certain of our carry-on baggage, was inspected. They did not seem to pursue the matter of the passes very strictly, they seemed to be rather negligent in this regard. But they were quite strict regarding our health at the time of embarking on the ship in Liverpool. Otherwise we encountered minimal difficulties whether in Quebec or elsewhere.

I must say that it went favourably and enjoyably for us almost everywhere. Indeed, we have had things so well even up to today, that I am often mindful that if only the goodness of the Lord might inspire us and lead us unto repentance. Only during the time of separation of the settlements was there a reason for heartache. May God grant us power to forgive everything and to burn all in the fire of love.

There was also worship service today, Sunday the 13th, here at Baergs. Many of our Geschwister had gathered, including also the bridal couple, who were presented to the Gemeinde, namely; brother Broski and Anna Friesen, daughter of Corn. Friesen. We also had the good fortune, in fact for the first time, to enjoy the visit of a number of brethren from the west side of the Red River, namely; Isaac Loewen, Johan Harms, Gerhard Siemens and Klassens' Peter. The latter has promised to be engaged (Verlobung) with Koop's daughter for the forthcoming Thursday. Siemens indicates that he will await the results of the forthcoming spring here on our side and will then make his decision. But Cor. Eidse had to turn back because of a horse which had tired. From here one makes it to be thirty miles, to which must be added eight to Blumenort, where the Wiebes are living. The river is frozen now, and so the journey is not as difficult as in summer, when a detour must be made around Winnipeg, since there is no convenient crossing here. A group of brethren have already travelled there to indicate thereby a token of our love.

But beloved, do not pay any heed to the evil gossip which is circulated there about us and Manitoba, for we are not in any need of such back biting. Ever since the time that we in our weakness selected this site, and in so far as I know today, we are still in the firm confidence that this was the place where we were to establish our earthly abodes. "For the earth belongs to God and all that is therein." We are only responsible to be true and to strive firstly for the kingdom of God, and everything which is need for us, shall be added unto us.

Regarding that which was earlier reported to us about the winter here in Manitoba, with which you are also familiar, namely, that it was very fearful and similar to Siberia. To our very great joy, this has impacted most favourably and beneficially unto our bodies until now, in such a way, as it has rarely ever been before. Personally I have had almost no time of incapacity because of headaches of which I formerly suffered a great deal. Many others are experiencing the same here and are in agreement with me. May the name of God be praised.

Even though it has been 40 degrees below zero, this is only seldom, and never so that the freighting of lumber is postponed. I myself send my children to the forest which is only two miles away, and they have never been hurt by the cold. It can vary a great deal, frost can be as little as two degrees or even less, nevertheless the air remains fresh and clean. Apparently there is not any melting weather during the winter months. Nor has this been a problem to date, except on two occasions, when it leaked from the roof due to the sunshine.

It seems to me as if the coughing, normally quite common among the children, does not occur as much, or the fever, which is not complained of either. The earthen huts everywhere are covered with snow, and the snow is dry. We have made our own footwear from buffalo fur, similar to the sample I had brought along for you there, and our feet remain more protected therein than in the cow leather boots. The area here has its very

own character, with the cold in winter as well as with the heat in summer. So that one must declare again, the ways of the Lord are unfathomable, and His creation beyond our understanding.

Very often the windows thaw off completely during the night. From this you can establish a picture of what our winter here is really like. No one need to fear moving here on account of the weather. Presently fluctuations are in the freezing range, it has not snowed for a time, and we have good snow roads. We are presently minded to drive to Winnipeg on the coming Monday and to put this letter in the mail. The journey to Winnipeg now takes us two and one half days, and one need not worry, that the snow roads will disappear.

I have not yet heard anything to this day, regarding the Half-breeds and Indians, that they have hurt anyone. There are also considerable differences between the Half-breed and the Indian. We frequently come into contact with Half-breeds, who are the first or second generation removed, from the inter-breeding. Many of us have purchased our cattle, potatoes, and other goods from them. Everyone who has had business with them praises their hospitality. Indeed, you can take it, that truthfully, these people often put us to shame. We engaged a Half-breed as a surveyor during the establishment of our settlement, who marked out the boundaries for us, and who shared his instructions with us to inform us regarding anything necessary for us to learn. A wonderful man who was eager to work.

We do not come into contact as much with the Indians. It has happened that two - perhaps even three- of them, whose way has led them here past our place, have stopped and viewed our modes of construction in amazement; and upon being greeted, they receive a small gift with thanks, and then hurry on their way. If one sees them in the city, there they are drunkards, but everything is kept in good order.

Recently we received from the Berghaler, in fact via a letter, news of the tragedy of Klaas Reimer in Nikopol. Similarly, we receive the story of what is to have occurred with the family of David (Abr?) Klassens. He, Klassen, his entire family apparently robbed (?) is to have set out on his return journey and having arrived in Nikopol shortly, with the notation that the fortitude of many emigrants destined for Manitoba was thereby weakened, which is to have occasioned great reflection. Thus far from this letter. There is no shortage of this kind of news. I trust that no one will be deceived thereby. (a poem of half page is difficult to decipher and therefore omitted. ed.) Wishing you, the foregoing, we remain. "Corn. Toews".

P.S: Regehrs ask you for forgiveness. They are now well again and send along a hearty greeting to you, also to Mother, Maria, Goossens and all the others. He is hauling in lumber in order to build a dwelling house in spring. He is driving with me to Winnipeg tomorrow, the 21st, if God wills and we live.

Beloved brother you also spoke to me regarding bringing wagons along. If there should be someone there who wants to do so, my advise would be to do so only if there are no other options, since it is quite difficult. Earlier I had believed it would be too impractical, but there were many wagons overall, and I cannot recall that it created any insurmountable difficulties. Anyone who finds it necessary should take their wagons along, but there are definitely difficulties involved.

Our fuel for lighting is just as convenient here as there, petroleum. Also tallow or "sterin"(?) in addition for the lights. The lamps are built somewhat different here and do not shine as brightly as do the ones there, and if it is not too much bother, please bring along one of the medium size for us. I would recommend the same for you, I believe that the cylinders can be utilized. Bring a pair of tin snips and coulters, Spansage, planer and other similar tools.

Ohm Baerg has brought along quite a lot of this equipment and does good work. Not that we are lacking here, in no way, only that I find it somewhat inconvenient. Harnesses (seilen) allow themselves to be used here for the oxen if they are somewhat reinforced, since we often drive in company and with oxen. Many, however, make their own yokes in the Russian style since the ones here are very different and not pleasing to us nor the oxen. The same will be quite inexpensive for us once we have a tanner (Gerber, die Rose Beder

(?) cd.), the best cost from one to two dollars.

Some already bought some tools in Toronto, such as hammers, hatchets, axes, saws and drills. It is somewhat more expensive here, and yet everything is readily available here, to an extent that it never was over there. Only the rye flour remains unseen by us, but it is said, that even this is available. I am unable to write the price of every item. Those brethren who are doubtful whether they can do without rye bread should give thought to the fact that their nourishment from white bread will be better than it formerly was with rye bread. Otherwise we are occasionally still hungry for some of the former products, especially the very fine butter, which we will hopefully soon again be able to enjoy fresh, for our two cows are already discharging.

In my previous letter, I wrote you, about bringing paper along for the letters. This is not necessary as we have learnt more in this regard. I believe that this paper is good enough to entrust everything to. Which is always important to me, especially in our current circumstances, that we do not concern ourselves too much with what kind of paper it is, rather that it be written full. Leaving a page blank, and then putting it into the mail, and allowing it to make the long journey, would be seen as unfortunate by you as well as ourselves.

If it be the will of God, that you should actually come here in spring, do bring along some flax seed in order to thereby build us up, namely; in order to heal the forthcoming swelling and injury, for it has already served a very useful purpose. It will not be lacking for growth. My wife places an onion into a container, with 3/4 pail of water in it, and places it on the window sill. She has already taken the shoots many times, and applied them to her head, and it keeps growing rapidly. This manifests that the blessing of God dwells therein, and the earth must yield its fruits.

They are starting to build the neighbouring railway next fall, in fact, only eight miles distant from us. Also bring along some rye and vegetable seeds, as much as you can, for we are presently minded that the same may be our first and most readily available income. Although the number of growers will be many, the number of customers is not getting less either. For even in the few months since we have arrived, the City of Winnipeg has greatly increased. In addition, the building of the railway will not at all be a detriment in this regard, and will be a great benefit. There is also a demand for workers, they pay one and one-half dollars and free room and board. But we are more than busy enough with our own.

This past week we were occupied with the freighting of lumber for a barn which we plan to build next spring. In part I also worked inside, making a table and a sleeping bench. Earlier already, I had completed the rocking cradle which had been ordered, and so I have almost managed to arrange things here in the style of our Fatherland. While I was working on this, the thought often occurred to me, that if only our house of faith would not need to suffer or actually fall into ruination. May God protect us from this, for He always continues to manifest so much goodness unto us, and always maintains us with peace of mind. (A four line poem omitted. ed.)

Friday the 17th, Abr. Loewen and Baerg left for Blumenort, where worship services were to be held. A half hour later these letters arrived, just a little too late to be forwarded there. Hopefully they can be read on Christmas Day, when worship service will be held at Schellenberg's, which is only two miles away from here.

I note also that today, the 17th, was particularly beautiful. One could not wish for a better day during the winter season. The same on Tuesday. Hopefully I will also have nice weather for the journey to Winnipeg. I am presently awaiting the calendars and readers, the latter being especially important for the schools.

Beloved brother, I had already acknowledged the receipt of your letter of September 22, 23, 24 and 25, in my last letter for we received the same over a week ago. But then on the 18th of December, Peter Dueck came from Winnipeg, and to our very great joy, again brought along letters from Isaac Warkentin, Mrs. Reimer, Johan Friesen, and from you, beloved brother, which had not been sent via Schantz.

Your letter now confirmed to us, the incident of Klaas Reimer, of which I have

already mentioned. I conclude therefrom that they are inclined to delay her emigration until the time of your departure and then to accompany you to us here, which we anticipate joyously. In the event that this situation should come to pass, that Reimer should die, what options would be left other than what the prophet says, "Work for the rights of orphans, and see to the affairs of the widows"? I beseech not you alone, but also the other brethren there, do take her dilemma to heart, and be compassionate. In this regard I am mindful of Ohm Plett, who certainly, had compassion while we were still there.

Beloved brother, you write about bringing along your carpentry tools. This can do no harm, for if you do not need them, they can be sold for a good price. Geszeler (?) bought one and paid thirty dollars. Now he has two. They can be purchased very cheaply here. (?) Immediately after our arrival I bought one pound for 70 cents. Coffee costs 33 cents a pound and sugar 15-20 cents. You also write whether anyone could come part way to meet you in the spring? I would be delighted to do so, if my means would allow, but I am unable to commit myself at this time.

I am fully conscious of your troubled heart regarding our separated settlements. I could write a great deal in this regard, for there was no shortage of fault finding and unjustifiable accusations at the time, which were applied particularly to me and Klassen. Everyone, even from there, is aware that we were unable to come to one view in this regard, nor could this be altered, before it had transpired itself into action. Some of them, especially both the Kroekers, presently regret this very much and seem to blame Klassen.

On the other hand, Klassen always tries to placate them with a presentation of various negative aspects. He especially mentions that spring will bring each and everyone to make a decision. Is it right that this has become a matter of party? I should hope not. According to my limited understanding, I cannot even for a moment, come to any conclusion, but that; it is better here on the Reserve for those without means, than in the other place. Consequently, I have always defended myself. Everyone knows very well that the situation of the poor must be dealt with regardless of anything else. No one has been able to refute this.

Unto this day the matter speaks more and more for itself. It shall come to pass the way brother D. Klassen once related to a number of brethren, "If only Toews was a man of means, he would talk differently." Perhaps this is also the reason why we live in two places. In my opinion we should observe the matter, and consider it carefully for that which may be of benefit to us all, and not only for the one part. But enough of this. Interpret everything for the best, your deeply caring, and loving brother "Corn Toews."

P.S: Abr. Klassen came along with the Steinbachers. He was truly deeply disturbed regarding the temporal advancement and finally made a decision and went over to the other side.

Letter Fifty-two. (DFP)

Rosenort, December 22, 1874.

Beloved siblings, since we have not seen each other personally for some time, I will come to visit you with an insignificant writing. I wish that these lines might reach you in good health, yes, may our beloved God grant this. Although, I started to write you already in Toronto, it was not completed because of time limitations; unfortunately, this is how it remained, and it is still lying here, half finished. I regret this and that I have not been able to forward the same.

Although I believe that you will be quite informed with our journey, I will report something about it here. My wife got sick already on the Black Sea and yet had recovered by the time we left ship. Thus we travelled in good health until Hamburg, where I became sick, so that I could not walk about in the city, except for the first day. I believe it must have been the water since many others had the same experience. When we were on the North Sea, my wife became sick again, with nausea and vomiting. She overcame this as well. Finally we reached Liverpool on the coast, and embarked upon the ship, in good health. But then what happened? Within a matter of hours, the wind picked up, for we embarked upon the ship around 4 o'clock, and during the night many again became sick,

including my entire family.

This was truly a sad situation, since the men were separated from their wives, although only during the night and for meals. Nor did it take very long and we had to go into a small room, for my wife came into difficulty, for which it seemed no human help was available. My brother-in-law Janzen came with Mrs. Franz Wiens, but they did not allow her to enter into the room. The orders were that the leaders could only come in the morning and this was 12 o'clock at night. Diedrich Friesen's were also in the room, and Friesen went to the translator and pointed to the steps from where we had come, and then help and deed was immediately available. Arsenic was brought and the pain subsided. She was able to sleep comfortably, and by 10 o'clock in the morning, all the pain was gone. Here one could certainly say, "God has always been with us until here" etc.

I gave the translator 1 1/2 dollars and thereafter he had everything available for me. D.Friesen had only given him some pennies and he did not have the respect for him that he had for me. It would be my suggestion that if anyone among you should encounter the same situation to also do what I did. Through all of this we were not allowed to have our children during the day. This was completely forbidden, they had to stay with their grandmother. Here too we got a break for it was not very nice and they were allowed to remain below, a privilege which the others did not have. We were all restored by the time we disembarked.

When one reflects regarding the entire trip, it seems like a dream to me. Even if it is very noteworthy, one forgets about things after a while, and this is also how it was with the journey. What we saw from a distance has hardly even remained in the memory. This is how it is with everything. I can still see my dear mother on the ship and how she loved to spend time with our children, but where is she now? She went through the entire experience, and some things were surely very difficult for her at such an age. On the train it was like when a herd of sheep are driven into the barn, the conductors made the people remain standing until there was almost no time, and then such a grandmother must keep up with everybody. She died August 8 from a three day, very painful, sickness. She was dead already, by the time we came here. We remained behind in Winnipeg for one week while Dueck's, with whom she was with, went on.

For we, namely, Froese, Janzen, I. Loewen, P. Loewen and I, drove out to inspect the land which was supposedly low, and after we had viewed the same, we drove to the land where we are now living. We wanted to go about this in an unprejudiced way, for many, were not pleased with all of this. The land here was also open, and since no arrangements had been made in Russia that we had to settle on the low land, we reached an agreement to take the land here, which was also higher and more suitable for cultivated land, and the road to Winnipeg was better. For such reasons we went here. It seemed as if many would come, which, however, did not occur. We wish to leave all of this be for a time, until the spring, for the Englishmen say, that in spring it will be a pool of water.

Even William Hespeler himself is now saying, that he picked out other land for himself, because the people were too poor to make it fruitful. I beg that you do not take offense from this, since our first obligation, is to nourish ourselves. The land here is available for the same price and is open so that a nice colony has already been established. Someone who was familiar with the low land had also said to P. Kroeker, that he was amazed that the people accepted it, for in spring much land was under water there. Accusations are made nonetheless, which I believe, should be burned away in the fire of love.

I also want to relate that the winter up till now has been quite bearable. There has been a lot of frost and also as much snow. The snow here does not melt like it did there. There are more than enough snow trails (roads) here. I really need my Russian horses here again. I have bought myself a gelding, which one sometimes wishes, that it were stolen.

I will break off here, adieu. Please do think of everything in love, and receive a heartfelt greeting, from your siblings. "Heinrich Ratzlaff"

Please greet Heinrich Reimers, Isaac Warkentin, and Peter Toews, and all the Geschwister. Since Peter Kroeker read this letter, he asked me to also greet you, and the

brothers and sisters, I expect that you will already be aware that Abraham Klassens also came. She was delivered of a little daughter who died already. Prospects for her did not look very good for a time as she was very sick, but now things are better for her. Peter Buhlers had also been confined to bed for six weeks, of typhus (Nerven Fieber). She was extremely sick, and for this reason, they were unable to finish their dwelling and are living with her parents.

In general it appears to be a healthy climate here, the children especially are very healthy. Johan Loewen, we only received your letter yesterday, the last holiday, at Jakob Kroekers in Rosenhof, from which I then learnt about your circumstances and well being. He is very curious to know what advantages we have on this side. The main thing is that the land is higher, and will be ready sooner for seeding, than the lower land.

This is the why the Englishmen whom one sees, have settled as much as possible on the land that is highest. Their grain was beautiful, even on the lower land, abundant as it ripened. Since the summer is shorter than in Russia it is very much necessary to start with the seeding in spring, and where is the water to stay if the land is so level, it all has to soak into the ground. Of course we will learn more about this in time. Nor will it always be impossible to move there from here, or vice versa. With horses the distance can be covered in 9 hours. This was done by Isaac Loewen and Johan Loewen, who also drove at a walk for quite a ways, they had already done the same in winter(?).

The most unfortunate aspect is that such loveless accusations and expressions have been made. It would have been different had the government ordered us to remain there. Nevertheless, I hope that all can be resolved in love and unity, once you arrive. David Hieberts add a hearty greeting to Peter Hieberts. I close with a heartfelt greeting from your Geschwister Ratzlaff to all the brothers and sisters. We have already celebrated the holidays and Christmas.

Letter Fifty-three. (DFP)

Rosenort. December 27th, 1874.

To Peter Toews, Blumenhof,

Grace be with you, and the peace of God our Father, and our Lord Jesus Christ! Indeed my beloved, from my heart, I wish you physical well-being as well as wholeness in the soul, together with the love, peace and unity of the Spirit, with us all. Above all, I wish you the foregoing, as a heartfelt greeting.

My beloved, I should well be ready to write you a few lines, if only I knew something useful and edifying to write. We are so far distant and therefore unable to communicate verbally with each other, which we would very much prefer. Indeed, my beloved, let us beseech the Lord from our hearts and bid of Him that through His goodness and compassion He might make us partakers of the grace, love, peace and oneness with God, together with the brethren and the beloved sisters, and also to persevere therein. Above all else, that our compassionate Father might allow us to become partakers of that most noble virtue of which Paul writes in I Corinthians 1:13, for without love it is impossible for us to do anything, which is acceptable to God. Paul says, "May all your affairs be done in love."

Therefore, my beloved, once we are intertwined together, one with another, in the bonds of love, according to the admonition of Paul, and the peace of God is reigning in our hearts: Oh yes, then we will be able to forgive each other with joy, if anything has remained in which the one has failed the other. If only we could be mindful of ourselves, in which respect, I am very much lacking myself. For then we would be reminded of how frequently we have sinned against God and our fellow man, and how patient God has been with us, and in spite of which He has released us from the debt. Therefore, we should not anger our Lord together with the false steward, and thereby forfeit receiving His forgiveness.

Rather, that we might carry our mistakes, offenses, and misdeeds before us, together with David. For then we would quickly soften and not demand too great an acknowledgment of indebtedness from the brother or sister who has failed us, and would

be mindful of the going down of the sun, of which Paul reminds us. Allow this to be sufficient for this time, beloved brother. Together with Paul, I add in closing, "rejoice and be bountiful in him, comfort yourselves and be of one mind, be peaceable, and so the God of love and peace will be with you."

The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with you all. Amen. I bid that you would receive everything in love and to remember us in prayer. "Peter Kroeker"

I expect that you will have received many letters and only hope that they have all been written in love. Now I will also report to you regarding our health, for thanks be to God, we are all well, except my wife who is very sickly.

Letter Fifty-four. (DFP)

Lichtfelde, December 29, 1874.

Beloved siblings in the Lord. Firstly, we wish you the rich peace of God through our Lord Jesus Christ. May the same give life to you and us with His spirit of true love. May the Lord grant us knowledge, that we might truly come to know the way in which a Christian should walk! We have many about us who call themselves Christians and apparently believe that they know the way which a Christian should follow, but when I study the Word of God, it seems to me, that the road on which the majority are going, and consider as the best, is the one which leadeth unto destruction; and the narrow way, seemingly, remains unexplored.

Oh beloved, we ask that you pray for us weak children. In our weakness we will also be mindful of you, so that even though we are physically far removed from each other, our prayers can unite before the heavenly Father. I have a heartfelt longing for you, as we are frequently in need of admonishment, which remains much overlooked. Especially now that we are also planning to make the earthly journey, whereby many great matters arise; so that one is not mindful enough of the journey to the heavenly Canaan, which is after all the most important.

It is well worth the time, on occasion to break away from one's affairs for a few hours, and to walk or drive to a close friend; to mutually discuss in a frank and heartfelt manner, how far we have progressed on the way to Canaan. This is essential, since there is nothing for which we are less fit, then for this journey. In this regard one often seeks to measure the benefits, but does not count the cost, which we are obliged to pay.

Often we are sorrowful, where we should be shouting and rejoicing, and contrary wise, we are often joyful where we should be grieving. Thus it is well when many are together. Oh beloved, when one considers our brotherhood, one has reason to be sorrowful. If only we might truly reflect upon the words of the apostle, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief." Are you able to work with joy, when we are living in strife from time to time over trivial matters? What I have written here does not really belong in this letter but this was on my mind. This happens sometimes.

Before I close I wish to bid one thing of you, Ohm Toews. I would appreciate it, if you could forward with these brethren, that which I promised in Ruckenaus, to Cornelius Isaac. There are many matters which still need to be settled. One cannot think of everything, and so I would also request that you provide us with the address which we are to use, for our trunks and baggage. Also how large are the cases to be made, and whether it is necessary, to obtain a Certificate from the Aeltester?

Receive a heartfelt greeting from your siblings. "Cornelius and Maria Friesen"

Letter Fifty-five. (DFP)

Rosenort, December 31, 1874,
for the New Year 1875.

Beloved Uncle:

Gnade, es ist nichts als Gnade,
Dasz wir nicht sind hingeraffe,

Auf dem kummervollen Pfad'e.
 Nicht durch unsere eigne Kraft
 Steh'n wir noch gesund allhier
 Nein, Allguet'ger! Dir nur dir,
 Sei Lob, Preis und Dank gegeben.
 Du gabst Nahrung, Kraft und Leben.

Firstly, I wish you the righteousness working love and peace of our Lord and Saviour Jesus Christ, from me, a most weak and imperfect pilgrim of the heavenward way, as a heartfelt greeting. Amen. For some time already my spirit has prompted me to write to you, but who am I, that I would write you? So full of imperfection and deficiencies in my spirit that I would hardly consider myself a fellow pilgrim. Nonetheless, in my very great weakness, I cannot neglect the same, and hope that you will receive it from me in love.

My beloved, it appears to me, as if the words of Paul, I Corinthians 13:1-8 and 13, are sometimes very applicable to us. I see from myself that I am not subordinating fully to the right love, and together with you, to submit myself to all trials. I am still too concerned for myself and too strong in my own spirit. We in this world, are always placed under a very great testing, but I think that this is only because of our own misdeeds. Since this has occurred because of our own deficiencies, it appears that we will also have to start weeping, as Israel did when they had sinned, and to start praying together with Mannasse, Mannasse 1:16; to confess our sins with remorse, something which I believe is too often overlooked. Little heed is given to the words of our beloved Saviour in Matthew 26:41.

The way it seems to me, the love among us and you, may already have been weakened through others; which however, would be most unfortunate. Only too gladly I could have stayed with the larger group, but the decisiveness of the dear Uncle Toews, and also the parental love and the lowness of the land, held me back. According to my weak understanding, the beloved uncle could have resolved (mindern) everything, for when we first arrived here, all the brethren were united to truly investigate both blocks of land. Whereupon Toews is to have said with finality that, "Whosoever wants to go may do so, but he would not go along." Which all of us regret very much, and consequently, like many others, he was unable to achieve what was the most desirable. I do not write this to denigrate, rather it saddens me, when love is weakened amongst us for any reason, and I hope, that such a spirit will not advance here among us, and especially not within me.

In conclusion, I will submit everything unto our righteous God, for I am unworthy to relate to you of all my concerns. I bid you to forgive me for my little letter. It was written to you in love, by your weak fellow sojourner. Now in closing, my wife and I, greet all of you who love us. When we had just completed our journey, my wife was confined on August 4th, and gave birth to a little daughter, Cornelia; but they are both restored quite well, for which we cannot give thanks and praise enough to God. Amen. Your imperfect and loving friends, "Abr. Friesens" Roscnort, the 31st of this month. Our address. America, Canada, Manitoba, and Scratching River, P.O., etc.

Letter Fifty-six. (DP)

Blumenort, December 31, 1874.

Dear brother Peter Toews,

I wish you today, as a greeting, the comfort rich fellowship of the Holy Spirit. Today on the eve and expiration of another year, exactly the words come to mind that the Pharaoh once asked the patriarch Jacob, "How old are you?" He answered him, "The fulfilment of my years is 130, but short and evil, are the times in which we live."

In his aged years, he had undertaken a great journey, to see his son Joseph, and particularly to obtain their bread. The Lord directed matters in such a way that eventually they found themselves as aliens in a foreign land, where they multiplied and became a large people. Let us, those of us who have also made such a distant journey, ask ourselves a different question, namely; how is it with the fulfilment of the hours of our years? To which we cannot answer otherwise, but that the times of our lives are short and evil.

I must repeatedly acknowledge, in this desolate world, that I have such a sinful flesh

about me, which ever seems to atrophy me. Good intentions, I have a plenty, but in the doing of virtue, I am lacking. Wherefore we should apply great diligence to contain our power and energy. We can create sufficient remembrances for ourselves, if only we pay enough heed. The parable of the fig tree comes to mind, where the dear Saviour, sought to find fruit but found none.

This, yes, and many others more come to mind; when we grasp the tree trunks in the woods, which we do so often; a likeness which becomes clear, that as the trees or the members of the Gemeinde go, the peoplehood largely follows. We have great reason to watch and pray, that our loving heavenly Father might make us worthy to be His chosen children, and that we might remain as such until the end of our days. We have a firm assurance, that he who would persevere until the end shall be saved.

Oh, my beloved, I see in one of the letters which you have sent to us, that you mention that something seems to be missing in our letters; if I understand it correctly, that they are not clear or specific enough; please forgive me. As far as our journey is concerned, I hope that some of the other brethren have described it in detail, since there are others who enjoy writing more than myself.

I see in the letter of the beloved sister Mrs. Reimer, where she mentions that she receives the most to read from brother Peter Dueck. I might mention in this regard that I have written two letters 6 weeks ago, one to brother Shantz, as we thought you would soon be there; but then I received your letter in Winnipeg, and I sat down, and immediately wrote to you there in Russia. (Line missing at top of page. ed.) ...namely, in so far as I am aware, 23 children (have died) since we left Russia, and the widow Ratzlaff, also of our settlement.

We are 22 (families) here in our village, and almost all of us live in semlins, except for 3 who live in houses. Our beloved neighbours promise us that we will have water in our dwellings in spring, which certainly seems plausible to me, for large cracks are torn in the earth because of the frost. We certainly had strong frost in the last week of the year. One day it was 28 1/2 degrees, the next 29 and the third day over 32 degrees, but it is not as chilling as when it is 20 or 22 degrees there.

Now Friday, New Years day, seven of us brethren went to Steinbach for worship services at Jakob Barkman's. The weather was quite good. I was at Franz Kroeker's for dinner, and when I mentioned about writing, they said I should extend greetings to the parents. They are well, with the exception that they have not yet received any letters. I also wish to relate that Peter Loewen's son Aaron is hoping to be received as a brother in the Gemeinde.

On January 3rd, Ohm's Baerg and Loewen came to us with many other brethren, including your brother C.Toews. They are all well. He reminded us of the circumcision of Christ. We were together at our place in the evening, there was much for us to talk over, in order to do the best, so that no one would have to suffer a privation. We called for a brotherhood meeting in Gruenfeld for the 6th where we had much to discuss. Brother D. Unger has again forgotten his promises, made in Gruenfeld, regarding the discipline of children. Wednesday, January 6th, we were in Gruenfeld at the brotherhood meeting. The matter of D. Unger was dealt with and after considerable discussion, and admonition to all of us, he was expelled; which was very painful, to separate one of our members.

As far as I know, your beloved siblings are all well. Now I also want to ask, if the school has been sold already, and if it may possibly yield some funds for the Gemeinde. My thoughts are going back and forth. Today January 8th it was 35 degrees frost. It was almost believable today, what I had heard.

Now also to relate something of the journey. I recommend to use strong cases (trunks), not packed too heavily. It was quite evident on the ship that toasted bread was in demand, and ham for those that like it. Zweibeln(?) and vinegar can come in handy as medicine. If you come to Drunbor (?) in Hamburg, they quickly tell you, all the things that are necessary on the ship. Also Heubner Esig (?) which I advise not to take, since it is much cheaper to acquire in the city than at the houses, and which will serve the same purpose, in rotation on the ship. An Schiebe(?) refreshes the tired body considerably. Take

your own vinegar along. There is hardly any to be found of similar quality, do not deviate therefrom. (This section is almost impossible to decipher. A sentence is omitted here. D.P)

Now beloved brother and sister Reimers, I want to mention that we live in the same village as your children. Many thanks that you have not completely forgotten us yet. We long to see you again. And now beloved Grandfather, how are you? Are you healthy? We appreciate that you think of us. You have made a great undertaking, namely, the distant journey. Thank God, it should be possible. Mother extends greetings to you. She was quite well until late in fall, but has been plagued severely with a cough. The aged Jakob Barkman is confined to bed. Also ~~Ohm~~ Abram Rempel is quite indisposed.

Now brother, Johan Loewen, how are things with you? (phrase missing ? Ed.) you through money (?). According to the body we are quite well. Are you also almost ready for the journey? I have received the letter by Peter Dueck already, but not the money. I thank you many times over, for you mentioned once, of the efforts you have put forth. But do not send the money, it might be better if you bring it with you, if that were possible. Please write me if any of my goods bring in money, for then I can act accordingly and possibly borrow some money against it, and not only that which is essential, there is nothing to be had.

With heartfelt greetings we remain your loving brother and sister. "Peter Wiebes"

But brother Peter Toews, I have not yet heard news as to where Martin Klassens have stayed. I only hope that they will have received both of my letters before this is sent away.

(Part of a letter by Heinrich Wiebe seems to be attached to Peter Wiebe's letter dated December 31, 1874)

All of us already have in mind with Kor Feh (Fast?) and Kor Friesen, to buy the same for here at the opportune time. We have made a loan of \$200.00 for the treasury. For 3 days it has frozen here considerably, at times down to 27 and 28 degrees, for approximately two weeks, but the last 14 days, it has been from 2 to 7 degrees. The weather here is very unpredictable just like it was where we were in Russia. In our view it is not as cold here as in Russia, when it was 18 to 20 degrees freezing. There is much snow, so that it will still be here when spring arrives.

Occasionally we also have some news from the Heubodner. It seems that they have very deep wells there, as Dietrich Isaacs wrote her brother Peter Penner that they have a well which is 136 feet deep. An amazing feature on the land reserved for us here is that in some places, when we dig 10 to 18 feet deep and then drill another 10 to 18 feet, the water gushes over the top. In other places, it only rises enough, that there is 4 to 5 feet of water.

Now my beloved, I bid you to forgive me for writing so much about secular matters. In your writing, beloved brother, you write that if only you could immigrate to the Fatherland above, you would have no desire for America. I heartily agree with this. What is this mortal life? David says, "Even if it is precious it has taken much effort and work." But God, who has once chosen us, has received us with the love of a mother, and His will is after all, that we as poor loyal servants, shall continue to labour in His vineyard, during these last days.

Now, my beloved siblings in Christ, could it be the will of the Lord that we will not see each other again here in this life? For then surely we will want to ask, whether we will once meet each other in that joyful eternity, where there will be no more parting. "My God, as You are love eternal, grant that I may always have a heartfelt yearning, to dwell with You forever, for then You shall not forsake me, and when on the day of judgement all the activities of this world dissipate as a vapour, to be enveloped by Your being."

In closing a greeting from us all, with a kiss of love, please remember us in your prayers. Your fellow pilgrim. "H. Wiebe"

Letter Fifty-seven. (DFP)

January 6, 1875.

My innermost beloved brother Peter Toews and all the dear Geschwister there. I wish you, the precious peace of God and Jesus Christ our Lord, together with the testimony and

fellowship of the Holy Spirit, as a brotherly greeting. Many letters, especially from you brother Toews, have come to us since I addressed my last correspondence to you and put it into the post. Wherein I remembered the admonition which you wrote to me with respect to having patience among each other.

Recently, in fact over the holidays, your letter came to my hand, in which you answer regarding your voice among the delegates (?), and that I was to have related much to you about our pilgrim journey. My focus for this time will again be thereon, notwithstanding that I had related of a number of matters in my last letter, regarding the visible and temporal. In the meantime you will also have heard much from other letters.

With respect to our physical health, we can really rejoice within our family. (Margin Note: You will probably already know that one of our daughters, Anna, died on November 22, at the age of 9 years and 3 months). We cannot be sufficiently thankful to the Lord. Likewise, in general, we cannot give Him enough honour and praise for his paternal goodness and compassion. (Two lines missing.) Under the shelter of His hand He has lead us. Here again it is manifest how He has seen to our needs in so far as we know. He has provided shelter and clothes for the cold of the winter and provisioned us with nourishment here in this new land.

Nevertheless, the contentedness among our members is not always what it should be, but perhaps someone has already reported to you in this regard. It does not concern only nourishment and shelter, rather regarding the purchase of cattle and *Wirtschaften*; concerning primarily the two brethren and their children, namely; Kornelius Friesen and Fast. We had a meeting with the former, similar to the one we had in Annafeld, and after much discussion as it was there also, he asked us for patience, that is to say, to wait until spring, with the giving up of his children.

It is not for us to know what will happen with brother Fast, for he says only little to us ministers. He makes serious accusations among the brethren here and there, whenever the opportunity presents. Until then, we ministers, had not yet spoken together especially about him, but his self-righteousness undoubtedly required it of us. For him the greatest complaint is that he still has no oxen and also something regarding his children. Consequently, we discussed this among ourselves and decided to hold a brotherhood meeting on March 3rd in Gruenfeld, after the worship service, in that there are many matters at hand, which were necessary for the brotherhood to discuss. (two lines missing. ed.)

It had already been discussed once with him in Gruenfeld, since we had decided it there, for better results. However, now that the two ministers had made inquiries into the matter, he attempts to conclude the same with undesirable talk, and also in front of the brethren. This was evidenced in many similar things more, so that finally it appeared, as if he had no remorse in this regard. In his dissatisfaction he also seems to be inclined against the brotherhood, and gave us the answer that we should not be taken with the abundant false talk. You can well imagine the sorrow which we experienced having to take a step which we had not planned. We discussed the matter for up to four hours, in light of Matthew 18:17; 2 Thessalonians 3:14, and 2 Timothy 5:1-5, in consequence of which, the brethren came to the unanimous decision to separate him.

Since he had left us in the meantime, I have not yet heard, what he and his wife had to say, in that regard. Among many other things, he had mentioned that if we were always dissatisfied with him and he was offensive to us, that he might very well stay by himself. To which we answered that the concerns associated with the separation of a brother were truly heart wrenching for us, and that we partook therein because of love, and not of ourselves alone, but for his soul. Also that upon the impacting of these pangs upon his conscience, especially, that he would have to go to judgement; that he should immediately take refuge in the compassion of the Heavenly Father for the repentant sinner, whereby his soul would again be renewed and ultimately all of us together would receive salvation through the abundant grace of God and the sacrifice of Christ.

Later we also dealt with numerous matters, regarding Elizabeth Wiens, regarding the division of money, and also regarding the division of that which was borrowed from the

Canadian Mennonites near Toronto; received flour, 300 pounds (?) per soul, some seed grain.

Finally it was also presented that many of our brethren were presently ready to journey to the other side of the river to visit the brethren there, and if possible to restore the fellowship, to the extent that it had been weakened. To some degree I regarded myself to be unbiased in this regard and that many were guilty (?) even if only of being too forceful. If this is the case, that all of us together might be ready with true love and humble hearts, that a complete reconciliation could come to pass.

Therefore you beloved, do accompany us with your prayers in all our affairs here, and especially in this reconciliation, that the God of all grace would grant us His blessing in everything which we undertake in His name. Again a hearty greeting in closing and remember us in your prayers.

(This letter was written by Rev. Jacob Barkman although the last two lines thereof are illegible. ed.)

Letter Fifty-eight. (DFP)

Heuboden, January 6, 1875.

Beloved friend Peter Toews,

Since a most convenient occasion offers itself, I must reply to your worthy writing, which was a great joy to me. Beloved friend, you ask me about taking along the wagons. I cannot provide you with a definite answer, for I have not yet inquired of the Gemeinde, in this regard. But I have already discussed the same with many of the brethren, who have stated that they would gladly do so. The majority want to wait until they have sold the *Wirtschaften*. Should the sale of the property go well, we would take them along, but should we not be able to sell or perhaps only receive little for them, we would not expect anything to materialize in this regard.

Otherwise we are pleased with the matter the way you have written to us. We would load our wagons onto the ships in Berdjansk and have them transported to Odessa; namely, the way you have written us. We will send you a written reply in this regard, as soon as possible.

Now in closing, I wish unto you for this new year, that the Lord would be your helper and guide, as well as ours, through Jesus Christ. Amen. Together, with a greeting from my wife and me, to you and your wife jointly, I remain your friend and brother in Christ. "Gerhard Wiebe"

I bid you one more thing, write us as soon as possible, with details how far you are in preparations for emigration in the New Year. I must also inform you that as far as we know, our brethren there in Manitoba are quite content, for we have recently received many letters from them, and the reports are all the same, which is a great joy for us.

Letter Fifty-nine.

Alexanderkron, January 8, 1875.

Beloved brothers and Aeltester Peter Toews,

On January 2 I received your letter of December, 31, 1874, together with the books, namely, 12 *Spiegel Der Taufe* and 8 *Ehe der Christen* and another one, a history of what has once occurred in Germany and Switzerland. I am sorry that I was not able to obtain a copy of *Hoffart und Demut*, a contrast and comparison of pride and humility.

Therefore I would presently want to order a dozen of the same, provided you have nothing contrary to report in this regard, and if it is not too unsuitable for you. I will keep the 8 *Ehe der Christen* here, perhaps I can sell them. And of the *Exposition regarding the 20th Chapter of the Revelation of St. John*, once they are printed, I would like to order a quarter hundred for my part. I have not yet received the letter to which you referred to in this last correspondence, in which you mentioned, regarding the subscription to the same.

One must wonder and ask in amazement, what kind of a period is unfolding before us in the future? For almost everywhere that one goes, that is, where many are gathered,

where the Word of God is preached, the millennium is spoken about. According to what I hear there are many ministers who preach completely freely about this from the pulpit, especially Bernhard Harder, Peters and Dick Porder(?). These, however, stand in opposition to the Aeltester Harder in this regard.

The Separatists are also very zealous in this regard. You will discover more of this when opposing or refuting them. Or when you hear them speak, even without saying anything contradictory to them. For one must be amazed when they believe, for example, that the dead who have fallen asleep in the Lord will only then arise, also that the believers from the earth will there be transported into the Kingdom, and that many will allow themselves to be married. They will also multiply but not die. They also want to seed, plow, and harvest, there in a City such as described in Revelation, Chapter 21, which seems completely inappropriate to me, to drive on the streets which are described there with oxen and horses.

This much can be noted that they are not nearly united among themselves, but the others, are no less wrong. Even regarding the little which I have spoken to them, when they say for example, that the dead in Christ will rise unto the Kingdom, but not the others; I have relied upon the words of the Saviour, which say that He will awake all of them on that last day. (A line illegible at the bottom of the page. ed.)

I also understand from your letter of November 15th that not long ago you had also written a letter to us here. Johan Loewen talked about this when he was here recently, that you had written a letter to Klassen, which we or rather he has not yet received. Unfortunately the same are sometimes only forwarded carelessly. I am sending you money due for the books, 4 rubles and 53 kopeks, and the 1 ruble and 47 kopeks can remain for the time being, as an advance on account of the books which have been ordered.

I note that if you will finally all sell with the plan of emigrating in spring, and after we are aware of this, and then also try to sell our *Wirtschaften*; certainly we would not want to remain here by ourselves under those circumstances. Rather we would also dispose ourselves to emigrate. If you, Blumenhoffers and Hochfelders, and perhaps also a number of others, could remain here until the fall or perhaps even until the next spring, which is definitely very uncertain; we would also very much prefer to wait for the same. May the Lords will be done. As the poet says, "Grant me wisdom from on high, that I would not sleep and slumber from my own will!"

I do not know much more to write for this time. ... (Line illegible at top of page.) Have not considered or believe in any millennium (1000 year kingdom). Also Acts 24:15, and Acts 17:31; or when they refer to the first resurrection according to Revelation 20:5, and I Corinthians 15:23. I have mentioned that when John, in his first letter, chapter 3:14, says, "We know that we have come from death unto life," namely, that such a one is also resurrected who comes from death into life. I also refer to Chapter 5:24, chapter 14:23, Romans 6:11 and 13. Also when one awakes, Luke 20:35; of the judgement, John 12:31; and of the Kingdom, Luke 17:20 and 21, etc.

Now I report that we in our family are quite well and wish you the same. Otherwise receive a heartfelt greeting from me and my wife, and greet all our friends from us. "Johan Duecks"

P.S. Perhaps you will come here yourselves shortly, if not, please write us soon. Until today, the 14th of January, we have not yet had the opportunity. While I was writing this letter, I fully expected that I would meet together with Barkman, which has not occurred. It would be my wish that I could soon be informed as to your present intentions, those of you, who have not yet sold. That is to say, regarding the news from the authorities of the six free years. I will endeavour to inform myself somewhat in this regard.

Letter Sixty. (DFP)

Blumenort, January 12, 1875.

Dear friends,

First of all a hearty greeting with the wish that these lines might find you alive and well, both physically and spiritually. The worship service was here today and ~~Ohm~~ Barkman

read a letter to us written by you in the beginning of November. So I will visit you Geschwister out there by a letter.

We are, thanks be to God, quite healthy in our family. Grandfather (Jacob Barkman Sr.) has had a bad ache in his cheekbones presumably from being severely chilled on the trip here from the (Red) River. He was completely drenched at the time and there was a cold west wind. He is, however, fully recovered now. Mother (Mrs. Jacob Toews), too, whose nose seemed to be getting very sore, is fully restored now. So both of these elderly ones are once again quite well for their age.

It is hard for us that we cannot talk with you in person. Today, on the third day of Christmas, it is 13 degrees and the weather very beautiful. We have a warm room, the interior of which is 15 and 1/2 feet wide and 19 feet long. In it stands a small brick oven. The work room is as long but only 12 feet wide, the cook stove stands here. Our fuel is dry poplar wood which is available here in large quantities, and is unlikely to become scarce even in a few years. There are also many young poplars where the old stand has been burnt out, about 30 acres. The young trees are about 15-18 feet high and seem to be growing very fast.

We are 22 families here in Blumenort, and have engaged Kornelius Friesen from Blumenhof, Russia, as our teacher. The school is held at the home of Heinrich Reimer in the room which he has built for his parents. We have already talked about getting a supply of wood for a school house. The nearest pine forest here by our Reserve is about five miles distant and almost every day wood is being brought from there. Most of these trees are only a foot in diameter, but there are larger pines and also all manner of hardwoods, about 10 to 12 miles away.

We have already fed the cattle for about six weeks. We have quite a bit of snow. The cold varies a great deal. On November 23 it was 23 degrees Reaumur (Russian), on the 29th it was 28 degrees. On several other days it was only 4 degrees. On December 24th it was 29 degrees and today it is 31 degrees. Our neighbours, the English, say that it can go down to 40 degrees which would be about 35 Russian. We have experienced enough that the cold does not concern us as far as being able to survive here.

We have only a cold shelter for the cattle, but if we live and are well, we plan to build a barn in the spring of pine wood. It will be constructed in the style we used there, except a little narrower, because the wood here is not quite long enough to build 28 feet wide, since most of the trees are too short.

Concerning the barbarism of the native people, there is nothing to fear. A settlement of Half-breeds (Ste. Anne) lies five miles from here. Trips are often made to the place, where a brisk trade is going on. And if one goes from house to house to buy peas, chickens or cats, one is compelled to stop a little at each place, and if it is meal time, one is invited to join in, so much that one can hardly decline. Often we also meet (there)(a line is illegible).

I am, thus, not worried about the material aspect of life. Concerning the spiritual life, however, it will require that we "work with fear and trembling"; which would be good, particularly for me. For we are in a new world which brings with it new concerns. When I reflect upon the reasons why we made the long trip with its many associated difficulties, we are greatly obliged to praise and thank the Lord, and to pray that he would help and keep us with His spirit, and that (the move) would prove to be for His honour and our salvation.

I would also like to report to you a few things about the trip. Do not take too little smoked ham or too few dried Zwiebak with you. You can easily pack the Zwiebak in light cases and take them into your possession (out of cargo) in Liverpool and on Lake Superior. Vinegar and onions (Zwiebeln) can also be used, as one notices in oneself and in others, much faintness after suffering from seasickness.

Today, the 12th of January, 1875, it is 26 degrees below zero, it has already been as cold as 35, namely on the 8th. We usually travel here by foot, nor is it too cold to walk. There is a danger, though, of freezing one's face. On the 5th of this month 17 of us from here walked to Gruenfeld to a brotherhood meeting. A number of faces were frozen,

including mine, also someone's ear. If it would not be too much trouble we would sure appreciate if someone there could bring along a large yellow fur coat for up to 15 rubles. The fur coats are a necessity here, do not bring along too few. It seems to take forever to obtain the fur coats here. Sheep can be bought here for 6 to 8 dollars, they are the Bulgarian kind.

In conclusion, my family and I send greetings to all of you brothers and sisters, and we commit you as well as ourselves, unto the safety and intercession of the Lord Jesus Christ. Amen. Your friend and brother. "Peter Toews"

P.S. Please do write us if anyone has any information of where Martin Klassens are staying, as we can get no news about them. Brother-in-law, Isaac Friesen, writes about the arrival of Cornelius Enns in Kansas and says that Klassens will soon be there, but todate we have heard nothing of Klassens and Gerh. Warkentins.

Letter Sixty-one. (DFP)

Blumenort, January 12, 1875.

Beloved brother P. Toews, together with all the brothers and sisters in the Lord, remaining there. Firstly, I wish you the blessing of God and the fellowship of the Holy Spirit in Jesus Christ. Since I have been informed that the postal service will be going to Winnipeg today, and that Peter Wiebes had a letter ready, I will take time to prepare a small insert thereto. May God grant that these few lines might find you in good health in body and in soul.

As far as I know we are, thanks be to God, all well and happy. Even though we have had very cold freezing weather, there is no danger, as far as our dwellings are concerned. However, the shelter for the cattle is too cold. According to the thermometer it has already been 35 degrees freezing. But the climate is not as severe as in Russia. Notwithstanding all the negative talk, you do not need to fear moving here. We have not yet experienced it here, that we were not able to thaw out the window panes, during the day.

Now my beloved friend, what are you up to there? Are you still all alive? We think very much of you and how lonesome it must be for you there. But my beloved, we are not called here unto joy, for only by enduring tribulation can we enter into the kingdom of God. Therefore let us be armoured with patience and hope, and look up to Jesus, the author and finisher of our faith. For those who experience the good only may be glad, but cannot endure the cross and the shame.

My dear brother Peter Wiebe has probably written in greater detail about many circumstances and so I think I will close for this time. Likely you have already received my letter of December 1. I also want to report that H. Wohlgenuth had Verlobung (engagement party) with the widow Isaac Plett on January 9. May the blessing of the Lord accompany them until the end of their days. We have a little village here of 23 homesteads but not all of them are occupied yet. I think that there will be sufficient room for you in our village, if the same pleases you. We have already made allowance for this.

Now yet a heartfelt greeting to you beloved Geschwister, and also a hearty greeting to you, beloved grandfather. Also pass on a hearty greeting to Margaretha Harder, who boarded at our place, if she is still alive. Remember us in your prayers. "H. Wiebes."

Letter Sixty-two. (DFP)

Alexanderkron, January 17, 1875.

Beloved brother Peter Toews, I had not had opportunity until today to put the list with a few lines into the mail, and will also take this opportunity to report that A. Schellenberg from Tiege, came here today. He stands under guardianship and is married to the sister of our brother Johan Esau, perhaps you know him. He held forth that he wanted to emigrate to America together with us and that he wanted to work in fellowship with us regarding a pass, which gave me much occasion to think, and in part, also seemed rather inconvenient to me.

Although he maintained that he wanted to join our Gemeinde, it would be hard to work with him in serious matters, and we would be able to do little with him. For this

reason, I gave him little encouragement and directed him to Ohm Wiens, of Nikolaidorf, who also wants to go to Manitoba. However, he insisted that he wanted to go with us to Manitoba and to join our fellowship.

We would appreciate if you could share your good advice with us in this regard. Brother Friesen, Lichtfelde, was also here at exactly that time and we decided, after he was gone, that we should talk to his trustees and his wife. Perhaps we will thereby become more decided about this matter.

Abr. Friesen had his wagons and cases passed today. I may also send two along. Since I have lost the address for you, I have been notified to have the same recorded at the Gebietsamt or post office and thereby to register the person with whom I wish to send this letter along. Perhaps you would be so kind and send me a new address. (Balance of letter is missing, ed.)

Letter Sixty-three. (DFP)

January 20, 1875.

With friendly greetings. May the grace of our Lord Jesus Christ, and the comfort rich fellowship of the Holy Spirit, be with you and all our brethren there! After the customary greeting, I must report to you the necessary news, in order that I will also soon receive the same from there.

Three families here have completed their preparations for the journey to America and have sold their *Wirtschaften*. They want to move together with us and also join our Gemeinde, namely; Dirk Isaac, Zinner (Tinsmith?), Gerhard Doerksen, and your cousin Cornelius Toews, together with his mother-in-law, Mrs. Hiebert. They seem to be very committed (edified) and hopefully will take their part over there.

Abraham Schellenbergs from Tiede have been here many times and also in Lichtenau and at Johan Duecks. We have not yet really had a chance to talk with Duecks. The elder Schellenberg says that he could not refuse Schellenberg. It therefore seems somewhat doubtful for me as well as the Lichtenauer, since he has guardians and they need to have two men who will take responsibility for him at the Gebietsamt in their presence.

Yet it does not seem too difficult for us, since I and Isaacs, her sister, know him a little. He is quite true-hearted. Questionable people have persuaded him to trade horses and other things. There does not appear to us to be any inclination within him to deceive others. He is completely reasonable when we are together with him so that nothing negative can be said about him. When they were here the last time, we discussed this with him. She especially, true-heartedly declared that it was their earnest endeavour and striving that with the help of God they would pursue all that was good, which he also confessed, heavy heartedly. Indeed, both of them wish to submit themselves to our ordinances in a childlike manner. Their capital is perhaps somewhat over 6000 silver rubles. They want to commit themselves completely to us and to accept our counsel with childlike heart in all things.

We try to think of all the problems, but if everyone here is agreeable and they are willing to subscribe, we wish to go ahead with this. Kornelsen says that he will make himself available to be a guardian for him if I do likewise. I would also be willing to do this, but I cannot take the money into my care because of my poor memory. One of the guardians, a witness, has been to see Kornelsen. He had apparently said that not all the money would be available for this spring. I feel that if we receive him in the name of God no evil can come thereby. They are very anxious to emigrate as part of our fellowship. Their petition is completed, only they do not release it, until we have accepted them.

I also enclose a report of the statistics of Cornelius Toews and the others, which you may already have, which they have brought for me to forward to you. The aged mother is 73 years. Cornelius Toews was born in 1829, and baptized in 1852, which makes him 45 years of age. He was married in 1852, his wife was born in 1837, and baptized in 1857. Their son David is 12 years, Gerhard is 3 years, Cornelia 16 years, Anna 14 years, Sara 6 years and Katharina 1 year.

Since I have written in haste, for I have often had visitors, I ask that you accept it in

love. I want to bring it to Halbstadt today the 20th. In closing, a greeting to you and your wife, also greet my son-in-law Cornelius Plett, and also all the others. I commit you unto God and the comfort sufficient words of His grace, which is mighty to build and to punish, and all sufficient unto salvation. "Heinrich Enns."

Letter Sixty-four. (DFP)

Rosenhof, January 22, 1875.

To the beloved Aeltester P.Toews. Firstly a heartfelt greeting to you and all those who are united with us in the bonds of love. I, weak mortal that I am, wish you the peace of God and the love of Christ. From the innermost yearnings of my heart, I cannot omit to write you a few lines.

Your letters also came into my hands and I have read them with great interest and have found from them that you are all well and alive, except Muetterchen, who has already departed this world for the eternal. Who knows how long, perhaps it will soon be our turn that we shall have to die. If only we could then speak with such certainty and say, "For we know that if the earthly tent we live in is destroyed, we have a dwelling from God, a house not made with hands, eternal in the heavens." With the exception of my dear wife, we are well, thanks be to God.

It is also our wish, that these lines might find you in good health and circumstances, in body and soul. My dear wife is always sick. She has to spend most of the time in bed, which is very difficult for her. Many times I have to come to her aid and comfort her as the one poet says, "Is there pain and suffering on your way, does God permit sickness, disgrace and burdens to carry. Be steadfast in the suffering, patient and full of courage, for God will keep his promises. He gives and also helps to carry. Soul, in this time of suffering, cast your sights on the terrestrial home, prepared for you by God. After a brief trial of sorrow He shall grant you a blessed life and a joyous eternity, through grace."

When we departed from each other, you brother Toews, were so adamant that we should always write a lot to each other, which has not happened yet. I want to report to you now a little about our journey. My wife was always sick. After we had been on the ocean for 11 days she got very sick, and then we went for another six days on the water, in all 17 days, before we disembarked. We always had to carry her when we embarked or disembarked all the way to Winnipeg. People everywhere were very sympathetic especially with sick people. When we arrived in Quebec, they urged us to stay there for a few days and then catch up later with a fast train, which we did not do. In spite of all this the journey went quite well. We cannot thank and praise the Lord enough for this. He has so graciously led us through valleys, mountains and over the stormy seas, to our new homeland.

Now beloved Geschwister, do not fear the great journey. Put your faith in the Lord, for He will lead and guide you. We must hope for the best. Dear brother, you have encouraged us so much, that we should all stay together in the new settlement. Unfortunately, this has not come to pass, which I hope you have already heard. I am very sorry about this, who knows what good shall somehow come of this. The Lord only knows.

When we arrived in Winnipeg, Mr. Hespeler said we should immediately return with the steamship to the low lying land, which however, was not suitable for us. If we had promptly arranged a discussion of the matter, and inspected the land on both sides of the river, perhaps the outcome would have been different. Unfortunately this was not done. Consequently, the majority went to the low lying land, and the others stayed in Winnipeg, so there was no staying together any more.

Then a number of brethren decided to take a look at the land on the other side of the river and a few families also moved there. We did not move there with the first group and stayed on in Winnipeg for a few days. We still hoped that it might be possible that we could all stay together, but in vain. Then a number agreed and also decided to move to the other side of the river. We are now 31 families living here and have settled in two villages.

The brethren Peter Kroeker and Abraham Klassen live here as well. We have worship services almost every Sunday. The confidence towards Klassen was weak, because for

almost the entire journey, he languished to be with the brethren in America. His attitude changed in favour of us upon arrival here, so that we had already decided to again grant him our confidence (as a minister). But then what happened? Jakob Wiebe wrote him a letter, whereupon he immediately left us again.

Oh yes, if we only could be firmly founded in the faith, so that not every little incident would bring about a fall. He has said that if we do not invite him, he will not preach again. We did not consider it advisable to ask him to do so in such circumstances. Then he started to invite people into his house, and I only hope that no brethren will encourage him, by consenting to this. Matters here stand only in weakness. Brother Kroeker. (A page or two must be missing here, Ed.) ---our Lord and Saviour. Amen.

In conclusion, please accept hearty greetings from me, my wife and children. Greet all our fellow brethren and sisters from us. Our (foster) children, Jakob Bartel and Katherina Goossen, send greetings to their Geschwister at Isaak Warkentins. As far as we know mother Goossen and all her children are well.

Now adieu. The Lord be with you all! I subscribe hereto as your loving fellow brother. "Gerhard Schellenberg" Rosenfeld, January 25th, 1875.

(The following letter was attached to the letter by Gerhard Schellenberg, and evidently written by Rev. Jakob Barkman (1824-1875) of Steinbach, Manitoba, during a visit to Rosenort, Manitoba. Ed.)

Rosenhof, February 3, 1875.

Most dearly beloved brother Peter Toews and all worthy Geschwister. After I have firstly wished you the precious peace of God, and the grace of our Lord Jesus Christ and the Holy Spirit, for your comfort; I report that about two weeks ago I posted a letter in the mail wherein I commented concerning our intentions to visit the brethren on the other side of the river. This visit by us three ministers and Peter Wiebe, accompanied by 12 brethren, has now taken place. Two brethren, Peter Toews, Rosenhof, and Peter Klassen, who has become Johan Koop's son-in-law, were also along on the way there.

We went by foot and had three sleighs driving along behind us. After we arrived in Rosenort on January 31 and had met the brethren, we held worship services on Sunday, which was the following day, and called a brotherhood meeting for Monday. Here various matters were discussed including an important decision regarding two brethren...(?) through the bonds of love. To an extent we did not feel it was impartial regarding those affected, and that it was not quite in accordance with the Word of God, and therefore the matter was not brought to a conclusion.

Oh, beloved brother, how often we have been in need of you, especially your counsel, for the cunning of Satan is manifold, attacking first from one angle and then from another, thereby testing the very strength of our faith. Please write us with your views in this regard in your next letter, because it may be of further consequence to us, to be able to discern whether or not someone who has moved away, can remain a brother.

Abr. Klassen lives here, he seems to be downhearted regarding his situation at the present time. We have discussed various matters with him but he seemingly cannot place full confidence in us nor the brethren here in him. He seems to be in almost the same state as we have known him already for the last 4 years. Yet, we will let the matter stand until you are here. These matters become so problematic when we are not all of one mind. The evil enemy seeks to utilize every loophole to lure people into his trap, if one is not constantly on guard, and taking caution. Let us pray that God would strengthen us and grant us His blessing.

Abraham Friesen, formerly of Heuboden, had already resigned from our fellowship, but having been strengthened anew, is again favourably inclined to us. Heinrich Friesen, formerly Rosenfeld, has announced his departure, together with his wife and family, for Thursday the 4th, to Nebraska; under the auspices that they need to look after his parents-in-law, or so he says. We have presented to him the physical danger in which he places himself and his family, by leaving with ox team and sleigh during such a cold period. We have also put to him the great spiritual danger.

It was all in vain and even so he wished to remain a fellow brother in our Gemeinde.

Brother Baerg and I explained to him that this was not possible in our view, and that if he actually left, he was thereby resigning from our fellowship. When we presented this to the brethren, Abr Klassen made a presentation that this was an uncompassionate course for us to take, which would sever the existing bond. A number of brethren supported him in this, everyone was exhausted by his forthright nature (?). This is similar to the situation where someone is asked to work and wants to do so, but is then offended by one of the foremost members, and therefore cannot be utilized.

Oh, my beloved, how often we long for your arrival and your living presence. For here at least, we can visit each other, even though it may take some effort. It is very difficult and time consuming to communicate with you over there and to seek your counsel. Therefore, remember us before God in your prayers that He might help us with His Holy Spirit to remain true to His teachings and united in one mind, and that we might all attain unto the throne of Christ and finally that we might all enter unto eternal rest. Amen.

In conclusion, please receive a heartfelt greeting from the ministerial and all the loving brethren here with a kiss of love and especially remember us in your prayers, from your steadfastly prayerful fellow ministers and brethren. "Jak Barkman"

Letter Sixty-five. (DP)

Mennonite Reserve of Manitoba, Feb 3, 1875.

Beloved brother Peter Toews,

A heartfelt greeting as an opening to you and your dear wife, Mother, Maria and all the other friends, who will read this or hear it. It is our wish that this letter may find you in good health in body and soul. Dear ones, I am here at Scratching River with fifteen brethren and two sisters since Saturday evening the 30th of January. This is the fourth day here and we expect to leave tomorrow, Thursday the 4th, on our return trip after we have visited all the brethren here.

In another two days, if the Lord wills and we live, we shall see our loved ones again, who are eagerly awaiting our return daily and that in this time of winter, when it is very cold. I together with brother Barkman want to try to visit you once more in the hope that we shall still find you there. If you have not yet started out on your difficult journey, may the Lord be gracious to you and inspire you with love, so that you may prepare yourselves; as did our forefathers two or three hundred years ago, when they fled for the sake of Christ, thereby leaving us an example.

Oh, my dearly beloved brother, Mother, Maria, yes and your wife, I wish you much good fortune and blessing for your journey. Continue in God's will as you start out on your journey, in spite of difficulties and obstacles in the way, and even though temptations assail you. Always remind yourselves of the past when so very many had to leave their homes and possessions. Be mindful of this when you travel through Galacia and see at a distance the Carpathian Mountains on your left, which the Hutterian Brethren crossed with their wives and children under various difficult conditions in their flight, with which you are well acquainted.

Yes, remind yourselves of such examples, for they can serve as a great encouragement. Moreover, when you get to Hamburg, think of the dear followers of Christ, of whom many thousands yielded their lives in the rivers, and who gave their blood for Christ's sake in Hamburg, and allowed themselves to be martyred. Then when adversities will come, you will be able to continue your journey praising your heavenly Father for everything. Yes, if you will allow this to inspire you in mind and spirit, you will refuse to blame others and complain, and willingly take up a small cross. I can say that we were all well when I left home, and here too, the brethren are almost all well.

In closing Klaas Friesen, Peter Loewen, Gerhard Schellenberg, Gerhard Siemens, with whom we are together here as I finish this writing, send greetings. Accept heartfelt greetings from me too. From your loving "Cornelius Toews" at Gerhard Siemens in Rosenhoff.

Letter Sixty-six. (DFP)

Lichtfelde, February 7th, 1875.

Firstly, a heartfelt greeting to you. It is our wish that these lines might find you healthy and of united spirit, in the fellowship of the Holy Ghost and our Heavenly Father, and before whom you would continuously bring us in prayer.

Beloved brother, it seems that the matter of the Certificate will work out. Cornelius Isaak was not at home at the time that I sent it along, and so I received it back again, and have it with me. I am unable to provide exact information regarding your question as to when we will embark on the journey! My innermost wish would be, the sooner the better and not otherwise, then together with you.

Assuming that we do not have too many difficulties with the emigration passes, and if God so wills and we are alive, our expectations would be for the month of April. Nevertheless we come ... (half a line missing, ed.) Lichtenau come to (together?) in order to discuss many matters among us. There we will also learn how the other brothers and sisters have made out. This afternoon, brother J. Dueck and I, will drive to Halbstadt to commence the proceedings to work out the passes.

I do not have time at present, yesterday we had visitors and today we received a boarder, so there is hardly time to decide. My thoughts are very distracted. I am often mindful that I ask myself the question:

- | | |
|--|---|
| 1) Ists auch eine Freude
Mensch geboren sein?
Darf ich mich auch heute
Meinen Lebens freuen? | 1) Is it really joy
A human to be born?
Can I every day
In my life rejoice? |
| 2) Wo so viele Traenen
So viel Angst und Noth
So viel banges Sehnen,
Schmerz und endlich Tod? | 2) Where so many tears
So much care and woe
So much empty longing
Pain and finally death? |
| 3) Ja, es waer zum weinen,
Wenn kein Heiland waer'.
Aber sein erscheinen
Bracht den Himmel her. | 3) Surely we would grieve
If there was no Jesus
The advent of His coming
Brought us, heavenward. |
| 4) Wer zu ihm kann sagen:
"Mein Gott und mein Herr",
Der darf, nimmer Klagen
Stets wird's Herrlicher. | 4) Whoe'er says to Him,
"My God and my Saviour"
Ne'er need fear nor worry
Rather shall be glorified. |

Again receive a heartfelt greeting from us. "Cornelius Friesens" Greet all our friends and acquaintances. Remain well and in God's care.

Letter Sixty-seven.

(DFP)

Gruenfeld, February 14, 1875.

Firstly, I wish you the peace of God and the rich fullness of the fellowship of the Holy Spirit, as a heartfelt greeting. Beloved brother, today we were at Peter Duecks as guests, and while we were sitting at the Vaspa table, Mrs. Abraham Loewen came over with a letter from Russia, written to Abraham Duecks. She also mentioned that a letter from you, beloved brother, was at Cornelius Toews', so we hurried home. By the time we got there, the sister-in-law was already there with the letter; for he, C. Toews, had gone to Blumenort for worship services with our brethren, and so we read the letter with joy.

Simultaneously we had to note with sorrow that you beloved brother and sister Maria, expressed a heartfelt longing for letters from us, which causes me heartfelt remorse, and always has, when I must perceive from your letters the longing, since I have always been so remiss with my writing. I beg you sincerely for forgiveness, for I have battled with discouragement for a time. (A paragraph or two seems to be missing here. Ed.)

—can give thanks, and so he accompanied us to Liverpool and helped us up to the ocean vessel. Barely had we embarked upon the ship when the murmuring began. May God spare you from the like. After we had travelled for two nights and one day and were eating

breakfast, I felt quite well, but immediately after eating, I felt sick and had to vomit, and was quite seasick until the next day in the evening, when I was able to eat again. I was well for the remainder of the time. We had considerable wind but it did not especially seem to affect me.

It frequently occurred to me whether our Lord would safely lead us into the harbour. But thanks be to God for the abundant grace which he bestowed upon us. When we embarked upon the ship, we were told that the men would have to eat and sleep in a separate room, which was a serious concern for us. The next day after things had calmed somewhat, I presented the matter to the captain (Vorsteher), and petitioned him whether I could not stay with my family, and also received permission therefore. For the balance of the time I remained with my family day and night.

My wife was so sick when we arrived in Quebec that two men had to lead her from the ship. After we were several yards from the gangway, a man came to meet us, and when he approached, he stood still and requested that we follow him. He proceeded ahead of us slowly, and took us through an open structure where the others, as well as our children, were sitting. We wanted to sit down also, but he notified us to go with him, so that for a while we thought that we would have to stay there.

He took us to a large building where a woman came to meet us, into whose custody he gave my wife, and who received her compassionately. Another came to assist her and they placed her in a reclining chair at an angle against the wall, laid a pillow under her head and under her feet, and nursed her with the best of care. I returned to the children to see to it that they ate and drank. When I returned to my wife, she said a man had been there, who stated that he had telegraphed for a doctor who would come right away. When the doctor came he gave her medicine and a prescription and she seemed to get better. All of this finally ... (A page or two missing.)

Margin note on page two and three. After we left Quebec by railway, it seemed to be somewhat better, but it was a serious problem to endure. In Montreal a toast was given in our honour at a banquet. The Canadian Brethren received us with counsel and advice in Toronto and wanted to keep us there. I regret very much, that I did not stay over winter with my family, but it is passed. In Toronto the Canadian Brethren arranged things with the government, so that we did not have to proceed by the Dawson route. We went by way of Duluth, Moorhead and Fort Garry. End of margin note.

I am very sorry that I did not take more of my blacksmith equipment along and especially my press with lifters (Hubel Bau mit doumes). Perhaps you would be so kind as to ask friend Hanners if he would not want to sell his lifters(?). He has the press with lifters. For the blacksmith equipment is more readily available there. I would offer him one silver rubles, perhaps he would even sell it a little cheaper, but if not, bring it along anyway, the price would not bother me as long as I can obtain the lifters (pressers). Greet friend Hanners very much from us; hopefully, he will be able to give the money along with you.

In closing I must also write that my wife has a severe toothache, and our little Jacob, is not very happy. We have had winter and snow roads for 13 weeks already and always ____? It has frozen as cold as 40 degrees but it does not seem that way. Outside work is postponed on this account. I have not yet had any displeasure with Manitoba, except that the first year is very hard for our poor people. I hope that this will change shortly.

A heartfelt greeting from us to the Toewses, Mother and Maria, and greet all the others and Goossens. I wish that my imperfect writing might find all of you in good health, and wish you much luck, well-being and blessing, on your journey, and a joyful reunion. Your loving "Johan Toews"

Letter Sixty-eight. (DFP)

Gruenfeld, February 18, 1875.

Beloved brother Peter Toews.

Since my thoughts are frequently with you there in Blumenhof, I cannot omit to endeavour to send you a writing. Particularly because I remember that you encouraged me

in this regard before our departure that I report everything to you, namely, that which would be necessary and beneficial for you to know. Consequently, I have already reported much to you, and have addressed numerous letters to you, but none for you alone.

It is said here that you will probably not be on your way so quickly, that a letter dated today, would not reach you before your departure. I have an opportunity for Winnipeg, since I expect to travel there myself with Johan Toews Junior, and I will post this letter there.

It is my wish that this letter might find you in the best well being physically and spiritually, indeed in a joyful and hopeful disposition. To our great sorrow we must report how we have settled here in two locations, which we are unable to justify; but not this alone, for the beginning of moving on to the States has already been made. H. Friesen of Rosenfeld, together with his entire family, has set out on his way in spite of the very bitter cold, by ox drawn vehicle in order to reach the railway at Moorhead. From here they will go by train to move to the States to her parents. It will take them at least 12 days to get to Moorhead. Seemingly there was no counsel or influence with the brother. (two lines illegible at the bottom and top of page.)

We cannot report that many are moving or have announced a time to move. Many have been tempted in that regard, and largely because of relatives. But Abraham Klassen evidently because of the Krimmer. Perhaps an advisement from you, beloved Ohm Toews, could dissuade this emigration. The brother Peter Friesen, who moved to the States, writes that they are very homesick for the fellowship with us and that he has decided to move here in spring or next fall at the latest. The land in Nebraska, where the Heubodner Gemeinde is settling, is very hilly, and the wells from 130 to 150 feet deep. In Kansas, where Wiebe's Gemeinde is settling, there was to have been an almost unbearable heat in August, about which Jacob Kornelsen had written to his brother here, and which letter I have personally read.

Things are going quite well with us here in secular matters, but regarding the spiritual, it should be much better. Abr. Friesen from Heuboden had resigned from the Gemeinde and holds forth to start something better together with Abr. Klassen. I report also that there are many on the other side who are minded to move here, if because (a page or two seems to be missing here)

The Ohms and some 12 brethren, had gone to the other side by foot, in order to visit the brethren there. They wish to admonish them, indeed, in order that we might be strengthened in love. A number of us do not feel it is right, that those who are moving to the States are being told that they are renouncing our fellowship by moving away, and particularly those who are not yet decided with respect to remaining here. I remember very well how you had warned us about a scattering. In fact, they have given the testimony of H. Friesen, that he found it very difficult to leave the Gemeinde, and that he had wanted to see, if he could not persuade the parents to move here. I also report that Aron Esau had Verlobung (engagement) with Sarah Siemens yesterday. Klaas Wiebes, are moving to the other side of the River and for this reason they have disposed of all their cattle.

Until here I wrote on Sunday when it occurred to me, that the letter would not be sufficient for you and therefore postponed. At the same time Cor. Toews received a letter from your sister _____ in which you had also written a few lines and in which you mentioned about the (line illegible at top of page) ...that you have not yet received any letters from us. This is almost enough to silence me, as one has to conclude that the letters are not getting through.

Today February 20, we received a letter from you, beloved brother Toews, in which you write of the sickness of brother Johan Friesen. This strikes deep into our hearts and inspires us to great sympathy. Oh, that he would be victorious in this battle. Since we are able to deduce from your letter that you will not depart there before the beginning of April, I decided to enlarge my writing, and to send it away with a reasonable expectation. Who knows it may still reach you in the old homeland.

May the God of all comfort protect you from all evil, and assist you through all the winds of trouble, which may encompass your journey! Yea, may He carry you on the wings

of eagles till you reach us! Oh, what a blessed reunion where our hearts in weakness are inspired in love for each other! How much more blessed will be that heavenly reunion unto which God desires to help us, (Last two lines and author's name illegible.)

Letter Sixty-nine. (DFP)

From Winnipeg, February 8, 1875.

I have just received one of your much appreciated letters, from the 20th of December Russian time, and have read it with great pleasure and intentiveness, together with my present travelling companions. Although we cannot rejoice about everything concerning your staying there, we can be heartily grateful; especially towards our loving God that He grants us grace that we can in love communicate with you dear brother, even at such a great distance. You have not neglected to write which on my part has been overlooked too much. I again observe from your last correspondence, much to my regrets, that you have not yet received a letter from me after a long, long wait.

I still live in the firm hope that your longing will be satisfied by the New Year and not only for the New Year. You, or all of you, shall receive visits from me and many others, for your enjoyment, where I will tell you many things which I hope will be worthwhile to you. What is most necessary, which is also your concern dear brother, is that the Lord may give us much strength and bless us so that when you eventually arrive here, you will find us united in love and unity. Toward which in great weakness I sincerely want to do my part.

Do what you can for Mrs. Reimer, perhaps she will come with you. Greet her from us. We are somewhat unhappy about the news about Maria. I will not write much more but we are still in good health. The winter is soon ending and we are looking forward with longing for your arrival. If it shall work out for me, my intention is still to meet you either in Moorhead or Fargo. Hespeler promises to provide free passage, so that I can accomplish this without money, and I would sincerely like to do this. If possible, please inform me as to when would be the right time to come. Always, let us know where you are.

About Wiebe's, of whom you write, they live here contentedly in Steinbach. As far as I can inform you everything is as usual. Mrs. Abram Penner's and her sister's health are changeable. Dear brother and your dear wife, Mother, Maria, Goossen's and all the others, receive our heartfelt greetings. "Cornelius Toewses"

Letter Seventy. (DFP)

Beloved friend Peter Toews,

You inquire of me whether I have received the letter which you sent me, which I will answer as best I can, that to my knowledge I have received all the letters from you. Furthermore, I bid that if you should receive further letters for me in Hamburg, that you would forward them to me.

Dear friend, it seems that the sale of our *Wirtschaften* is not progressing any further. It may happen, yet that in the end, we may simply have to walk away from them. As far as taking the wagons along, it does not appear possible, for if we cannot sell the *Wirtschaften* we are far too poor to do so. In that case, we will have to put everything up for auction, in order that we can leave.

It seems as if one must sometimes almost perish under the great burden. Several times already, I in particular, have been at the point of giving up, for it seems that new obstacles are arising in our way daily. But then if I think back or look at the world around us, I cannot do otherwise, I must press forward. Our beloved God, is always so gracious, that he continues to grant us strength and courage. His grace is renewed each morning.

Now my beloved friend and brother, I will close my insignificant and imperfect writing. I would wish that these lines might find you in good health. I should also report to you that I have received the letter from brother Schantz regarding the assistance. Thanks be to the Saviour therefore.

Together with a heartfelt greeting from me and my wife to all of you, I bid that you write soon. Heuboden on the 19th of February, 1875. "Gerhard Wiebe"

Letter Seventy-one. (DFP)
Deliver to Peter Toews, Blumenhof.

Fischau, March 2, 1875.

With friendly greeting. With this opportunity I hurry to report to you that I attended at the Schoenauer Schulzenamt and told them what you had written us, that you had also paid the head tax (Seelengeld) there for 1874, and they say they have paid it here as well. Now we quickly need the receipt from your Gebietsamt, perhaps they will refund it here. If not, I do not know, what else we can do. Therefore, I request of you hereby that you send the receipt along with the bearer of this letter.

In an earlier letter I wrote you of Jakob Braun that he had instructed the Fischauer Schulzenamt not to give me a community deed (Gemeinde Spruch), he has also talked to the Oberschulz that he would go to the Governor (?) in the Eria Aaranlehren (?). Presently I have not heard anything further. I have heard it said by the Fischauer that Braun is a protester(?) and that he could cause difficulties for us.

Since this is an opportune time I also bid you, in case it comes into question, that you would give a written testimony from the brethren to the Kirchenkonvent, that I do not owe him, Braun, anything nor does he have any evidence that I do owe him anything. My hope is that possibly the Fischauer will have the matter in hand, or if it goes any further, that I might have the testimonial that I am not indebted to him.

Another greeting to all of you and remain committed unto God and the rich words of His grace. Your loving brother and fellow pilgrim in the Lord. "Heinrich Enns"

Letter Seventy-two. (DFP)

Fischau, April 4, 1875.

With friendly greeting, I wish you together with your wife, and the entire fellowship there, the grace and peace of God through our Lord Jesus Christ.

Perhaps you have already written and I have not received same or you have not received my last letter and therefore I cannot omit to inform you again, that the Oberschulz has reported it to the Vollost; namely, regarding the money 8 rubles and 30 kopeks, which is payable in Fischau. If you have not yet attended to this, please do so at once.

I also report, or I should say, ask for advice. Would we not be better off by taking the railway from here, ...(one line missing at top of page)... or from here by rail to Evanchuk(?), and from there to Odessa, where we can and want to meet you in either case? For we do not expect to drive the family there by the 25th, without first travelling for two days and crossing over the Dnieper, if the water is high, and then it takes at least two loads for even the smallest family.

The neighbours are waiting to take all of us to the train station, and will do so without charge. Should you there, also come to reach a joint decision as to what would be better and more desirable, we would accept this with thanks.

Last Tuesday we were assembled in Alexanderwohl regarding passes (a line missing at top of page) to discuss whether we would actually be able to get ready, for in your letter we read that you want to leave on the 20th of April. We were unable to settle anything in this regard, even though we all have our passes, for mainly we still need our money. A number, but not the majority, have not yet sold their farms (Wirten), they question whether it will be possible by the first of May. I personally have signed the papers, but payment of all my money is deferred until fall, nor will I receive any of it any sooner. Nevertheless we have agreed that if possible we will pay or settle all our debts by the 20th of April, since we dearly want to leave together with you. Therefore, we issue a plea, that you would wait it out with us, in case we would not get ready in time. The other Fischauer are very anxious that you, and all of us, go together in one party for the journey.

Otherwise I do not have much to report, except that the aged Isaac Harms had written to Kornelsens, Lichtenau, that his children had written from Manitoba, that they also want to go to Nebraska. I commit you unto God and the abundant word of His grace, which is mighty to edify us and to impart unto us the inheritance of the saints. Also please greet

Johan Warkentins, Hochfeld; Pletts and the elder Pletts. (Last line of letter is missing. The author is Heinrich Enns.)

Letter Seventy-three.

(DFP)

Gruenfeld, April 30, 1875.

Beloved parents and siblings Joh.L., Joh and Jak.D., I again come to visit you on your journey and wish you firstly the words of Paul in Roman's 12:12, "Rejoicing in hope; patient in tribulation."

Now I ask, how has your journey gone so far? I can ask, but I realize, that I will have to wait for an answer. I believe that even if many a storm tide has befallen, you will still have to confess that, "The Lord hath done great things for us." For a journey is not without difficulties as the poet says, "No journey is without discomfort; Our pilgrimage also encompasses pain. One does not travel on roses soft." The human being born of flesh only lives briefly, and even if one reaches a goodly age and lives life to the fullest, it has still been only exertion, pain and work.

My beloved, in spite of all the contrary situations, which depress and effect us Christians here in this world of sorrow, we must always keep our sights on Jesus, the author and finisher of our faith, and remind ourselves how much pain, suffering and persecution He has endured for our sake. Accordingly we will not find it difficult to experience this or that for His name's sake, especially since we know that these temporal sufferings are not worthy to be compared to the glory which shall be revealed to us. Nor have we yet had to give our blood in the battle and struggle with sin. Indeed, it seems to me, that we have not really had a cross and burden to carry for some time.

If only one could always share with Paul his longing, "to be raised up to be with Jesus." And, that we could truly say together with him, "Our treasures are in heaven," etc., which is often very lacking. Therefore, beloved brethren, let us remember each other in our prayers that we might always grow spiritually and follow Him Who is our head.

Our physical health is reasonable. May the Lord also grant that these few lines might find you in well-being. Do not come to incorrect assumptions because we Gruenfelders have relocated. In the beginning our tents were set up approximately 3/4 miles further east. In order to have the cultivated land and pasture more suitably located, it seemed advisable for us to move westward against the poplar woods. It is also partially because of the beautiful soil for vegetable gardens in the poplar woods. Consequently, we moved 3/4 miles further west, to commence building afresh. It was not at all the case, that this was done because of danger of flooding, for it was actually somewhat higher there. I had reported in an earlier letter that there was only one horse among us here on this side but was not thinking of G. Schellenberg's and D. Unger's horses, who each have two. Corn. Toews' also has one now.

I can report that those who had already decided to pick up their stakes and move to the States, as soon as the River was passable this coming spring, have changed their minds for the time being. We started seeding here in the middle of April, and yes, we have now again had frost for a number of nights down to 8 degrees, so that we are stopped with seeding for awhile. It still seems like winter from time to time, but reports from all the corners of America, indicate that it is an unusually long and severe winter.

Have you received the letter which I had sent to you from Hamburg? I am sorry now that I wrote so much of D. Hiebert's affairs, for you will have time enough here to inform yourself personally. But it is done, please forgive me. It is all true what I wrote, but perhaps, it would not have been necessary. Indeed, it will only grieve his parents.

Beloved brother, Jacob Dueck, we received your worthy letter of February 23, addressed to Abraham Dueck. Your letters are always welcome. At the same time that we received the letter by Jacob Dueck, we also received one from Johan Loewen, where you, beloved brother-in-law, your wife and the parents, wrote to us Gruenfeld friends. You asked if he had given me the money, which he has done long ago. He did so right away when he arrived here. I had forgotten to let you know, not that we considered it very necessary, since it was so natural. But if the father-in-law had come here, and if they had

not robbed him, also the money, and if he had been robbed here, we would certainly have let you know (?).

Also report that we are quite well, thanks be to God, and presently have a lot of work to cultivate the land. May the blessing of the Lord be upon us and our work and also with you upon your journey! Amen. Remember us in your prayerful thoughts. With a loving greeting, "P. and S. D."

P.S. We have had no delays here with cultivating due to water and swamp contrary to what was expected. Greet all your fellow travellers, especially the beloved Ohm Toews, from us. "Peter Duecks"

Letter Seventy-four. (DP)

Gruenfeld, May 6, 1875.

Beloved brother Peter Toews. In the name of Christ and from the bottom of my heart, I wish you much good fortune and blessing, and an ever courageous and yielded heart for all adverse circumstances upon your journey. As you are well aware, such tests are laid upon us by His will, because of our flesh. For otherwise, we and you, would gladly have remained in our beloved Russia, our blessed Fatherland, and lived there, the rest of our days.

Eventually to sleep in the earth there, as do many a father and mother, and faithful brother and sister, resting from their labours until the sound of the last trumpet, when the great harvest of the world shall begin, and large and small shall appear before the Lord of the harvest, bringing forth their fruits with them. Accordingly, one can say, "Lord, all the world belongs unto thee." Therefore, it is all the same, where this decaying body, finally will be interred.

Dear brother, I can give you and in fact all of you, a witness of our presence here, out of this increasingly evil world. Even though we are here in America and in a strange country, as we continually experience -some more than others- that there is still the one and only way to that certain and eternal Fatherland, namely unto heaven, just as it is in Russia. All too much, we find that it requires no small self-denial to walk upon this way, or better said, that all too often we still come as short in this, as we ever have.

Here too the flesh struggles against its fallen nature. Conversely, here too, the same broad road to eternal ruination is offered unto the flesh, the author of which by no means wants to allow any losses among its travellers. Likewise, we find here the same narrow way -and where is it not narrow?- that leads to life, as well as the other, as it has ever been. Our most praiseworthy and eternal good fortune here in this far distant Manitoba is that the same and only loving God lives and grants by His hand, goodness, grace and mercy, as well as in any other country or place. He allows the rain to fall on the good and on the evil and lets the sun to shine on the righteous and on the unrighteous.

And dear brother! He will be no less with you on your journey, for as upon the land, so will He also show Himself upon the water, and will carry you within His hands, so that no stone shall hurt you.

"Lets set forth with courage,
we are going home!
Yea, brethren, rouse yourselves.
Let Him who leads in everything
Receive our gratitude.

It is not human skill
which keeps us safe and well!
Would godly favour not attend,
we surely could not fend.

How much pain, how much woe,
how much misfortune here?
How the fear of death would strike?
Were our Saviour, not e'er near.

With swords a'drawn, the angel hosts

guard us from the evil one,
And we see how good God is
to those who love Him true.

He draws us up in love
He guides our walk anew.
The hearts that yield to Him
He bears up when struck down
by lightening, hail, or cloud.

Our true and bless'ed Father,
preserves the faithful little children.
And clears for us a safe way
through dangerous jagged shoals.

He carries our heavy burdens
o'er paths, so steep and low,
He takes us o'er hill and vale,
though ill befalls and woe.
And through it all, He carries us,
Unto eternal blessedness."

I come to my question in a somewhat roundabout way. Have you all crossed the great terrifying water and arrived safely at Quebec at the place of the Immigration Agent, the worthy Mr. Stefor and his German speaking assistant Stein, in order to arrange for proceeding on your journey? These good people, as well as all others, have done their best to assist us on our way, and we owe them our gratitude. In Toronto and several other places we have had to unload and load our own chests. This is because labourers in this country are very expensive.

Are our beloved Mother and sister Maria then really not with you? Are they really not with you on the way? Has it then been foreordained that we shall not see our dear Mother and Maria again? Whose faces we longed to see no less than yours, our loved ones? Just as I also once longed to see my Father, and even more longed to speak to him about our pilgrim journey and how much goodness God had shown to us. If it is so predestined that the other, as well as this was to happen, then we want to commit the heartaches and sorrow and the tears shed because of it, as a sacrifice unto our heavenly Father, and say with the poet, "Does He go with us and lead us in battle, why do we fear? His light shows us the way; His comfort dispels all grief."

Also the news about Mrs. K. Reimer's intentions, arouses no small grief especially because of her aged mother, who has already had many heartaches. Still, there always remains a little bit of hope, that between the time that it was written and the final step of carrying out the decision, she may change her mind, which is our comfort. It seems as though the free will of man wants to have its own way in all instances, and whether it agrees with the conscience is of little consequence, and life just goes on. We want to believe that you will have done all that was in your power to do. Also we often remind ourselves of the P. Reimers. It was our consolation that *Ohm Plett* at that time was sympathetic with her, which he would have been no less in such a case, until the time of final decision.

Monday May 7. Today Peter Duecks came walking from Steinbach and brought a dozen letters, some from Russia and some from the States among which was also your very precious letter of March 16, which we read with great joy, although not with pleasure only, since it contained again something of what I have already had to mention and in fact with some sorrow. Let that be as it may, enough of that. Otherwise your very precious letter has given us pleasure from beginning to end, and especially that you desire to become evermore lively in the faith that you have once accepted, which with the help of God will always be possible if we remain faithful.

I believe now that when you receive this letter, it may be the last time that we shall have communicated by writing and in the hope that soon we shall meet face to face, perhaps already in Moorhead. If only one did not need to go there much ahead of time and

lose a lot of time thereby! Perhaps you can send a telegram from Quebec or Toronto, not later, since it takes some time to travel up the Red River.

I must speak a little to the old Grandparents Reimers, or rather actually to the Grandmother Reimer, and at least speak some words of comfort to her. I have read her letter of March 18 to the Duecks and noticed her concern for her children, namely, that they may have escaped the dangers of the water. Beloved, yes, all of those that love us, do not worry unnecessarily about our settling down here, since we believe our Reserve speaks for itself. It praises itself and does not require that anyone praise it and the words applied to the creation apply also to it, "And God saw that it was very good." It leaves little to be criticised.

You, dear brother, write of a long winter. The same applies here. People here say it is later than usual. Fieldwork began here on April 14 but progress is slow. The livestock is very poor. Presently the weather is pleasant with gentle rain. We brothers and sisters are all well. The dwelling was constructed a week ago at Regehrs. As far as I know, everything is as usual. As a closing, greetings from us all. The Gruenfelders are looking forward with longing to your presence. "Cornelius Toews"

The reason for my poor handwriting is the hard work. My hands are not used to that, and I just came in from cutting wood to cook the noon meal. It seems that we are all getting used to hard work but with the assurance that God's blessing is promised to rest upon it. Indeed sister Goossen performs her daily work and surprisingly is back on her feet. Is this not right for the flesh, however? Are we not told that, "In the sweat of thy face shalt thou eat thy bread?"

Today, May 9, here in Gruenfeld. Worship service has ended so I will resume my writing. I must, however, recall something I stated, namely, that we are all in good health. Aaron Esaus have both become ill. Schellenberg's one daughter is lying sick already for twelve weeks; they were, however, here at our place today with her. Our Mother has not been very well for sometime either, nor is she now. Goodbye for now and see you soon. Remaining yours in love. "Cornelius Toews"

CHAPTER TWO

LETTERS FROM NEBRASKA

No collection of writings and documents from the Jansen, Nebraska settlement, comparable to that of Aeltester Peter Tocws (1841-1922) for the Manitoba Kleine Gemeinde has so far come to light. Undoubtedly such documents existed as many of the pioneers in Jefferson County were well educated and articulate individuals. Hopefully the literary legacies of men such as Aeltester Abraham L.Friesen (1832-1917) will some day come to light. In the meantime a short section of letters from Nebraska has been added in order to provide a window on developments among the Kleine Gemeinde in this region and to illustrate the interaction between the various areas.

Letter One.

The first letter was written by Helena Jansen, nee Von Riesen (1822-1897) to her first cousin Abraham M.Friesen (1834-1908), in Blumenort, Manitoba. The document was preserved in the "Abraham M.Friesen/Peter W.Friesen Collection", Mennonite Library and Archives, Bethel College, North Newton, Kansas. Courtesy Dr. John Schmidt, 1979.

"Mount Pleasant, June 22, 1875.

My dear friend cousin Abr. Friesen,

Your valued letter of the 16th of this month reached our place on the 19th. We extend our heartfelt thanks for the same, and also for the greeting of peace and best wishes for our well-being. Would, that I, and all of us, might truly practise the same in heartfelt remembrance of you! We express ourselves with the poet and say, "Eure Ausgang segne Gott, Eure Eingang gleicher maszen, Segne Euer Taeglich Brot, Segne Euch mit Sel'gen Sterben, Das mach Euch alle zu Himmels Erben." This is indeed our wish for you and for us and for all those who love the Lord Jesus. Amen.

How marvellous are the ways of God, with us humankind! If I understand correctly from your most worthy letter, you had only recently arrived in Manitoba from Russia, when the tragedy occurred. I assume that the two unfortunate brethren who drowned only arrived together with you there this spring? One has to think of the great sorrow which this must have occasioned for the bereaved family. What an irony, to have completed the great journey without mishap and now to have to drown only a few strides from the banks of the river. Please, extend my sympathies to the wife and children of the unfortunate cousin. We truly have their situation within our prayers.

Also, I am deeply saddened, that you and all our Kleine Gemeinde friends have settled there in Manitoba. Surely it cannot be the will of God, that in addition to the immense difficulty of departing from the former homeland, you now take on the additional burden of the remoteness of the location, the unending winters, and many other deficiencies of that region. Especially when there are many other areas available where you could have enjoyed the same freedom, and yet have had it much casier in the earthly realm, and which would not have caused as many separations in the family fellowship.

The cousin Jacob Friesen, was he the brother of the already deceased Aeltester Johan Friesen? His brother Abr. Friesen has been our guest here for the past week and a half. He, together with our son Peter, travelled to Wisconsin in order to look for sheep. Now Peter has gone to Nebraska with four rail cars full of sheep for us and the friends there of which we will own a half. The sheep ranch will be on our land. And if the Lord will grant his blessing thereto, our friends will also do well thereby. If it be the will of God, I will journey there as soon as Peter returns, and then I will again be deeply saddened, that so many of the beloved friends will be missing there.

How deeply we also miss our Margarete! But we trust that she is yonder where there shall be fullness of joy enveloped in love forever and eternity, in that harbour of peace for the sheep who have been saved from all cares and sorrows. During the last night when she

had such strong heart palpitations, I asked Margarete if she also gave thought to dying and she replied, "Yes, dear mother, yes!" When I asked her if she had a firm confidence, she replied, "In grace, beloved Saviour, in grace, receive me up unto Your kingdom. This I continually want to pray unto the beloved Saviour."

She said that the reference in Ephesians 2:8-9, was always before her eyes as if it stood in large letters in the corner before her bed. During the last night when she was already delirious, she spoke out, "What is that in the corner?" I asked her, "What are you seeing?" She answered, "Angels and something else."

The last morning when Peter was reading something for her, she said, "That was very nice." I replied, "Indeed, for all those who love the Lord." To which she said, "I want to love Him with my every being." She had no fear and I am mindful of the words of scripture, "Fear is not part of love, for fear vanishes in the abundance of love." Her sickness, rheumatoid arthritis, was painful indeed, and yet she was able to thank the Lord for it. She could not bend her knee which pained her very deeply.

Mount Pleasant.

My beloved cousin, Abr. Friesen, and also my beloved sister-in-law and children. My letter has remained unfinished for too long, and now my beloved husband is anxious to post the mail. Therefore, I add a heartfelt greeting to you and all beloved friends. I ask a question of you, my beloved cousin, "Did you receive the **Martyr** book? Please do write to confirm that you have received the same, for otherwise I will return the money which you have paid me, and write to Russia regarding the **Martyrs Mirror**."

May the loving Lord, our helper and Saviour, take us under His gracious oversight, and also protect all our journeying friends and fellow confessionists, in body and in soul. All the best to you, and write us soon. From "**H. and C.Jansen**"

Letters Two and Three.

Letters Two and Three were written by Mrs. Cornelius Janzen, nee Sara Siemens (1809-1885), to her son Johan Janzen (1840-1905), in Blumenort, Manitoba. There is no known relationship between this Janzen family, formerly of Neukirch, Russia, and that of Consul Cornelius Jansen, formerly of Berdjansk, Russia. Documents preserved in the Peter K.Loewen Collection, Courtesy of Marvin Loewen/ Jacob Peters/ Royden Loewen, 1983.

Letter Two.

Blumenort (Jansen, Nebraska), December 23, 1875.

A heartfelt greeting, first of all, to my beloved children **Johan Jansens**, also the grandchildren. Today is the first holiday, and the children have gone to Heuboden, to visit their siblings. Presently I am completely alone, hence I will see if I cannot make a little visit with you. Of course it will be very imperfect, but love inspires thereto. I do not know what to write, and also find it rather difficult.

Otherwise I am relatively well, with the exception that I had a bad cough for a time, which makes me very exhausted. Now my beloved, what are all of you up to there in the far distance? I do not get to see you at all! This saddens me, but there is no other way in this respect, than to be resigned to the situation, or what do you suggest?

I am in need of the interest on my money. If you can move here, I would like to make my lodging with you, then it would be settled. If not, perhaps, you could send me some money. Have you finished your dwelling? You do not write at all! I have learnt about your living quarters from the letter by Gerhard Siemens. Do please write me for once.

I wish to conclude my imperfect writing, yet, I must ask about the elderly Abram Reimers. Are they still living and well? Their children Abram Friesens, Abram Penners? What is Mrs. Penner up to? Is she healthier than in Russia? At that time I frequently went over to her place, and now I hear only little of any of you. Abram Rempel and his children, are they also well? Siemen's children, Johan Siemens? What are all of you up to there in the far distance?

All of you, receive a heartfelt greeting from me. Now I return again to my grandchildren. What are you doing? Are you all learning? You do not write at all anymore!

Cornelius, you are really a good writer already. I believe that Johan and Margaretha also know how to write already. What is the little Katherina up to? Is she still so very lovable? If only, I could get to see her again! In closing a heartfelt greeting to all of you. I commit you unto God and His grace. Adieu and God bless. It is cold here in the winter. It is freezing here 17 degrees, and snow on the ground. I bid you for an early reply. "Sara Janzen"

Letter Three.

Blumenhof/ Heuboden, June 26, 1881.

Beloved children, since I have an opportunity, I will visit you with a few lines. I wish you every well being; physically and above, all spiritually. My health seems to be relatively tolerable, although occasionally my breathing is difficult, but I cannot be otherwise than thankful in everything.

Greetings, I wish you the fullness of peace, which is in our Lord, in so far as it is comprehensible or realizable with our human understanding. Ohm Plett has visited us all. I happened to be at Klassen's. I must say it was truly a great encouragement and joy for me. If only you could come, it would be an even greater encouragement! But I will resign myself to the realities as they are. Most important is that the loving Heavenly Father, would be gracious and redeem us. This is my innermost wish.

I will close, my mind is weak. Please forgive my imperfect writing, since it is done in love. Also you, my beloved grandchildren, you should be obedient to your parents, which is the first commandment. I have truly had much occasion to reflect on the promises, how everything has developed, but it is history now, we must resign ourselves. How it can be, I for my part cannot say very much. Good intentions I have plenty, but in the doing, I am deficient. Often times; indeed, daily I must admit within myself, that I am so weak spiritually to pursue virtue. In God everything is a mystery, he maketh matters to be as it pleaseth Him.

Letter Four.

Letter Four was written by Rev. Johan Harms (1839-1884), the son of Isaac Harms (1811-1891), also of Jansen, Nebraska. Courtesy of "Abraham M.Friesen /Peter W.Friesen Collection, op.cit.

Blumenort, (Neb.), Nov 7, 1880.

Firstly, I wish all of you there every well-being, physically as well as spiritually. We together with our children are well. Generally speaking I have very little to report regarding sickness here, with the exception of F.Wiens and Mrs. Peter Friesen, who has suffered a stroke and is confined to bed. With respect to spiritual matters, there are many things which cause distress unto our hearts, so that we always have reason to hurry unto our soul's physician, in order to sustain us and to look after us. Like Paul also says, "So that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me." Hebrews 13.

It is hardly possible to describe the substance of contemporary Christianity. It seems as if the words written by the apostle Paul to the Galatians are also applicable to our small little flock since times past, namely: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:6-8.

From the foregoing it is easy to understand that we are not to hold to any beliefs, only unto those which we were taught as children, and to practice the same, and neither to add nor subtract therefrom. Rather we are to remain constant and unshakeable upon our pilgrim journey towards our eternal salvation. To await our unperishable reward and finally to harvest without ceasing, the seeds which we have sown. May we say together with Paul, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto

them: but the word preached did not profit them."

Now my beloved, what shall I relate to you that you would wish to hear from us? I hardly know anything to tell you. I believe, there would be much to say; if only, I could come to you in person. Whether this shall ever occur or not is not revealed unto us. What we do know is that our end, namely death, cometh ever closer.

Our present work is harvesting corn, and some plowing; as well as, hauling wheat to market. The prices per bushel are: wheat 65 cents, barley 70, rye 50, potatoes 60 and apples 80. This year we are still purchasing the latter, but expect to raise our own fruit, in the future; such as walnut, cherries, plums, apples, gooseberries, currants and mulberries, which were already sufficient this year for eating, except for apples. There was only little of everything this year because of frost during the bloom, so that the crop was frozen in spring. Ratzlaff and I had gone to Bantre with wheat, received 70 cents a bushel, the best was 85 cents. It is only 70 in Fairbury. Our yield was only; 380 bushels wheat, 170 bushels barley and 45 rye. Corn, I do not know yet, how much.

Rain and snow is falling today, November 9. So now it looks like winter, just the way it is there? Brother-in-law Loewen, if you ever receive any news from Joh. Thielmanns, do please send us some also. It seems we do not hear anything of them nor of Cornelius Harms. After a time the correspondence seems to die out. My letter writing is very meagre as well. I have not yet written to Harms this year. So do not take it as offensive from me, if I write only a little to you, since I have other places to write as well.

Please accept these insignificant lines from us as they are intended. The others do not write us anymore either; it seems, as if all interaction is in the past. And you, in-law and sister-in-law Brandts, do not allow anything to be heard from yourselves anymore. I could list many more, than I have, and yet, I do not experience that there is a letter from me.

I have only little to relate, except in closing, to greet all our brothers and sisters in the Spirit, and those who may read this, that you might be committed unto the words of His grace. I conclude my imperfect writing by wishing all of you peace, love and a faith, through Jesus Christ. Amen.

Letters Five to Eight.

Letters Five to Eight, inclusive, were written by Heinrich Ratzlaff (1848-1922) and his wife nee Aganetha Janzen (1850-1881), to her brother Johan Janzen (1840-1905), resident in the village of Blumenhof, near Steinbach, Manitoba. Mrs. Heinrich Ratzlaff was the daughter of the widow Sara Janzen, the author of letters two and three above. These documents were in the possession of the Peter K.Loewen family, Giroux, Manitoba. Courtesy of Marvin Loewen, 1983.

Letter Five.

Blumenort, June 25, 1877.

Beloved siblings J. Janzen, yesterday, Sunday, we drove to Heuboden for worship services, and we met you in the way of a letter at Cor. Fr.. A most precious visit, since we, together with grandmother, were also included. Then we took you by way of letter and deep in our thoughts along to our home, where you shall also receive a hospitable reception.

But my beloved, how can we show our mutual love for you better, then by writing to you immediately. In the meantime we hereby wish you and your family the peace and blessing of God, Yesterday, we celebrated the love commemoration and Communion feast, which the beloved Saviour has bequeathed unto us, although we did so in weakness and in very imperfect unity. We had not partaken in the same since all of us were together in Blumenhof. Indeed, may our beloved Lord make us truly fit for the same, together with all the elect; that all of us, might be partakers thereof, who prepare ourselves here in this time of grace; and that we would also be able to meet with each other up yonder.

I must confess that I am still unable to live up to that which I would dearly do, for I find many sins and misdeeds within myself. I must lament with the poet, Number 473, "That without our beloved God we are indeed incapable of anything." I hope that He would

grant me power to battle against the wiles of Satan, and after completing my life's pilgrimage in grace to receive my salvation, which I wish for you and everyone. Now my beloved siblings, you request that we write each other more, which I am also willing to do, and if my beloved wife is also writing, we will do so in love. Whatever the imagination will produce.

No doubt you will have heard a great deal about the separations between Gemeinde and brethren, of which I will share something with you, in the confidence that we are of one mind. There are two parties, according to the way we have had to witness their endeavours; the first, already had its beginning in Russia. For when they joined this Gemeinde by voicing their agreement, they were so to speak compelled to come to us, regarding pride and not submitting. Which everyone, including you, brother-in-law, are as familiar with, as I am.

The Isaacs Sr. and Abr. Isaacs, have, however, submitted to a reconciliation. H. Friesen, Rosenhof, has the information who all is involved. Little can be said about this other than that which is called pride. The faction also arose amongst the ministerial, which was opposed to this; and instead of trying to build, they endeavoured to break down, and the more the better; from all appearances. The future will reveal whether the work is of man or of God. May He grant us succour and empower us to overcome those who are opposing His will.

I must say, there has been much reason to work within our small flock, since the time that we came here. If we were not so far apart, we might already have received strengthening from you with the help of God, yet, only, for the honour and glory of God.

Now, I will endeavour to answer your questions, beloved brother-in-law, regarding the potatoes. The reason is that this is one of the best fruits for us and the same will do well there. Thus it came about that we had brought two of the biggest, and so this was almost our first task; namely, grandmother's, to plant them. Since there were many different varieties here, and also very intermixed, we were willing to keep these alone for us, and to see what the future would bring of all this, for they have been brought here from a completely foreign land. Someone like Aeltester A. Friesen has already seeded only with Russian varieties of wheat, rye and barley. There is no lack of the above mentioned fruit, it is done only to see what the results will be.

Further you say, we are to plant many fruit trees here, so that you can take apples along when you come here. My beloved, it does take a while and we would dearly like to see you sooner, there would be no day or month too soon. But we want to be patient, perhaps it will resolve itself, that we are still able to see each other again in this life. It is, evidently; the way you beloved brother-in-law say; that at times, it is very lonely, to be separated from everyone, and you, dear Mother. We feel likewise when we remember the bygone days. But let us uplift each other, even if only by letter, as much as we are encouraged to do so. We have also experienced the way we felt it from you, through Friesen and Klassen, and would ask, do please write sooner in the future, for we believe that you can see from our side that it is done in love.

Dear brother and sister-in-law. Since my husband is writing a letter to you, I will share with you in love that we are all well; thanks be to God. This we also wish unto you. Yesterday, after dinner, we were at Abr. and Heinrich Friesens. They were all well there and pass on a greeting to you all. The sister Mrs. Klassen is already more on her feet and we hope for a visit from them soon.

I also want to report to you that we expect to mow rye shortly, it has grown very large. The wheat and barley is also standing very nicely. If things remain as they are now, we expect a bountiful harvest. The locusts have not caused particular damage to date. The potatoes are almost like chicken eggs and the garden vegetables are all so lush.

I expect that your children help you a great deal by now. Our Johan already writes a lot and is very busy all the day long. It is unfortunate that he does not learn to know his uncle. Mother is also quite well. She would dearly love to see you and your children. It seems a long time ago to us, since we all were together, and wish that we might see each other again soon. In closing a heartfelt greeting from us. "Aganetha Ratzlaff"

Now, I would like to report something yet to you about the weather. It rains here quite often. Last night also it rained quite a lot. Breaking up the sod has gone quite well, they have broken up some 6 acres. According to what Hein. Enns from Kansas writes, they will only have a small crop there. Here things look wonderful! If it be the will of God, we will harvest a lot of grain. It is also a provident year for the trees that have been planted, they are making good progress.

Since we have written a lot already, I will close for this time with the prayer that you think of everything in the nature of love. And receive a hearty greeting, all of you friends and relatives, and lastly, you, our beloved brother and sister-in-law, together with the children. "H. Ratzlaff"

P.S. Beloved brother-in-law, are their mosquitoes by you on the lower side where it is swampy? The way I have read in many letters they are apparently very troublesome. The Rosenhoffers, A. and David Klassen write about this, and the letters ask whether we have many or few here, or none at all. For our part we have more than enough, and yet it is no comparison with those that ascended upon us, when we sat down there in Rosenort. Which I am sure you will still recall. The aged F. Wiens says we have none here compared to Manitoba, he does not think the difference is that great in summer.

The neighbours are all well. I believe cousin J.H. will have shared some things with you. Brother-in-law, you say you are always very busy, which I am also. If there is not outside work, I always have some furniture to build. Last week I made a table. Soon the harvest time will be upon us. This week there will already be some rye mowed.

Letter Six.

March 20, 1878. Blumenort, (Jansen).

A hearty greeting to start. Beloved sister and brother-in-law, the time has come and hours are available to report to you something of our circumstances. Upon reflection, I wish that this insignificance might find you in good health. As already mentioned, this letter is made necessary by circumstances. Joy as well as sorrow, according to the flesh, have been occasioned in our small neighbourhood during the last little while.

The latter concerns brother Johan Harms. It has pleased the heavenly Father to take his beloved wife from his side. She became ill on March 15, at 2:30 o'clock in the afternoon, since the time of giving birth had come. The birth pains, however, stopped around 3 o'clock that night, and instead were found in the area of the heart, and she had to suffer severely physically for a number of hours until 8:30 in the morning; and when the hour had struck, her spirit had been taken from her, and she had to take it all with her. It was necessary to give her over to the earth immediately, because of her heated and feverish sickness. Therefore, we brought her to her resting place, already on Sunday, and Monday we held the funeral.

In the meantime, my beloved wife also became ill on Sunday the 17th, and at a quarter to 10 o'clock in the evening, she was delivered of a daughter Aganetha. All the requirements had not even been looked after yet at our place when I already had to drive grandmother to the Peter Harms' in a rush; and at 4 o'clock in the morning, they also had received what they had hoped for, a daughter Margaretha. Both appear to be doing quite well at the present, and if it be the will of God, they shall both again have their health.

We received a letter from Aeltester Peter Toews. Our heartfelt thanks to you for the love you have shown us, that you still think of us. We see thereby that I -insignificant one-together with my wife, are still of worth in your eyes to greet us by name. If it be the will of the Lord, I would gladly discuss many matters with you in person in the near future, since I am of the firm hope that we are of one mind and faith and that upon the fulfilment of our life's sojourn, we shall meet at the right hand of God.

In fact, I feel myself to be very mortal, to live up to the grace which I experience daily and which our beloved God has to me. Yet, I will seek and do diligence to love Him more and more and to crucify my flesh. For this reason, I pray that you will not forget us, since it is necessary, as the time may soon be at hand when we, who are still alive, may be called to account. Upon reflection herein, many concerns weigh upon my heart, and I must also

say, that I am not lacking in intentions, but the fulfilment thereof is still needed. I would have many similar concerns more, but the true Physician is near at hand, and I will seek solace in Him.

I bid that all of you and everyone would visit us with letters. About the other *Geschwister*, I can report that they are well. Mrs. Klaas Wiebe had already been confined to bed for some time, I believe, because her time of giving birth had come prematurely. She has been quite sick. Jacob Fast is also very ill.

Now to close, a hearty greeting to all, namely: P. Toews, J. Warkentins and Janzens. We finished the seeding here on March 15. Are you finished already also? Why is it, brother and sister Janzens, that you omit to write us for so long? Together, with another greeting from your siblings, "Hein and Aganetha Ratzlaff".

Letter Seven.

Blumenort, June 13, 1878.

Beloved siblings, Johan and Marg. Janzen,

With heartfelt greetings and best wishes, we come to you as guests with this humble writing. We hope that this will find you in good health. At the present time, thanks be to God, our family is quite well. My beloved, did our letter from the month of March not arrive there? We always awaited an answer, but in vain. Also in the letter to Mother received from you, you have not written about everything. Perhaps it is our fault that you no longer visit us by letter. I ask that you would let me know if this is the case, because there is no way, that I want to have offended or burdened anyone.

From your letter, it is evident, that your wife is confined to bed. It is our firm hope that once she recovers she will again have a time of good health. For this life seems to constitute a dichotomy for us humans. If one is in the best of health and has everything which the flesh desires, it seems that there is always something else; and too often, we forget that which is the most important, so that the Lord must seek to draw us to Himself by other means.

Now my beloved, what shall I report to you? Which will be a joy to you? It is said that love is the best, and so I can say from our innermost inspiration, that we love you from our hearts. How dearly we would wish to visit you in body in your present misfortune. Since this is not possible, we ask that you accept this in lieu thereof. Since we have the firm hope that you also love us, your insignificant siblings; we hope, that you would be so good as to explain your view, and the reason for your silence to us; for it is already a while since we received anything from you.

Further, I report to you that Cornelius Enns, Kansas, has been here and conducted worship services. There was hardly anyone there from our fellowship, except A. Reimer. He serves the office without having been chosen for it by an election. In addition he also has a completely different understanding. Nor was he lacking in a reception for Kl. Wiebe heard him as well. There are some 7 in number who wanted to be received there by baptism, including Klaas, son of A. Friesen. A number allow themselves to be served by Suderman, including Klaas, the son of Klaas Friesen.

Today it is raining. It has rained often already, but no cloud bursts to fill up the dams. The grain stands abundantly and fine. The rye harvest is not far away. The wheat and barley are heading out already. Now beloved brother-in-law, I must ask you about sending us the money or cheque. Did you mail it in the post office without insurance? Or has the post master forgotten to register it, so that it was depending on luck to arrive here? For there was no registration stamp on this your letter. Has someone else already taken it? It could easily be. Hopefully not.

In closing, I also report that Mother is staying with us this week. She remains as always and extends her greeting. Which also comes from both of us, and we pray for an early reply.

"Hein Ratzlaff"

P.S. I bid you to greet Isaac Warkentin with the request that he would gladden us with a sign of love and life. Today it is three years, since we saw things for the first time here in Nebraska.

Letter Eight.

Blumenort, January 14, 1879.

Deeply beloved siblings, sister and brother-in-law, your letter was handed to us yesterday evening, which awakened joy in our senses. We say many thanks for the love you have demonstrated. How often, we have wished for a visit from our only brother, who formerly visited our lodgings frequently, but now hardly ever. But do not think, beloved brother, that we do not now want to visit you in the far distance. We await every report and news. When our uncle first came back with his wife, we anxiously inquired of him for any information which he had. But our curiosity and longing cannot be stilled. So I bid of you both, that you might be truly diligent in this New Year.

Through the grace and goodness of God, we have again been spared from need and danger for another year. What the new year will bring is still hidden from us. It may be that we will live through it and thereby have another year of grace. Should it be the will of God, we wish to experience this through the help of God and our own true hearted work; and indeed, for our entire lives.

Many have already been taken from us, by death. Some 10 years ago, the beloved brother-in-law Kornelius Janzen was still amongst us. Where is he now? Indeed, there are many of those dear to my heart, who have already gone into eternity; and there is no choice, but that someday we will also have to make this journey. Would that salvation might be imparted to all of us, through grace. This I wish to everyone.

Beloved brother-in-law. The way you write, is your dear wife still not completely well? Maybe she is, or at least closer thereto? Are you, beloved brother-in-law, already barsch (?) that you can bring to our hands a token of your love. For a while I was hopeful that I would establish an exchange of letters with you, and I will continue to be hopeful in the future. I will make it worth your while.

Now beloved brother-in-law, you are curious what A.F. is up to. Notwithstanding my best intentions, I can inform you only little of this. He has completely gone into grain farming and is planning to take a helper; namely, his brother's wife's sister (Anna). There does not seem to be progress yet, since there is counselling against it. He has already made a commitment to be reconciled with the Gemeinde.

Today Klaas Friesen, from Rosenfeld, was wedded to Margaretha Thiessen, daughter of P. Thiessen. Bernhard Ratzlaff, was received into our Gemeinde and married Susanna Thiessen, and Jacob Braun to Anna Enns. Both pairs are now newlyweds. The first and the latter do not belong to our Gemeinde. Further, I will report to you, that we have already had snow roads (trails) for 4 weeks. Right now we are hauling wood, I together with Joh. Harms. Both little girls at their place are sick. There is now much illness here among the children.

In closing receive a heartfelt greeting from both of us. "Hein Ratzlaff" In particular please greet Aeltester Toews and Isaak Warkentins from us.

Letters Nine to Twelve.

Letters nine to twelve, inclusive, were written by Mrs Jacob Enns, nee Maria Kornelsen (1844-1913), of Jansen, Nebraska, to her parents and siblings living in Lichtenau, near Steinbach, Manitoba. Translation by Rev. David K.Schellenberg, Box 1661, Steinbach, Manitoba. Documents courtesy of the Gerhard S.Kornelsen Collection, Evangelical Mennonite Conference Archives, Steinbach, Manitoba. This collection contains some 50 letters written by Mrs. Maria Ens to her family in Steinbach, Manitoba, between the years 1880 and 1910.

Letter Nine.

Rosenthal, January 19, 1880.

Dear parents and all my siblings. I again sit down to write, although I still do not know when I will finish. My heartfelt inspiration does not allow me to delay the starting of this letter. First of all I want to report that Saturday the 17th, we received a letter from Giesbrechts, just as we were posting our letter to Gerh. Kornelsens, thereby receiving word

of the changes that have occurred there. Our Maria is very curious about your little Aganetha; and I am no less curious to know, dear sister-in-law, if you are already restored to health.

I believe that if we were there we would often have reminded ourselves of the great goodness of God. He is compassionate, good and gracious, and does not deal with us according to our just deserts. Often He has already been so near and compassionate to me, yet it is so difficult to yield fully and completely to Him. If we only could take it sufficiently to heart, to recognize the distressful and perilous times, we live in. The end of all things must be very near at hand.

Oh beloved, I often feel that we are put in a very dangerous position. I wonder why no one is concerned for us, nor are we concerned over any one, that is regarding the spiritual fellowship. This in spite of the fact that we are more or less in agreement with the parents and siblings. They themselves do not belong to any fellowship at this time.

We were indeed very happy that the beloved **Ohm** Baerg visited us with a letter, and has not completely forgotten us. We read out the letter a number of times, and lovingly remembered the fellowship, we once had. Please convey our heartfelt greetings to them from us, and extend to them on our behalf, a sincere thank you.

Just now it occurs to me, as I think of our Gemeinde, that I was recently asked by someone here, whether **Johan Friesen** had at one time been a member of our fellowship or if we had felt united with him. The intention was to question whether we had been truly grounded there in our Gemeinde. My husband was not present and so I said, "Partially, yes, but that the spiritual life had been very deficient for all of us." The person then said that he was surprised that **Ohm** Toews tolerated such members in the Gemeinde. Surely he would be familiar with him? His perception was that Friesen was full of jesting and tomfoolery and that no spiritual life was evident in him, "meiszer" (?) had him for work during the summer.

I hardly knew what to say to this. So much I said that he had not been entirely unconvicted. This was very hard on me. To some extent, it caused me to reflect personally regarding the matter; particularly, whether he had correctly appraised the situation. I should clarify that I do not write this because we want to make accusations. In no way!

Now I must say something of the pleasant weather. Since New Year's it has always been nice. There is more activity here in winter than out there. When we were there, we believed it was muddy, stormy and dirty here. But no, this is not at all the case. There are no better summer roads to be found, and we have not seen the ground white yet. We can work outside with joy, better than over there, in the summer.

Saturday the corn harvest was finished. It produced 1440 bushels from 31 acres. That is really a splendid crop! Sometimes I think, if only you could see the granaries full of corn. Special granaries have to be built for this crop. They are not solidly covered with boards, only enough, so that the cobs do not fall through. Now I want to close for this time, and say adieu.

Today, Monday the 26th, I want to again talk to you a little bit. It is 3 p.m. Little Jacob sits in the cradle and plays. Anna stands beside me and constantly tries to interrupt me. I know of nothing new. Yesterday we went to Rosenort to Franz Wiens'. We found both of them in bed. He has already been confined to bed for some time, because of a fracture (?); and she had rheumatism in one leg. They requested that we greet you for them. They also asked that we greet Gerhard Schellenbergs in our letter. They often think of them. She feels very lonely here. They do not belong to any Gemeinde either. The children are each for themselves, except David Wiens', who belong to the **Herrn** Gemeinde.

We also drove to P. Friesens, with whom we are truly able to fellowship together. **Martin Barkmans** and **Abr. Reimers** also came by while we were there. Whenever we are together with Reimers, it is almost like home. They have a son who reminds me of Giesbrecht's Gerhard, but it is not he. And David T (?)'s have a son, who resembles Heinrich.

Last night I dreamt that you, Giesbrechts, were actually coming here to Nebraska for a visit, and that Peter Duecks already lived here. They could not believe that you were

here. Along the way you had bought an iron stove for us. I took this to be a good omen for us to remain here.

Today, Friday the 30th of January, I will again write a few lines and report that none of us is very well. This night little Jacob and Anna were both very restless. Jacob cried a lot, usually he is quite healthy. He had a hard time taking the breast. I had a sore back and aching muscles and much coughing. Today I have to sneeze a lot. And so it goes in our house. Today my back does not bother me but my husband has a bad head cold.

Now I must relate to you, that it is wintering here already for the fourth day, so that the windows have some frost on them in the morning, and the ground is covered with a white blanket; but not so much that there is talk about driving with the sleighs. I should also report that the wood, doors and windows, have now arrived for building, for \$121.00. Of this, father will require some 300 board feet for the corn bins. We will build a house 16 feet wide and 20 feet long. I will write about the construction when it is finished.

Up to here, I wrote on January 30. Now Wednesday, February 11, I again want to write some more. I waited longer than I had planned. I sit down without any particular thoughts and with a heavy heart to again bring something on paper. Anna stands by my side and continually interrupts with all kinds of questions.

First of all, may I say that we are all well again. My husband now has so-called "Manitoba work", in that; everyday he together with Father and Franz go to the woods. They went today again. But the loads of wood do not resemble those out there. The trees are chopped into pieces about two feet thick in the trunk. They already made 6 loads from one trunk (?); and I guess they will do two more today. This still leaves the branches which will have to be hauled with the ladder wagon.

The reason for starting to write again today, is that yesterday, we received a very welcome letter from Friesens. I was visiting at Brandts when Maria came from school and stopped in on her way home to pick up Anna. When the children were up to the road, brother-in-law Hildebrand just came from town, and I saw from the window that he stopped and wanted to take the children along. Quickly, I opened the door, and asked if he had a letter, and he said "yes". I immediately ran to the wagon, and said it was too long until evening, and that he should give me the letter right there. So I read the letter there at Brandts, and thus they also received the greetings from you, and requested that I greet you in return. Brandts live in Eigenfeld, about twice as far from the parents, as we do.

Now beloved, I read in the letter that my beloved brother Gerhard is very sick, and the sister-in-law also bedridden, for so long. It immediately affected me, to the extent that I could hardly restrain my tears, in my sister-in-law's place, in sympathy for my brother. Oh beloved brother, I cannot know, are you still here on this earth or already over on the other side. Yet I will hope that you are still here with your own. I want to challenge you, do not despair in your distress. In this desolate time, there is no true friend, no steadfastness nor certainties. Everything is perishable, only eternity remains for always, forever and forever. If only we might come to the right. How terrible to be on the left side (of God).

For my part, I must confess that I still cannot say from my heart, "Come, Lord Jesus, I am ready." This occasions a great earnestness in me. It is only of pure grace and compassion, because of our own strength we are nothing. If we could only sincerely immerse ourselves in the wounds of Jesus, and submit ourselves to him; for God certainly does not desire the death of the sinner. Oh, dear brother, I have been so deeply anxious for you. Can you give me an answer in this regard? If not, I would wish that the others would write me a detailed response.

Last night, I dreamt that we had walked to Steinbach; but the village had undergone so many changes, that we hardly found our way to you Kornelsens; but we finally arrived. Wm. Giesbrecht went in just ahead of me, and I asked him if you, my dear brother, still lived? He said, "Yes, now still yes". When I came in, you lay in an American style bed and were covered with a white sheet. The dear sister-in-law sat by the bed; but you were hardly recognizable. You appeared so distressed and pitiful; and on your lap, you had little Aganetha, who had already grown much. The dear sister Friesen sat at the bed, head in her

lap weeping profusely, nor did she look up. I pushed my way forward to the bed and asked you, beloved brother, if you were very sick. Then you spoke with a loud voice, yet subdued, saying, "Yes, I shall die soon, which I am glad to do, but I cannot yet." At this, I awoke, and the tears ran down my cheeks. I could scarcely say a word.

I often have to think of you, dear siblings, and would wish that we would soon receive another letter from you, and that you all would enjoy good health. Oh yes, we shall all have to die.

I report also that we have spring weather here. The snow did not stay around long enough that it paid to drive with the sleighs. Now I must close. Little Jacob is crying. I will put him on my lap and will see if I can write a little more. He is always very satisfied but has many moles (?). Sometimes there are almost words coming. He has grown and is quite stocky. He is not strong for his age and does not sit alone. The fiery mark on his head has grown somewhat. We would gladly do something about it, as it concerns us.

Mrs. David Thiessen here, has apparently once seen such a case at Dietrich Wiebe's. Wiebe had been consulted for advice and he had said that it was a form of blood flow (Blut Swam) which seems quite plausible to me since it appears to rise at certain times. Wiebe had given the people some advice. Perhaps you, brother-in-law Friesen, have read something about this in one of your books.

Today, Thursday the 12th, I want to finish the letter and post it tomorrow. I wish to mention also, that we received a letter from the beloved brother Heinrich today. This also involved something noteworthy, as the letter together with the envelope was torn a couple of inches. We did not really know what this was all about, or whether this perhaps signified that the letter had been too large, for the postage purchased? Subsequently, we received the information that the letter was stamped in Niverville on the 3rd, the 11th in Fairbury, and today on the 12th, it was already in our hands. By comparison the letter by Friesens, had 6 postage stamps; was stamped in the new post office on January 17th, and on the 30th in Winnipeg, and on February 7th in Fairbury, and came to us on the 10th.

Now, dearest brother, you have written to us about many matters, but not nearly too much. We would wish to inform ourselves of many things more. The asking and the answering is a time consuming task, but you should know that it will not become too wearisome for us to read your letters, and the more detailed the better.

Yes, beloved, all of you; I will not be able to fulfil my promise, to write each one of you, who has written to us. I cannot compete against you all, for if I was to write each one of you individually, I would do nothing but write letters, which would be impossible for me. Therefore, I bid that you would take it as sufficient, if I write to all of you together. At the same time, I also ask, that you do not omit to write; for it is not a great burden on each of you, that we would be able to receive a written visit from you, at least, every 14 days.

I have not yet remembered Peter Duecks here. Please greet them for us, and remind them that they should also write to us. Now beloved brother, as I was reading your letter, I thought to myself, that the people would wonder at my writing. In the future I should really leave out more, but our agreement was that we would write each other about everything certain. Do answer me something in this regard. For my part, anyone who truly regards me with honest love, should not have to take offense regarding the same.

I do not know how it is that the vegetables here are not at least worth the journey, for there are truly many golden turnips. The remainder is not that special, but I believe that the golden turnips, should be worth somewhat more than merely a trip. I hardly know what I shall think of this, but we will not make any arguments about it. I find it somewhat difficult, that you write of many different manners of speech; this seems somewhat problematic for me, it is not easy for us and goes beyond our perception.

My husband also wants me to ask dear Father, if he would not be so kind as to send us a statement showing how much we owe him. And also to advise us whether P. Penner has paid for Abr. Schell. and whether this has been credited to the account.

Our heartfelt wish would be, that all you there, might attain unto salvation. Now I must close, the paper is full. A heartfelt greeting unto all of you, greet everyone there who feels near to us and bonded to us in love. I plan to write shortly to Friesens. The parents

also request that we extend their heartfelt greeting to you. Franz also requests that we greet you. Now many times, adieu. Again with a heartfelt greeting, we remain your loving siblings and children. "Jacob and Maria Enns"

(This a letter has a number of postscripts written on the margins of the pages which are difficult to decipher and therefore omitted. Ed.)

Letter Ten.

Rosenthal the first of May, 1881.

Dearly beloved *Geschwister* G. Kornelsens. A hearty greeting and prayer, that all may be well with you, physically and spiritually, is hereby wished unto you, from us in the far distance. Firstly, I want to report to you, beloved, that we received a short letter from you yesterday. It was almost too brief, yet a token of love from you, dear sister-in-law. I want to scold you a little, dear brother, about the former letter; to which we have not yet replied, but also want to answer herewith, that you left a whole side blank. I hardly can conceive this of you, that you possess so little information. But I do not want to burden you above your faculties.

Yet I want to share this with you, that if at such a time you have so little to write, then be so kind as to inscribe the same on a smaller piece of paper, or ask the other siblings, if maybe one of them wants to write something, so that you can at least fill the envelope, and thereby make all the more joy for me. Because this is the only fellowship, that we can all have with each other, here on this earth. Please do not take offence, dear brother, that I write this. I regretted it so, that the paper was not nearly filled up. It would be very precious to me if it was more or less full, but enough of this.

So dear sister-in-law, now I want to come to you as your guest, for a little and thank you, that you wrote of a number of things. We had not yet heard anything, that G. Friesen's small son was dead, which was a surprise to me. Please tell us all these things, because we are not familiar with what is happening, and yet we still feel so at home there.

Presently I am alone at home with the two little ones, and they behave about as yours did, while you were writing. Maria is helping plant potatoes at my parents. My dear husband is busy with the seeding work. Today he seeded the last wheat, namely 24 acres. We plan to seed another seven acres and plant 10 acres of corn. Last year we also had 10 acres of corn and got 260 bushels. We still have to pick some six acres before seeding, because the winter was so inhospitable. Others still have 10-15 acres to pick before seeding time. It will maybe be hard for you to understand how so many acres can be picked, but someone who is really familiar with the work can complete this amount in 5 to 6 days. It takes us a lot longer since we are not yet fully versant with the procedures.

I planted one pail of potatoes on April 21 and seeded all the other vegetables last week Thursday and Friday. I have four brood hens sitting on poultry eggs and one on duck eggs. There are good opportunities to raise ducks here. Cows, we are milking only one, and she gives a good quantity of milk. The other one is dry and will not calve this year.

We are all well now. During the holidays Anna was sick. Little Jakob was sick the week before the holidays. I am not very well now either, hopefully, it is only a cold. On Monday, we went to town and took along some wheat, butter and eggs. We received 60 cents a bushel for the wheat, 10 cents a pound for the butter, and 8 cents a dozen for the eggs. We bought a pair of chairs for \$1.30 and half a dozen *Schube* (?) for 60 cents, shoes for Maria and little Jacob, three pounds of coffee 50 cents, and also material for dresses (?) of which I am sending a little sample herewith. It cost 7 cents a yard. Cotton (?) has gone up to 5 cents. We bought dried apples the previous time, 10 (100?) pounds for 50 cents.

Now dear sister-in-law, what will you think about this that I write it all in such detail. I guess it is very important to me. Little Jacob is messing everything up for me and I will have to close for now.

Today, May 4, I want to write a little more. So I will tell you how we spent the holidays. On the first holiday we were at the parents. We also took Anna along but she lay down the whole time. On the second holiday I stayed at home with Anna and little Jacob

and my dear husband and Maria went with Brandts to church. We did not celebrate the third holiday, because we were already busy with the seeding work.

On May 1, we had worship services in our school. Both ministers presented the Word, one after the other. Brother Peter Thiessen, spoke first, on 2 Corinthians 6, verses 1-10; and brother P. Fast spoke on Psalm 104. For dinner we had P. Buhlers, P. Fasts and Johan Thiessens and some children. After dinner we held Sunday School.

After the children were finished, we remained together informally for a while and fellowshiped together. Each one shared what was on their hearts. Often there are also letters from Kansas which are read. P. Fasts stayed for vassa and P. Warkentins also came. I feel so at home with these brothers and sisters. Oh, how I wish, I could also have you for our guests, on such days; but, I must not let myself think of this.

During our visits, sister Mrs. P. Friesen and I, soon address our thoughts to Manitoba. She feels the same way I do, that if only she could see everyone again, even for a moment! This would be our hearts desire. Everything in this world is only perishable, and we want to be satisfied and thankful, for what we have and not to worry. The Lord has done great things for us.

Dear brother, you ask about sending money. The way we had understood sister Friesen in the letter, is that they would pay what had to be paid, and to send us the statement. We wonder whether they would pay grandfather, and if not, then you should pay him. It should be done in an honourable way.

So goodbye and another greeting to all. Your siblings "Jacob Ennses"

Yesterday, the 21st, we heard that Ohm Enns had gone over into eternity. Greet the other brothers and sisters heartedly from us, and all the loved ones.

Letter Eleven.

Rosenthal, September 1, 1880.

Worthy Geschwister: Dear brother, yesterday, August 31, we had the joy of reading a precious letter from you which was begun on June 26 and ended on August 16. The letter was truly of interest to us, in that, we were thereby able to obtain some news from our homeland.

You, dear brother, are very capable when it comes to bringing up divers excuses. I appreciate this, because I am thereby informed of various matters, e.g. the exact location of your mother's house. Although (sister) Mrs. Friesen had written, that it was near the woods, we could not quite imagine exactly where: And that you got the hay harvest in, in dry weather.

We cannot say the same here, for it has rained pretty well every day last week, so that we speak to each other, that it was a week of Manitoba weather. They say it has never rained so much, and continuously, one day after the other. Even this week the weather is still rainy. Much hay is rained in here. At our place maybe 10 loads. Yet we still expect to use it for the stable, which we are building after the local style, a so-called straw barn. We want to use the hay to cover around the sides and the roof. Thus the work is not yet in vain. We still have good grass and hay. Many have not yet begun haying. We already have 12 loads in stacks.

You, dear brother, ask why I do not write. Yet, to me it seems, that all of you there, hardly ever write. From the beginning of April till now, I have written five letters to Manitoba, and this is the sixth. I have not recorded on which days I mailed them. Firstly, a big letter addressed to the parents and after that one to brother Heinrich; then one to Giesbrechts, and one to Friesens. In between Giesbrecht's letter and Friesen's letter, I wrote one to Abr. Duecks. I think you must have read it already. Please let us know if you have read it.

I will not make this letter very long this time because I am quite busy. I am washing and little Jacob is very restless. He has already recovered quite well from his sickness. He has totally lost his form, and hardly resembles himself, but will likely pick up again. He has a good appetite and is eager to eat. The rest of us are well according to our usual health.

It is nearly 12 o'clock. I worked with the watermelons today in that we are already cleaning up the Bestan (watermelon patch). We selected 60, which we carried up to the loft, 130 are still lying in the room. Many, many, are still outside. My husband went to town with 100 the day before yesterday. He received \$3.00 for the lot. They are very cheap. We are quickly feeding them to the pigs. It saves on corn. The pigs fatten well on watermelon. I think of you out there often, if only you could have such a load! The previous time when we went to town we still got 5 cents each. We have many melons.

Write and let us know if there are also many watermelons this year in Manitoba, or if you have some. We still have some on the field. They are in the best growth now. If there are not heavy night frosts this month, we will get many more watermelons. Let us know about the weather there. We have not had too many thunder storms here; please write, and tell us, how it is there.

Now, I again want to come to a close with my writing. Please give the enclosed to P. Penner Jr.. I also have a request, my dear brother and sister; we owe Penners \$2.17. Maybe it would be possible, for all of you together, to pay him that amount; since he had wanted to have money sent, exactly then. It is of no consequence if it is not possible. It just happened to occur to us that it might be equally suitable with the cheque, even though it would be some \$100.00.

Now dear brother, we gladly accept your excuses, but even more; we hope for your betterment. Now we ask for an early reply. Heinrich, too, please allow something to be heard from you. And you, dear sister Giesbrecht, I think you will write a nice long letter to us and perhaps it is already on the way. We rejoice with you for your Anna, and how much more I would like to see her.

Now good-bye, all our loved ones. A greeting to all. Your brother and sister. "Jacob Enns". A hearty greeting to the parents hereby.

Letter Twelve.

Rosenthal, 29 November 1880.

Worthy siblings Gerhard Kornelsens, a hearty greeting is wished to you from us in the far distance. Firstly I want to share with you that after a long and earnest longing, we have finally again received a sign of life from you; namely, your worthy letter of October 23 and 24, which we read with deep joy.

Dear Geschwister, I have again seated myself to write, but do not know yet, what will come of it. We are having a very hard time at our place, which I want to share with you. The sadness is that we are weaning our son from breast feeding. What is the most difficult for me, is that he is often so very determined, even though he has not received same for six days. Undoubtedly, you might ask, why I refuse him?

Surely the loving merciful Father must have peculiar means available to me, as you may know, concerning your Anna. It was my situation that I could no longer endure the breast feeding, because over the past 8 or 9 weeks the breast became more and more sore, seemingly from feeding. It healed in between somewhat, nevertheless, the feeding remained very painful. Suddenly, about three weeks ago; it deteriorated so rapidly that there was no healing. I tried everything possible, but to no avail.

It got worse and worse so that it was almost impossible to continue. I endured it for these three weeks, until finally last Monday; we went to town, to seek advice from a doctor. He gave some advice, but it did not help; I did not get better. Finally, I had nothing to give the child. What a hard comfort! I thought, I could suffer for a while, maybe it would get better. Instead it just got worse, until the following Wednesday; I decided not to breast feed him anymore. We had already casually talked with Hildebrandts that we would bring him over, or my husband would stay with him at their place; because we did not yet have a heater, and it is quite cold here at night.

She was quite ready to help, and to be of assistance to us in this matter, because on Wednesday, I had not been able to give him anything all day. After breakfast, upon my insistence, my husband brought the children to the parents to make a start. In the evening he also went with little Jacob and the cradle to Hildebrandts. Things went very well that

night. The next night she had already wanted to look after him herself, and it went well again. Likewise on the third and fourth nights. We now believed that the problem was more or less solved, and brought him home, yesterday, the fifth day. During the day it went very well, but at night at bedtime, he again wanted his regular feeding. This occasioned much crying, especially at night. It was the same this evening and we wonder how it will go this night. We do not know yet.

Since last Thursday, when we helped slaughter pigs at Hildebrandts, Anna has been staying there. It seemed very empty here, especially the first night, when I was all alone with Maria. Nonetheless I was able to sleep quite well. I am also convinced that the Lord has watched over me in this matter, and I praise Him for His great mercy, that He still deals with us so graciously. Up to here November 29.

Today, December 5, I wish to write a little more. Little Jacob has only slept soundly one night, namely, last night. The other nights it always was a battle. The stove (heater), is ready now, and I can sit at a warm stove and write. It is quite cold, and for four weeks already, we are having mild winter. For the people it is a little strange that the winter is starting so early.

I can report that since November 24, we already have a cow that has turned fresh milk. She gives a lot of milk; especially, when she punctually gets her pumpkin each day. The other one is nearly dry and gives only little milk. We have not yet slaughtered any pigs and will wait until after New Year's. We have eaten meat without cost, as much, as we wanted. Lard we bought from Hildebrandts, 25 pounds for \$2.50. Wheat is priced at 75 to 80 cents, potatoes 60 to 75 and 80 cents per bushel. Butter is 18-20 cents per pound, green apples 80 cents per bushel. Coffee we bought 14 days ago, 60 for \$1.00. Dried apples 6 1/4 pounds for 50 cents. I bought cotton, four kinds, for 6 cents a yard.

Must also report that Peter Friesens were here yesterday. She had a severe toothache and had the tooth removed by brother Franz. Peter Friesens, are very close personal friends to us. We also stand in spiritual harmony together. I must say that I am very lonely if we cannot speak with anyone a whole week. Much is clear to me now which I was not so aware of before.

I pray that the Lord will forgive us and you that we have sought Him so little before. Dear brother, it requires a very great earnestness, apparently as the poet sings, "It costs more than one expects at the first, to be true in that which God has given, and to stand in the power of His first love, so that we do not desert the battleground." I find the truth of this in myself so often. The enemy is always there to rob us and often I have dark times. But dear brother, when we feel ourselves to be so weak and so poor, as I do so often; then the words, that we find in Hebrews 4:14, are a great comfort.

The dear Lord says, watch and pray, our days are to be filled with prayer. How far we have missed the mark. Even less so in our fellowship, when two or three, were assembled together. The Testament teaches us so clearly to pray without ceasing. Pray for one another. One poet says, "Strive with prayer and crying. Be steadfast. Rue not the time even if it is day and night." It shall likewise be so done, amongst us children of God, but we must also be led of the Spirit.

Sad, sad that so much time is wasted, but we are still in the days of grace, and want to dedicate the rest of our lives to the Lord. When I earnestly reflect, I realize that the Lord, has done great things for me. It humbles me deeply, and I am so thankful, that we have a sympathetic Father who feels with us. His mercy is never ending.

Dear brother, you mention in your last letter, your understanding that the martyrs and others, who witnessed of Jesus with their blood, did not believe that baptism by immersion was the evangelical mode. I believe they were articulated by their circumstances, for we also read that they baptized in the river. Completely apart from what is written in the *Martyrs Mirror*, the Testament clearly enough gives a picture of baptism which provides sufficient guidance. The heavens opened as Jesus was baptized in the Jordan and the voice said, "This is my beloved son, Him ye shall hear." Why did this happen exactly at the baptism? Apparently, so that we shall look unto Jesus, as the author and finisher of our faith. Romans 1. Nor do I believe that our salvation will depend alone on the form of baptism.

But this I believe, that the Lord will withhold His blessing from the Gemeinde, for the reason, that we ask so little about Him, and have been so untrue in what He has entrusted to us. Above everything else, we did not allow the word of God to be fully received among us. I do not want to blame anyone in this.

I now am coming to a close with my writing. Please pray for us, dear brother and sister-in-law, because we are on the battlefield and the evil one continually seeks to beguile us. Oh beloved, my need often prompts me to pray, that I will not be ashamed to reveal my heart to my sister or brother, so we can pray unto God in unison. The spirit of trust and love, is still too faint, within such fellowship circles, that we can thereby truly support each other. I did not know such a fellowship formerly; yet, God desired this childlikeness from us in former times as well; but we did not follow Him. May He forgive us all! Each one of us should test our own heart, whether we are really on the right way.

In closing, I leave with you the words of 2 __? 2:16,17. Now goodbye, and God bless. We remain your most loving brother and sister. "Jacob Enns"

The parents and the other Geschwister are also heartily greeted. Greet also Abr. Duecks, Abr. Kornelsens, K. Toews, and your mother and siblings. Please write us soon, a nice long letter.

P.S. Dear brother. P. Penner asks in his letter if he shall give J. Warkentins the few dollars. This is a surprise to us as we were under the impression that you had paid him everything. We would like to know for what? Yet, if he believes we still owe it, we do not want to deny it. (Note: Several margin notes were difficult to decipher and have been omitted. ed.)

Letters Thirteen to Nineteen.

Pioneer newspapers such as the Nebraska Ansiedler and the Mennonitische Rundschau are priceless sources of information regarding Kleine Gemeinde and other Molotschnaer kinship circles throughout the North American Midwest. The *Freundschafts-Kreis*, published by Johan W. Fast (1837-1924), is of particular interest because of his residence in and genealogical ties to several prominent families in Jefferson County, Nebraska. The following are some of the letters published in this newspaper.

Freundschafts Kreis, Nebraska March 13, 1886.

Fairbury, Nebraska. March 4, 1886. Snow is now lying here a foot deep. Jacob Krause caused no little distress here, for he left everything standing and drove to Beatrice, George County, where he sold his vehicle and took the train. A few days later he sent a post card that he was in Bradschau, New York. Dietrich Isaac, in Rosenort, has bought the farm of his brother Abraham Isaac for \$2,500.00, and has leased the same for one year "Correspondent".

Freundschafts Kreis, March 17, 1886.

Editor. I received the following letter from John P. Thiessen in Rosenhof, P.O. Fairbury, Nebraska, which I hereby share with the readers. "Fairbury, Nebraska, March 13, 1886. "Beloved Uncle" For some time now I have received both of your publications and hereby enclose a dollar as payment for this year. Our machinery selling business in the City of Fairbury is rather slow at this time, although we have good hopes that it will improve shortly. The day before yesterday we had a meeting here where bonds in the amount of \$50,000 for a new railway were voted upon. The Rock Island Co. is planning to build a new track from Beatrice, George County, to Fairbury, Jefferson County, which will come immediately adjacent to our German settlement. Son David has died today, March 13, from Hals Krankheit (Diphtheria?) at Jacob Bartels and is to be buried tomorrow."

Freundschafts Kreis, April 8, 1886.

Fairbury, Nebraska, April 3, 1886. Worthy Editor: Approximately in the beginning of March, a mad dog was noticed here, although it did not receive much attention. He bit many dogs until stopped by a bullet. A number of farmers immediately shot their dogs for

fear that it may have been mad which it also was. Two cows and a dog have gone mad at G.E. Friesens. The farmers were already busy seeding but quickly had to stop again, since the earth was covered with 4 inches of snow. John Krauses left here on March 23, for Mitchell County, Kansas, where he had already bought land last spring. John Emsen, the English farmer, was taken to jail in Lincoln, Nebraska, a few days ago, because he was supposed to have stolen two horses. Whether it is true or not, remains to be seen. "Correspondent"

Fruendschafts Kreis, June 3, 1886.

Fairbury, Nebraska, May 30, 1886. I can inform the readers of the **Fruendschafts Kreis** that our prospects here are for a good harvest, since it has rained frequently. Corn presently costs only about 16-17 cents. Pigs are 37 cents. There is considerable demand for oxen and the price is higher than last year. One year old oxen sell for \$20.00. Peter Jansen's sheep ranch is always getting larger. In the beginning of April he sold an entire train load of fattened sheep which went to Chicago. He expects to fatten 10,000 sheep next winter. A few weeks ago 8 car loads of oxen also left Fairbury, of which 4 had belonged to Peter Friesen. A lot of beef had been shipped earlier and considerably more are ready for shipping. A sign that Jefferson County has utilized a good portion of its product at home, and everyone who has tried it, is attempting to obtain more livestock. An active life is noticeable in our neighbouring City of Fairbury, since there is much building going on, including the two new banks. The pig cholera is always getting worse, and now and again, they are dying. The outlook for a lot of fruit has changed, since one sees almost no fruit on the trees. "Correspondent"

Fruendschafts Kreis, June 24, 1886.

Fairbury, June 19, 1886. Worthy **Fruendschafts-Kreis**. Since there are only few reports from our neighbourhood in these pages, I will endeavour to share something. In the last while it has rained here every four days, and so we have prospects of a good crop. In spite of the cheap commodities, the land prices are still rising; and for a good farm here, one pays up to \$50.00 per acre and also less. Prairie is selling for \$10.00 to \$20.00 per acre. There is much building in the City of Fairbury. The 3rd. bank is being completed and a fourth is underway. The commodity prices in Fairbury are as follows: Wheat 34- 60 cents, Corn 15- 17 cents, Oats 20 -23 cents, Eggs 6 cents, Butter 6 cents, pigs (per hundred weight) \$3.25.

Fruendschafts Kreis, August 19, 1886.

Fairbury, Nebraska, Aug 16, 1886. I report herewith that the weather is still hot and dry. Today it was a hundred degrees in the shade. The threshing is mostly finished and the crop is average. Wheat yielded 10-20, Oats 30-50, and Rye 15-17 bushels per acre. There is much busy activity on the railway. The company pays \$35.00 per acre and some damages. An "Englishman" by the name of George Geseil fell down in a sand pit, where he came to his death. The health of the people here is good. There is much building in the City of Beatrice, but the greatest advancement for this city is the huge waterworks which is almost finished. "Correspondent"

CHAPTER THREE

THE WRITINGS OF PETER L. DUECK

Section One. Introduction.

This chapter consists of some of the writings of Peter L. Dueck (1842-1887) who was a school teacher in the Molotschna Colony, South Russia, and later in Gruenfeld (Kleefeld), Manitoba. Section Two of this chapter consists of extracts from the letters of Peter L. Dueck (1842-1887), which he wrote almost 110 years ago, to various of his relatives back in Russia, as well as, one letter to Rosenort, Manitoba.

These documents were edited in 1934 by his son Johan W. Dueck (1865-1932), also a school teacher and merchant in Rosenort, Manitoba. Evidently the originals of these letters, were already so illegible by then, that a complete transcription was not possible. The sixth letter is apparently directed to Peter L. Dueck's sister Anna (Mrs. Jakob Penner, Friedensfeld) or to his brother, Bernhard Dueck (Friedensfeld), both of whom remained in Russia. Some of the Penners children came to America in about 1906.

Section Three of this chapter sets forth several letters written to publisher Johan F. Funk, Elkhart, Indiana, by Peter L. Dueck, and various others, regarding his book enterprise; whereby Peter L. Dueck endeavoured to supply the East Reserve (R.M. of Hanover) and Southern Manitoba, with religious and devotional books, as well as educational materials. These documents were contained in the "Johan F. Funk Papers", courtesy The Archives of the Mennonite Church, 1700 S. Main St., Goshen, Indiana, 46526. I am indebted to Mr. Dennis Stoesz, presently Archivist in Goshen, Indiana, for referring these materials to my attention in 1985. Translation courtesy of John W. Wohlgemuth, Hadashville, Manitoba, 1989.

Section Two: Letters of My Father. By Johan W. Dueck, 1934.

Letter One.

Gruenfeld, January 27, 1875.

Dear brother Cornelius Eidse and family,

Since a number of brethren from here are minded to come to visit you there shortly, I will take this opportunity to also enjoy a visit with you, even though only by letter. It is my wish, that these simple lines will find you in good health, physically and spiritually. We were and are truly sorry that we had to miss your personal presence here, since you were planning to pay us a visit. How dearly we would have wished to actually talk with you in person. Since this was not possible, we can only hope that it shall happen before too long; or if it will be awhile, that you will visit us with a much appreciated letter. We would very much prefer a personal visit.

I have been somewhat sickly the past week with a headache. This was my usual malady in Russia, but I have not yet been plagued with this here. The cause, probably, was that we marched so briskly Sunday on our return journey from Blumenort - ten miles - whereby I became quite sweaty. For this reason I have now definitely decided against joining this fine company to come to you even though I have recovered.

Son Johan has been sickly with headaches. Last week he also had a swollen throat. Otherwise we are quite well, generally speaking. We do not regard the Manitoba climate as very healthy, since all of us have been sick lately, since our arrival.

We have built a Serrei together with Abram Duecks, in which each of us, has one room. Our well is dug 9 feet deep and then drilled another 4 feet, and contains 5 feet of water of good quality. Most of our wood for building material is available in the nearby forest, and even now, our work is in the nearby pine forest, since it is reasonably cold.

There are abundant quantities of fire wood available just nearby. We have our rooms quite warm. There is an iron cook stove in each room; for the cattle, however, it is somewhat cold. The hay, which was harvested when Abram Duecks first arrived here, is

really not very good any more, since it was quite dried out.

I also report that we have buried our son Heinrich during the time that we were at Shantz's immigration houses. Four weeks later, this void was filled with a son Isaac, who also died after 16 weeks. In closing, I ask that you receive this letter in love, and that you would keep us in your prayerful thoughts. Your friends, "Peter L. Duecks".

Letter Two.

February 14, 1875.

Peter Toews, Blumenhof, Russia.

(Father wrote the following to Aeltester Peter Toews the first winter that they were here in America. The parents arrived here in the summer of 1874. J.W.Dueck)

The moving to the homesteads has already begun. In spite of the extreme cold, Heinrich Friesen, Rosenort, and his family, have set on their way with an ox drawn vehicle, to the railway in Moorhead, in order to take the train from there to Nebraska, where her parents live. It will take them at least 12 days to drive to Moorhead. The land in Nebraska, where the Heubodner Gemeinde has settled, is very hilly; and the wells are 130 to 150 feet deep.

Things are progressing very well in the mortal realm, but should be much better in the spiritual. The minister and 12 of the brethren travelled to "Yonder side" by foot; where there are many people who are now inclined to move here; because of the abundance of woods and forests, which they desire, and because of the fellowship.

Letter Three.

(Mrs. Johan Loewen was my father's sister Anna, who remained living in Russia with grandparents Heinrich Reimers. They came to America 1 year later than my parents, namely in 1875, and settled in Morris. Rosenort. J.W. Dueck)

Gruenfeld, February 20, 1875.

Beloved parents and siblings Johan Loewens. Firstly the abundant grace and peace of God is wished unto you from me. Amen. Many brethren returned from Winnipeg today at 9:00 o'clock in the morning, and brought a letter from the Post, which P. Toews (At that time Kleine Gemeinde Aeltester in Russia. J.W.D.) has written from December 20th to 30th, 1874, to all the brothers and sisters. We learned many things from this letter, but not ever quite enough, for we hear far too little of you, beloved parents, which often saddens us.

(Note the parents referred to were Heinrich Reimers, father's step-father who had married father's natural mother. He would have been the great grandfather of our pastor, Heinrich R. Reimer, (Landmark) and my step-grandfather. I can still remember very well when they lived with Uncle Jacob Duecks and also with Uncle Abram Duecks in the summer kitchen. Our house was too small and so my parents P. Duecks could not provide them with quarters, but we brought food for them, to Abram Duecks, who lived about 60 yards away in the village of Gruenfeld. J.W. Dueck, 1934.)

We have not yet received any letters from our brother Johan Dueck. From the writing by Toews we perceive that Loewens and Pletts have now also sold their properties and only expect to receive the bigger portion of the money for Easter. Apparently they will want to wait for same, from which we assume that they are not likely to depart there before April. Therefore, I venture to write you once again in Russia.

One might expect that the letters from here may already be arriving too frequently for you, but when brother Toews writes, he still mentions of, "too little and too infrequently", from here. So we always go to work afresh with writing. Nor can we indefinitely continue to report much news from here, since we have reported so much to you already, especially of our journey. If we are to describe everything that we have seen and encountered, that would occupy many an hour and fantasy, which we do not consider necessary. I believe, that we have already reported the most necessary things to you.

I would reiterate, do not take too many household goods. My wife also has a request to make of you, dear sister. Would you buy a cashmere and an apron (Schollentuch), for

her in Hamburg? The kerchiefs were extremely cheap there. If this letter arrives there in time, and if it is not too much trouble for you, please bring along a red tanned fur coat for me, but a large one. (Father weighed 320 pounds at the heaviest. J.W. Dueck) The same will be very appropriate here for winter wear.

Now I will relate to you that your children, Cornelius Eidses, were our visitors here. We visited around with them, going by sleigh, and have experienced once again how it feels to drive with horses. We drove with their horses since we have only oxen. We went with them to Peter Loewens, my wife's parents, and the siblings Isaac Loewens (Since he was mother's brother. J.W. Dueck), at Jacob Enns' and Hieberts', etc. During the days that they were here, and exactly at the time that H. Friesens were on their way to Nebraska by sleigh, it was 37 degrees below zero. Eids recorded the temperature.

Worship services were held in Blumenort today, but I stayed at home. Brother A. Dueck went and so I am feeding the cattle. To go there by foot and back in one day, is too far for me. (It was only some ten miles at the time, they went as the crow flies, there were no fences yet at the time. J.W.Dueck) Yesterday, Aron Esau held his engagement (Verlobung) with Sara Siemens. (He was mother's step-brother. This Esau died about 20 years later in a lake in Saskatchewan. J.W. Dueck)

Klaas Wiebes are also moving to the States. I may be writing too much about some things, and so I bid you, if it is unnecessary, to keep it to yourself. I have written what was on my heart. Physically we, including our two sons Johan and Peter, are quite well, as are Abram Duecks.

Until here was written on Sunday, when I stopped writing because I thought that the letter would not get to you anyway. But in the meantime, Cornelius Toews received a letter from your sister Maria, wherein you had also written a few lines, and mentioned that you have not yet received any letters from us. This almost causes one to remain silent since, it appears that the letters simply do not get through.

On the 20th of February, we received a letter from you, brother Toews, where you write about the sickness of brother Johan Friesen. This struck straight to our hearts and inspired us to deep sympathy. I was able to deduce from your letter that you would not depart there before the beginning of April; and so I decided, to continue my writing and send it on its way, with good hope. Who knows, it may still reach you in our former homeland.

May the God of all grace keep you from all evil, and help you along your journey, through all the winds of turmoil, and carry you on the wings of eagles until we meet again. Receive a heartfelt greetings from your siblings who love you dearly. "P.L. and Susan Dueck"

Letter Four.

(The following letter was written by father in the winter of 1875 to his cousin Jacob Dueck, Muntau, Russia. J.W.Dueck. See John P. Dueck, *Klaas Dyck and his Descendants*, (Springstein, Manitoba 1979), 240 pp, for genealogical details).

"The people here in the province consist mostly of English, French, Metis and Indians. The English language is dominant. Eight Townships are set aside as a Reserve for the Russian Mennonites. In addition, everyone is free to select a homestead, where they choose; and Hespeler says, "the entire Province is open to us."

The fear which some people expressed regarding the natives is unnecessary. When going to the city one often sees the Indians, which is what the natives here are called, loitering about with painted faces and long hair. So far they have not used any force nor done any wrong to anyone. They often take work, like felling trees, and other similar jobs. The Indians are very friendly when one talks to them or offers them the hand. It is most unfortunate that one cannot understand a word they say.

The Metis, a mixed breed of French and Indian blood, dwell along the rivers, and make their living by hunting and fishing. They have an expensive luxury among them, of rings, pearls and arm bracelets, especially among those of the female gender. These people are very hospitable; if one enters their place they are so differential and hospitable, they

do not allow us to leave without having eaten. They go into action with sugar, white bread, butter, meat, and so on. They are of the Catholic faith.

I can also relate something about the weather. At first we had beautiful weather in fall until about November. We now have personally experienced, that the deprecatory talk going around about Canada, was untrue; namely, that the wheat would not ripen here because of the early advent of winter and the lack of heat; also that the winter was far too long and cold, and that life was not possible here. Our present view is that the climate here is very healthy.

We, brother Abram Dueck and myself, are farming together. We have 2 teams of oxen, 2 cows, 1 wagon, 1 plow and 12 bushels of seed wheat. We still need to buy seed, such as peas and more of the like; and also in spring, a cow for each of us; later also another wagon.

We will not seed very much wheat the first year, for it does not serve very well as wheat land; apparently the sod must be broken, a year in advance, in the month of June or July. (From father's further letters, we perceive that the locusts destroyed all of the first crop. Father's other siblings, namely, Johan Duecks, Jakob Duecks and Johan Loewens, and his parents, also followed him here during the course of the summer of 1875. J.W. Dueck)

Letter Five.

December 20, 1875.

Brother Bernhard Dueck,

Now dear brother! We see that you have sympathy for our plight, that the locusts have eaten everything. If the majority of us had not brought some extra resources along from Russia, we would no doubt have been very discouraged by now. The government is very much minded to provide us with seed grain, and a quantity of more than 1000 bushels is already on the way, to assist those who are without means. If only God will grant us good crops in the future, we should not have to suffer any distress. Nevertheless, many have suffered fire losses and there are some who cannot pay the requisite insurance premiums. I personally, have already paid \$13.00 in assessments, since I came to America. We have now been here for 15 months.

Beloved brother, you write that your prayer and supplication is that the Lord would take us all to heaven, which is also my innermost prayer. Our loving God at times allows me to experience the joyful hope of his glory; but the same is often perturbed and interrupted by the storm winds and doubts of despair, so that I must lament, "Lord strengthen my faith."

I have taken responsibility for the school here for 5 months this winter; for which I receive a salary of \$60.00, 10 loads of building wood to be brought out of the woods 1(?) miles distance, and all my firewood. I have earned about \$120.00 from the book business from May until now. We have taken in \$18.00 for butter. This is the extent of our income for this year, from which we must purchase our sustenance and seed. I also earned a small amount as a day labourer, building for brothers Johan and Jakob. I have freighted wood for them for building, some 28 miles with oxen (from Winnipeg) perhaps for two or three dollars a load.

(Thus far from father's letter. It is already 48 years since he died of nerve fever in Gruenfeld on November 16, 1887. Johan W.Dueck)

Letter Six, circa 1880.

The two boys, Johan and Peter, are not big enough yet to give the farming operation over to them completely. In one sense, we farm in a small way, with only a small acreage. Our settlement is more suited for the raising of cattle (My parents had settled in Gruenfeld. J.W.D.) One difference is that a lot of feed has to be made, since our winters are so long here. Fortunately the growth of the hay is sufficient, so that more than half is left over for the prairie fire.

You inquire whether I carry on the book store as a sideline? Truthfully this has

become more my main business. Last winter, I already had a book inventory of over \$1,000.00, and expect to double this in the future. Most of our books are ordered from Germany. We supply a market here of some 60 villages, on two Reserves, mostly with German books.

I have received the farming calendar (Almanac?) sent by you. Many thanks. I am sorry that you have not received mine, that I sent you. Did you receive the other roll with Herald's and Rundschau's? I will try again to send you a year calendar, it is not that expensive.

I perceived with great appreciation your suggestion for a family tree, which I now await from you as soon as possible. I will enclose for your information a clipping from the Rundschau, which I had sent to the editor of the Rundschau as a report of the past winter. This is a wonderful newspaper, through which we also become aware of many occurrences in Russia.

This year we encountered a late seeding season. We started on April 20. In Minnesota, which is also home to Mennonites from Russia, they have had a frightful winter. They had to use the roof reeds for feeding; and the railways were blocked, so that snow had to be cleared, and some have earned as much as \$100.00 by shovelling snow. To have to overcome 22 snowstorms in one winter, that says something! Then we are certainly very content with our winter.

(The remainder of this letter is not legible. It was written later than the preceding letters. J.W. Dueck 1934.) (Editor's note: These letters were received courtesy of Peter U.Dueck, Steinbach, Manitoba, a son-in-law of John W. Dueck, Rosenort, 1984. The assistance of John A. Reimer, Steinbach, Manitoba, in translating this section, is gratefully acknowledged.)

Section Three: A Pioneer Book Store.

Letter One.

Hochstadt P.O. Man. August 15, 1885. Gruenfeld.

Dear brother J.F. Funk,

Greetings of peace. In view of my still rather considerable debt to you for books, and the fact that I am in arrears with it, I feel obligated to direct a writing to you. Partially in order to lay a request before you, not to deal too strictly with me, and for love's sake, to be a little patient with me. Since I did not know any different than that I only needed to pay for the books that I actually sold, I have not been careful enough in ordering, and now I have a large amount of some kinds of books on hand. I will only have a small order to make this fall, in any event. Now that you are making such sharp and urgent requests, and have added interest to the arrears, I hardly know where I am at or what to do?

I beg you, please, tell me frankly, why is there suddenly such a change? Have any complaints about me been brought to your attention? Have your affairs come under more pressure than before? Or am I really that far out of line to request this kind of credit? Please let me know just what your feelings are towards my sending you further orders; for we need song books, little A.B.C. Readers; and I wanted calendars again for 1886, which is pretty well all that we will need. I still have at least \$350.00 worth of books on hand and outstanding debts of over \$100.00.

I will now allow my expectations for this enterprise, and my ability to make payments, to follow here; that is to say, in what manner I expect to be able to continue the business. As for the old debt, I will very much have to ask you for patience, for the sale of books only really begins in November. December and January are the best months to sell books. Often the poorer people cannot pay for them immediately, and want to pay in spring, or at least have a month or two time.

I also have quite a number of cattle, of which I want to sell many head, as soon as the price becomes more acceptable, which I was to some extent expecting already last fall. However, the outlook for this is not the best yet, as you can see in the Rundschau, No. 31, page 2, first section. If cattle, as well as grain, should be very cheap now in fall, money will be scarce too, and business will be restricted accordingly. It is manifest, that such a

business, depends on other contemporary conditions. I had in mind that only some \$200.00 of my old debt was going to remain by the time after New Year's. Since the prices for products do not increase, I cannot do it. But, if we can do business in the manner which we had followed formerly, I can carry on. Things can also be changed in so far that if my debt to you exceeds a certain amount, say \$300.00, or \$250.00, this sum you could determine; that I would be obliged to pay interest on this, but perhaps only eight per cent. I would then be careful not to make any orders too high. I will often have to carry a supply of books and inventory worth \$200.00 to \$250.00.

I just do not have the means yet to pay cash to you for all the books. And to pay interest on all supplies on hand could soon take all my profit out of them. However, I will endeavour to pay you for all that I sell, and hope that the time will come, that I can pay cash when I get things; I long for that time to come.

For my part we can continue, on the condition that you are satisfied, if I send you \$100.00 or \$150.00 before the New Year's, 1886, on the old debt; and bring it down further, to about \$200.00, as soon as I can; and after that, to operate on the above mentioned plan. I would also send you another small order in fall. Do what you can and write me, to let me know what you can do; so that we can continue our transactions with the books. I will try to meet your requests. Surely there must be a way that we can get together again regarding the matter of my agency.

I must tell you yet of our experience with the 1885 calendars. I had ordered 300 of them but was sent 400, which were also charged to me. Since they came somewhat late, I still have 100 left over. Now my request would be to send me a like number of the 1886 ones, as soon as they are ready, in exchange for the unordered ones.

I sincerely ask for a quick decision; for if I can make further purchases, I want to make up my order for this fall, by the first week in September, if possible. With greetings. "Peter L. Dueck".

Letter Two.

Hochstadt, Man. December 8, 1885.

Dear Editor,

With this I wish to announce to you the cancellation of ten subscribers to the *Rundschau*. Most of our readers here want their subscriptions cancelled; and whoever wants to keep it, will have to get it at a different address. Arrears and subscriptions are not to be paid through us. However, we hope that the Lord will be with you in the furtherance of your undertakings.

I have one further request. Please advise us whether and by what mode you have sent the \$40.00 to Asia for our friends. Also whether you are still minded to obtain more from Manitoba. So long for today, in haste, "Peter L. Dueck".

Letter Three.

Hochstadt.P.O., Man.,Gruenfeld, December 31,1885.

Menn. Publ. Co. Elkhart.

Dear brother Funk,

Firstly, a greeting of love. I had a *Gesangbuch* (song book) returned to me yesterday, in which a bad mistake occurred when it was bound. It has 13 songs in it twice, and more than 10 have been left out altogether. Very likely another one will have the same mistake reversed. For after the 14th sheet, the 44th sheet followed immediately, and the 15th is left out altogether; still the 44th is repeated, and in its rightful place, once more. As a result, the songs numbers 165 to 175 are missing. What now? The people do not want it this way. Should I return it to you to have it changed? Or should I sell it loose, maybe for half the price?

At the same time, I would ask you kindly, to send another songbook by return mail; with the name *Maria Duerksen, Eigenhof*. I will retain this one to sell, if opportunity avails. I also have an order for 8 books with names, which are required within 4 or 5 weeks. Which is the best way to proceed with this? Can a number of heavy books like

these be sent by mail? If so, they can be sent by mail in due course. Or is it better to send them by express, or even by freight? I will leave it to you to decide which ever way to send them.

First, two copies at \$2.25 each, with the following names: Johan Banman, Blumengart; and Anna Banman, Blumengart. Then six copies at a price of \$1.75 each, with the following names: Peter Funk, Gnadenfeld; Johan Peters, Schoensee; Elisabeth Harder, Hochfeld; Maria Toews, Schoenfeld; Jacob Wieler, Eigenhof; and Heinrich Wieler, Eigenhof.

All with dates of the year and "Futrall". If you ship them by freight you could add another half dozen of the cheaper edition, without names, but also with the "Futrall". Then do you have the Witter's Arithmetic books on hand? If so, please send me 2 of these for the upper classes and 2 for the middle classes. Please send me statements in both English and in German. Also send me the total amount owing. With greetings, "P.L. Dueck"

(Following are parts of a letter without a date. Translator. J.W.) I hope that you have received the draft for \$150.00 against my debt. I hope to cover the balance of my debt, within not too long a time. I trust that you have not charged me too high an interest rate. Adding to the above, I wish to order two song books with names at \$1.75 each. The names are: Jacob T. Wiebe, and Anna T. Wiebe, Blumenort. "P.L. Dueck"

For mail shipments my address is: P.L. Dueck, P.O. Hochstadt, Manitoba; for freight and express shipments: P.L. Dueck, Gruenfeld, Winnipeg, Manitoba.

Letter Four.

Hochstadt, P.O., Man.
Gruenfeld, Jan 8th 1885.

Dear brother, J.F. Funk, and also the dear Editor J.F. Harms. My beloved Funk, I received your letter of the 26th of December in good order, and shall attempt to answer same herewith. You write, that if it is not imposing too much, you would wish to ask me to tell you quite frankly, why I am cancelling all my subscriptions. Further, you write that it appears to you, that I must have been offended by the publishers or the editor; and in that case, that you can maybe remove the trouble, if you know the reason.

Therefore, you beg me to tell you honestly where the trouble is, and that you will in no way, take it for evil from me. Upon this I wish to answer: Firstly, this is not the case. This is not the reason for the cancellations and never entered my mind, to do anything out of anger, or looking for revenge. I would consider such a thing foolish, and could not forgive myself for the like. Such a dealing would not be in accordance with the way of the Lamb, our Saviour's teaching.

No, my beloved, No! But I will simply and frankly allow the reasons for these cancellations to follow here. I remember a little remark that I made in a letter to the editor last year, in the month of June, of an article that I read with great interest, and yet with grave concern, in the pages of the *Rundschau*. It deals with the dedication of the Mennonite Church in Halstead, where the singing had been accompanied by the organ, and "that the organ is apparently taking its regular place in this church."

With great pains, admonitions and teaching, our Gemeinde has sought to convince its members and also the youth, to abstain from such things. Neither can we find in the *Martyrs Mirror* that the Martyr brethren, nor among the former Mennonites under Menno Simons, that they used plays (dramas). Much more, we find that it was the persecutors, who used trumpets or drums while persecuting them. Neither has the Saviour, nor the apostles in any of their writings, ever mentioned that they used plays (Spiel).

We agree with the article in the paper "Church under the Cross." They are called my brethren, but are in contradiction with us. They used the instruments in their dedication service, and thereby declare themselves to be in disagreement. If now the publisher and the editor were not in agreement with having the organ in the church, etc, should they not make a remark about it? So it is also with supporting a paper like this. If I read something in it that my conviction does not agree with, and I remain silent, and continue to support the paper, I take part therein.

Another reason is that the church in Russia had a ruling not to support any

newspapers, and the same holds true over here. At a meeting of the brethren it was almost unanimously decided, to hold to this order; since here too, on the average, they do not remain quite free of the spirit of the times. Maybe the *Herald Der Wahrheit* could be an exception. Many of the older brethren, that are a light to us in most cases, are offended when newspapers are received among us. If the Apostle Paul would rather not eat meat than to offend his brother, then this should be reason enough for the right thinking person. So much now to clarify your question. From your brother in love. "Peter L. Dueck"

P.S. How high is the duty in the States for imports from elsewhere?

Letter Five.

Hochstadt, Man. January 8, 1886.

Friend Funk,

On this sheet I want to write to you with a few words, in regards to our business and my debt to you, and how things have been going and are still going. At any rate, it is hard for me to owe old debts to you for so much and already for so long, without a proper agreement; and on top of it all, to get these pressing reminders through letters from you this last summer, which have brought me into great difficulty. I have never before been so sharply challenged by anyone. It is totally disappointing to me to be pressured like this, and from a Mennonite brother, at that. In consequence, I shall be compelled to give up my dealings with you, if you cannot give credit till I have sold the books.

I talked with Peter Wiens, of Reinland, about this a few years ago. He also expressed himself this way, that he only paid as he sold, since he did not possess enough. In my opinion, I think I have done what I could, and have made great efforts to pay off my debts; but now in such a hard time and with the scarcity of money, I do not see my way through to completely pay off the old debt; neither can I pay such high interest. I checked out my account today and the money sent to you during the last year. I found that I have sent you \$400.00 against the old debt, and the balance owing is not over \$400.00; whereas, two years ago, I owed you nearly \$700.00. Is that not already a fair step ahead?

Then my question is, whether you cannot wait again till I sell. If not, I will have to give up dealing with you. I do not have this business to get rich by, for that cannot be done with so small a business. I cannot take a big profit on your books. It would soon be better for people to order books themselves.

This much for today. Please accept it as written in love. Greetings from your friend, in love. "Peter L. Dueck."

Letter Six.

Hochstadt P.O. February 18, 1887.

Worthy friend Johan F. Funk.

Received your letter on the 12th of February. Apparently, when you wrote the same, you were not yet in receipt of my letter, wherein I had also made mention about our book dealings. You have now written to Mother, also enquiring about the matter, and whether it might be necessary for you to personally come here, to bring things in order. Therefore, the executors, Uncle Jacob Dueck and Uncle Isaac Loewen, discussed this with us and asked me to write to you to tell you: firstly, that we are not certain yet just how this will turn out, whether I will take over the books, or whether we may sell them to someone else.

If we could sell them to some reliable person, we would gladly do so. Then secondly, I was to write you, that according to our view, you would not need to come here, since it would be an unnecessary cost in travelling. Instead of your coming here, we would rather see you give us a more liberal deal, only as much as you can. Especially be patient with us, because selling books in our present time of scarcity of money will be slow, particularly with expensive books.

We would appreciate getting the figures of your account, to see whether they agree with ours. For today, I do not know what else to write about. To close I greet you with Matthew 25:40. Your humble friend, "John W. Dueck", Hochstadt, P.O. Manitoba.

Letter Seven.

Steinbach P.O., Manitoba, March 5, 1887.

Dear brother Johan F. Funk,

It is regrettable that I did not get your letter sooner, since the address was not quite right. It has, therefore, taken this long before I could inform you of the affairs of Peter Dueck. In regards to clearing this matter, I can inform you that his brother Jacob Dueck, Gruenfeld, Hochstadt P.O. has the matter in his hands, and you can confidently approach him about this matter. I hope he will give you the needed information.

Further I can inform you, dear brother, that we with our family are well and healthy and live presently near Steinbach, on a farm. Until now we lived in the village of Gruenfeld; if you are familiar with it, a village establishment. Since it is easier on a farm, we made the effort and established a new home. It is now two years ago. To make our temporal living is still quite hard; and if you would see it, you would likely say, it is too hard. I am almost afraid your patience with me is going to run to an end. But I thank you for your love and patience. If you feel like it, do write me now and then. I was really glad to get a letter from you. As for our spiritual life, that always depends on our childlike obedience. Greetings, "Cornelius Toews"

Letter Eight.

Steinbach P.O., April 23, 1887.

Worthy friend Johan F. Funk.

A friendly greeting to open. As you see in the above address, I have changed my place of residence, and do not live in Gruenfeld any more. This is a more appropriate place to sell my book inventory. I recently spoke with Mr. J. Oberholzer, to whom I explained my reasons for dealing with books, etc.; and who, I expect, will tell you all about it. I also spoke to him about the discount, whether you could not raise that by 5% for cash deals, since our profit is almost all absorbed by duty and freight. To sell the books for more than your set price does not seem right to the people either.

According to Mr. Oberholzer, the duty on the Mennno Simons books and the Martyrs' Mirror has been taken off. How is it with this? Do you mark this in your billing, that these items are duty free? Or do I have to look after this? I will order some of the latter by fall.

I expect to pay for the books of every order by the end of the terms we have set, three months. Of the expensive books, I will only order according to the requests that I get. Should, however, someone from the East Reserve, order books from you; would you refer them to me, the same as you did during my father's lifetime, so that no mistakes may occur?

Then lastly, a question or a request, to give me a small space in your *Rundschau* to announce my dealership in books, and especially, those that I get from you; which will be for your advantage, as well as for mine. Please answer me regarding all the foregoing. So long for today, respectfully yours. "Johan W. Dueck"

My address is: Johan W. Dueck, Steinbach P.O., Manitoba.

Letter Nine.

P.O.Hochstadt, Manitoba. Gruenfeld, November 18, 1887.

Dear brother J. Funk,

I received the bill of my account and your letter of the 29th of October, and I want to inform you with this, that I am making efforts to meet the suggestion that I made to H. Oberholzer, and if at all possible, to clear the entire account this year. With that in mind, I sent \$150.00 via Johan W. Dueck, on the 15th of November.

I would have liked best to cover it all, but that was not so easily possible, since it all has to be collected from the people. Many will know from personal experiences that a businessman, seldom has cash money, in his till. This is especially so, if money is as scarce, as it was last year; but now this seems to have changed a little. Your friend. "Jacob L.Dueck"

Letter Ten.

Peter Toews, Gruenfeld,
Hochstadt P.O. Manitoba.
May 6, 1889

Beloved friend J.F. Funk.

Grace be unto you. We as a congregation, were together yesterday, and held a collection for the unfortunate ones in Dakota, that never got any compensation for their loss in the prairie fires. This made \$35.00, which we are herewith sending to you, with the understanding that it will go to the poorest of the ones that are mentioned in the *Rundschau*. We send it, knowing that it is but a small amount; hopefully, it can help to make a bigger amount. (Apparently another page of this letter is lost, for which reason this letter ends abruptly. Translator)

Letter Eleven.

Hochstadt P.O. Manitoba. May 20, 1889

Dear friend Johan F. Funk.

Enclosed I am sending you another \$5.00 to give to the ones in Dakota that have suffered unfortunate loss through fire, and are not getting any other indemnity. This is an addition to the \$35.00 that we sent you before, which you will likely have received already. With greetings, your friend. "Peter Toews"

(Editors note. Section Three was translated by John W. Wohlgenuth, Hadashville, Manitoba, 1989.)

CHAPTER FOUR

DAVID KLASSEN (1813-1900) LETTERS.

In 1873, David Klassen (1813-1900) served as the delegate of the Heubodner Kleine Gemeinde, to inspect the various parcels of land in America, being offered by the Canadian and United States governments. David Klassen eventually settled in Rosenhof, Manitoba, where he served as the first village Schulz. From 1880 to 1881 he also served as Aeltester of the Brandordnung (manager of the mutual insurance organization) for the entire Scratching River Gemeinde; namely, for both Rosenhof and Rosenort, Manitoba. David Klassen later used his *Brandbuch* (Insurance Record Book), as a *Briefbuch*, or ledger, within which to record the text of various business and personal letters which he wrote.

Fortunately, this *Briefbuch* has been preserved, and a number of these letters, have been translated by Jack Klassen, Altona, Manitoba, in 1988 and 1989. The same provide an interesting view of this important church and community leader. Copy of David Klassen *Briefbuch* courtesy of Dick Eidse, Rosenort, Manitoba, and Mennonite Heritage Centre, Winnipeg, Manitoba, 1984.

First Letter.

Rosenhof, March 30, 1888.

To His Eminence Judicial Advisor Pollenske, Advocate and Notary, Tiegenhof, Prussia.

Your letter of March 5th arrived March 26th, and I have executed the release in the presence of the German Consul who has notarized the same, with the necessary contents, and I have posted the release on the 29th of June. Thank you for your attentive diligence with respect to the matters regarding my inheritance, with which I am in full agreement.

I have already reported to the Court Secretary on the 23rd of June, that my sister and I were born in Tiegerweide. I, in the year 1813, on the 31st of August, and my sister in 1810 on the 10th of June. Our father, Ab. Klassen, died in January of 1813 at Tiegerweide. My sister and I are entered in the Birth Registry in the office of the Schulz in Suzewald, from where I emigrated to Russia in August of 1833.

With respect to your inquiry, whether I know about any of my sister's deceased husband's siblings, I can say with full assurance, that you will find no heirs in all of Germany. The best chance of obtaining information would be from the village office in Orloff and the Gebietsamt in Halbstadt in Taurien Province, South Russia. A Joh. Klaassen used to live there. If he is still alive, he would be able to give information on those who moved to Asia, to Jerusalem, or Bethlehem, or even about the two, going beyond Tiefflis to Grusien.

I can share some more information with you; namely, that there is a farm (Hof) in Tiegerfelde, above Tiegenhof by the crooked swamp. Approximately 60 years ago, a Jak. Kl. lived here. This is where all my brother-in-law, Abram Kl.'s siblings, were born. The last 2 or 3 died in Prussia, without being married, and so there are no heirs there.

Please advise if you require any further information herein, and I will be happy to provide the same. Once everything is finally in order, and you are ready to purchase a bill of exchange, I can provide no better recommendation than the Bank of Montreal in our capital City of Winnipeg, with which you are already familiar.

Morris. An answer from West Prussia, Tiegenhof.

I am expecting a detailed answer and a financial statement towards the middle of May from the Court of Justice, to see how much the property of my sister's estate will be, when converted into ready cash. Will the total value of my inheritance be reported? The matter remains in abeyance until a court hearing has taken place, and since the jurisdiction lies in Danzig, it has to be taken up there and publicized in Germany.

(Editor's comment: The following paragraph has been entered in David Klassen's

Brandbuch /Briefbuch later by someone else, probably Mrs. Klassen.)

"Beloved sister Maria. Many greetings in the Lord from us and our children. We wish you the best of all well-being physically, and especially spiritually in these last sorrowful times. I cannot write much any more, for my mind is often weak. My beloved husband continues to be very sickly much of the time. He has been very sick for two weeks, but now that is changing again; he had very severe diarrhoea, which has diminished. We do not know how long it will still continue. His urine is like pure blood. Through the entire winter it has been like blood."

(Editor's comment: The following notes were entered in the margin. "Morris, David Eidse, Abraham Eidse, Morris, Canada. January 22, 1902." These margin scrawls appear to be an entirely different handwriting.

(The following memo was entered on page 55, of the **Brandbuch/ Briefbuch**. Editor.)

"On the 28th of February, 1885, my sister Regina Thiessen, nee Bergman, died at Fuerstenau. Helena Bergman died before her, but the date was not given. My sister Maria Klassen and myself, are the sole heirs to their belongings, and consequently Lord Pollenske, Notary Justice of Tiegenhof, wrote me and suggested that we empower him to act on our behalf. Have subsequently legally empowered him, on September 20, 1885, in Winnipeg, before the German Consul."

Second Letter.

(Presumably written about April, 1888.)

Much beloved cousin J.K.,

First a hearty greeting to you and your wife and all our friends over there. We wish you the spirit of peace, which we desire here among us as well, but which is often very much absent. I have received two letters from you, beloved cousin, and have perceived your circumstances, and hardly know how you will come through it. As far as my wife and I are concerned, we are relatively healthy; much as we were, in spite of our advanced age; and have received much grace, more so than many others.

We feel thankful to the God of all mercy, for the gift of grace which has sustained our lives to this hour. I realize, and of my own knowledge I have to confess, that I am not worthy of all the mercy that has been bestowed upon me to this hour. I have gone through different periods, through good and bad times, through good and bad experiences. The favourable experiences are more acceptable to us as humans, than the negative; and yet, sometimes it is easier to go astray during good times than in the bad. The evil experiences often inspire us as a fellowship to maintain the good and righteous walk, and to repress the evil urges, which so often beset us poor humans, which I have personally experienced.

This is the kind of situation in which our dear in-law H.E. (K?) finds himself, who has indulged in that which is pleasurable. He must surely wish to rise up once again, even though he would suffer some loss, which those of you out there will no doubt encourage, in accordance with your wisdom and insight. Of course, we have our own difficulties here in many matters, even now, that H. Eidse married his late wife's sister. They have gone to the Pembina Kol. in order to be received by Ohm Joh. Wiebe's Gemeinde, and want to be betrothed there on Sunday the 17th.

Everything went fairly well up to now, since we had received your opinion and the letters, and it appeared that Eidse would allow himself to be counselled and might change his decision. Now we have come to the same situation, where you were with M.B. (B.M.?): of which you, my beloved cousin, have advised in your letter (to Siemens), wherein you mention the serious concerns that have arisen regarding Bergman's situation. Here too, we have given it some thought. And so here, when Eidse comes back and his case is finished, he will stand in the same ban as is mentioned in the Danzig letter---. (Margin note. "I have printed the Danzig letter.")

The matter here has not remained with grievous thoughts. There has been discussion whether there can be two kinds of banning; one after repentance and forgiveness of sins, and the other, where there is repentance but no forgiveness of sins; and whether, they can exist side by side, in our gospel? Page 314 --Menno Sim. "About the ban or we must not

acknowledge the utterance". John 10, I Cor. 5, Galatians 1, Rev. 22:18-19, and many more scripture references. Each day, we are drawing nearer to the time, when we shall have to account for the application which these statements have had in our life and walk. Now I would like your opinion dear cousin. Enough said.

I would also want to mention that after repeated examination of these circumstances, I have received the unequivocal opinion that it is not a ban, and am in agreement with the same. Simultaneously, I note that I am no theologian and anyone with convincing rhetoric, could probably change my mind. I do not want to go contrary to normative evangelical teaching, knowing full well what has been written in that regard; for any human decisions which are not grounded solely on the Word of God, will not stand. There are manifold instances in the Holy Scriptures, where it is evident, that older people have also missed the mark; so even now, I stand before God, with fear in my soul; and that, because of personal experience. Error is universal, not knowingly, rather unknowingly.

Beloved cousin, I also want to report that our aged cousin, Johan Klassen, has died, and was buried 14 days ago. The widow Loewen from here, was buried on the 22nd of this month. And so the elderly, one after the other, are gathered unto our Father. Who knows, how soon one of us, will make this homeward journey? We have just read 2 letters, one from you and one from in-law Joh. Friesen, who speaks of great drought in the spiritual sense, and whether there is any sap left; or if even that may dry up as well. Bleak prospects, but it is the same here; so that one must prayerfully say, "God, grant us a gentle rain, come and water your parched earth. Father, shower your blessing upon us, from heaven", etc. It appears that matters here are no better than over there. Instances of disputation arise, so that it is quite amazing to behold; and threaten to extinguish the little light which is still within us. How great would the darkness then be?

Ah, yes, brother-in-law Friesen says, "That the love has grown cold." Said in truth, and the prophecy is thereby fulfilled in our time. This is not for our comfort. No! But why is it? This has happened, because we have not obeyed the commandment, "Pay heed one to the other, that you honour the other higher than yourself." Things were better 40 or 50 years ago in this respect, than they are now.

Presently, in our day and age, the exact opposite is the case and we are wise enough, that we immediately distort the truth, whether it affects you or me. We can quickly understand and realize the influence this has in displacing love. This is not how it should be. If only we could rebuke this mighty trend of the world; but will we be able to withstand the great misleading stream of humankind? (Note at top of page 120, crossed out, "on the 5th of Sept. Siemens received a letter from Jacob Klassen, Nebraska, mentioning Baergman's difficult situation." Ed.)

I think not. And if the ones affected will not become motivated? To effect some improvements, would be a good reformation, and must start somewhere. It is evident, and very much so, that the leadership does not receive enough respect from the brotherhood. A reciprocal respect must come to pass. Those in the Gemeinde who are of similar age to myself, will agree with me, that it used to be different; although in human frailty. Anyone with open eyes can see how difficult it can be to deal with matters and to complete things, when mutual trust is lacking; problems, which would be half the work, if the opposite were true. Although we may think we are good, and present ourselves very favourably; we still live in this age, and must adapt ourselves to the contemporary generation. We must open ourselves in mutual confidence from the very depth of our being, and have empathy and carry each other in our weaknesses.

Surely we can see where things would go otherwise? If I judge somebody else's unseen basis of conscience and carelessness in his faith I stand in danger, and could well cause offense which penetrates unto my neighbour's soul; and such judging is frequently incorrect. I wish for myself and all brethren who are involved in these and other problems, to be helped out of them by the spirit of peace.

Written in weakness and failing wisdom. Please forgive me, and do not give these letters value above their worth. Finally, beloved cousin, receive a heartfelt greeting from my wife and me, and write us again soon. May the God of peace, be with us all. My

opinions may be presented in error, since I had asked for a view based on Holy Scripture, which could not be given. This is something to think about. "David Klassen"

(Margin Note: The letter could not be answered, and the Danziger letter could not be tested for Scriptural accuracy. ed.)

Third Letter.

1888.

To Peter Brandt, Jefferson County, Jansen, Nebraska.

Beloved friend and nephew Peter Brandt. Firstly, a hearty greeting to you and your wife. I hope that these lines will find you in good health; although in the spiritual realm things are gloomy and dark in and among us.

Even though we have heard enough about your situation through letters, the most important reason why there is still concern here, is not yet common knowledge; namely, whether upon the conclusion of the court process with which Aeltester Ab. Friesen became involved through a misfortune, he has been reconciled with his adversaries? We feel that it cannot be any other way, and are confident that this will have taken place.

Most regrettably there has been no news of this. Had such a report already arrived here, we would long since have come to your side with good advice; to be rejoined in one spirit. Is it possible, completely contrary to our expectations; that Aeltester F. has not yet settled the differences with this unfortunate man? Surely this cannot be. Where does that leave our whole faith and teaching? If, in fact, the reconciliation has not yet taken place, there are some here who are prepared to take a different view of your secession.

I hope, beloved nephew, you will report nothing less than the truth to me; of which, I am sure that your conscience will guide you correctly. It is well known that in a legal process taken through the courts, the plaintiff does not have to take up any judicial position. This is the way of the world; but nonetheless, the use of such power is not recognized among us.

This could be brought to light with a great many proofs, but since we are all instructed by the Holy Scriptures and the Spirit, I will leave it at that. I should probably have written to Aeltester Ab. Friesen personally. The reason I did not do so, was because he expressed himself in a letter in fall, that he was not at one with me in the spirit; in fact, because of the letter I had written to my cousin Jacob Klassen at the time.

Now I want to report some things about the past. When Aeltester Ab. Friesen was here five years ago, he explained the matter of the Holdeman court case, clearly and correctly. How is his present action worthy of a man who tries to occupy such a position? I was in agreement with this and remain so until now. To this day, I often recall his farewell message, where he presented to us the many dimensions of this danger, and also the many seducing spirits of our age.

I am finally telling and advising those of you, who want to free yourselves from Aelt. F.; that a split would be dangerous, and definitely cannot proceed, without very good grounds. We all stand before God, Who sees into our innermost being; the very precepts of our hearts, and all our own sins and trespasses. Fallen and mortal, we stand naked and exposed before the eyes of God, and pray for forgiveness of our sins. How can we comfort each other in this regard, if we do not forgive each other?

For my part, I am in agreement with Aelt. Ab. Friesen's first letter, when sister Ratzlaff's case had already been investigated. He expressed himself, that judgement could not be made in the matter. Thereafter criticism arose that this position was too lenient. Looking at the entire matter in overview, I am quite satisfied with this, that Aelt. F. found it within himself not to be too strict with his fellow man.

I am not very well read in the Holy Scriptures, and I do not want to take too much upon myself; nevertheless, I wish to make my position known. Accordingly, I would state the same as follows: That we should not take any standard regarding an Aeltester as law, other than what the Spirit speaks in Revelation Chapter 2:5. Provided, that if the circumstances are present as prescribed by the Spirit of God, then it is your duty to lay aside your grievances, and to extend the hand of brotherhood in one spirit and in love;

with which I am also in agreement and I plan to do likewise. On the other hand, we must wait and see, what the Lord will permit; for we cannot categorize regarding the mysteries of God.

My view with respect to your inquiry, beloved nephew, regarding the adulteress in the position of sister Ratzlaff, about which you had a directive from here; is that this carries the same weight, as when Aelt. F. compares his Process (litigation) matter, with Peter's fall. The adulterous woman, moved by the Spirit of God, immediately recognized Christ as a godly person; and the Lord saw her contrite and repentant heart, and looked upon her with grace and compassion. Peter's fall came to pass when he was overtaken by surprise, but he repented on the spot. Therefore, the same are not exactly applicable, the way both of the present incidents have happened among you. In any case, I find myself unqualified to designate standards of conduct, nor is it appropriate for me to take this upon myself.

Now, in closing, I repeat with the venerable writer, "May our days and your days come to a close, where all unrest and worry shall end; all matters of dispute, all mortal sorrows, and the battle with flesh and blood." The battle with worldly thoughts and evil ways, all human schemes, deceptions and the philosophies of mankind, shall all pass away. What should we rather wish for, but that the end of this present life would be the beginning of the eternal one; and that we could say with Paul, "I have kept the faith and have fought a good fight." Oh, that this time might have come already!

I have written something here, I am in my 75th year. I notice that my life force is weakening. My spiritual strength is declining as well. Therefore, it is so important to lay a good foundation, in as much as each one receives grace and mercy from God; for if a person has not applied themselves with diligence and work in their early years, it will not be the case in their old age. The same is true in the spiritual dimension. Young people should not think they can postpone things to old age. One should not bury the half talent in the earth which the Lord has given us, for He is coming, and will require it back with interest.

Fourth Letter.

Rosenhof, March 8th, 1889.

Beloved nephew Peter Brandt,

Firstly, with a hearty greeting, I wish you the enlightenment of the Spirit and eyes of perception, so that you would not go astray because of contemporary circumstances; and even though, in your present situation, the bright sunlight is shrouded with a dark cloud.

We have not yet received any better news since your visit here of the situation in the Gemeinde there, except through your letters and the letter you wrote to J.T.. Both you and the elderly Jakob Klassen are asking for advice. In as much as I can judge, and what I have felt from our brethren about staying together, I cannot help with advice from here. The dealings of Ohm Ab. and his helpers are very unclear and do not justify further discussion.

Our Ohms made the journey to you a year ago, thinking to build up your house and attempted to whitewash the walls; but through storm or dripping the lime has fallen off. After this, the wall is unfit and will cost more to repair than before. But I am taking a different direction in my writing, then I have perceived from a letter coming from your midst, that quite a large segment wants to join Peter's Gemeinde. The same writer was not yet fully decided about this.

In part we also understand your letter to indicate that some secession may take place. It is an important step, a dangerous step. Not that I wish to speak ill of Ohm Peters and his church. Him, also, the Lord hath given a golden candle to hold in his hand. Rev. 1.

My beloved Brandt, I would firstly advise you to guard against a party spirit, since much evil seeks to gain entry surreptitiously, during such an occurrence, thereby causing great harm. Many people do not recognize this spirit, but I will briefly describe the same for you. It is when someone prefers to hear something bad about his fellow man, rather than something good; or when one prefers to attribute only evil things to the opposing party. This is the essence of a divisive spirit and everyone should quietly test themselves in this regard.

Alas, how sad it is, in this day and age, that there is so much apostasy in the Christian Gemeinden, regarding the Church of Jesus Christ. There are many Church and Gemeinde leaders who think that they are the only Church of God and that there are no others. They seem to stand in direct contradiction with Thielmann J. von Brought, the writer of the great *Martyrs' Mirror*, page 24, who says of the Church of Christ, that such should not be understood only in a narrow way, but as a concept that encompasses the entire earth. Whether the churches be big or small; those who are obedient to the gospel in their walk and faith, belong to the Church of God.

Dear brother, since you are thinking of leaving Aeltester Friesen, I advise you beware of the jealousy of Jonah. At God's command Jonah went and preached repentance to the Ninevites and warned that the city would be destroyed. They repented, and the Lord accepted their penitence, and spared the city; which upset Jonah. It seemed, he would rather have seen the destruction of the city. In his own words, "I should not feel sorry for a city in which reside 120,000 people and so many creatures." But the Lord punished Jonah's jealousy.

Not alone was the Lord sympathetic with the people, but also with the animals. Therefore, we do not want to wish any evil on those brethren who are left behind. Hopefully their light will not be extinguished. Let us remember them before God in our prayers. He who is no friend to his fellow man, is indeed no Christian. Love for fellow man should not, and must not, be jeopardized under any circumstances.

In view of the present concerns regarding the situation in Neb., one concludes that the light which is to be within us, has turned to darkness. In Rev. 6, it tells how the angel breaks the 6th seal, and the sun shall turn black, like a coal bag. This is certainly a prophecy for our time, and applicable to our generation, into which we were born.

(Editor's Note: Scribbled at the bottom of page) "My sister, Mrs. Thiessen of Russia, has written in two letters that they are very much alone. Brother Peter Brandt has had three heart attacks; not afraid of death." Ed.)

Fifth Letter.

A letter to Abraham Enns, Nebraska

Beloved nephew A.C. Enns. Firstly, it is my heartfelt wish and greeting, that you and your beloved family, as well as all of us, might truly be enlightened and led by the radiant light of the Holy Spirit. There are so many different voices in this day and age; and therefore, it is high time to petition the Giver of all good things for eye salve, so that we might have a clear vision, with which to perceive the direction in which our world is heading. And that we might always have salt with us, so that we can comprehend what is written, with a healthy understanding.

In the closing words of the Sermon on the Mount, the Lord says, "He who hears my words and does them, him I compare unto a wise man, who built his house upon a rock. When the rains came, and the flood, and the winds blew, the house stood firm because it was founded on a rock. But he who hears these words and doeth them not, is like unto a foolish man who built his house on the sand." Matthew 6:24-26. "All that I have commanded you that shall you keep, so that you will walk accordingly. You are not to add to it or subtract from it." Deuteronomy 12:32. In the same way, at the end of the Book of Revelation, after the last prophecy it is written, "He who adds to the words of this prophecy, to him will God add all the plagues that are mentioned in this book, and he who takes away from the words of this prophecy, his name will God strike from the Book of Life and the heavenly city..."

The passages of scripture referenced at the beginning of my letter, have been written in an attempt to be helpful to you, beloved Enns, even if only, in a small way. Many people in the present times are being deceived by false teachings. The Lord spoke unto the Pharisees saying, "You hypocrites, you can look at the sky and forecast the weather but you cannot interpret the signs of the times."

Take note my dear Enns, scripture requires of us that we shall understand in what time period we are living; namely, at the sounding of the sixth trumpet and the eleventh

hour. It is an age during which the articulation of decisions, based solely on reason and fabricated teachings, has become paramount. We, those of us that bear the name of the ancient *Kleine Gemeinde*, and it seems to be an appropriate name; we have to accept serious accusations that we do not pray enough. We know very well what is written, "Pray without ceasing."

It is also clearly spelled out in Christ's Sermon on the Mount, how we are to pray, and also how we are not to pray. It is very doubtful, whether the much praying of today is necessarily prayer which is pleasing unto God. One observes many new practices which have an outward appearance, for the new conversion is completely orientated, that the light shall be seen in spiritual holiness only.

No heed is given to the teaching of Christ in the Sermon on the Mount, where He says, "One is to go into the chambers of our heart to pray and not to make a lot of words like the heathen." Take into consideration the time when Moses and his people came unto the Red Sea, pursued by Pharaoh with his army; for a great fear fell upon the children of Israel, and Moses said, "Do not be afraid, stand still and behold the salvation that God will this day work unto you. Ye shall never again see the Egyptians you see today, for the Lord will fight for you and ye shall be saved."

The teaching of love hath seldom been emphasized during the past fifty years. It is vanishing evermore, and hath become unrecognizable. At the same time, uncompassionate acts are becoming common place, which is sorely distressing when one compares the situation to times past. In this case, the Lord spoke unto Moses, saying, "Why do you cry unto me, tell the children of Israel that they are to move." Here Moses uttered a prayer, which the children of Israel did not see. It flowed from the soul and from the heart.

How much of contemporary prayer cannot be compared in this way? The new spirit holds that a prayer which is not seen with eyes nor heard with ears, is not valid. But the Lord says, "When you pray go into your chamber, lock the door and pray unto the Father who sees that which is hidden and He will reward you openly." This form of private prayer does not receive any recognition from the new spirit, which prevails today; even though the Lord hath ordained it.

There are also other accusations made against us, which are mostly unconsidered; regarding the obstacles and weaknesses which appear from time to time in the *Gemeinde*, which would also be better if this were not the case. But one must take into consideration the 1800 or almost 1900 years, through which the Church of Christ has come; and the manner in which it's light has shone in so many different ways. This is confirmed by the writers of church history.

Each and every person under God has their own unique gifts, and the same are to be nurtured and exercised without personal reservation; even like unto the water which evaporates from the sea, and then flows back therein. All good and every perfect gift, comes from above from the Father of Light. We must give Him all the glory, and not withhold any for ourselves.

Sixth Letter.

A Declaration Regarding the God-given Commandment written by Moses in Leviticus 18. "Cursed be the man that trusts in man and maketh flesh his arm, and whose heart departs from the Lord." Jeremiah 17. (Margin note: Woe unto him that striveth with his maker. Shall the clay say unto him that fashioneth it, "What maketh thou?")

Firstly, about the following: "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her life time." A clear and concise commandment that no man is allowed to take two sisters unto himself as wife, that are alive at the same time. There is no commandment for or against marrying the sister after the death of the first wife, rather it is a matter of individual freedom. There was also a difference between the two genders. The man was allowed to have more than one wife, but nowhere in all the commandments do we find that the woman is allowed to take two husbands.

Secondly, it is stated, Chapter 20 v.21, "If a man shall take his brother's wife, it is an

unclean thing: because he hath uncovered his brother's nakedness." It is written as an exception in Deuteronomy 25:5 that if a wife has no children from the first husband and he dies, she is to take the second brother, who is then to look after her. This was not a very strict commandment even though there was a slight punishment attached to it.

Thus a wife was allowed to take the second brother as her husband under certain conditions. But there was no proscription for or against, for the second sister to marry again, after her husband's death; it was left open. Fortunately we poor and blatantly sinful people will not need to place our limited understanding in opposition against the true and righteous laws given from heaven; for on the great judgement day of this world, God himself will answer the question how far this prohibition extends with His own words, and say, "While she yet lives".

Man need only consider the majestic splendour and power with which the Lord ascended down upon Mount Sinai. The whole mountain shook and smoked with thunder and lightening. Moses spoke and the Lord answered with a loud trumpet call, so that the people were astonished. In Isaiah 45 the Lord says, "I have not spoken in secret or in the dark places of the earth." "For the commandment I give you today is not obscure or too far away." Further, the Lord spoke unto Moses saying, "Ye shall write on these stones, clearly and concisely all the words of the law." Deuteronomy 30:11.

About a hundred years ago, certain men purported to conclude that the law was unclear and hidden from us, even though the same had been written by Moses, clearly and concisely, pursuant to the commandment of God. Not only this, these men also took the writings of Paul and declared them to be unclear and inapplicable; with respect to a situation at that time, where a man married his own step-daughter. Of which Paul says, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the gentiles, that one should have his father's wife."

There is also the Council decision (*Conzillium*), which took place in Danzig in 1781, of the two Epps who were ministers; which conclusions were made without any scripture references given in support thereof. Nor did they refer back to any of the ancient authorities. And yet, the first marriage of the second sister has thereby been placed into doubt, together with the situation of a second marriage with a step-daughter. According to the apostle Paul, it is evident that the ban should be applied in the latter situation. Nonetheless, the preachers who allowed them to be married were not given the slightest blame for so doing. Regarding the above mentioned Council decision, it was stated that, offenders should be placed under the ban and not received back into the Gemeinde, for so long as they lived in that marriage.

This was stated without scriptural references and authorized only by their personal signatures. In their letter, they have referred to the seventh chapter of Esra; although it would appear that they intended to refer to the tenth chapter, probably where they fell under the spell of the Gentile women; which was clearly forbidden in the Law of Moses.

At this point, the critics could well differentiate that today, we have been redeemed and are freed from the Law. (Margin note: "They say it well but do not carry it out. When will opportunity come to bring the promises into fulfilment.") I would surely agree with this, but at the same time, it is evident that all the commandments that are linked with the Gospel; such as the ten commandments, the laws that apply to marriage, and loving your neighbour as yourself, are an integral part of the new covenant and remain unchanged, as long as the world stands in its present state.

In the conclusions of the first Council which was held in Jerusalem by the apostles, where the issue had arisen regarding the disagreement in Antioch, over the new converts among the Gentiles who came over to Christendom without first undergoing circumcision; Paul wrote as follows in Acts, Chapter 15, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

"Turn unto me and ye shall be saved, all the ends of the earth, for I am God and there is none else. I swear by myself and the word of righteousness goeth forth out of my mouth and shall not return; That unto me every knee shall bow, every tongue shall swear, in the Lord is righteousness and strength." Isaiah 45.

Seventh Letter.

To Mr. William Hespeler,

Firstly, a hearty greeting to you and your subordinates. May I mention my unchanging confidence in you, and in your performance of your honoured position; and how over the past 21 years you have shown your helpfulness in our many interactions. With this in mind, I am hopeful at this time that you, as no one else can, will consent to mediate regarding an issue in our village community.

Namely, to negotiate for the ownership of the south-west quarter of our School Section, on behalf of the village. How, and in what way, would it be convenient to arrange a meeting with my son H.K. and P.L.(?), who have been chosen as the village delegates? The aforementioned south-west quarter, has been in full use by the village from the very beginning as cow pasture, and part of it, is also under cultivation. It must also be taken into consideration, that many other quarters within 2 miles from the river, and which are not within the village plan, are still lying unused until now.

I close with complete confidence that you will do your best on our behalf. Yours respectfully. "Dav." (1895).

CHAPTER FIVE

KLAAS R. REIMER (1837-1906) WRITINGS

Introduction.

Klaas R. Reimer (1837-1906) was the oldest son of Abraham F. Reimer (1808-1892) who was the son of Klaas Epp Reimer (1770-1837), the founding Aeltester of the Kleine Gemeinde in Russia. The greatest part of the autobiography of Klaas R. Reimer (1837-1906) was published in *Storm and Triumph*, Volume Three of the Kleine Gemeinde Historical Series, (Steinbach, Manitoba, 1986), pages 21-23. He had become quite well to do through the manufacturing of plows and sheep ranching in the Old Country, and continued his entrepreneurial activities in the village of Steinbach, Manitoba, where he was one of the original settlers in 1874. As a leading merchant and pioneer businessman his extant letter book (Briefbuch) and day book journal form an interesting source of information regarding living conditions and lifestyles during the 1880s and 1890s. *Klaas R. Reimer Journal*, courtesy of John C. Reimer, Steinbach, Manitoba. Translation by Peter U. Dueck, Steinbach, Manitoba, 1987; sponsored by Peter J. Reimer, Steinbach, Manitoba.

Letter to Bernhard Rempel in Alexanderwohl.

October 31, 1885.

Dear Uncle and Aunt,

May the peace of God, physical and as well as spiritual health, a never-ending hope, a very firm hope, be yours. This is my wish for you with all my heart and with a sincere Amen.

Dear Uncle; Quite some time has passed since I wrote you, and since you wrote us. What the actual reason for this is, I am almost unable to give a name to, it could be called laziness. For I always feel it within me, "That which I really want to do, I do not do; but that which I do not want, I do." Which is how it is with my writing. When I have been encouraged by your letter, I make up my mind, having been quite excited about the letter, to answer it immediately; but it is always so easy to wait for a more convenient season. Ah, yes, the time has come after much hesitation; but it was through misfortune, not fortune, that the time and opportunity has come. One thing after another has befallen me.

First, you will have already heard that my dear wife died. It was during childbirth, after the delivery, that she died a sudden death. At 8 o'clock in the evening she brought forth a son, Martin, and at 7 in the morning she was dead. Oh, what a hard test this was, to lose my dear wife who had been so dear to me! Concerning my first wife I had prayed so often to the Lord to be merciful to me and to take the heavy burden from me, and He did. How much I prayed in this case, I cannot say! But God's will was otherwise. A person makes plans, but God leads. My wife said she was ready to die, that she had crossed all mountains and did not want to be here any longer; saying "Good-bye" with confidence. Oh, how these words struck right to my heart. I thought about myself and examined myself, if I should have come to this point, that I had complete confidence that I would be in eternal bliss, there could be no greater blessing, either in this world or the next, than to die.

Dear friends, I must report to you that I am married again, to Margaretha, daughter of Johan Klassens. For which I am obliged to thank the Giver of all good things and to pray that He, Almighty God, would bless me and grant me well-being in the right love and trust in God. I am married since March 19 and have been well, praise God, till August 10, when I had the misfortune of falling into the basement, breaking my leg almost off. That scared me and I did not know what to do. Who would set the bone in my leg? There is no good bone-setter here, like Diedrich Wiebe, Lichtfelde. One does not know of anybody like him around here. However, I sent for a man in Rosengard, by the name of Heinrich Dueck. He set my bone but I still can not walk or stand. I sit, write and read, although I have not had much pain, and I can walk with crutches. Hopefully, I will soon be able to

walk again, God willing.

Dear Uncle, I must tell you that my dear parents are still living and dear Father, as is his habit, quite often walks from Blumenort to Steinbach. Our dear Mother is quite weak and sickly already, but still works and sews. They have their cow which she always milks. They also kill their own pig every year, it gets extremely fat as they feed it and look after it very punctually.

Oh, my loved ones, how often we talk and think about you and wish that you could be here in our midst. From what we read in your first letter, one is amazed at what is all going on there, and at all that you have experienced because of differences in the Gemeinde. I suppose the whole world is in strife about church matters, even among us Mennonites. Everybody thinks only they are right and no one else, forgetting that the Lord said He would gather His own from all the four corners of the world.

I should also inform you that Abraham Friesens were in Nebraska. They also were at Gerhard Rempel's place and found them all to be in good health. However, the old uncle cannot forget his wife, whenever they talk about her, his tears start flowing. Seemingly he is also getting ready to enter eternal life. What he is so concerned about is his former life. Living such a life would prevent him from entering heaven. One also notices immediately that he has meant business. He used to be so attached to his tobacco pipe, which he could hardly be without. And this, as I have heard, he has not used for several years. One can imagine what an effort it takes to quit such a habit. Otherwise they are not doing too badly, and always have enough to eat and drink. Uncle Gerhard Rempel was also still up and around, but his strength is failing and he has aged very much. He sent greetings along to everyone.

Well, dear Uncle, I would like to ask you, if you are not thinking about coming here, even if only to visit for a year, or to move here for good? You would be well received here. And about travelling expenses, you can do it. I heard Martin Barkmans, Nebraska, are planning to travel to Russia in the next coming year. Their last trip had not cost them anything. He had so much income from trees and aprons (Schaltuecher) that it had paid for his trip. I would think you could do the same, but I would first write and let you know what you should bring for our area, which should not pose any problems for you. In this I could be of much assistance to you.

Well, beloved, I must close for this time. Greetings from us and all your friends: Abraham Friesens, Widow Toews, Johan Reimers, and Abraham Reimers, Peter Reimers, Abraham Penners and my dear parents. Also hearty greetings from us, including my wife and children. "Klaas and Margaretha Reimer"

Letter to Margaretha Reimer, Nebraska. March 1, 1886.

Subject matter: That she should come here with the wages that Anna had earned and that she need not work on the field (Stebje ?). Also that brother Johan would want to have company, for he will probably consent to staying in Manitoba. If that is the case, it is thought that she might also stay here. That is the content of the letter.

A letter to Gerhard Willms, Minnesota. March 2, 1886

Dear Uncle Gerhard Willms,

My wish for you is that you would have peace, well-being and blessing, as well as health in body, but more so in soul. Amen.

For a long time I have thought of writing and at last feel I have to write you a few lines and pay you a visit, although my writing is not perfect. To pay a personal visit is always difficult, especially for my nature. First, to leave my family that is so dear to me, and secondly, to leave the friends around here. This caused a lot of tears to fall, for by nature I am quite soft-hearted, so it is hard for me, especially parting from friends and family.

Letter to Uncle Bernhard Rempel. February, 1890.

Wrote a friendly letter about this being the third letter I have written him, whether he was dead already, that he should let us know whether he is still living. Also wrote about

the ages of myself, my wife and my parents and each person's weight. Also greetings from all, also the parents.

Letter to Uncle Gerhard Willms. February 20.

Regarding our state of health, the parent's health, number of children and their health. Also that his children, the Siemsen, had come from Russia and what a joy this had been for him; Also how much greater joy it will be in that eternal land along with all. Greetings from parents and siblings (Geschwister).

Letter to Penner, Gretna. February 10.

Regarding the 10 doz. shawls (Tuecher) which he has not paid for yet, and he asks payment for the 52 lbs. of cherries (Kirschen). They could be considered to pay for the former items, so everything was settled. Erdman Penner, Gretna

Letter to Mr. Neufeld, Plum Coulee Post Office. February 10.

Regarding the printed aprons (Schuerzen?), of which I do not need any this year.

A letter to Abrams and Esau, Gretna. 1890.

About the Kaesegeld (cheese money) that they still owed, \$34.20; and that this was already received.

A letter to Peter Isaaks, February 20.

About the 17 aprons and shawls for \$27.00. A friendly letter, subject matter was the large amount of snow, the many cases of sickness and influenza that occur here in almost every family; now and then also deaths occur.

Letter to Peter Harms, Nebraska, for Harms the Elder. Feb. 10.

How he finds such a marriage in his old age, in his 80th year with a wife of 38 years. That it is often not good when this happens; that such a thing should rather not happen, as the consequences are seldom good.

A letter to Heinrich Ratzlaff, Nebraska. February 20, 1890.

I sent him 6 aprons at 60 cents each = \$3.60 and a letter whose subject matter was the three feet high snow trails and about going a round about way to church with such a snow road. Also that we all want to go to heaven and indeed there is only one way there, what he thought about this. Asked him to answer soon. Also about 10 weeks of rheumatism and influenza.

Minnesota, Bingham Lake. February 21.

Sent goods to Johan Goertzen: 3 aprons at 55 cents equals \$1.65; and 9 shawls at .25 cents equals \$2.25; and seeds for \$3.90. In case they did not want these goods, they should give them to old Gerhard Willms, as a present for the cousins. Encouraged him to order goods. I have a contract (Verhaeltnis?) with the cheese factory, and how much butter sells for 13?? and 12,000 lbs.

Letter to Isaak Harms, Rosenort. February 1.

Contents of which were \$20.00, taken over from A. Friesen, Blumenort.

Letter to Johan Willms, Kleefeld, Russia. March 1, 1890.

Contents: That we had waited far too long till we wrote. About the passing away of Jakob Goertzen and his lovely letters, also our visit to Minnesota in 1884. I am asking brother-in-law, J. Willms, for some information about Kleefeld. Who of those in 1864 are still living there? Whether Bernhard Rempel is still living? Also how are things going as far as temporal matters are concerned? With whom we own the mill: P. Bark., A. Reim., and K. Reim., and P. Reim.. In the cheese factory they can make 30,000 lbs. of cheese in

6 months and process 4000 lbs. milk into cheese in 6 hours. The cheese sells for 9 to 10 cents a pound, they pay 65 cents a 100 lbs. for the milk. The people say this is a third more than if they make butter, and only half the work. I asked for information about our friends. Greetings from the parents and that they are well. The brothers and sisters (Geschwister) as well as the parents, we all send many greetings. Goodbye.

Helpful Hints For House And Farm.

Using cheap (Belge) paint on rough wood. Take sweet milk and enough cement to make it thick enough to paint with a whitewash brush. This works very well.

If one of your cattle gets bloated, take hay-twine and turn it till it is as thick as an arm, put this in the mouth and tie it up on top of the head. Leave it standing till the bloating is gone, repeat until the sickness is completely gone.

For a wound caused by piercing or cutting or any other painful wound, take unwashed wool, put it on live coals, then fumigate the wound till the pain abates.

For deafness: If someone is deaf, take a hot freshly-baked bread, bore a hole through the crust so that the small end of a funnel fits into it; slowly pour a glass of whisky containing a high percentage of alcohol into this bread; hold the ear over the hole so that it will become absorbed or bathed; repeat.

March 1, 1890. Plum Coulee.

A letter, often repeated, to Krause regarding the \$20.00 that he promised to pay but has not yet; it seems the last one is worse than the first one was.

Letter to Scratching River, Rosenort. March 8, 1890.

Dear brother-in-law, Isaak Harms. Four weeks ago I sent a letter where I enclosed \$21.00. You have not sent me any information or receipt, is this not worth the trouble? Someone knows where it is?

Letter to Scratching River, Rosenhof. March 8, 1890.

To Gerhard Warkentin, about his moving away from here, having sold his property for \$700.00 and that he still owed me \$32.25. I would think he would have been too honest to move away like that, also that it is six years that I have left it without interest. At six percent up to 1890 it would already amount to \$212.25, which I would grant him if he would pay me. Greetings.

To Feshbok (im Westen D?). March 8, 1890.

A letter for Eva Schareina, that I sent \$10.00 for her to Feshbok.

To Kansas. March 14.

A letter to widow Doerksen. Sent her the wool and six shawls, dropped the price 10 cents for the defects in the aprons. I also wrote her what the prices were. Concluded with greetings from us and the parents.

To Aunt, Mrs. Esau. March 15, 1890.

A letter to encourage her in bearing the cross that she has because of her husband. Out of sympathy I sent her material for a dress, for an apron and a shawl. Concluding greetings.

March 20, 1890, Minnesota.

A letter from Unrau, Katharina Willms. Contents of it were very spiritual, that in their conscience they have been truly converted, with the Saviour. Nothing about temporal matters.

March 30, 1890, Kansas.

I sent the widow Doerksen 1 dozen cashmere shawls at \$3.00 a dozen. I also sent her

a statement giving the total amount owing.

A Receipt from Heinrich Plett, Blumenort.

I acknowledge with my own signature that I have duly received the capital with interest to April 1, 1890, of Elizabeth Reimer, wife of Heinrich Plett. Total amount is three hundred seventy-six dollars and eighteen cents (\$376.18). "A.S. Friesen"

Minnesota, Bingham Lake. April 5.

Received a letter from Johan Goertzen with a cheque for \$3.90. He ordered goods again, 1 dozen aprons and 1 dozen shawls. I also sent shawl samples.

Minnesota, Bingham Lake. April 10.

Wrote him a letter that we sent him goods for \$16.00. Also about the weather, that we had sleigh roads till Easter and are planning to start seeding by April 14.

Pembina, Reinland P.O., April 10.

A letter to Johan V. Niesen. An answer to his letter of March 26, that he wants to buy the place in Rosenort. He can have it for \$500.00, a bank transaction for \$400.00 to be made up with Joh. Klassen. He is to trade building lots with Kornelius Rempel, because of old Mrs. Rempel's illness, and make a down payment of \$100.00.

Minnesota. Heinrich Unrau.

A letter to brother-in-law. Content: Not as satisfied with myself as far as my soul is concerned, as he expresses himself in his writing. No! Much rather that even if we would have done everything, we are still unprofitable servants. He says he is converted and does not have to live a life of temptation any longer, which one would wish.

Letter from Nebraska from Heinrich Ratzlaff. April 19.

Contents were quite kind-hearted, about uniting. He asks for true brotherly love even though we do not belong to the same Gemeinde.

Letter to Nebraska to Heinrich Ratzlaff. April 25.

Many thanks for the love shown in the letter, also for the cheque for \$3.90. There shall be no party spirit about church matters. Also about the senior Mr. Harms' infirmities of old age.

Russia. April 25, 1890.

Received a letter from uncle Bernhard Rempel written March 15, stating that he is rapidly getting more and more feeble, and does not expect to write very many letters any more.

Letter to Russia on May 10, 1890, to Uncle Bernhard Rempel.

Content: About church matters, how the separation from the Nebraska church came about. Also regarding our parent's health and their feebleness of old age, the number of children, about earthly matters and seeding time. Wrote about Ungers, that they are here, and how we enjoy being with them, etc. Also sent them 25 envelopes.

Letter to Nebraska, to Peter Isaak. August 9, 1890.

That the cheque was received. About the hail we had on August 1, two thirds of the grain crop was destroyed.

A letter to Widow Doerksen, August 9.

Stating that I do not want to force the deal on her, but if she wants me to I will send her the goods.

Wrote a letter to Peter Fast, Nebraska, on July 10.

About my childhood and youth in Rosenort, Russia, where my cradle once stood, up to the present time. Sent 2 packages of shawls. Also about parents, Geschwister and acquaintances.

Nebraska.

Received a letter from Peter Fast on September 6, 1890, which he had written on August 25. He had enclosed a draft for \$12.45. Also about his 4 Geschwister, where they live and how they are faring, and how he himself is doing.

A letter from Cousin P. Friesen, Nebraska.

Received on September 6, written on August 28. From the same we learn about their sickness and rheumatism, also about friends and acquaintances.

A letter from Peter Isaak on Sept. 6.

Written by him on Sept. 1, 1890. He ordered 4 (dozen)shawls. He also wrote about his health. A greeting to A.S. Friesen, that he should answer his letter.

A letter from David Klassen, Rosenhof, Morris.

Written August 26, received September 1. Contents are that he has a big problem regarding work animals. He would very much like to borrow or buy an ox. He states that they are well, requests leniency concerning his debts.

Wrote a letter to David Klassen, Rosenhof, Morris.

That he can have the ox until November 1, 1891, and then return same with the others again, which Klaas Brandts were to bring back.

A letter to Peter Friesen, Nebraska, September 9, 1890.

Wished him better health. Described the kind of harvest we had. We canned 20 gallons of fruit, at a cost of 50 lbs. sugar. We made 50,000 lbs. of cheese, sold it for 9 cents a lb.. A certain amount was figured for the work, leaving 2 cents. Parents were well, thank God, but very weak.

October 6, 1890.

Klaas Wiebe, Nebraska, sent a draft for \$5.00 for the elder Harms, to help him in his need, addressed to me.

To My address.

A letter from David Hiebert, Nebraska, and a draft of \$70.00 for the elder Isaac Harms, mailed October 8, 1890.

A letter from Cousin Peter Friesen, Nebraska. October 11, 1890.

He writes that Mrs. Dietrich Isaac died on October 9, at 8 in the morning, after being very sick for 4 weeks following childbirth. She is my cousin, Peter Rempel's daughter.

To Klaas Wiebe, Nebraska. October 25, 1890.

I wrote a letter as a receipt for the \$5.00 cheque, also greetings from old Harms and us.

To David Hiebert, Nebraska.

A letter with a receipt showing that I had received the \$70.00 draft for old Isaac Harms; Also that I had paid the \$3.00 to Abraham Friesen; Also about our health.

To Widow Doerksen, Kansas. January 2, 1891.

A letter and receipt for \$20.00, also \$5.00, also \$10.23; And that we are well.

A letter to Jakob Enns', Nebraska.

Sent a package of goods for \$3.66. Also a package of needles as a present.

To Peter Isaaks, January 2, 1891.

A letter asking them to make a silk net for Elizabeth, and to send it to us in a letter or somehow.

Letter from Johan Willms, Russia. January 24, 1891.

He scolds me for not writing enough, he thinks I have not answered him once. He also writes that Peter Engbrecht died in November, having been married for 29 years, that he died in 1890.

Letter from Maria Doerksen, Kansas, January 24.

Stating that they are well and that they have received their Christmas present from us, without duty and say thank you.

Letter from Peter Isaak, Nebraska. January 24.

Ordered a few shawls. All are well, except Abraham, he was very sick. Enclosed the silk net for Elizabeth, for 2 small pretty shawls.

Nebraska. Heinrich Loewen, January 24.

Writes that he wants 6 shawls with narrow borders.

Johan Willms, Kieefeld, Russia.

I wrote him a letter on January 31, 1891. I wrote that it was much better here than in Russia. Wrote about the milking machines and how many cows we have. Also that he should explain how Hein. Willms got 226 Tschwert wheat from one Wirtschaft. About Kornelius Willms, why he is so poor, whether he has had much misfortune? Asked where Jakob Berg, my (former) employer, lives? Also asked how Uncle B. Rempel is getting along? Requested that he inform me about everything, for which I enclosed a package of needles and a 25 cent bill.

Minnesota.

A letter to old Gerhard Willms, on January 30, 1891, and to all cousins. Promised that whoever will write back first, will receive a present.

Nebraska.

Wrote to Heinrich Loewen, also sent him 6 shawls with narrow borders on January 31.

Recipes for ailments.

Eating an onion with salt or vinegar is good for a cold or a cough, the mucus will loosen up immediately. Also the centre of a red onion, fried till well done is exceptionally good for when children have ear ache. Push the same into the ear as hot as possible. Boiled onions are the best vegetables and ward off many sicknesses going around among children. For a compress on the legs, one boils onions, cuts them into small pieces and puts them into goose fat. Place these onions onto the child's feet, as hot as it can stand it. Also apply this on the chest. Onions are also good blood cleansers, for boils and skin disorders (rashes). If one suffers from a cough, apply a raw onion and the mucus will dissolve and the coughing will stop right away.

Russia.

Wrote a letter to Bernhard Rempel on February 8. Sent five small sheets of paper and a package of needles. Reported about the Geschwister and parents. Reminded him that he promised to answer. Invited him and his children to come here. Also many greetings; Also

about Ungers, how they are making out.

Minnesota.

To Johan Siemens, a letter on February 21. Sent him a gift of \$5.00 and a package of needles. Informed him that I was unable to lend him the \$50.00 because money was scarce. The silver coins I was going to lend him now again have their full value also here. Received a letter from him on February 14.

Johan Kwierink.

Received a letter from Johan Kwierink (Quiring) on February 14. I wrote him back on February 21, that we and also the parents were well, thank God. I sent along a package of the new style of needles.

Minnesota.

Received a letter from Kornelius Willms. They are well, they both each wrote one sheet full, which we received on February 7 and 12. They got 275 bushels of wheat from 25 acres, 630 bush. oats, barley 179 bushels, potatoes enough. Everything seems to be well....

Winnipeg.

Two letters from Kornelius, written February 12 and 13. Both received on February 21. The first one I did not like as well as the last. I had written him a letter earlier on February 9 that it was saddening that he had gone to get his schooling in Winnipeg, which I had not given him permission to do. Higher education often results in pride. As well, the wisdom of this world is often foolishness before God. I wrote 3 sheets full, advising him as well as I was able, to come back. I also confessed my error that I had allowed him to go to Winnipeg too often on business where he had become too well acquainted with the big merchants.

From Johan Reimer, Alexanderwohl, Russia.

A letter which he wrote on March 24 and arrived here on May 9, 1891. The content of which is that Uncle Bernhard Rempel has died. He had been sick for 4 months, one month he had eaten nothing. He writes that Uncle Bernhard starved to death; yet in the end he had hope of dying and entering into the state of greater bliss. He died on February 20, and I had written him on February 8, which he had not read. I had also sent him a package of needles, with an open eye on the end, but this had disappeared on the way. Uncle Bernhard had reached an age of 71 years, being the youngest one of mother's brothers and sisters. I corresponded with him a great deal, but now this has come to an end with him.

Two letters to Johan Willms, Russia.

January 6, 1892. The contents of one letter were 4 packages of flower seeds and two pictures for the girls. The other letter was about moving here, the property by Ranke is said to be valued at \$2,400.00. About Kornelius, the flowers; Translated into English. The second letter on the same date.

Received.

On December 28, received a letter from Johan Willms, Kleefeld, Russia. He would like very much to come to America. They caught the five rascals that killed an official in Orloff, but let them go right away. He writes that it is quite evident that the Russians are filled with animosity. Also about getting 350 tschwert wheat, over 10 tschwert from 1 desjation, valued at 850 rubles, and 2 desjation potatoes at 2 rubles per tschwert.

Received.

Received a letter from Jakob Berg, Russia, on January 28, 1892, stating that he was

planning to move here for the fall. He would leave his wife there and return later to get her and the money he had coming. Wrote to him immediately on July 1, 1892, that he should surely come; that it is very good here, but...?

Russia, January 9, 1893.

A letter to Jakob Berg, asking why he did not answer my letter of last July, or what had happened to him? Offered to sell the store to him for twenty per cent less than market price, for 10 or 11 thousand dollars; half of it in cash.

Russia.

Wrote a letter to Johan Willms on January 3, 1893, that he should surely come here. I would sell him the store at 20 per cent less than market value plus 300 customers with monthly sales being 1200 dollars.

January 29, 1893.

Wrote a letter to William Schneider, Waterloo, regarding the 2 moose horns, in size they are 3 feet and 9 inches, with 11 tips. The asking price for the two - \$20.00.

January 30, 1893.

A letter to Peter Harms, Nebraska about the debts still owed by old Mr. Harms. That they should bear in mind that we had taken good care of him and that they had mentioned about paying everything in a previous letter.

To Johan Willms, Kleefeld, Russia, January 16, 1895.

Wrote a letter about how we were doing, that the children and also Mother and Father had died.

Wrote a Letter to Johan Warkentin, December 10, 1894.

Sent him money - Peter Barkman's son \$2.00, old Mr. Barkman \$1.00, myself \$7.00, and blacksmith, Peter Toews \$2.00, for a total amount of \$12.00. This was sent for a need to Colorado. John Warkentin. (Note written on margin: Received a reply, that he has received the money.)

January 31, 1895.

It froze 28 degrees and very windy. Mr. Sprague (Spreck) was here and bought 500 bushels of oats to be delivered to the camp, for 35 cents a bushel. He also has 1200 bushels lying at the slough (Dempel) for which he will pay 10 cents for delivering it. February 1. 40 degrees frost and very nice weather. February 2. 44 degrees frost. Brother Johan Reimer brought Katharina and Elizabeth to Yantsied (the other side of the river). February 3. 45 degrees cold, nice weather. (F.R.?). January 26. Heinrich Friesens were home and stayed for the night, they sold the Toews property to Peter for \$1000.00. January 28. It was 30 degrees cold and Friesens went home. February 4. 46 degrees but no wind. February 5. 40 degrees cold. Gerhard went to Sprague's camp with 7 loads of oats, 460 bus. that sold for 35 cents: Two Englishmen, two Frenchmen, and two of Johan Friesen's boys. February 6. 22 degrees cold and very windy. A letter from minister Johan Friesen, Roscnhof. February 14. 20 degrees cold. 13(?) bushels went to Sprague's tree-felling place. Gerhard brought 2300 lbs. of meat at 6 cents to the camp, and 2500 lbs. of beef at 4 cents. Also 600 bushels of oats for 42 cents and 4 sleighs at 35 cents per hundred. The cartage for the oats was 12 cents.

Letter to the Rundschn. February 16.

About the letter to Isaak Tieszen, Rosenhof, Russia, that he should trace it. Also about "Paradise in the Years of Youth". Greetings to Peter Janzen and the aged Mr. Harms in Kleefeld; Also to Funk and Peters, and Editor Harms.

Daily Journal, 1895.

February 18. 14 loads of oats to Sprague, 1200 bushels at 42 cents. February 27. I was in Winnipeg. Rain and 12 degrees warm. I sold 4000 lbs. of butter to Finkelstein for clothes and crockery. (Krakrie).

February 4. Received a letter from Rev. Johan Friesen, Rosenhof. He saddens me greatly, as he points out to me the matter of greediness that Peter Peters writes about, about doing business. Peter Barkman wrote an answer to the letter on February 10.

Letter to Heinrich Friesens, Rosenhof. March 9.

A letter about church matters, regarding business deals. What all this will come to if they blame me, while they keep forgetting how much unrighteousness occurs because of poverty. Sometimes even the services of the sheriff are taken to help. This does not seem right to me, and one wonders what all this is coming to? Greetings to the Ohms (ministers). I have read my letter to brother Peter Reimer.

Daily Journal, 1895.

March 11. 25 degrees frost, but sleigh roads are good. March 9. Gerhard came home from Sprague, he had gone on the 5th: 190 - 50 bags flour, 4 cents - 2100 meat. March 12. 25 degrees frost. Ewert of Gretna was here for the night. He had come to visit the schools, together with young Janzen, formerly of Tannenau. March 13. 33 degrees cold. Ewert went to Blumenort. March 14. 20 degrees cold. Jakob Barkman has gone to Winnipeg with 200 doz. eggs and butter and 1 calf. March 15. 20 degrees cold, thawing at noon. Barkman came back, he had received 20 cents for eggs and 11 cents for butter. March 16. 20 degrees cold. Sold the bull from Lichtenau for \$40.00. The sorrel coloured mare had a little colt. March 17. 15 degrees cold. Peter Barkmans and Heinrich Reimers went to Gruenfeld to church, they also had brethren meeting. The Ohms were here to talk about the business dealings. March 18. Thawing. Jakob Kroeker and Johan Friesen were here for church in Steinbach. The conducted the examinations for baptism (Catechism). There were two services, Johan Friesen preached in the afternoon. March 19. Thawed a lot. The articles were read and Mrs. Guenther was received into the fellowship of the church, as he had been excommunicated for two years. (Probably she was presented to the membership.) March 20. Mrs. Guenther was baptized and he was accepted into the church again. The Ohms went home. There was much thawing and a lot of water. March 21. Thawing. Jakob Barkman went to Winnipeg with eggs and butter, the price of eggs is 15 cents and butter is 11 cents a lb.. There is also much water in the creek. March 22. Thawing. Sleigh roads disappearing in Steinbach, very much water in our river. Bred 2 cows.

April 1, 1895.

Letter from Isaak Thiessen, Russia dated February 27, train depot L.S.D. Station Sofieheke. Very warm, some frost at night. March 29. I and the children went to Peter Reimers in Gruenfeld for the funeral of their little son Klaas, who died on March 27. April 2. Jakob Barkman and Gerhard went to Winnipeg with 700 doz. eggs and 400 lbs. butter we pay only 8 cents for butter and for eggs 8 cents. Abraham Reimer came home from the bush with all his workers. April 4. Built a hot-bed, planted **Komst** (cabbage) in it. April 11. Jakob Barkman went to Winnipeg with butter at 8 cents, eggs at 8 cents, chickens at 20 cents and onions at 3 cents. Very nice weather. April 17. Barkman went to Winnipeg with butter and eggs and skins. Nice weather.

Letter to Heinrich Friesen, April 15.

Dearly beloved friends, with loving greetings from the bottom of my heart I wish that these lines would find you in good health, as they also have left us. Also my wish for you as well as for us, is that we would meet up yonder in that place of rest, where there will be no more parting for ever and eternity. This is what the dear Saviour has wrought for us by His suffering and dying. He has opened the way for us. We have again been reminded of this by our ministers yesterday and today, Easter.

Everything is green. The trees and the meadows, in this new season of the year, give us a cheerful outlook to the summer ahead. People have done a lot of seeding already. Some are even finished, it looks very promising. We also had rain, after yesterday's dust (Storm?), which we seldom have here.

My dear friend, I want to reply to your letter(s). Several years ago, I heard your father in Blumenort read a letter which said that you had changed your Sunday over to Saturday. Are you with the Seventh Day Adventists now, or where do you consider yourself to belong, to which church? I forget the places where you lived then, nor can I remember where you live now. It was also read to the brotherhood two times this year already, concerning the needs that you and your family are suffering.

I feel sorry, for your family especially, because you are so far away from relatives and acquaintances, also from the church. Also that you have left everything, so that you, as well as your wife and children, have become so poor that you have nothing to eat, and have neither light nor oil for a lamp. That reminds me of those 5 young virgins, who had no oil and could not find the door to eternal life. In a similar way you are experiencing this in the temporal.

Perhaps your light has gone out, so that you cannot see where you would be better able to make a living with your family. It is not so easy, to go haphazardly into a country where there is no way of earning a living. Here in Manitoba where you did not like it at all, and where, according to your letter you had lived nine years and nine years too long such a thing has, as far as I know, not occurred yet, that one did not have enough to eat or the necessary oil for a lamp.

It is true, many have left Manitoba, claiming it is too cold and the summer too short. However, letters confirm that northern regions have more bread than many southern regions. This winter it was especially remarkable, how many letters came in from needy people, asking for help. And everything is scarce here too, particularly cash money. Food is very inexpensive here and there is much of it on hand. If you would still be here on your old place, where Kornelius Fast lives now, your children would find employment and have bread enough, although there are poor people here too, temporally as well as spiritually.

Well, dear friend, money was to be collected for you on the first Easter day, and your father gave me the money that had come in. This was only \$1.05. However, having pity for your family, as well as for you, I am adding so much that the total amount comes to \$5.00 so that you will understand how it is with me. Although I do not feel rich, especially do I feel poor and sick spiritually, I want you to know that you can gladly come into my house with a letter, whenever you are in need. I love you. Everybody makes mistakes, in temporal matters as well as in the spiritual.

In conclusion, many greetings from your parents as well as from me, my wife and children, also from friends and acquaintances. Goodbye. Farewell. Also do let us know whether you have received this letter and the enclosed money. Amen. Do read this letter to your children and ask their advice. Perhaps matters will improve for you, both temporally and spiritually, or you will come back. Goodbye.

Daily Journal, 1895.

May 4. Planted the earliest potatoes. 1 pound costs one dollar, they are supposed to be ready for eating in 33 days. Had the brown mare bred by Kornelius Fast's stallion. Planted 1000 cabbage plants. The plum trees are blooming. Finished planting all the potatoes. May 9. Our son David was born, all well and chipper. May 10. Frost ice as thick as a pane of glass. May 11. Frost again one quarter inch thick. The seeding is finished.

Journal, 1896

February 15. Wrote a letter to Johan Berg, Morden, that he may have a job in the mill. February 14. A letter to Jakob Enns', about the principal that I owed old Mr. Kornelsen. February 14. To Heinrich Ratzlaff, Nebraska, about the 2 notes which he still has here. I am willing to extend them, but I want him to pay Jakob Enns the \$25.00 that I owe him. February 15. Wrote a letter to Johan Goertzen in which I enclosed \$2.00 for

cards to be sent here. My wife also sent a stamped apron for sister-in-law Goertzen. February 18. A letter to Isaak Thiessen, Russia, concerning my negligence in letter writing. February 15. A letter in response to one of February 8, received from Johan Willms, Kleefeld. February 18. Has always been very cold, one day the 10th, it was down to 42. The next day 30, and much snow and wind. No one has gone to Sprague in the last 2 weeks. February 14. Two sows had piglets and over half of them died. Again 2 sows had piglets of which over half died also. So from those 4 sows, only 13 remained alive. We put a stove in the barn for the daytime, this is good. February 17. A sow had piglets in our heated barn and now 10 remained alive out of 11.

February 12, 1896.

My wife together with her parents went to Minnesota. She and our 2 small children, Martin and David, were gone for not quite 2 weeks. They came home safe and sound with the 2 children on November 25. The parents stayed 3 weeks longer and also came home safely from their journey.

Obituary of Klaas R. Reimer (1837-1906).

Our father, Klaas R. Reimer, was born in 1837, on December 11, in Rosenort, Russia. At only 12 years of age he already had to leave home and work for farmers. First he worked for Jakob Thiessen for 1 year, in return for which he got only his clothes and was able to go to school a bit. Next he worked at Abram Friesens, Lindenau, for 2 years, then in Blumenort for Johan Toews. Then he came to Jakob Bergen (Bergs), Rosenort, and worked in his blacksmith shop. Here he worked in the shop for 3 years till he got married. He was baptized upon the confession of his faith by Aelt. Warkentin, Petershagen, and was married the same year in fall. The Verlobung (engagement) took place on October 10 and the wedding ceremony was held on October 21, where minister Johan Wiens from the Kleine (sic) Gemeinde officiated. He had been received into the Kleine Gemeinde.

Subsequently, his wife became ill with a strange disease, something like erysipelas(?). Her eyes would at times be swollen so that they would be completely shut. Sometimes she would lie in bed for 8 days, this happened several times a year. This caused Father much sorrow and pain until she finally lost her mind, thus becoming a further handicap, and causing much distress. However, he declared that this resulted in many a blessed hour for him, spiritually. She died on March 5, 1875, having reached the age of 38 years and 10 months. They were married for 18 years and 5 months, during which time 8 children were born to them.

He married again, this time with Helena Warkentin in 1875, March 30. Her step-father, Jakob Barkman, performed the marriage ceremony. In this union they lived 9 years, 8 months till 1884, when she died after giving birth to a child. She got sick on November 30 and died December 1 at 7 o'clock in the morning. The youngest son, Martin reached the age of 6 months and 7 days.

Having received the marriage blessing, the third marriage was entered upon on March 19, 1885, with Margaretha Klassen, from the west side of the river, Rosenort. This marriage lasted 21 years, when father died. Thus we find... He had 18 children from these 3 marriages. In addition 7 predeceased him (All in childhood. Margin note). Altogether 25 children, 110 grandchildren and 348 great-grandchildren. If this is incorrect please report the error. (Editor's note. The obituary of Klaas R. Reimer is reported here as found in his Briefbuch.)

PART TWO

PERSONAL ACCOUNTS

CHAPTER ONE

THE 60 YEAR ANNIVERSARY

Introduction.

In 1934 the Mennonites of the Rural Municipality of Hanover, in Manitoba, originally known as the East Reserve, celebrated the 60th anniversary of their settlement in the area. The event was sponsored by a committee which included Klaas J.B.Reimer, Gerhard G.Kornelsen and J.G.Toews. Part of the festivities involved the presentation of remembrances by a number of senior members of the community, and in order to commemorate the occasion the committee published a booklet called, *Das 60 Jahrige Jubilaeum der Mennoniten Ost-Reserve*, (Steinbach, Manitoba, 1949), 174 pages.

The purpose of this chapter is to publish in an English translation three of these papers which pertain to the story of the Kleine Gemeinde; namely, those of Klaas W.Reimer, Johan I.Friesen and Peter T.Barkman. One of these historical reports by Johan R.Dueck (1863-1937), of Kleefeld, Manitoba, has already been published in *Profile of the Kleine Gemeinde 1874*, (Steinbach, Manitoba, 1987), 203-207. Another article, by Johan B.Toews, has already been translated and published by Royden Loewen, *Blumenort, A Mennonite Community in Transition*, (Blumenort, 1983), 635-637. A number of other articles are related mainly to the proceedings themselves or to the history of the Bergthaler /Chortitzer Mennonites. The three articles included here have been translated by Peter U.Dueck, Steinbach, Manitoba. 1987.

No.30 Address By Klaas W.Reimer.

(Klaas W. Reimer was born on December 1, 1861, in the village of Kleefeld, in South Russia and came to Canada in 1874 as a 13 year old lad. Presently residing in Steinbach.)

"Esteemed Jubilee Guests: Having been asked by the chairman of the Jubilee committee, I will relate some things about the pioneer years of our settlement, but only about the time when I was there, when we settled down in Steinbach. In Duluth we already bought the most essential things for going onto the land: a cook stove, an axe, a ham, and five pounds of lard. Then we went to Moorhead by rail, where we boarded the Red River Steamer, and away we went to Manitoba. On September 15, 1874, we came to Niverville.

Much could be said about the reason for our emigration, etc., but there would be hardly enough time for this degression. However, that our forefathers did right at that time has been affirmed, even during the World War, when our government gave so much concern and consideration to the matter of our nonresistance. There have been occasions during the war years, where I, personally, have been convinced of the government's good will toward us. I shall briefly relate this episode here.

I had attended a meeting in Altona of representatives of all the Mennonite Churches and had stopped off in Winnipeg on my way home. Here I went into the Victory Bonds Office to discuss some matter with the manager. First the manager asked me from where I came, and whether I was one of those who had been at the meeting in Altona. I said, "yes." Then he asked me about what we had discussed. This I explained to him. After that he wanted to know whether going to war was right. I answered, "No." "Upon what do you base that," he asked? I took my Testament out of my pocket and showed it to him. "Do

you firmly believe in it?" he asked. I answered in the affirmative. Thereupon he said, "You are right. But I will tell you something: Keep your boys at home and do not let them dawdle around in the city while our boys are on the front lines. We can not restrain our people if they find your boys at the pool table. Keep them on the farm and keep what your fathers have promised."

So then, as has already been said, we disembarked from the Red River Steamer on September 15, 1874, and stepped onto Manitoba soil. We pitched our tent on the bank and stayed over night. It rained almost all night. My brother Abraham and I found shelter with a half breed Indian, for we were all wet. We slept near the warm stove this way in our wet clothes. The following day we loaded everything, and away we went to the immigration houses, located about five miles east of Niverville, where we stayed for about a week. Then the fathers came from Winnipeg with wagons and oxen. Hurrah! Now we were off to Steinbach, onto the land.

On the trip we would call out: "Hoho!" to the oxen whenever the going got tough. Then the oxen stopped completely. Only when we would say, "Jareb" (giddap) would they start pulling again. Upon arriving in Steinbach everyone had his place, where he would live. And so we also had ours. A large tree stood here beside which we pitched our tent and secured it to the tree. We hung the ham and the clock on the tree, and then construction was begun. Here my father with his sick wife, our mother, and eight children stood between earth and sky. Winter was at the door. Construction had to be done, and so we went to work. My father, my brother Abram and I.

First we dug a hole in the ground 3 feet deep, 30 feet long and 14 feet wide. We piled the sods in layers 3 feet high and set two small windows on the ground. Then we drove into the bush in order to get wood for the rafters. This was the same bush that is on my brother Johan W. Reimer's farm today. The wood had to be carried out of the bush. This was hard. Our father grabbed the butt end of the log and we, my brother Abram and I, the thinner end. Thus it would happen that, as we stumbled and fell over roots, father would have to drag out not only the log but us also. The roof of the house was covered with reeds. Fifteen feet of the building was lined with boards and the other fifteen feet had only a roof of reeds. This end was to be designated for the cattle. Then we also made some hay, but it was all frozen. One evening we were surprised by a prairie fire. For protection against the fire we quickly plowed a strip of land, in the course of which we had to turn over the sods with our hands, almost working ourselves to death in the process. However, our "Serrel" was saved.

Now winter had arrived. So we moved into the ark with our cattle and began to feed them. It became evident, however, that this hay had no nutritional value; the cattle could not eat it. Fortunately we were able to buy some hay and save the cattle from starving to death. However, we did not have enough hay, and because of the scarcity of feed, the cattle also suffered more from the cold. Finally we took our tent canvas and covered the cattle with it. Also we began to give two slices of bread daily to each ox and cow. Thus we fortunately got through the winter and got the cattle through as well. The latter had, however, been affected so badly by the frost that some oxen lost their tails, others their horns. Some animal's legs were so badly frozen - right up to the knees- that they had to be butchered.

During that winter our food consisted of salted potatoes fried in water, dark bread and "prips". Father had to work six days with his oxen for a sack of flour. He would cut a load of fence posts in the bush and sell them for a sack of flour. In spite of this, the word "depression" was never heard, as it is today, when automobiles are racing down the streets.

Then the year 1875 started. Brush was chopped and plowed down as fast as everyone could. Whoever did not have two oxen, plowed with an ox and a cow. Many people spent their last dollar, as they seeded in hope. But God had different plans. He sent grasshoppers to test his people, whether they would keep their faith when trials came upon them. The grasshoppers devoured everything that had grown. Nothing was left, except some potatoes. In the month of August the grasshoppers flew away in swarms so thick that sometimes the sun was darkened.

In 1876 we built a better barn with wooden blocks. We ourselves still lived in the "Serrei" for another winter. It was on December 13 of that year when Uncle Heinrich Wiebe froze to death in a snowstorm. In the spring of 1876, when we were going to seed again, we discovered that the grasshopper eggs were still in the ground. Many became discouraged and hesitated about sowing again. Around this time one Sunday, our grandparents (Abraham F.Reimers), and uncles and aunts came together at our place. Some of the uncles said they wanted to move to the United States. Our dear grandmother objected to this idea. She said: "Let us not do that; for our dear God has heard our prayers. He has protected us on our journey and brought us safely to this place. Let us not move away, but let us rather, with God's help, faithfully go to work and not be discouraged. I have confidence in God that He will bless us and that we will have our bread (livelihood)."

Thus spoke our grandmother. And her children were obedient and happy. My parents and all the others were so encouraged by this appeal, that they ordered the seed grain again with hopeful hearts. However, the grasshopper eggs were there. But, around the 26th of May, we had a heavy rain with snow. Some of the grain as well as the vegetables in the garden had already come up. This cold weather along with the rain and snow destroyed the grasshopper eggs. Thus it was, that, through the gracious guidance of God, we had a crop and also our bread. However, we had much rain right into harvest time, and much of the grain was standing in water. The people would mow it with the scythe and carry it onto dry ground.

My father was a blacksmith in Russia and would gladly have taken up this trade here as well, but he had no coals. Then one day Mr. John Peterson, he is now 92 years old and is also in our midst here, came to us and helped my father make coals from green poplar wood.

Now I will briefly skim over the years from 1877 to 1920. Throughout these years we had much rain so that the standing grain frequently drowned in the water. Often it would also be killed by frost. The roads were bad. It took five days to make a trip to Winnipeg. There were many mosquitoes, also many strawberries. Our Main Street was so overgrown with trees, that the teamster had to go in front of the oxen, since there was no room beside the vehicle because of the trees and brush. Today the automobiles are speeding along the wide streets and the airplanes are roaring overhead. The first threshing machine ever in operation in Steinbach was owned by Mr. John Peterson and John Carlton. The separator had only two wheels; the motor was powered by four pairs of oxen. The sheaves on top of the stack sometimes had to be separated with an axe, that is how solidly they were frozen together. Today we thresh from stooks and also with the combine.

In August of the year 1877 Lord Dufferin paid us a visit. At this time, Johan I. Friesen was given the honour of carrying his riding boots to the tent. In the same year we built our second barn. On it was carved with a knife, "Building owner Klaas Reimer and building contractor Heinrich Brandt." The first windmill which was driven by wind and steam was built by A.S. Friesen, Steinbach, and is still standing on H.W. Reimer's yard. The second mill was built in 1880 by my father Klaas Reimer and Uncle Peter K.Barkman. Peter T. Barkman, Johan T. Barkman, my brother Abram and me (K.W.R.), freighted the wood for the framework out of the bush in the winter of 1879. Two of us took care of the transportation with two pairs of horses and two pairs of oxen and the other two cut down the trees. Throughout we slept under the stars at 30 degrees below zero. Our first mill burned down in 1893, on August 16, during the night. The second mill was built that same year. It burned down in 1920, on October 18.

In June of 1877 our father started up a store. It began in a strange way. He had taken products to Winnipeg and happened to drop in at R.J. Whitla's dry goods store. This man asked my father whether he would want to take some goods along and sell them among his people. Father said he had no money, he could not do that. Thereupon the man said he would have \$300.00 worth of goods packed for him; he did not need to give him any money. If he could pay for it later fine and good; and if not, that was fine too. And that's what they did. The chest containing the goods was used as a counter, and Father did not

allow it to be moved out before the store was built. This store is now situated on Main Street, bearing the name "Central Store".

And now something about my own pioneering activities. In the year 1885 I built my first house and sold it in 1887 to my Uncle Johan Thiessen, who had moved from Nebraska to Manitoba. The house was paid for in \$20.00 gold pieces, for a total of \$400.00. More gold than we could find in all of Steinbach today. My occupation was actually cheese making. In 1889 I built my first cheese factory; in 1892 I built the second cheese factory in Blumenort and the third one in Hochfeld. In the year 1897 I attained a peak production of 150,000 pounds in six months from all three factories together. Before I began making cheese, I took a six months training course in making cheese and butter. In the year 1897 I made cheese for the exhibition and received first prize, \$40.00 cash and a certificate for No. 1 cheese.

The following is a list of the first home owners - 18 in all - who founded this village. Steinbach lies in a north-west to south-east direction. Starting from the north-west end I list the names of the owners in sequence of their residences.

1. Klaas Friesen
2. Cornelius Fast
3. Wilhelm Giesbrecht (two years later, 1877)
4. Heinrich Brandt
5. Jacob Barkman
6. Cornelius Goossen
7. Jacob S. Friesen (Two years later, 1877)
8. Abram S. Friesen
9. Peter Toews
10. Johan Reimer
11. Klaas Reimer
12. Gerhard Giesbrecht
13. Johan Wiebe
14. Jacob Barkman
15. Peter Barkman
16. Johan Friesen
17. Heinrich Fast
18. Franz Krocker

All of these, with the exception of the two indicated, settled here in the year 1874. At that time they will very likely not have had an inkling of the proud little Town of Steinbach that their settlement was to develop into.

No.32 Address By Johan Isaac Friesen.

(John Isaac Friesen, born on January 15, 1860, in Rosenort, Molotschna, South Russia, came to Canada in the year 1874 at the age of 14 years.)

Esteemed Guests. Having been requested by the festival committee, I shall relate a little about the years of our immigration and settlement the way I saw and experienced them. From Quebec, where our ship, Hibernian, had landed, we travelled by rail via Montreal to Sarnia, a seaport on Lake Huron. In Montreal our group was given a meal as a welcome to the country by the Canadian government.

From Sarnia we sailed over Lake Huron and Lake Superior to Duluth. Having arrived here we boarded the railway train and on we went across northern Minnesota, an unsettled region covered with high grasses and many lakes. We crossed the northern end of the Mississippi River, which was very swiftly flowing southward. On the morning of September 9, we arrived in Moorhead, a little town on the Red River. The ship that was to take us to Manitoba was waiting for us on the river. The next day the little river steamer left, moving downstream, northward along the meandering river.

Going back to Moorhead. This city is situated on the east bank and Fargo on the west bank of the Red River. The terminus of the northern Pacific Railway was Fargo at that time. On the east bank of the river, where we boarded the river steamer, stood a little elm

tree. This elm tree is still there today. When I was in Moorhead in the beginning of September, 1933, I also sought out this elm.

In Fargo our fathers bought cook stoves, which they took to the new settlement in Manitoba. At that time (1874) Fargo was only a little town of about 50 inhabitants. Today it numbers 35,000. Moorhead has about 8,600 inhabitants. At that time, as also to this day, there were elms, oaks, ashes, and many willows growing on both sides of the Red River. Going down the river was really quite interesting. Our group was made up of 25 families. On this trip we also got acquainted with mosquitoes for the first time. They teasingly buzzed around our ears, as though they wanted to tell us that we immigrants were welcome in Canada.

After a trip of six days, on September 15, our ship halted west of Niverville at the place where the Rat River flows into the Red River. Here we went ashore. The sun was just rising and it was a beautiful morning, although there had been quite a frost. At this time the ship's captain ordered his crew to carry firewood on shore, about one cord. Over this they poured coal oil and lit it, so that the mothers could warm themselves and their children.

We had now arrived at our destination. Five miles from where we landed the government had built board shacks, where we were temporarily accommodated. These shacks were situated on the land that was reserved for the Mennonites. The first group of immigrants who had arrived in August had tried to dig a well near the shacks. However, after two men had been covered by falling earth, whom they were just barely able to get out, they let it be. The earth kept falling in, it was not firm like we were used to in Russia, whenever we had dug a well there.

Now they began with the selection of homesteads. Our fathers diligently looked for suitable land and to obtain right of ownership, so that they could move onto it with their families and prepare dwelling places for the approaching winter. For indeed, winter was much colder in Manitoba than we were used to in Russia. However, we didn't know this then, at least we didn't really believe it. There was much to learn here. We were no longer in Russia. Here the conditions were altogether different from what we were accustomed to and for quite some time we did not like it here at all. But it was not the point, whether we liked it or not, our emigration was not a matter of likes or dislikes.

We built ourselves a dugout (*Semjanka*, earth hut). This is a dwelling in the ground, with a roof of earth and the inside lined with boards. Many of the dwellings were built this way for that winter. On the average the settlers were very poor. The hay which we had cut first was lost in a prairie fire, and that which we cut later was already badly frozen. Much of the cattle died due to the inadequate shelter and the poor fodder. Others that made it through the winter lost noses and ears that had been frozen. Again some oxen, having suffered a great deal from frost and the un nourishing fodder, died in the spring.

The food for us humans also was inadequate. At one time we had no flour in our home for one whole week. That was very painful. My father's occupation was making leather slippers and repairing shoes and after a while he had earned enough money to buy another bag of flour. At that time the price of flour was six dollars per 100 pounds. Throughout the winter we were surrounded by snow drifts and our dugout (*Semlin*) was covered with snow. When spring finally came, I went working in the settlement, i.e., if I was able to get some work. Since the people had no money and wages were small, I soon packed my knapsack and went to Winnipeg on foot, in order to look for work there. The distance to Winnipeg was 36 miles. At that time there were no horses at all in the settlement, only oxen; so, if you wanted to get somewhere quickly, you went on foot. I got a job with a certain vegetable gardener by the name of Victor Mager. This was in 1876, the second year that we were here.

I omitted to mention the summer after the first winter. There were many grasshoppers that summer. Slippers were the only kind of footwear that many of us had, but you couldn't walk with them; for the grasshoppers that got into the slippers were crushed, making the

inside of the soles so slippery that one's feet would always slip out of the slipper. Only after these grasshoppers were fully grown, were we delivered from this plague. They all flew away, having devoured all the grain and vegetables.

That summer, on June 5, two men from the settlement drowned in the Red River near Winnipeg. They were Jacob Friesen and Rev. Jacob Barkman. The families were in deep sorrow. In the winter of 1875 to 1876 we had the opportunity of hauling flour from Emerson to Winnipeg, for which we got \$1.00 per bag. I had loaded 28 bags. We were a company of 20 vehicles - sleighs pulled by oxen. The trip lasted ten days. It was in February. The reason for hauling this flour from Emerson was the fact that the ship with the flat-boat had been frozen in the ice in fall at Emerson on the Red River. It had a large load of flour, all of which was destined for Winnipeg.

On August 21, 1877, when Lord Dufferin, who was Governor-General at that time, visited our Mennonite settlement, many preparations were made to receive the noble guest. About 8 miles from our home, the settlers had set up an exhibit showing various kinds of grain, garden produce, flowers, etc., to let the Lord Governor see what this virgin soil was able to produce in a few years with our care.

At the point where the road turned into the reserve they erected a gate of honour made from fir trees. Some of the young men rode up to this gate in order to escort this guest of honour to the place where he was to be welcomed. The riders were full of suspense as they watched the road on which the visitor was expected to come. And behold, all at once a number of vehicles and several distinguished men on horseback were coming towards them. Which one of all those gentlemen could be the Governor? They didn't know. Surely, he would be sitting in one of the coaches. Those gentlemen on horseback had all kinds of pastimes with the Mennonite riders, short races, etc. and the latter were pleased and joined them quite freely and openly.

Thus they arrived at the reception area. How horrified our riders were when they saw how one of the gentlemen was being waited on by the others and how respectfully and courteously he was treated. It was Lord Dufferin. A rigid fear fell over the young men, undoubtedly they had done something for which they would be blamed or maybe their loose behaviour had offended the Governor. In Russia they were accustomed to something different. A government official would be approached in nothing but the most respectful manner. They shared their concern with Mr. William Hespeler, who also was part of the Lord Governor's retinue, and whom many of the settlers knew. Mr. Hespeler passed these young men's fears on to Lord Dufferin; however, he calmed their fears by saying that all was well.

At the place where the visitors were welcomed they had erected a gate of honour and an arbour of fir (spruce) branches, which was decorated from the inside with a lot of flowers. Also, Klaas Reimer Sr. had done his part and had brought a beautiful fir tree decorated with flowers and set it up in the arbour. In this arbour the Mennonite girls served lemon tea to Lord Dufferin and his wife, as well as to the other gentlemen and ladies.

Of the memorable speech delivered by Lord Dufferin to the settlers, the following statements will always remain alive in the memory of our people:

"You have come into this land where the people, whom you also want to join, are engaged in a huge struggle..

The enemies in this struggle are not human beings...

The struggle to which we invite you is a struggle against the wilds of nature. You will never be asked to stain your hands with human blood. If you have come here to find peace, peace we can give you."

No.34 Address By Peter T. Barkman.

(Peter T. Barkman was born on February 10, 1861, in the village of Margenau, South Russia. At the age of 13 years he came to Canada in the year 1874. Presently residing in

Steinbach.)

Herewith I wish to relate something about the time which is now sixty years ago. At that time I was 13 years old. We, my parents, I, one sister and one brother, arrived on a small steamboat at Stc. Agathe on September 15, 1874. The weather was nice and warm as we went ashore early in the morning. My brother Jacob, who was twelve years older than I, had arrived here six weeks earlier and had settled in Kleefeld. When he heard the steamer's whistle in the morning, he came with the "car" to get us. At that time we didn't know that one could go much faster with a "car" without an ox hitched to it.

So we loaded our things on to the cart, also helping my mother onto it. Father and we children walked. When we came to a soft spot on the road and the ox almost stopped, Father called out "Haowach" (Whoa). In Russia we said "Hsowach" to the horses when they were supposed to pull hard. Now, however, the ox stopped. My brother Jacob was displeased and told Father not to say this, for here in Canada "hoa" meant to stop (stand still). Father promptly promised to keep quiet. Soon we came to another soft spot and the word "Haowach" did come over his lips again. Although my brother is really quite patient, he impressed upon us, that we were to say "Hoa" (Whoa) only when the ox was to stop.

We did arrive on that same day to where Jacob's hut stood, at the place where the Kleefeld Post Office is now located. After this it took almost 10 days before we began to make hay and to build dwelling places here in Steinbach. Brother Jacob left his homestead and together we built an earth hut, 2 feet into the ground, 18 feet wide and 48 feet long. The walls consisted of rails and were plastered. The roof was made of rails also, and covered with hay and mud. Of the whole building, 30 feet was used for living space and 18 feet for the barn.

Since others have already related about the cold winter of 1875, the tragedy on the Red River and the grasshoppers, I will pass over to the year 1876. That year we had our first crop. So Wiens and Braun built a small flour mill driven by steam at Schonwiese. Also three small windmills were moved from the Red River onto our Reserve. My father, P.K. Barkman, was building contractor on two of these. One was erected at Tannenau and one at Eigenhof. For contractor's wages my father received 50 cents per day.

In 1876 the people from Steinbach also had a chance to earn money. Wm. Hespeler, our German consul in Winnipeg, gave us a contract to haul 825 tree trunks from his land 13 miles east. The logs were from 20 to 30 feet long and one foot thick or thicker. For this he paid \$700.00.

The first threshing machine here in Steinbach was owned by A.S. Friesen. His partner was John Carlton. I remember that, on December 14, 1876, when Mr. H. Wiebe of Blumenort froze to death, the threshing machine was standing at old Cornelius Fast's place. There had been a big snow storm that night. When we gathered at the machine in the morning, the mishap was reported. When John Carlton heard this, that big Englishman began to cry and said he would go right away and see if his brother Tom was home already. The latter had come home late at night with his neighbour Mackenzie, who also had been severely frostbitten on hands and feet.

After New Year's, we began to haul the wood from the forest for Hespeler; it was piled up where Klaas R. Friesen's buildings now are. My father, Peter K. Barkman, was still busy on the windmills at Tannenau, so I at the age of 15 years, also hauled wood from the forest for Hespeler with two oxen and a sleigh. My mother, my older sister and my younger brother remained at home to look after everything. Our parents will often have been more anxious about us than we boys imagined. One day we went there, stayed in the forest overnight and were off on our way home the next day. I still remember, how one evening four or five of us boys had a lot of fun. We set fire to a fir (or spruce) tree that had a lot of needles. The flames rose up high over the forest. Then an older man said we should just wait till we were forty years old, we would have other thoughts then. On the way home I was standing on the bottom (probably the runner) of the sleigh, facing backward, when we came so close to a tree, that I had to squeeze my body through between the load and the

tree. Fortunately there was enough room, or else I would have been crushed. Thus we probably have been protected more than we know.

In May of 1877 Uncle Abraham S. Friesen bought this wood from Wm. Hespeler for building a windmill. Father P.K. Barkman was hired to be building foreman by Uncle A.S. Friesen. For this job he was to get 50 cents a day. Eight of the best and thickest logs, 30 feet in length were picked out for beams or uprights. The necessary blacksmith work for it was done by Uncle Klaas Reimer. By August, 1877, the windmill was already in use for cutting the boards to cover the windmill. In December, bran flour (Schlichtmehl) and chop was being milled up to 40 bushels per hour. In January of 1878 white wheat flour was already made. Up to this point the mill cost \$2,000.00.

Since there was so much bush, the wind did not always produce the power required of it, so Uncle A.S. Friesen made up his mind and erected a steam saw mill beside the windmill. This one cost another \$1,300.00. After this they ground grain and sawed wood. If there was not enough power from above, they used the power they had below for everything.

Since this was such a wooded area, our windmill did not give us the best service; and, since sawing wood brought in the dollars faster, Uncle Friesen made an agreement with three men in the Morris area, Jacob Toews, Isaac Loewen and Franz Froese, who bought the windmill from Uncle Friesen for \$1,550.00. So already in March of 1879 my father, P.K. Barkman, was busy at loading the mill on sleighs and setting it up in Rosenort near Morris. As a result of this our area had no mill for grinding. Here and there people voiced their opinion that old Barkman had been a miller from his youth and he should build a mill. But what with and of what? A suggestion was then made that the farmers in the district would pledge as they were able, from \$25.00 to \$50.00. In the fall of 1879, when more than a few thousand dollars had come in, Father P.K. Barkman went to Waterloo, Ontario, where the Schneider family lent him the money against the pledges at 6% interest. Father's travelling expenses, not including his return ticket, were 75 cents. His food he brought along from home, and in Ontario the Mennonites provided him with food for his trip back.

In March of 1880 the machinery arrived in Niverville. The wood for the building had already been hauled in winter from the forest about 10 or 12 miles southeast of Steinbach and cut into proper dimensions at A.S. Friesen's sawmill. Old K. Reimer had a share in the mill and since he was a master at blacksmith work, he prepared the iron work for the mill. The mill was bought secondhand in Ontario for \$2,500.00, and by the time we began making flour in August of 1880 it cost a little over \$5,000.00.

Shareholders in the mill were Uncle K. Reimer with 3/8 share, my Father P.K. Barkman with 3/8 share, my brother Jacob T. Barkman with 1/8 share, and my brother-in-law Johan S. Friesen with 1/8 share. On August 15, 1892, when we had the misfortune that our mill burned down, the shareholders were as follows: Father Klaas Reimer 3/8 share, Father P.K. Barkman 1/8 share, A.W. Reimer 2/8? share, I, Peter T. Barkman, 1/8 share and Johan I. Friesen 1/8 share. In the fall of 1892 Father K. Reimer went to Toronto, Ontario, and bought a cylinder mill with a 75 barrel capacity from John Engels.

In August of 1893 we began making flour again, with John Isaac Friesen as business manager and myself operating the mill. Everything went well till November of 1896 when I got rheumatism in my legs. I handed the milling operation over to P.R. Toews and went into selling machinery. On the evening of August 15, 1892, after I came home from M. McCaskills where I had assembled a Massey Harris binder, I went to bed. My wife was still up and around and suddenly heard them calling out on the street, "The mill is burning!" She woke me right away and I grabbed my pants and ran, but nothing could be done except to save the adjacent buildings. P.H. Gintners' residence was so close to the mill it also fell prey to the flames. After this Gintners lived with us in our house for a year.

The machinery dealership I kept when I went back into the mill in 1893. When the war began in 1914, farm products went up in price, and people had it easier. Many no longer found it necessary to haul wood, nor did they have to go to the mill to get flour any

more. Instead, the flour was brought to the homes of the farmers. An honest looking Mr. H. went from one farmer to the other with flour and other things. They advanced him money for flour and other goods, or even just lent it to him, some up to \$200.00.

This discouraged our manager, Johan I. Friesen, and we decided to sell the mill for \$12,500.00. So on April 8, 1918, I and my children B.P. Janz, Jac. S. Rempel, and K.R. Barkman, bought the mill for the above price from "Reimer, Barkman and Friesen" along with all that pertained to it, except the books with the accounts receivable.

Even now we were not to attain much wealth. On September 28, 1920, we were awakened by the cry: The mill is on fire. This was at half past two in the morning and by breakfast time it was totally burned down. It was insured but for only \$6,000.00. Our Mennonite Fire Insurance insured mills, but for a maximum of \$6,000.00. From this insurance money they deducted \$600.00 because the steam boilers had not been burned.

What we were glad about is the fact that we had paid out more insurance premiums in those 40 years than what we had received in insurance money for the mills that burned down. With this we will end our 40-year history of our mills.

CHAPTER TWO

LIFE'S CHRONICLE

By Peter W. Toews (1866-1935), also known as "Blacksmith" Toews. As told in a series of ten articles published in the *Steinbach Post* commencing September 6, 1944. Translated by John R. Friesen, Swalwell, Alberta, 1975. Courtesy of Herman Toews, Calgary, Alberta, son of Peter W. Toews, 1988.

My Boyhood in Russia.

For sometime already I have resisted the desire within me to record something of my life's experiences. I have always felt too weak for the task, but finally reached the decision to appear before the reader with my memories in the hope that they will be forbearing. I, Peter W. Toews, sometimes known as "Schmidt" Toews, was born in South Russia, Friedrichstahl, Province of Ekatherinoslav, Markuslandt settlement. My thoughts return to my earliest memories, back to where my cradle stood. We lived in Borosenko, a Mennonite settlement not far from Nikopol on the Dnieper River.

Once when we had visited the Molotschna settlement and were returning, a snake was lying on the road. I remember that my father, Johan H. Toews (1826-1895), got off the vehicle and killed it. It was a very warm day and I became very thirsty. We drove in a covered (verdeck) carriage. In those days it was still customary for people to have some brandy along. I was thirsty and seeing the flask in a compartment of the wagon, I took it, believing it to be water. Alas! Ouch! This water burned like fire. I had pants on already, which boys at that time only received after they were 2 or 3 years old. Now it is all different; they are wearing pants from babyhood up. When we arrived home, our maid (later she became Mrs. Diedrich Friesen) helped me off the wagon.

As soon as I had grown a little more I was required to help on the *Wirtschaft*. Best of all I remember the threshing time. No threshing machines were available in those days. A considerable area in front of the hay shed was cleared of grass and weeds, this was called the threshing floor. A load of grain was delivered, the sheaves being put in a circle on the threshing floor which had been swept clean. Two horses were hitched to a stone 2 feet apart in diameter and 3 feet long with six prongs in it. The stone was hauled around on the sheaves and the prongs threshed out the grain.

The grain was continually turned with pitch forks to always get the unthreshed heads to the top. It took an hour to thresh a load of sheaves. The straw was then raked off and the grain put through a fanning mill to clear the chaff. Formerly they had used a shovel with which they threw the grain up into the wind to blow the chaff away. Then the threshing floor was swept, and thus it went all day, threshing 5 or 6 loads. As a young lad I drove one of the two horses pulling the threshing stone.

In the beginning all cutting of grain was done with the scythe. The farmers hired many Russian workers for this task. These reapers were very good at their task. Usually a farmer drove to the market in a neighbouring Russian village on Sunday in order to engage the reapers who were assembled there waiting for such employment. On one occasion it is to have occurred during the Sunday worship service, that the *Vorsaenger* intoned (*Vorgesagt*) the song "Liebster Jesus wir sind hier" (Precious Jesus we are present). As the assembly was only meagre someone from out of the benches is to have said, "And the rest are in Tokmak" (a nearby Russian market town).

In our village people started to think about emigration to America. In 1873, delegates were sent to America in order to inspect the land available there. One of the delegates was my uncle Cornelius Toews. When the time came for these delegates to return, Father drove to Nikopol to bring Uncle home. I went along. Father took advantage of this opportunity to take a load of wheat along. There was a steep slope just before the city. The harnesses at that time had no breechings. When we drove down a slope, the horses were unable to brake and it was all they could do to stay ahead, so that the wagon did not drive over

them.

It happened as we were speeding down the hill, my cap flew away and I grabbed for the reins in father's hands. He had to laugh that I was so anxious about my cap. But I had pulled too much on one of the reins and the horses went off the road, our load upset and our sacks of wheat fell off the wagon. The vehicle came to a halt. Quickly I ran to retrieve my cap frequently looking back to see if father would wait for me.

In the meantime he reloaded the sacks and we went on our way. Soon we heard the blast of the ship's horn. Father urged the horses on faster and we arrived in time to see the ship come in. Uncle Peter had also come to greet his brother. We were able to spot Uncle Cornelius from far away, since he had an American straw hat on his head. Uncle Peter and Father took his carrying bags and hurried ahead. Uncle Cornelius and I followed. He had a burning question on his heart, quickly he bent down to me and asked, "Are they all living?" I told him that his daughter Katrina had died. "The others are all living?" he asked. I told him that they were. He had been from place to place, trying to get a message through. Conditions to send communications were very different from what they are now. He was mostly concerned to know if his wife was still living.

Later, I made another trip. This was to be my last journey to the Molotschna. Father had two sisters living there from whom he wanted to take his leave before we moved to Canada. Their descendants are still living there in very meagre circumstances.

In the fall of 1873, many auction sales were held in our village of Gruenfeld. They were all held in one place, Gruenfeld being a small village. I remember how I rode our best mare to the sale. Father had sold one horse to a Russian, and had another horse shot, because it was too old. That had left us with one to drive during the winter. Mother explained that we would cross the raging water in ships, not horses.

In the spring of 1874 we as well as others prepared for our departure. The day came when everything that was to be taken along was loaded on wagons, we children sat on top of the load. We retained the village in our sight as long as we could see something of it. Finally, when we topped a hill and went down the other side, it passed out of view. In Nikopol we boarded a ship which took us to Odessa. Mr. C. Wall, a builder of mills, accompanied Father to the city. Father had worked a lot for him helping in the building of mills - especially to make the big wooden cog wheels which had to be precision construction. He could always rely on Father. Father had another partner at the work; namely, Klaas Hiebert. I will say more about him at a later date.

Journey to the New World.

From Odessa we went by rail to Hamburg, Germany, where we had to wait a few days. We crossed the North Sea to Hull, England, and then across England to Liverpool by rail. It was quite a walk from the station to the harbour. Our mother, who was always sickly, and the other women were able to ride on a two-wheeled cart, while we five children (Mother had the baby with her) walked or ran along side trying to keep abreast of it. Mother later related to me how I had tried to keep the other four children together, running back and forth. This I don't remember any more.

It was after dinner by the time we arrived at the wharf. A number of our emigrants had arrived earlier and complained about the food on the ship. The interpreter told them to have patience, everything would come out alright. My parents were not worried about eating. They gazed out over the endless water which made a lasting impression upon them.

Father bought milk for us five children and we ate on the foredeck, supping our bread in the milk. The interpreter who saw us eating told Father he was taking a great blessing to America. The dissatisfaction among the travellers also seemed to be resolved. The journey over the ocean made most seasick. Only 2 or 3 escaped. A journey that can be made in 4 days now, took 17 days. We made port in Halifax and St. John's but disembarked in Quebec. Mother had to be carried off the ship and was immediately taken to the

hospital. After a number of days she became somewhat better, and we were able to proceed to Toronto. During this time Father fed us as he had done before.

In Toronto we were visited by Mennonites. They had arranged a meeting with the government authorities that the most essential necessities be provided to us on credit. Originally a number of our group assumed that this was received as a gift and eagerly took what they could, as always, the poor lagged behind. When they discovered that everything would have to be paid for later, many returned the goods.

In Toronto, we waited for the ship which would take us across Lake Superior. There was no accommodation for emigrants right on the lake at that time. We were billeted in a low building situated on a flat about a half mile wide. A little river ran through this flat where we boys built little boats. We divided into companies just like real Americans. Jacob Bartel (now of Kleefeld) and I, were in the same company.

Finally the boat that was to take us across Lake Superior to Duluth in the United States, arrived. We also had to go through the locks. Our boat was raised twice. From Duluth we were transported by train to Moorhead, Minnesota, on the Red River. At Moorhead they put us on a barge, which was drawn by a steamboat.

Settling a New Land.

We sailed downstream on the Red River to Winnipeg. A lot of people had gathered at the landing, anxious to see the arrival of the Russians; a picture was also taken of us, the steamboat and the barge. This photograph is still on display in Winnipeg. Numerous purchases were made in Winnipeg, such as a yoke of oxen, a wagon, and many other things. The oxen, with the wagon, and the other purchases, were loaded onto the barge and we sailed back upstream for 25 miles, where we were unloaded. There was nobody there to receive us at the landing when we disembarked. About six miles east of the river the government had built sheds (shanties) where the immigrants could find shelter. The water was hauled from the river. Some of the neighbours also brought water to sell to us. Some hired Half-breeds with their Red River carts to take them to the river. The vehicles that had been loaded on board ship in Winnipeg came in very handy.

When all the immigrants were settled in the immigration sheds with their belongings, they began looking for water nearby. Half a mile west of the camp they found a slough. On the edge of it, they dug holes for the water to seep in. It so happened when the people went for water in the morning that the holes were dipped empty. Then the thought arose about digging wells close by the camp. So one day, while two men were digging, the well caved in and buried the two men. One of them was a Reimer and the other was Hiebert's John, who was not married. Mrs. Reimer needed to be physically restrained as she tried time and again to jump into the hole, to get to her husband. Then Peter Redekopp and William Vogt, father of the yet living William Vogt, allowed themselves to be lowered into the hole and brought up the two unfortunates. They were alive, but badly hurt. Reimer had a crooked back the rest of his life. Hiebert was never very well but still lived to an old age and only died several years ago. I knew him well. I stood at the hole when the men were brought out. They lay there as if dead.

We had to learn a lot in our new home. Iron cook stoves were a strange thing for the people. In Russia they had brick ovens to bake in. When the oven was heated up sufficiently the hot ashes were levelled out, the baking pans put in and the oven door shut. The same procedure was tried in the iron stoves but it would not work. They finally learned to use the iron cook stoves, and found out how to adjust the dampers to obtain the best results.

One day a considerable commotion was caused by a prairie fire that was nearing the camp. Great efforts were put forth to subdue the fire and the camp was saved. Prairie fires were unknown to the immigrants. Many had also purchased cows. These were driven four miles east, where there was pasture and water. In the evening they had to be taken home for milking.

In time the fathers went out to look for land. About ten miles south they found a good place to settle. It happened to be a few miles from David Ungers, who had already settled on their land (in Heuboden). I remember yet, that on our way, we passed Ungers. A village by the name of Gruenfeld was established. At first, we lived in a tent, then Father began to build a Serrei. It was a roof set on the ground. Lathes were nailed on the rafters and then covered with grass. The grass, of course, had to be mowed.

In the course of construction, we discovered a beautiful little creature. It was not wild, so brother Heinrich and I played with it. We took it up and carried it into our partially constructed Serrei where we released it. The next day we again played with it and possibly were a little bit too rough, for suddenly, Heinrich had a yellow hand and the smell took our breath. The playing took an abrupt ending and from then on we avoided these animals, of which there were many at the time. We learned that they were skunks and only to be found on this continent and unknown in Europe. Our roof dwelling was now completed and we moved in. The roof was water proof.

During one evening in the fall, the Steinbach men arrived, about thirty of them. There was a cold rain outside and they were soaking wet. Father split some wood and tended the fire in the cook stove. The men took turns standing by the stove to dry their clothes and to warm up.

It was time now to prepare for winter. Most newcomers dug cellars and covered them with straw and earth, others built Serreis. Rafters were also set up and covered for the livestock. These shelters were not warm enough and a lot of cattle died. We had only one Serrei for our two oxen and one cow, but luckily, they survived. Is it not strange? There was sufficient good lumber to be had to build good warm buildings, but no, the building had to be done like in Russia.

Times were hard. Our sustenance consisted mostly of flour and beans. For breakfast prips (a drink made with roasted barley) and bread, and for dinner, bread and prips. Later our parents related to us of one evening when we had eaten and there was nothing left for the next day. For myself, I cannot remember this any more. Often we had "Wassermus" a soup made of water and flour. Nor can I remember whether there was a school during the first year of our settlement. In the second year that I went to school, I believe that our teacher was Diedrich Friesen.

In the spring of 1875, another group of immigrants arrived. These were better off. Many of them immediately bought horses. We went to the river to receive them. Many of our settlers expected friends and relatives. Not so we. Father wanted to invite some that had no relatives to receive them. As we stood on the shore and were looking matters over, Father heard one man say, "Who is going to invite us?" He went over and invited them to come with us. They were Gerhard Doerksens. They had two grown girls. Martin Barkman, of Steinbach, took the girls with him. Later, he married the elder of the two girls.

Village Life.

In the summer of 1875 the locusts came in enormous swarms and devoured everything that was seeded. If one was walking around on wooden sandals, they would get stuck so full of these locusts that we often had to scrape them off. Next winter Uncle Cornelius bought a windmill. Many men from the village went with him to dismantle it and move it here. During the time the men were in Winnipeg, Cornelius Toews' Wirtschaft burned down. Everything went up in flames, even some cattle. The family got away with no more than their lives. When Uncle Cornelius came home, he found everything in ashes. That very same winter logs were hauled in and a log house built, which we had already learned how to do. The windmill was also erected.

The third summer, crop prospects were good. The people of Gruenfeld even bought a threshing machine with a motor to which the oxen were hitched. It took something to train the oxen for this work, but all the threshing could be completed. Sixteen farmers hauled their crops to three different places where it was threshed. My Father had two acres

of grain which yielded sixty bushels.

Father took a sack of wheat on his back and carried it to the mill to be ground into whole wheat flour. When Mother had baked bread of it, and Father had eaten of it, he exclaimed "How sweet this bread tastes!" No wonder! The flour which we had before was mouldy and tasted bitter. Our flour so far had been shipped in on flat boats on the Red River, from the south, and it happened, that it became moist and mouldy. I do not exactly remember whether it was the first or second winter that the boat that brought the flour for us settlers froze in at Emerson. Then our people had to go and get it, a distance of sixty miles. A long way to travel with oxen. For the night, the travellers had to separate so as to find night lodging as the houses along the way were too small for all to stay at one place. No wonder that the parents were happy that they now had their own and much superior flour. Meals made of flour were eaten in plenty and the parents were tired of the troublesome way of getting flour, and we children were always as hungry as wolves.

Soon after, a flour mill was built three miles north of us, which produced white flour. Later I bought this mill, but will tell you about this later. Not long afterwards, A.S. Friesen built a Dutch windmill in Steinbach, for which Father made the gears. People brought their grain even before it was finished. Two hundred sacks of grain had been brought before the mill was completed. After completion, one evening, with a brisk wind blowing, the mill was started, and all the grain was ground up in one night. My brother Johan was there too! Everyone worked hard. The gears performed very well. Never afterwards were they able to mill so much grain in such a short time.

I had hired out to Johan Hiebert Sr.. Hiebert had married Gerhard K. Goossen's mother. (Goossen later lived at Morris). Gerhard, the step-son, was the farm operator. Hiebert's daughter, Greta, later widow of Johan Dueck of Hillsboro, Kansas, was still home at that time. I worked at this place through the summer 1876. I remember yet, how, when we were working the last piece of ground to finish the seeding, Goossen tied his oxen to my harrow and I had to harrow alone. He ordered me not to turn too short. Then he hurried off to Hochstadt to make arrangements with Heinrich, son of David Loewens, to go along to Morris. Apparently, something impelled him strongly to go there.

My aunt, Elizabeth, later wife of Peter K. Barkman, made her living by herding cattle for other people. She also helped other women with washing and house cleaning. On such occasions I had to fill in for her and herd the cattle. As payment, my Mother would get a washed out shirt or some similar article. It was a tiresome and tedious task. The day was long, the sun moved so slowly; there was a lot of bush and it was hard to keep the cattle together.

At this time I began to think about my Father's debt, wishing that I could find \$1,000.00 to help pay it. Occasionally I cried too, but after a while, I also sang again. Sometimes I wished for a knife and something to whittle on. What is a true boy without a knife? Often I herded cattle on Sunday for my aunt, so that she could drive to Gruenfeld for worship services. This was my lot, while the other boys visited, I had to herd cattle. Furthermore, my clothes were too poor to go visiting. They were made of sacks. It was a great pleasure to me when the now aged Jacob Bartel came to me to keep me company. I appreciated that very much. We have always remained good friends.

An Important Visitor.

At this time an important occurrence came for the settlers. Lord Dufferin was going to visit the settlement. A place for reception of the honoured guest was prepared five miles east of Gruenfeld. An arbour was built, also a gate of honour was made from fir trees. Our teacher practised a song of welcome with his students. I was also among the singers. Uncle Peter bought a cap for me for these festivities, and from cousin Johan Toews, I borrowed a pair of pants. Unfortunately, cousin Johan was five or six years older than I. Consequently, the pants were about seven inches too long for me, but I rolled them up, and they served the purpose. Mother also made me a new shirt for the occasion.

A lot of people gathered at the selected site, we with them. Many vegetables were brought, including cucumbers. Upon the arrival of the important visitor from Winnipeg, two of the bigger boys rode out to meet them. Leading the procession were a number of riders on horseback, then followed a covered carriage (Verdeck Wagen) or top buggy, as one would say now. Our fellows believed that His Honour must be in that carriage, and so they joined the riders. While they were riding together it occurred to one of the visiting riders to race in a wager. Our boys, of course, were immediately ready for this. In wild flight they came riding to where we were. When they came up to the gate of honour one of the riders took off his hat, and rode through the gate, dismounted and gave the reins of his horse into the hands of his servant. The boys now realized that it was Lord Dufferin with whom they had raced.

What would happen now, since they had not been respectful enough and had not taken off their caps? They apologized profusely, saying, that they had thought the Lord to be in the carriage, etc. Lord Dufferin gave them a friendly look and motioned off the apology. He then made a long speech in which he promised the Mennonites freedom from military service, and challenged them to put up a good battle against the nature wilderness, to conquer it, which the Mennonites have bravely carried out. Many of the later immigrants were not willing to do this.

After the speech our teacher came with his students all in a row to sing their song. I am not in possession of the lyrics any more. The ceremonies now came to a close and preparations were made for the night. I stood and watched when Lord Dufferin changed his socks and shoes, that is to say, his servants did it for him. The cook prepared the supper. I would gladly have eaten with them because I was very hungry.

Later that evening we returned home. The next day the guests came through Gruenfeld. I was present this time as well. The Lord desired to see the inside of a Mennonite home. He dismounted at Johan Dueck's and entered their home. I was privileged to hold his horse while he was inside, which I did gladly. I was a horse lover from the days of my youth.

It was hard for me that we did not have any horses. For ten years we drove with oxen, five years we were without a plow, six years without a wagon. We often used brother Johan's plow. When we drove to church, my parents sat on a sack of straw which was laid on a board lying across the wagon box. I drove the oxen. When others passed by us with horses, tight on their lines, in a buggy (Federwagon), I felt very cheap. I dared not join in such company and did not believe that it would ever be otherwise. Nevertheless, God blessed us too and circumstances improved for us.

I believe it was two years later when I went to Winnipeg and stayed overnight at Kronsthal (New Bothwell), where we also had our oxen shod. We had already raised a young ox. One of the old oxen was done for and we used one young and an old one together. The old ox stayed lame from being shod and remained lame all winter. How often I wished for another ox. The young one we had now could walk so much better.

Working in the Woods.

The same winter I went to the woods together with Johan about ten miles south-east of Steinbach. Some settlers had bought a tract of forest there of which ten acres belonged to Father. When we arrived, we found that there was no shelter, so we had to spend the night in the open with a camp fire. The next day we cleaned a small shack which some Englishmen had built the winter before and moved in. It was open in front where we built a fire. I had Father's sheepskin coat along. After the fire was burning briskly, I placed my feet into the sleeves and covered up to my arms with the rest of it. I covered the remaining part of my body with my coat which was not all that warm. When the fire went down and was almost extinguished, we got cold again, so I sprang up and put more wood on. Had I had the fur blankets that I have now, I could have covered up and slept the night through. One time when we got to Steinbach toward evening, Johan wanted to go on home instead

of staying in Steinbach overnight, so we arrived home at 3 o'clock in the morning - again the ox!

Father bought another young ox which made driving so much easier. I drove these oxen until we had horses, eight or nine years later. They were well trained. When I plowed and wanted to pull the plow back, if the oxen did not back up, all I had to do was to give the one ox a crack with the whip from the rear and back they came. To train an ox takes many hard blows. The time came when Father wanted to sell the oxen. One day a buyer came but Father was not home. I knew he wanted \$150.00 for them but I asked \$155.00 and the buyer paid it. I had to drive the oxen to Niverville. On the way there I thought of many things, of the many hard whippings I had given them. I stood before them and I am not ashamed to say it - I cried. I patted them on the head and asked them to forgive me. They licked my hand. Is it possible that they understood? Finally, with heavy heart, I took leave of them, and returned home. I had become proud of those young oxen, but with good horses the work was a lot easier, especially mowing hay.

For the next winter Father and Johan built a board shanty, which we loaded on the sleigh and took along to the woods. We set up a small tin stove. It was easier now to keep the shanty warm. There was room for six men in it. The shack was often full too, for it offered much better shelter than the first one. I still remember that we lived there for an entire week cutting down trees. Our food supply dwindled down so that we had to ration ourselves the last few days. The last day Johan got up early. I was still half asleep and heard him sing what seemed to be a sad song, and I wept.

Later, brother Heinrich also went to the woods. By this time we went with three sleighs. We were bringing out wood for Peter Toews, Steinbach, on half shares; namely, one load for Toews and one load for us. We now began to haul the ready cut wood to Steinbach, with oxen. It was very time consuming. The others already drove with horses and made the return journey in one day. It aggravated them when they met us on the road because the deep snow and the brush along the road were very detrimental to pass us by. Thereafter we began to leave camp at 2 a.m. and got to Steinbach before the horse rigs started out, and it was bitterly cold some nights too.

Sometimes we would run back a ways behind the load, since the oxen were too slow, to get warm by walking behind them. It also happened that by the time we had caught back up with the oxen they would have stopped. Another time when we distanced ourselves from the rigs, the front oxen had gotten out of the ruts, and the load lay upset on its side. Good advice was scarce now! One of us would have to run back and call brother Johan. Heinrich did not want to go alone through the dark woods and was also afraid to stay alone with the oxen. I told him, he would have to do one or the other, and he elected to stay with the oxen. I went to tell Johan. Brother Johan thought it would be too late till we could get away, so we unloaded the other loads and returned to camp. We decided we could get the wood later, but it was left there through the winter and was left at that. Perhaps it is still lying there today!

I was still young when I had to go along on these trips to the woods, but in the early years of the pioneers this was no question; whoever could, had to work. I was still very young when I had to go to Winnipeg alone in summer with vegetables, a few sacks of potatoes and some chickens. The whole thing brought \$10.00 and it took three days to make the trip. Once when I came back from such a trip I told Father I had seen a buffalo fur coat still in very good shape. The price was \$10.00. Father was immediately willing to buy that coat for me. We took another load of vegetables, hitched the other yoke of oxen, and I went back to get that coat.

Sometimes, when I started out for Winnipeg in the early morning, I would meet so called Half-breeds, who were only now on their way back from the city, drunk, and driving their horses as fast as they could run. Or in other instances, I saw such vehicles standing on the prairie, the driver asleep, and the horses with their heads down, collars on their necks and grazing, and at home there was a wife waiting for her husband. Then I thought

to myself, if ever I should have horses and per chance a wife, they should have it better with me. In order to prevent such miseries as I had seen, I made up my mind never to drink liquor, which resolution I have kept all my years till this day.

I have not said anything about our summer work. During the first years Father mowed the grain with a scythe and we tied it up into bundles. Later we bought a reaper, but it was already out of style because binders were appearing on the scene. The first binders still bound the bundles with wire. To an extent this made sense to me. Soon rumours went around that the new binders would have twine. I thought to myself how would they make that work? Today, even that is out of date since the combine has taken over. Many people of today would not even know that it is possible to mow with a scythe and thresh with a threshing stone (roller).

In winter we again had to haul wood. Once we travelled in company with some others, Franz Hiebert and Johan Dueck were discussing church matters. They said that a division would take place in the Gemeinde. This conversation caused me to reflect and impressed me deeply. I was just beginning to have more company with the boys, and now there should be a division? When I was 16 years, this thing that they had talked about came to pass. The church divided and I had to leave the company of the youths because most of them stayed with the old congregation (Kleine Gemeinde). I joined those to which I now belong.

I disliked it more and more to drive with oxen, because we were practically the only ones left who did not have horses. Then I started to haul wood on half shares for the neighbours who had no boys. At home we often expressed the wish that we might have horses. But how? I did not know anything about horses and Father only a little more than I. Because of that he did not want to buy horses from just anyone, but only from such as were honest. Finally he believed he had found the right man. The deal was a rather drawn out affair because it was said that the one horse was not well. The horse finally got well enough that Father bought it. The team cost \$300.00. Horses were expensive at that time. We paid at least three times too much. When I made a trip to the woods with the team, I saw that one horse could not lift it's hind leg properly, and dragged snow and bush along. The other horse was alright. I know now what was the matter with that horse and would not have fed it, rather making an end of it, which we also did in time, because it was always sick.

What should we do now? We had to club together with the neighbours and borrow a horse to haul wood. This was tough schooling for me, but I learned a lot. In time, Father bought a young horse and at half the price. Father had also bought more land, so our farming increased but the debt did not decrease. I have often worried about our debt.

Getting Established.

Apparently it was in my nature to go into blacksmithing, otherwise, I might not ever have started it. I built a blower or fanning mill as they were called, bought an old blacksmith hammer for 25 cents and a large anvil for 50 cents. The anvil was broken into three pieces. I bolted it together and when I had set up the outfit, I began sharpening plow shares for the neighbours. One year I laboured on with these few tools and saw that if I had more and better equipment I could make money. I was daring enough and bought \$48.00 worth of tools at one time, many I made myself, and soon I had my debt paid up. Sometimes, I regretted to have started blacksmithing, but my customers increased. People came from other parts especially to have their horses shod. I learned a lot from older people who had been blacksmithing in Russia. Also, when I went to Winnipeg, I would visit the blacksmith shop and learned a lot. Often I agonized at length over something because I did not understand it correctly. A person that is an apprentice in such work has a big advantage, has it a lot easier and learns it better. In spite of everything I earned enough money to pay the operating expenses of my Father.

When I grew older, I also had thoughts of establishing my own household. I was 22 when I took unto myself Anna Broesky, an orphan. Her mother died in Russia, her father

coming to this country as a widower. Anna was raised in the home of an uncle, Peter Toews.

For two years we kept working like minors for my parents for food and clothing. We had learned to be thrifty from our youth up and we only used \$25.00 in a year. The debts of my Father troubled me, for I saw and felt how hard it was for him. Every year he went to his creditors, paid as much as he was able to, and asked for the continuance of the remaining debt. When he returned home, he was moved and told Mother how gracious his creditors had been. Later, he mortgaged his farm and paid up the debts. Now he had his debts in one place. Every year I had to take \$105.00 to this place to pay the interest. This made me wish that I would never have to mortgage my hearth and home, for the \$105.00 would be enough for us to live on. I wished then that the farm would produce enough to pay off this debt.

When I became 24 years of age, I asked Father to pay me a small wage, and he was willing to do this if we would stay with him. He seeded five acres of wheat for us and allowed us to retain a small part of the income derived from blacksmithing. Compared with present days, these wages were small, but I saved up \$175.00 in two years.

As already stated I was a great lover of horses. My wife received a cow from her foster parents. The proverb states that a man soon spends the capital of his wife, and it was so here. She has never laid any accusation against me because of it. We traded the cow for a mare in foal and she had a beautiful foal. When the mare was to have another foal the next year, everything went wrong - mare and foal were dead. Nevertheless, I was glad for the first one.

When I had worked four years for my Father after my marriage, and the younger boys had grown up, I told my Father that I wanted to leave him. My brothers were quite able to work, and the farm brought in enough income to pay off the debts, and so I believed that I could leave. It was hard for him, but he let me go. I believed I had done my part for my parents and wanted to establish my own household. We had saved \$175.00. I left \$100.00 as a credit with my Father and for \$75.00 I bought the following: one pig, two sacks of flour, cook stove, table, two chairs, and other essential necessities. On January 4th we moved to Steinbach. J.F. Loewen came to get us. We had only one small load. We moved into Heinrich W. Reimer's blacksmith shop, which had a small room, 8 x 6 on one end. We had two children, so the room was full.

I began blacksmithing the very next day. Outside the weather was stormy and nobody came to the shop, so I had time to think and to reflect. For so long we had sat around the parent's table at meals, and now it was up to me to care for my wife and children. I had a rather blue day.

The next day I had two horses to be shod, which brought enough money to buy a sack of flour which would last us a month. The blue day was gone and it has not returned in my life. After a few weeks I received the bad news that my mare colt was dead, and so the dower of my beloved wife was gone. Soon after I bought an old mare from Uncle Peter for \$25.00 because I wanted to have my own rig to drive with. My wife had an inheritance coming from her natural father still from Russia amounting to \$3.33. For this he gave her a cow calf, when we were married, which had now grown up so we had a cow to milk. I rented an acre of land from G. Giesbrecht for five years on which I wanted to build our house. I rented the blacksmith shop from H.W. Reimer till spring. Reimer wanted to hire me, but I preferred to be my own boss. I had already worked in his shop before we moved to Steinbach.

In summer I had bought the old mill house, also with my \$75.00. This was the first flour mill on the East Reserve and formerly stood three miles north of Gruenfeld. It was moved twice after that and now stood three miles from Steinbach, and there I built my first blacksmith shop, size 16 x 24, that very same winter. Presently we decided to move into our own which we did. We hung a canvas to divide the shop from living quarters, so that sparks could not fly into the beds. Finally we lived alone and felt ourselves the luckiest people on

earth. To have one's own hearth is a precious treasure.

I intended to build our house in summer. Most of the lumber I took from the mill house, but I needed \$50.00 to buy shingles, siding and flooring, which were not to be had in Steinbach at that time. These products were bought in Winnipeg. People hauled wheat to the city, mostly in winter, which provided an opportunity to have the lumber brought along. This is exactly why I needed \$50.00.

One day Mr. Steel came into the shop. I knew him but he did not know me. He was a prosperous farmer. I told him who I was, that I was living off the work of my hands, and asked if he would not wish to trust me with \$50.00. I promised him that whenever he came to the shop I would give him as much as I had until the debt was paid in full. He gave me the money without a note and never came for the money. As soon as I had some money I would bring it to him. He did not charge any interest.

In spring I engaged someone to plow my garden and wanted to harrow it with my old mare. I had not made a round when she lay down, stretched her legs and died. I could not buy another horse. If I needed a vehicle, I hired one and of course had to pay for it. One Sunday, I heard that somebody intended to go to Hochstadt in a big wagon. He took me along but I had to pay \$2.00. I thought that was too much, but I always got through somehow. I did not like to owe anything because I did not think ill-gotten good ever prospers. I have experienced this often in my life.

In fall my Father offered me two young horses for the \$100.00 I had left with him; one a year and a half, the other two and a half years old. I took them. I had already built a light sleigh to which we hitched the two young horses. For the summer I also built a livery barn for twenty horses. We now could keep people overnight who came to the mill. This also brought some income.

My wife had lots of toothaches. Once when she had a tooth pulled, her cheekbone was dislocated. We went to Dr. Peters. He was surprised and hardly knew what to do. He advised us to go to Winnipeg, but I told him if he could not set it right they could not do it in Winnipeg either. He went into another room and I went out and cried to God. When I came back in, Peters was there already. He placed his thumb before the cheek bone and with some pressure the bone went back in its place. We went home happy.

My wife was sick a lot of the time. Our Johan died that winter, the first of our family. This was hard to bear and we believed and felt that our family had been broken up. Afterwards I often thought one should not grieve so much over the death of an innocent child. The next year our second son Johan was born. My wife had to stay in bed for thirteen weeks. The child cried a lot. Often I had to carry him around during the nights. It was hard to work in the shop all day and have sleepless nights. Moreover, a good friend came to have a note co-signed for \$175.00, which I did. I also wound up paying for the note. Fortunately the creditor dropped \$50.00 off it. It is difficult to pay such sums when you shoe horses for 15 cents a foot or sharpen shares for 20 cents a piece.

As already mentioned, I had rented an acre of land for five years. The contract was coming to its expiration. I wanted to buy the acre from G. Giesbrecht. He did not like to do it because a future buyer of the quarter section would not like to have an acre cut out of it. He wanted to sell the whole farm. By this time I already knew what I was capable of, provided I remained in good health, and so I asked him how much he wanted for it. He said \$1,200.00. I inquired of an Englishman if he would help me in case I could not handle the deal alone. He promised, so I went to Giesbrecht and bought the property and I managed without help from others.

I moved the barn and blacksmith shop across the street. The old shop, I remodelled into a barn, and built a new blacksmith shop 24 x 36 with two forges. I could see then that I would need help. Therefore I sold my acre and house for \$300.00 and with this money and other savings, I paid half of my debt in one year. Father thought it was a little too much what I had undertaken. He died soon afterward.

My Trip to Kansas.

I had worked hard for a long time. The circumstances had become a lot easier. I had land, a helper in the shop and my wife had a maid to help in the house and we had saved up some. Now I wanted to take a trip. My wife submitted, but when it came to say farewell, it was quite hard for her. Had I known this, I would not have gone, because it troubled me throughout the trip.

Peter T. Barkman took me and Frank K. Goossen to Winnipeg. We both had sisters living in Oregon, so that is where we went first. A number of acquaintances from Manitoba had settled there too. From there we travelled through California to Texas, stopping over in San Francisco for a day to see the sights. From there we travelled through Arizona to New Mexico, through the hot sand dunes. At Fairbanks, Texas, Goossen visited his sister Heinrich R. Loewens. At Galveston we had a bath in the Gulf of Mexico. In Kansas we met many acquaintances from Manitoba.

One day when I sat in the bank, the banker being a relative, Jacob B. Loewen came up to me and asked if I would like to earn \$10.00. There was a horse in the blacksmith shop that could not be shod. The smith and the owner of the horse offered \$5.00 each to the one who could shoe the horse. I did not want to but went to the shop to have a look. Outside were many onlookers. The horse did not look so wild to me. I told Loewen to hold the head of the horse while I petted it. I stroked its hind legs and noticed they were stiff. It stood still. I had experienced such things in Manitoba already. I now assented to the offer and proceeded to shoe the horse. The next day this was published in the newspaper. The blacksmith believed that I was exceptionally strong. But it had not taken any extra strength. I let the horse hold the foot itself which made it feel comfortable. I did not take any money.

In Nebraska a number of letters from my wife awaited me. We only stopped a few days there and travelled on to Minnesota. There I visited father's old friend, Klaas Hiebert, whom I mentioned in the beginning. I knew him, but he did not know me. When I told him who I was, he threw his arms around my neck, kissed me and welcomed me heartily.

At Grand Forks we had a three hour delay because the railway tracks were washed out, and we arrived late at Silver Plains from where Uncle D. Loewen fetched me. After having had a night's rest, I went home. I had been away for ten weeks. Our little boy, Heinrich, had already forgotten me and did not want to acknowledge me as father. I was glad to be home again and took up my work refreshed.

Death of My Wife and Remarriage.

The next winter there came a young man, an Austrian, who was interested to work for me. This was very timely, he was a blacksmith, and I gladly hired him. In summer he let me know that he would like to get married. I told him if our home was good enough for them they should go ahead and get married. We would provide his wife with food.

My wife remained sickly. It seemed as if my trip, and then the death of our only daughter, Anna, hit her so hard that she could not come to strength any more. Presently, we decided to take a trip. I bought a new buggy, we hitched our horses to it, and took a trip to North Dakota. The horses were somewhat heavy to make a trip of 150 miles, but it went quite well. Nevertheless the trip had not done any good as far as the health of my wife was concerned. When another daughter was born to us in the fall, she could not take care of her very well, so Frank Goossens took care of the baby. The little girl was sickly too and she lived only two weeks.

My wife took the death of the little girl very hard and she got worse. Then she suggested that they might be able to help her at the hospital. I took her there and the care she got there helped her very much, so much so that she could sleep well. After two weeks, I had visited her in between, I was notified that I could take her home. We were very glad that she felt so much better.

The second evening after coming home she stood at the cupboard and ate a little.

Suddenly she said that she again felt the pressure on her heart. After lying down she felt restful again and I laid myself down to sleep too. Many a night I had already slept restlessly in my clothes, but that night I dropped off into a restful sleep and did not wake up till 5 o'clock in the morning. In fear I noticed that something had happened to my wife. When I investigated I found that she had fallen asleep for eternity. I took her in my arms but she was cold and stiff. Apparently she had died around midnight.

I could neither scream nor weep. Finally I let out a loud groan and the members of the household came. Now I could weep and felt easier. I prayed to God to give me strength to bear it all and promised to remain true to Him. The Lord gave me grace and strength. To Him be the honour.

At the funeral Uncle Peter wanted to console me, he meant well, but it seemed it would not take effect. Peter W. Reimer, who had already buried his wife, came and laid his hand on my shoulder but said not a word. That was consoling. I felt forsaken with my three little boys in spite of the fact that my helper, with his wife, and Aganeta Kornelsen, were in our home. Aganeta, who later became the wife of Jacob Schellenberg, and who had for some time managed our household, now wanted to leave us, but with brother Johan's persuasion, she stayed on. I had very little understanding about taking care of the household, it made me turn hot and cold to think that I would have to remain alone with my young children.

Therefore, I contemplated looking for another helpmate with whom I could again share my joys and sorrows. Presently I thought of the widow of Cornelius Unruh in Oregon. Her husband had fallen from a tree and died. Her first husband was killed by lightning. I had an enquiry made and soon thereafter went to see her. We were married and sold her household goods by auction for \$700.00. There was a mortgage against the farm and the creditor demanded the money with interest, although he had previously dropped the interest. I begged my wife to let the creditor have the land for what was against it. I was so glad to again have a helpmate and we had enough to live on without that money. When I found out later that he had sold the land for a larger sum than was against it, I had a letter written to him that he should pay the children their inheritance; which he only did just before his death.

I brought my wife, who was of Pennsylvania-German-Swiss background, to Manitoba, together with her two boys and two girls. As we were travelling through the prairie lands east of Calgary the girls began to weep, they had never seen the prairie and it seemed dismal to them. I tried to console them by telling them that there were trees growing in Manitoba too. My wife had always spoken English with her children, my children only spoke Low German. Adjustment came soon, my children learned High German and English, so with their Low German we kept three languages going. Katie began to teach English but soon went to work in the Post Office. Presently she took up work in a store where she worked for five years.

My wife said that so far in her life she had not been able to milk enough cows. This wish I wanted to and was able to grant her. We had a half section of land three miles south of Steinbach and six miles south I also had a homestead. We had pasture a plenty and took all the cows to the homestead. I had a trustworthy man in the blacksmith shop and was not tied down as much as formerly. We drove to the farm evenings to milk the cows and stayed there overnight.

During this time it frequently happened that our neighbour Gerhard Kornelsen's son Gerhard, visited us. He also had a homestead nearby. Often he stayed overnight with us and we had many enjoyable conversations together. His visits were worth a lot to us, so much so, that we often called him our son. In the morning when we drove back to Steinbach, we took the milk along to the cheese factory.

Moving to Alberta.

Several years later, when our daughter Emma was small, we went to Alberta to visit my wife's brothers and sisters. On our way back we stopped over at Swalwell. Samuel Boese already lived there. My wife liked it very much and made the remark that we should move there. I liked the land better too, as it was stone free. My farm in Steinbach had very many rocks. We also planned to build a new house, but the village lots in Steinbach at that time were not properly surveyed, and the whole affair of obtaining title to the village plots looked rather dim at that time. As it was I would have to build on somebody else's land, which I did not want to do. Nor did I want to press the surveying too hard and make a nuisance of myself. At that time I had the idea that Steinbach could not get along without me, but I was mistaken, those days were past. I had a good blacksmith who could manage all the work very well. I hardly knew what to do if I laid down the blacksmith hammer. Now I know very well that the world can get along quite well without me.

All things worked to the end that our attachment to Steinbach diminished and we decided to move to Alberta. I made a trip to Swalwell, Alberta, and bought this place for \$2,500.00. My property in Steinbach I sold for \$3,000.00 to Peter T. Barkman and the half section south of Steinbach to Heinrich W. Reimer for \$1,200.00.

The same fall, 1907, we moved to Alberta. We had taken our household goods to Giroux, but we could get no railway car to load them into. The CPR and CNR railways were in the midst of a dispute and neither wanted to allow their cars on the other's tracks. The roads were bad and so I had no desire to take our household goods to Niverville. We were in dire circumstances. A change soon came in our situation. A good friend of ours, Isaak Moskowitz, a cattle dealer for Finkelstein & Co. who had often visited us, unexpectedly appeared on the scene. When he had heard of our trouble, he went to the station agent, talked to him, gave him the Winnipeg address of the company and ordered four cars. This company had a lot of business with the CPR and consequently the accommodation.

Next morning the cars arrived. In two days we had everything loaded, Jacob Kehler helping us. I had not slept for two nights and was very tired. Brother Johan came for the farewell. I was free now, the work was done. The train had not arrived. I went into one of the cars, threw myself down on the hay and fell fast asleep. We were in Winnipeg when I awoke. The sun was just coming up.

In the stockyards at Winnipeg I met an old friend, Mr. Braden, also a cattle dealer, who had often stayed overnight with us. He invited me to supper which I accepted, being that I had plenty of time, our train leaving at a late hour. The car next to ours was loaded with horses belonging to an old white bearded man who was from Ontario, and headed for Lacombe, Alberta. We took pity on the old man and gave him as much milk as he liked, and also gave him coffee.

The boys and I, travelled in the freight cars, and my wife with the children, on the passenger train. At one station on the way I got off and waited for the passenger train on which the family was travelling. I stayed with the family until the passenger train caught up with the freight train, and again boarded the freight train. Luckily it so happened that the passenger car of the train stopped exactly alongside the freight car in which the boys were travelling, and so mother was able to converse with them for awhile. Here I rejoined the boys.

As the train was coming to a stop in Calgary I visited with our elderly neighbour who gave me a pail of maple syrup and told me he had his grandson age 16 years with him who was waiting anxiously to get into the fresh air. I promised to keep his confidences, and the boys visited one another in the fresh air between the cars. This did our beloved boys a lot of good.

The next day we arrived at Didsbury. Some friends had come to pick us up. Before we left, I shod our horses; the horseshoes I had made ready in Manitoba. Then we loaded up and went to our new home. Claude and John stayed at the station with the cattle. There

was no hay yet for the horses at our farm. By chance C. Penner came by, and I asked him if he would bring us a wagon load of hay which he was willing to do, and so we were helped out.

At 3 o'clock in the morning I went to Sam Boese, hoping to find my family, and indeed, they were already there. Quickly, I went back, readied a vehicle and went to get them home. We were able to have our breakfast in our home. Yes, we were home again, on our own property. I had let our ducks go in the evening but they were gone in the morning. The wolves had enjoyed a good feed on them.

Life in Swalwell, Alberta.

There was now a lot of travelling to do. The boys brought all our goods from Didsbury and hauled lumber to build. For every trip they went to Carbon for a load of coal, which they sold in the city. Two winters we freighted coal. We made 75 cents a day with each team. I started blacksmithing again. We made our living but no more. Besides we lost half of the calves we had brought along. Apparently, they were not used to the hay they got here.

The third winter we made a trip to Kansas, but not with money we made here. My wife had not seen her brothers and sisters for several years. We also went to Oklahoma and Texas. In Kansas we received the bad news that one of the horses had bitten Claude in the arm which troubled us considerably. And yet, by the time we came back, it was healed up. He fetched us from Didsbury.

Our daughter Katie, had a position in a store in Steinbach, as I have already mentioned, and stayed there when we moved to Alberta. The next winter she followed us. I went to Didsbury to meet her. Suddenly the thought struck me that I should go to Calgary to meet her there, which I did. She was exceedingly surprised when I greeted her in Calgary.

The time came when a railroad was to be built through this country providing opportunities to earn some money. Two winters we hauled wood from Acme to Three Hills and Trochu. There was more money in this than hauling coal. In summer we sold vegetables to the workers who built the railroad, which brought us an appreciable income.

I hope the readers will excuse me if I come back to the subject of horses again. One day when I was in Calgary, I met a man who was a breeder of horses. Shopping is for free, and so I went over. I liked one so much that I could hardly part from it. The man noticed this and offered to sell it to me but I did not have the necessary funds. Then I noticed that he sent one horse along with a man for the feed. I told the horse breeder that on such conditions I would take one too. He talked it over with his partner and I got the horse. For taking care of it and feeding it, I could use it as my own.

I hitched up my somewhat lively ponies and took the stallion by the reins. In the evening when I was about half a mile from the night quarters my horses suddenly ran away, and the rein by which I was holding my new horse pulled out of my hand. When I finally got the horses checked, I looked back, and saw the new horse standing grazing a ways behind me. I could not drive up to it, nor was there a fence to tie the horses to, so I got off the wagon, took hold of the lines at the very ends and drove in a circle around the horse ever closer until I was able to grab the reins. Then I got back on the wagon and drove on. After I had a good nights sleep at the stopping place, I was able to recall how the whole thing happened. The horse I was leading had stepped into a badger hole, fallen down and rolled over, which scared my team and they ran away.

That whole summer I travelled with the stallion. Sometimes it got very tiresome to me, but it was easier than blacksmithing. In fall the owner came to investigate. He wanted to sell me the stallion. I did not have enough money at the time, but we made the deal. Notwithstanding, the stallion paid me well. Several years afterwards when there already were descendants of that stallion, I met the horse breeder in Acme. He again had several horses with him. I begged him to again let me take one of the horses on the conditions

as before. He permitted it. Now I handled two stallions that summer. Some time after we were well established with horse breeding, and had ten young horses in the pasture, the price of horses dropped unexpectedly. Indeed they could not be sold at all. Then I thought of the days of my youth and the first horses we had. If only I could have picked a team of these, how good that would have been. Of course times had changed.

We had also purchased a threshing machine and threshed in the community for ten years and earned good money. I told the boys to do good work and take only work that was offered to us, not canvassing for it. They never applied for work on Sundays.

Trip to Ohio.

Now I would like to go back a bit and refer to our trip to the States. My wife had an uncle in Ohio and many friends too. It was also her birthplace, so one winter we made a trip to Ohio. My wife had often complained about toothaches. We took it for an ordinary toothache. When during our visiting, the toothache became too severe, we went to see a doctor. He told us that she was suffering with sugar diabetes, which grieved us very much. I had promised the Lord to bear everything. He would lay upon us, but it was rather bitter at times.

On our way home, we stopped over in Toronto. Here I visited the place, where in my childhood days I had built little boats together with Jacob Bartel. The lowland had an altogether different appearance now. It was laid full of railroad tracks, one track beside the other, an overhead bridge was built across the tracks. I went on the bridge and looked the vicinity over. It looked somewhat familiar to me yet. The overhead bridge led to the street. I saw an old man standing there looking at me, and might have thought what was ailing me. I went over to him and told him why I was there. He was glad and told me how he still remembered when the first Mennonites arrived at Toronto. The house I was looking for was no longer there. For a time it was used as a restaurant. Then he added, "You are a prosperous man."

From Toronto we travelled to Archibold in Ohio and arrived at the Uncle's place late in the evening. His son happened to be in town and took us home with him, his parents were already sleeping. He had often told them on arriving home that he had brought visitors along, and so he did now. His parents refused to believe it, but this time it was true. We would have had a pleasant trip if my wife had been well. We also received news from home that Heinrich was very sick. We hurried home. Johan fetched us from Swalwell. When we arrived home we found that Heinrich was improving.

Trip to Peace River.

In 1912, before we made the trip to Ohio, I followed my desire to travel to the Peace River Country. I had planned on this trip for a few years already and had corresponded with the Postmaster in that region. Now it so happened that an acquaintance returned from Peace River and intended to go back there. He came to me and begged me to go with him. According to what he told me, he had made the greater part of the trip on foot. I had no mind to do that. I submitted with the understanding that we would buy two ponies, one to ride on, and one to use as a pack horse. We would ride alternately. He agreed to that.

We started out. On the train from Edmonton to Edson, I got acquainted with a Norwegian by the name of Flaten, who also was on his way to Peace River. Since we could not buy any ponies at Edson, my friend, Mr. Lee Alward, started out from Swalwell on foot which he liked best. The Norwegian and myself each bought a return ticket for \$50.00 from the stage post operator. This was not the same man with whom I had corresponded, for the government had discharged him. He provided the stage coach with horses. We started from Edson with four wagons, packhorses, and ten mounted men. The packhorses were wild broncos. They put the packs on them in the corral. When the gates were opened there was a picnic! The riders had all they could do to keep the packhorses together. One escaped, however, and tore off its pack between two trees. Nevertheless, it was caught again

and the pack put back on, and so we travelled on.

We travelled about twenty miles a day. We had bought a sack of bread and bacon. I had my rifle along, and often I could shoot rabbits or prairie chickens to fry. We had also bought a large mattress, we rolled it out for the night and slept on it. The mattress was large enough to roll it back over the quilt on each side. Carefree we journeyed onwards. The only thing we had to do was to make our own meals. The post operator had a few extra saddle horses, so we could ride when we pleased. The road was very bad in places, so we did a considerable amount of walking.

It took the post operator eight days to travel from Edson to Peace River. On the way much of the mail was left behind and also unnecessary horses. At the last station only one wagon with mail and goods was left. When we left Edson, our post operator told us that some young people had set out for Peace River. They had three horses hitched to the wagon and had seven cows with them. After a few days we caught up with them at 5 o'clock in the afternoon. We stayed overnight at that place, but the others decided to go further in the cool evening air. After they were gone, one of our riders said to me in German, "Those were German people too;" so I asked him, "You are a German too?"

Next day we caught up to those people again. They had a tramp with them who helped drive the cows. He had already joined the wagon train in Minnesota to travel with them, having temporarily joined the settlers who were also from Minnesota. The men were lying under a tree in a sad mood. The woman lying a little distance away was weeping. On getting acquainted with these men I found out that they had no feed for their horses. Neither was there any grass, I directed them to our boss. He would help out, since he had some oats.

Gladly they went to see him and I turned to the woman and asked her compassionately in German what depressed her so. She immediately poured out her whole grievance. She told me that her father had not wanted to let them use the black mare but had done so after they had solemnly promised to take good care of the horse. Now they were out of feed and the mare had also lost a shoe. She told me that she had come from Germany only a year ago and had promised to be back in two years, and now she was here in the wilderness. I consoled her, told her that the men most likely were already feeding the horses, that I was a blacksmith and would shoe the horses. This quieted her.

When we arrived at Sturgeon Lake in the evening I went to the Hudson Bay Company store, got a horseshoe and shod the mare and also inspected the other hooves. A group of Indians had set up their tents and were camping there. We went to have a look at the Redskins. In one of the tents was a little child. The German woman went to it, took it up in her arms and caressed it. The Indians felt very flattered.

At noon we started out again. Two more times we met up with the Minnesota people for the night. It was very agreeable to me to meet Germans in the wilderness and to converse with them, for I was among totally strange men. Even my companion Mr. Flaten was strange to me though we had already become accustomed to each other. He was a good man. I cooked the meals and made the beds. He washed the dishes. The second night, when we stopped at Smoky Lake, the settlers were there, but the cows had gone back on them and the men went to search for them, while the woman stayed alone in the wagon. We found out later that she did not have to be alone and scared very long, for the cows were soon found and brought back.

When we arrived in Grande Prairie, I went to the store because there one could get all the news. I sat down on the sidewalk. Beside me sat a strange man. He asked me if I had not seen such and such an outfit on the road. I shook hands with him and said, "Yes, Mr. Kindwater". He looked at me in surprise and did not know where he was at. How did I know his name? I told him for three days we had travelled together with the people he expected, and that I was looking for them because I had become acquainted with them.

When they had not arrived by evening, he drove out to meet them, hoping to surprise them at a little lake, but they were not there. The brothers with the woman had in the

meantime arrived at their homesteads. The brothers had been to the Peace River Country in the fall already and had taken up homesteads, and each also bought a strip consisting of six quarters of land. One of the brothers went back to Minnesota in the winter, married and came back with his wife, bringing their horses and cows with them.

After we, Mr. Flaten and I, had been looking at the land in the Peace River Country for a few days, we came to the place of the settlers. Here we met a very "rich" woman. She showed me the extent of her land, and related to me that her relatives in Germany could not or did not want to believe that they had so much property here. We also visited the aged Mr. Trell, whose son later became a grain baron. We stayed there for night. The next morning we were on our way to Grande Prairie, from where we wanted to start our return journey home.

The mail coach (stage coach) was gone already, so our host Mr. Lee Alward, who took us around, organized a horseback party and we had to ride all night to catch up. We wanted to get back to Edson in time to catch the train for Edmonton. We succeeded and arrived in Acme, Monday morning. My wife came to take me home. When I arrived at home, the boys were very excited to know how it was with homesteading in the Peace River Country, because I had made the trip on their behalf. I told them what hardships settlers would have and had to go through. I told them that if they kept on working hard, and we could keep progressing as we had done, it would be possible to procure a piece of land for each of them here, with less difficulties and hardships, and so it also came to pass.

Death of My Wife, 1923.

I now want to mention a trip to Kansas which we took in 1909. This was before the trip to Ohio. My wife had two brothers there. In Houston we also visited H.R. Loewens. In 1921 we decided to go to California for the winter. I hoped that the change of climate would do my wife a lot of good, and I wanted her to get away from the farm for awhile. Her cheeks also tanned a bit at times, but when we stopped in Spokane on our way back she showed signs of dropsy, the thing I had always feared would happen.

Her condition deteriorated until March 1923. She had been able to sleep so far, but not the last night. In the morning I phoned the children and asked them to take turns coming over for the night. As it happened this was not necessary for she died at 5 o'clock that evening. I had been awake with her one night. I had said before that it would not be as hard if one could see the loved one die, which was my experience this time. It was hard nevertheless, but not as hard as when my first wife died while I slept.

The Russlaender.

Emma and I were now alone in the house. In spring, after World War I, the first immigrants came from Russia. I asked Emma if we should take in a young couple. I promised her that she would be the lady of the house. I went to Acme where the immigrants arrived. Jacob B. Toews, who had gone to meet the immigrants in Calgary, told me that while still on the train someone had asked for "Blacksmith" Toews. "What did the Russlaender know about me?" I asked myself. Toews pointed out the man. I went over to him and told him that I was "Blacksmith" Toews. He explained that the family Raden in Calgary had told him to go to us, and all would be well with them. The man was a widower, but also had a sister, a widow with children. When we went to the car, the man wanted to tell his travel partner that they had a place. I told him to bring the young couple also, which he did.

We went to church where a reception was prepared for the arrivals. I thought to myself that after the reception these people would have to be provided with a roof for the night, so I invited them to come along with us again. They gladly accepted. The widower, Jash Wilms and his sister, widow Janzen, were placed the next day, and the young couple, Isaak Lehn by name, stayed with us. They came from Rosenthal, South Russia. Mrs. Lehn and my daughter, Emma, became good friends and took care of the household. We enjoyed

it. They stayed with us for two years and we regretted it when they moved to their farm at Hershell, Saskatchewan. Besides Isaak Lehn, another young family, Willms, lived with us.

Remarriage and Retirement.

We had more leisure time now so my daughter, Emma, and I went to Ohio in winter for a visit. In summer we were at home. It was more sociable in the home now but nevertheless I needed a companion. Whoever has not experienced this does not know how it is. When one time I talked to a friend about it he told me, I had it as good as a man could have it, but I felt different. I told him a widower was always looked at askance like a criminal.

I spoke to an older brother about my inmost trouble. He had also lost a companion and understood me better. He advised me to go on a trip again in winter. I followed his advice and went to Kansas, visited many friends at Montezuma and Meade. Some people wanted to be of help to me, but I wanted to rely more on God's help. At Fred Schmidt's there was a spinster in whom I saw my future companion. I went to her parents and asked for her. The father was not willing right away, but when he saw that we really wanted each other, he gave his blessing. Monday, February 16, 1925, I got the license and in the evening there was a service. A new phase of life began for me.

In the fall of 1925, Peter T. Barkman, Steinbach, came to visit us. I was to get them from Swalwell. I wanted to go, but found that my car was frozen, so I had to give it up. After a few days, Mr. Barkman and we went to Banff for a holiday.

In the summer, Adam Koehns, who lived south west of us, went with us on a trip to the mountains, Banff and Waterton Lakes, returning via Crows Nest. In September we took a trip to Manitoba to visit friends, brother and sister. In November, Isaak Lehns moved to Herschell, Saskatchewan. 1926 was my last year as road boss. We built the road north of Walter Hainings. In June 1926, we made another trip to the Peace River Country. From here to Peace River by train, from there by boat to Fort Vermilion, a Hudson Bay point. We stayed overnight at the Hudson Bay Store. Slept on the hard floor with only a robe under us. Next day we visited with a farmer's family. They had a nice garden. On our way back, we hired a taxi to take us to Grande Prairie. The roads were muddy, and it was miserable going. Jacob P. Penner, who was visiting here at the time, stayed at our place for nights and did our chores, and visited around during the day. This year, Johan Esau moved north, first to Bear Lake, later to the Crooked Creek settlement. In September we had a heavy snow and things looked rather tough, especially to the visitors from the south, Diedrich Enns and Isaak Penner. In the winter of 1927, I rebuilt our Buick touring car. Made a sedan out of it.

In May we started on another trip around Saskatchewan, Manitoba, Kansas, Oklahoma and Washington. In Saskatchewan we visited Ed Koehn, my wife's brother. When we came to Manitoba, it was very wet there. Between Portage La Prairie and Winnipeg the country was flooded, the highway was under water. We had to take the railroad track for a short distance. It was rather rough driving. From Winnipeg we took the train to Giroux, where we stayed overnight at Abram Reimers, arriving at about 12 o'clock midnight. From there Jacob P. Penner took us. They lived east of Steinbach. We visited around and then Heinrich W. Toews took us back to Winnipeg. From there we went in our own car to Morris, visited there a few days, seeing old friends such as the Goossen family, Mrs. Peter Rempel, Mrs. David Kroeker, and the Eidses. From there we left for the States in company with Jacob and Peter Fast and Peter Dyck, who drove a pick-up model T.

We stopped over in Kansas, visiting my wife's brother at Durham, Kansas, and then went on to Oklahoma. From there we came back to Montezuma, Kansas, also to Satanta and Cimarron. From there we left for Colorado, and then to Pikes Peak. From there we left for Washington, stopping over at Yellowstone Park, taking in the sights, of which Old Faithful Geyser was one of the most interesting. During our absence, widow Peter Schmidt took care of our place. She later married a widower, Jacob Bartsch. In 1928, William,

George and Abe C. Toews, sons of brother Cornelius Toews, of Greenland, Manitoba, and also George Giesbrecht, who married Minnie Toews, eldest daughter of Jacob L. Toews, worked here to make alterations to the house. They built a new kitchen and a garage with a turntable to turn the car around ready for going out.

In 1929 I bought a new 1928 Pontiac car and made another trip. We first went to Arborfield to visit my wife's brother, Edward Koehn. From there we went to Foam Lake to Klaas Barkmans and Friesens, children of Peter T. Barkman, Steinbach, Manitoba. From there we went to Manitoba to visit friends and relatives. Also visited friends at Humboldt, Saskatchewan.

In the fall of the same year, together with Magels, old friends of ours from Winnipeg, we took a trip to the Peace River and Grande Prairie. Magel was handy at making fur blankets, and he had some along he wanted to sell. We went as far as Fort St. John. We had to cross the Peace River on a ferry to get into town. On our return trip we took them to some of their friends by the name of Giebelhaus. They lived south east of Edmonton.

In 1930 we took the Abe Schmidts from the Burns Ranch along on a trip to Coaldale, also went to Banff with the Peter G. Toews family. This year was the time of the hungry thirties. Wheat was cheaper than gas, so we turned back to horse and buggy.

In 1932 we made a trip to Banff together with Aaron M. Penners, of Greenland, Manitoba. When we returned we heard that John Boese had been accidentally killed by horses running away with the disk he was working with in the field. The next day we took along Peter D. Goossens, who were here from Greenland, Manitoba, to visit Mrs. Boese and looked over the situation to see how the accident happened.

In 1933 we took a trip to the States again, to Kansas and Oklahoma, taking along William Giesbrecht. He was married there, at Fairview, Oklahoma, to my wife's second sister. On our return we stopped over at Yellowstone National Park. In 1934 we engaged Henry L. Toews to take us on a trip to Crooked Creek and Grande Prairie to visit our children and other relatives.

Editors Note: Peter W. Toews died January 13, 1935. A listing of his descendants is contained in the family book by Aron C. Toews, *Johan Toews Family Register 1829-1895*, (Linden, Alberta, 1935), 126 pages.

CHAPTER THREE

REMEMBRANCES OF JOHAN F. TOEWS

By Johan F. Toews (1858-1931) of Steinbach/Stuartburn, Manitoba.

Of Life in Russia.

I was born on September 28, 1858, in the village of Fischau, South Russia, in the summer kitchen of my grandparents Johan Toews. My father's name was Cornelius and my mother's maiden name was Elizabeth Friesen. The maiden name of my paternal grandmother was Plett and the maiden name of my maternal grandmother was Loewen. By profession my father was a saddle and harness maker. However, he did not make breechings or wheel harnesses, the use of which was forbidden in the Kleine Gemeinde to which he belonged. After living in the village of Hierschau for a time my parents together with many others moved to Markus (landt). I was about 8 years old at the time.

There Father and uncle Cornelius Goossen built themselves an earth hut, called *Semoljenko* in Russia. Mrs. Goossen was my mother's sister. On one occasion it occurred that wolves ascended upon the roof of our miserable dwelling place whereupon they taunted us with their howling and growling. Presently, Father and Uncle armed themselves with pitchforks and carefully stepped outside in order to chase them away.

It was in this dwelling that my mother died after a short illness. Shortly thereafter my father got a second mother for us children from the Colony, she was the widow of P. Friesen, nee Bartel. How easily we might also have lost our father! The settlement of Markus lay on the left (to the east) bank of the beautiful Dnieper River. On the right bank across the river, the old Colony village of Einlage (called *Kitschkas* in Russian) lay sprawled out between picturesque hills. My father and a number of others had ridden to this village on horseback one beautiful winter day. On the way home the ice broke under the horses hooves so that Father only escaped death by valiant exertion.

Shortly thereafter, my parents together with all the others who had moved with them to Markus a few years earlier, relocated to Borosenko, which lay 25 miles west north behind Nikopol on an estate which had previously belonged to the nobleman Borosenko. Our school teacher here was a certain Abraham Isaac, with whom we also had to learn Russian.

He taught us that the earth rotated and the sun stood constant. Nobody believed this in our house. David, the son of Johan Hiebert, who was at our house to learn the art of saddle making from my father, said that I should tell the teacher, that if this was true, his brandy flask would tip over in the cabinet during the night. I did not pursue the matter, since I was scared that my skin might thereby come in too close an acquaintance with the teacher's bamboo rod.

My uncle Peter Toews was the *Aeltester* of the Kleine Gemeinde, which also had members living in the Crimea. Since a number of them had submitted themselves to submersion baptism in the belief that sprinkling was not valid, my uncle was notified to go there to investigate the circumstances and to resolve the matter if possible. As painful as the journey may have been for my uncle, it was a joy for me as I was allowed to accompany them as a baby-sitter for the journey.

I was very interested in the huge burial mounds which lay before the entrance into the Crimea at Otschagon. Here were buried the soldiers who had been mowed down by sword and bullet during the Crimean War. Also noteworthy to me were the deep wells out of which water was drawn with huge leather hoses by camels. The trip was a real experience for me. Finally, we again returned home safe and sound to revert back to our daily routine.

A noteworthy terrestrial experience should also be mentioned here. It occurred just before the outbreak of the Franco-Prussian war, that huge red flames appeared in the northerly quadrant of the heavens. One night such a flame hovered directly over our faces.

Two streaks of light broke away from it, one to the east and the other to the west. Some people stated that the reddish hue signified war, and sure enough, shortly thereafter, two mighty nations engaged each other in a life and death struggle.

Emigration to America.

Shortly thereafter consideration was given to the revocation of our *Privilegium*, so that a great evolution occurred among our people. Emigration was discussed and sights were directed to the distant west, to America. In the year 1873 men were elected from the different *Gemeinden*, who received the commission to travel to North America as delegates, in order to familiarize themselves with the circumstances of the country and to seek out settlement opportunities.

In the *Kleine Gemeinde* the election fell upon my father. He did not have any premonition, upon taking leave from his loved ones, that he would never again see the countenance in life of his father and daughter, both of whom died in his absence. The rest of us were overjoyed when in late summer of the year he came back safely and healthy to the arms of his loved ones. The other delegates also returned safely to their homes. Our joy was mixed with bitter tears of sorrow because of the pain of our father for the death of his departed loved ones.

From the reports of our father we learned that shortly after arrival in the new land, he had come into danger. It occurred after the delegates arrived in Fort Garry and had left the ship and proceeded on their way by wagon in order to view the region that an Indian rode by. One of the guides wantonly struck the horse of the Indian with his whip, startling it. The rider, enraged to the highest degree aimed his weapon to shoot the guide who was fortunate to be able to leap off the right side of the wagon to the ground. Here the two of them engaged in a hand to hand dual which ended with the result that the guide seized the Indians gun and broke it in pieces. With threats of a terrible revenge upon his opponent, the Indian madly rode from the scene.

The next objective of the travellers was a Hudson's Bay Post, some 30 miles west of Fort Garry, now Winnipeg. The leader of the wagon train knew only too well the danger of these threats and sent a rider from the Post to Fort Garry to ask for help. Gently the night fell upon the region, which was only sparsely populated at the time; but even more quietly, the foe took advantage of the darkness to encircle the abode in which the travellers had taken lodging.

They demanded that the offending party be handed over to them or else they would attack. To comply, meant nothing less than a sentence of death, perhaps the death of the most gruesome martyr. The matter became very serious. Hastily the delegates were taken to an upstairs room, and a watchman was posted on the steps with loaded weapons. The guide was quickly hidden. Fortunately, the forces which had been summoned from Fort Garry arrived at that moment before an actual conflict began. So our travellers escaped for the time with nothing more than a terrible fright.

Upon receiving the satisfactory report of the delegates, the people started to prepare themselves for emigration and in early summer of 1874 the first group was on its way. This group also included my parents and their family. In Odessa I saw a train station for the first time. A soldier on the platform caught my eye, clothed in magnificent uniform and fully armed, he marched up and down the platform. A certain feeling of *Angst* seemed to creep over me whenever he glanced at me, for I knew full well how little human life was sometimes worth in Russia. The wagons in which we emigrants were carried were crude and small with hard benches. How sophisticated and refined everything seemed to me by comparison once we had left the Russian border behind us.

In Hamburg, Germany, we had to wait for a number of days on the ship that was to take us over the North Sea. All the young lads of my age knew little about boredom at the time. They found something somewhere which engaged their interest. In this city I was interested in the market women who transported their wares with large dogs. No less interesting was a large, very fat horse, in the Inn where we were staying; it was fed exclusively from the kitchen waste.

After the expiration of our waiting period we were brought over to Hull, England; where new wonderments befell our eyes. At the train station the railway wagons were transported around by huge horses. Here I again saw a very heavily loaded wagon with only two large wheels pulled by a single horse. As we were going to the harbour in Liverpool, we met men on the street with a container and a very large cloth; which enabled one to pause for several minutes, among the throng of people, to look after one's necessary needs.

The ship with which we crossed the ocean carried the name Austrian. Sometimes the seas were so stormy that individuals actually fell out of bed. One such person related in the morning that he had dreamt that he was on a train driving over a high bridge which had suddenly collapsed underneath him. When he regained consciousness in the depth, he perceived that the rolling ship had cast him head first from his bunk.

One day I was quite seasick, lying on the foredeck near the railing across from the mast. A man who was also feeling rather uncomfortable came and seated himself with his back against the mast. The sea was quite stormy, so that the waves pounded over the foredeck. Instantly the man came sliding towards me together with a great mass of water. As sick as I was I had to chuckle. The water could not hurt me for I lay on some beams, underneath which the water could wash away. We also experienced very thick fog so that the ship only inched forward and the sorrowful sound of the fog horn broke forth continuously.

We landed safely in Quebec from where we went via Montreal to Lake Superior. Since the water level here was considerably higher the ship first had to be raised by means of a lock until the water level was equal to the lake. Before we could proceed further on Lake Superior, the ship had to be kept in balance while a heavy container was being rolled from one side to the other.

Having arrived in Duluth, we boarded a train on which we crossed a seemingly endless level country overgrown with tall grass. In Moorhead we embarked on a small ship in which we went downstream following the snaking curves of the Red River. A so called barge was fastened alongside the boat on which the passengers lived. Often the ship got stuck. Whenever this occurred, it was only with great exertion that the ship could be refloated. On this journey we also made our acquaintance with the very zestful and extremely bothersome Canadian mosquito.

Pioneering.

In Fort Garry, where we were taken, various housekeeping essentials were purchased, and then we went back upstream to a point opposite Niverville where we again disembarked onto land. Approximately five miles east of the landing place board sheds had been slapped together by the authorities into which we were placed for a time.

Since it was a very dry summer, water had to be carried from the river. It was decided to dig a well but after two diggers were buried with earth so that they could only be returned to the light of day with great exertion, it was left to be. In the meantime the family heads had sought out their homesteads. We headed east, where there were more woods and it was easier and faster to acquire the necessary housing.

There was much to learn, we were no longer in South Russia. The circumstances here were completely different from what we were used to and for quite a time we were not really at home here. Exceedingly noteworthy were the many skunks of which there was no shortage here and one first had to learn how to deal with them. When Uncle Johan Toews returned home one evening from a visit which he had paid us, he found a little creature before his house door. Insolently, it stood there, its tail raised up. He quickly grabbed for this hind most portion of it's anatomy, in order to push it away. The consequences were that he had to stay away from the worship service the next following Sunday.

We found it the most difficult to adjust ourselves to the very cold winters here. Our dwellings were truly not warm enough for the cattle which really had to suffer on account of the cold, indeed, some were actually felled by the cold. There were many grasshoppers the summer following that first winter. One could not walk in slippers, for many the only available footwear, since one's feet squashed all the grasshoppers entering therein, making

the soles so greasy that the feet continually slipped out. We were freed of this plague only after all the grasshoppers had hatched out and flown away.

In this time two families found themselves in great sorrow because of the sudden death in the Red River of their family fathers. One of those drowned was Jacob Friesen and the other Jakob Barkman, a minister of the Kleine Gemeinde. During the third year of our residence here it started to rain a lot. The land became so wet that many had to leave their homesteads and move over to the West Reserve which occasioned no small difficulty for some. In consequence of the extreme moisture the grass grew extremely well, reaching a height of four or five feet.

At that time there were also frightfully large snakes to be found here. The elderly uncle Hans Warkentin (Blumenhof), for whom Hildebrandt's Heinrich and myself were in service, insisted he had seen reptiles over ten feet in length. In fear, he had rapidly found his way homeward. I did not believe this at the time, nor do I today. I personally spoke to the individual who had seen the large snakes; asking where, when and how exactly they had been seen, and it came to the point that he himself became confused in that regard.

Of those remaining in Russia a number went to Kansas (in 1875) including my grandmother, the widow Johan Toews, and her daughters, the still unmarried Maria, and Susanna who was the wife of Johan Goossen. Via correspondence we discovered that grandmother and her two daughters there had joined the Krimmer Brethren Gemeinde by immersion, which caused a great disturbance for many.

Epilogue.

I now want to skip over a few years to the time when it pleased God, through His word and the teaching of the same, to move me to repentance. I found peace with God and then was baptized by sprinkling, which was carried out by my uncle Peter Toews, as a member of the Kleine Gemeinde. Sarah Fast, daughter of Heinrich Fast, was baptized at the same time. She was to become my life's companion and true heartedly shared with me many sorrows which we were to experience in the years to come. The marriage ceremony was likewise performed by Aeltester P. Toews on November 18, 1878.

The next year Johan Holdeman, who had founded a Gemeinde in the United States, came to us in Manitoba. Through his fiery sermons he tried to persuade us that we were all in darkness. Two years later he came again, accompanied by a certain Markus Seiler and the two of them managed to create a division among the Kleine Gemeinde. Many families were thereby torn asunder.

Since Aeltester Toews was the leader of the Kleine Gemeinde group which joined the Holdeman's Gemeinde, my wife and myself were also swept along. I had always entrusted a high regard for my uncle. Now, however, he taught that all other Gemeinden, without exception, constituted Babylon. Whoever did not join their one and only Gemeinde through rebaptism was an outsider, a heathen. Holdeman was chosen of God to re-establish the Church of God.

Such sermons shattered me deeply for surely I did not want to perish. Nevertheless, I felt a great unrest within me as I was being baptized, a feeling which I cannot explain. I felt as if I was a prisoner. With great conviction, Holdeman explained all the conscious pangs, the unrest and anguish, which I felt regarding my action, as the devil's temptations.

Gladly we would have gone back, but whoever has been in the Gemeinde and leaves is put under the ban which we did not want. And so we were carried along with the fanatical eagerness of the adherents of this new teaching. Soon it was sufficient grounds to be put under the ban if one could not understand everything which was being taught. A number of members of the Gemeinde, who could not endorse every belief, came to the point that they had to be put in an insane asylum.

Jesus had healed those who were sick and possessed. He had awakened the dead, and He had commanded His apostles likewise. In His Sermon on the Mount He said, "That by their fruits ye shall know them." But where were we lead? Was it right that the

Aeltester left the Gemeinde which had been entrusted to him? What appearance did this give to his previous ministry? As Aeltester, he had received the confession of faith from so many and had served them with holy baptism on that faith. Now he himself declared his faith to be untrue and allowed himself to be rebaptized!

If the cause had been the mode of baptism, the matter might have been excusable to some extent. For our part we recognized and confessed that the step we had taken was an error, we should have remained there where we had made our covenant with God. We should have built our Gemeinde instead of forsaking our brothers and sisters. Regrettably we were too young to understand all of this at the time. In later years, I often occupied myself with the question, "Why do men like Holdeman not heed the words of Jesus, 'Go ye into all the world', etc., instead of staying at home to tear apart Christian Gemeinden?" But indeed, their lives might be endangered there and they might face certain deprivations.

Even my aged grandmother allowed herself to be persuaded in her elderly years to join the Holdeman's Gemeinde. Beloved reader, ask yourself, would a true apostle of Christ really make such an aged woman believe that she had to allow herself to be baptized for a third time? Let us stop for a moment to reflect how incredible we humans can sometimes be and are. When my grandmother received the second baptism from the Krimmer Brethren Gemeinde this action was condemned by her son Peter. Later he allowed himself to be baptized as a member of the "true" Gemeinde of God. Now he considered it to be necessary that his aged mother be rebaptized for the third time in order to also be able to join this one and only salvation giving Gemeinde. When, however, she returned to the Brethren Gemeinde after her third baptism, she was banned by Holdeman's Gemeinde; and her son Peter deemed it to be right.

Editors Comments: The above extract was taken from a manuscript found in the document collection of Cornelius P. Janzen, Giroux, Manitoba, (Courtesy of the Mennonite Heritage Village, Steinbach, Manitoba, 1984), and translated for publication. John F. Toews also wrote and published a booklet entitled *Aufzeichnungen aus meiner Jugendzeit, dreissig Jahre in den Klauen des Bannes, und vier Jahre im juristischen Kampf mit der Gemeinde Gottes in Christo*, (Steinbach Manitoba, 1928), 36 pages.

CHAPTER FOUR

MEMOIRS OF JOHAN B. TOEWS

By Johan Barkman Toews (1865-1967)

Introduction.

My innermost desire in these my memoirs is to relate in brief, of my childhood, mode of livelihood and dwellings, important reasons for a deputation, our immigration from Russia to Canada, our journey to America, the chosen dwelling place, our early days in Canada, my spiritual experiences and family life. **What's More:** An admonition to you, my descendants, to keep the faith, to take a sound directive, and to walk with the God of heaven and earth. May God bless you!

To the Family of Johan B.Toews.

"Oh God our Lord, how excellent is Thy name in all the earth!" And how is our name? So insignificantly-low! "What is man that Thou art mindful of him? And the Son of man, that Thou visitest him?" In consideration of the above mentioned references, I realize that my name is very unimportant! Nevertheless, I must admit, the same God, who revealed Himself to the Psalmist many years ago, in His infinite wisdom, hath found so many different ways, where He has guided us, and provided for us. In His unending patience He spared us. The good Lord has called me from my sinful ways, where I walked without Him after the flesh, until I heeded the invitation of "COME", which took hold of me so forcefully, that I had to acquiesce in obedience and submissiveness to God.

I am mindful of my dear family, in whose favour I am to write part of my genealogy, which I have neglected too long. You will see by the date of my birth, that I am in my 97th year. Like all others who have gone before me, my days also are numbered. In brief, I shall quote our origination, and then render some of my experiences.

My Family in Russia.

I, Johan Barkman Toews, was born on March 30, 1865, to my parents Peter and Aganetha Toews. My father's parents were Jacob and Anna (Wiebe) Toews, I think they were born in Russia. My mother's parents were Jacob and Aganetha (Klassen) Barkman; they were born in Prussia, Germany, about 1794. Their journey from Prussia to Russia was mostly done by walking, since there were no railroads at the time. About Grandmother Klassen's family I cannot say anything. When Grandpa Jacob Barkman settled down, he married in the village of Ruckenau, Molotschna, South Russia. My parents, Peter Toews', first lived in Margenau, Molotschna, where all their children were born. Of their twelve children, I was the youngest; 4 died in their infancy.

Besides a small farm, my father operated an oil press, for custom work. As farmland became scarce, and the family increased, the Church (Kleine Gemeinde) that our family belonged to, bought a tract of land from a certain landlord named Borosenko, and a number of families moved to the new farms in 1867, when I was 2 years old. They settled in seven villages: Blumenhof, Steinbach, Gruenfeld, Rosenfeld, etc. At the age of six, I began going to school. We studied German, but the higher classes had to learn the Russian language. Our trading post in Russia was Nikopol.

When in 1870 the Government planned on drafting our young men for military service, our father, also the Church in general, became greatly concerned, and began to look for a country of greater freedom. Our people had very little knowledge about the world at large. A new unknown name had come into consideration: "The new world America", which in later years became our choice. The Church dispatched two delegates; other Churches did the same; they found it quite practical. The year of the delegation was 1873. In the spring of 1874 our village farmers, some 14 or so, arranged for a community

auction sale, which lasted for 3 days. After the sale we proceeded with the preparations for an exodus to this new country. We departed from our good homes in Russia on June 20, 1874 and we reached our landing place on the banks of the Red River, about 20 miles south of Winnipeg, Manitoba, on August 13, the same year.

Arriving in the New World.

Where the Rat River empties into the Red River, we disembarked. There was no station nor depot, only grass and willow bushes. A short distance southward from the present town of Niverville, the government had erected in a very primitive way, four large buildings, just enough to render shelter from rain and sun.

A vast, open field of prairie and bush land lay before us, which was in reserve for our people. After the Mennonites had selected their desired tracts and settled in villages, or individually on their farms, the whole settlement was called "Mennonite Reserve". We practically all settled in villages of four, twelve or twenty families in each; of the Kleine Gemeinde were five villages, and of the Bergthafer about ten. The first village that sprang up, was Gruenfeld, (now Kleefeld) next was Blumenort, where our family settled down. Every village had its own school, I attended school up to 13 years of age. After I was grown up, I taught school for six years. All these villages were about 30 to 40 miles southeast of Winnipeg, which was a small town at that time, called Fort Garry.

When we came from the Old Country, our parents, Peter and Aganetha Toews had three sons and five daughters, of whom I was the youngest; the others by now have all gone the way of all flesh. I was then nine years of age when we settled in the village of Blumenort, in the year 1874. We lived there for 20 years, and then moved to Greenland in 1894, which was only four miles away. In the meantime, when I had become 22, I married a young widow, who had a baby son. Only one year and a half, she had enjoyed in company with her husband Johan T. Regehr, after which he became ill and died. The baby boy grew to manhood, and is the present John D. Regehr of Bonners Ferry, Idaho, who was only eight days old when his father died.

After her husband's death, she and her infant son made their home with her parents, the Johan L. Duecks of Gruenfeld. Ten months after her husband's death we were married. We endeavoured to live a pious life and were very happy. During the 12 years she lived with me, we had nine children. Then it happened that our young mother was taken away by death. She succumbed to blood poisoning eight days after son Abe was born. As youthful orphans our children were left without a mother in our home.

This young mother was a widow when I married her; she was a daughter of her parents, Johan L. Duecks of the village of Gruenfeld. My dear Elizabeth had to endure some sore experiences during her young life. At three years of age she lost her good mother; at 16 she lost her second mother; but during all these tribulations she found her personal Saviour, and was converted during the same year. At 21 she endured her young husband's death, which struck her very deeply. Thanks to the good Lord who granted courage to trust in Him at all times. Then after ten months we were united in marriage, and had a happy life, enjoying our company in the Lord. It seemed God prepared her for her departure, and for a glorious entrance into a better home. She gave me and all the children a hearty farewell with hand and kiss.

With the help of my oldest daughters, Agnes 11, and Elizabeth 9, we managed the household quite well; but it was very lonesome without Mother. My sisters, who lived in the neighbourhood, helped us out when difficulties arose. Often times we implored our loving God, who assisted us; we trusted in Him. Even though we were lonely, the time seemed to pass quickly, but at all times we felt the need of a precautionary mother in the home. I had no definite decision to come forth with a proposal; there were loving friends who felt for us.

My Second Spouse.

I was informed about a certain sister Maria, daughter of Heinrich Penner, Hillsboro, Kansas, whom I did not know, and we had never seen each other. Manitoba folks, who

were familiar with my family when my wife was still with us, had told the Penners more or less about our circumstances as a family. When the sad news about the death of my wife reached Kansas, Maria was sadly touched; she perceived a feeling in her heart to go and fill the vacancy in our family. Responding to my inquiry, if she might consider me as her life's companion, she answered in the affirmative--just like Rebecca of olden times had done to the proposal of Isaac. Later, after our marriage, we believed that God had wanted it this way.

On her consent, I went from Manitoba to Kansas, where we were united in holy matrimony on April 15, 1900. I was now greatly comforted concerning the bereavement of my wife. We now endeavoured to serve God, and in unity to bring up our children in the fear of the Lord. Time seemed to go by so very quickly, as God gave temporal health, and well-being in general. In 1901 I disposed of my inventory, that had accumulated during our seven years in Greenland, and we moved to Hillsboro, Kansas, where our second Mama's folks lived; there we remained for 17 years.

In 1918 we moved back to Manitoba, as there the grownup sons were free from military service. At Ste. Anne, only five miles from Greenland, we farmed for 20 years. When we retired from farming in 1938, we moved to Steinbach. It was here, where God in his providential care, again permitted tribulations to befall our family. After one week's intense suffering, my dear Maria had to undergo a perilous operation, which seemingly might take away her life. God granted grace that she could stay with us another year, to enjoy companionship together. Her suffering was not severe, but she spent most of the time in bed. After a short spell of sickness, she passed away in full hope and assurance of eternal life. Her death occurred on August 3, 1943. We were blessed with five children: three had died during their infancy; two sons grew up and are still living. When mother passed away, we had 11 children living.

Again we were under the influence of great bereavement. Our children were all married and had their own homes--but I was alone. The good Lord granted strength and patience, that I could be more submissive to His ways. I hereby testify that the merciful God has bestowed in bountiful measure, plenteously of His great love and mercy.

I stayed alone in my Steinbach home for seven months; then I prepared for a trip to my children and grandchildren in California and Kansas. The Lord was my guardian; He also permitted me to return safely after a sojourn of eight months. My good children Anna and John Reimer, together with their children offered their help and company, by moving into my house with me. After a year of companionship, they returned to their own residence, and I was being left alone again. During all my years the merciful God has always granted moderate temporal health. Praise and thanksgiving unto Him for His kindness!

The Bible says, "It is not good that man be alone", and that was the way I felt, but what could I do? In my spiritual inquests with the Lord, He directed me to sister, widow Jacob Enns, of McTavish, who had been living alone in her little house close to her children. To me it seemed she must be lonesome, since the death of her late husband three years before. I pondered in contemplation; in reverence to God as Creator of man, I implored at the throne of grace again, if He might see fit for us to live together the remaining days of our lives.

I had by now revealed my feelings to a brother minister, who brought this question before the sister in the form of a proposal. She had never hoped to enter into matrimonial affairs again. After a short span of quiet serious consideration, her answer came in the affirmative; also her children and mine gave their consent to our intentions.

We were united in marriage on November 17, 1945. God granted a span of 14 years, wherein we dwelt in close companionship. Our children, grandchildren and great grandchildren, seemed so well united in this matter, as if we always had belonged to the same family in the past. We all felt at this time as debtors to our God in heaven, and owe thanks and praises to Him. Soon after our marriage, Mother Helena and I went on a round trip: from Steinbach to Winnipeg by car; then to Alberta, Bonners Ferry, California, Kansas, and home again, by train. During 1947 John and Helen Goossen of McTavish, took

us to our children Abe Toews, in Ste. Catherine's, Ontario. On our homeward trip, while crossing Lake Michigan, John took his car on a ferry boat; the distance was about 12 miles. This was my longest trip by water, after coming to America from Europe in 1874.

During the fall of 1955, Mother Helena and I, in company with daughter Agnes, Mrs. M.F. Barkman, went along with the John H.W. Reimers, to Inman, Kansas, to see daughter Elizabeth, Mrs. I.K. Ensz on her sickbed. After several years of bodily infirmities, Mother Helena became very weak, after suffering ten years of severe nose bleeds. These recurred during the month of December, when it sometimes bled for 20-40 hours without ceasing. She became helpless; so we took our refuge to the Greenland Home. It was about two years later, when she finally became so weak, that death overcame her. She passed away in full assurance of gaining a better home, on February 18, 1960.

Now after Mother Helena's death, I have been with my children, at Winton, California; Scio, Oregon; Morris and Steinbach, Manitoba. I am very kindly cared for. Thanks to the Lord, and also to you, dear children.

From Russia to America, 1874.

We departed from an excellent selection of beautiful homes, in a very nice and fertile country, that was situated beside the banks of the Dnieper River, flowing from the North into the Black Sea, in South Russia. We went on a riverboat past Cherson to Odessa a port on the Black Sea; then by rail via Podwollochinsk, Berlin and Hamburg; across the North Sea to Hull, England; from there to Liverpool, on the west coast. The ocean liner on which we embarked, was from the Glasgow Co. The big boat made its first voyage after a thorough overhaul. It was 450 feet long, and being propelled by steam and sails.

We sailed westward across the Atlantic, and landed first at St. Johns, Newfoundland; from there to Halifax, Nova Scotia. Our boat went back into the mouth of the St. Lawrence River then up as far as the City of Quebec; there we landed on the south side of the river at a little town called Levis. We had spent about 11 days on the ship. From here we went by rail, passing through Montreal to Toronto. There some Old Mennonite ministers came to meet us and offered us a welcome hand in the new country. These brethren presented us with some food supplies, for a beginning in our new homes. Several barrels of salted meat, dried apples, and some flour. Our group consisted of about 35-40 families.

A short distance westward we came to Collingwood, on Georgian Bay; here we were transferred into a lake boat, that took us to Duluth, Minnesota, on the west end of Lake Superior. From here we had to go by rail again to Moorhead, Minnesota, where we embarked on a Red River flatboat, that took us downstream to our destination. About 20 miles south of Winnipeg we disembarked on the river bank amid grass and willow bushes.

Settling in Manitoba, 1874.

There was no depot or station building--only wilderness. A group of about 30 families from our congregation in Russia had arrived here about ten days before; they now came to meet us at the river. Our company consisted of only seven families, who now were invited to share the immigration buildings and make our home there for an indefinite time.

The men folk ventured out toward the East, some 12 or 15 miles, to view the new country, that opened up before them in prairie and bush form, mostly white poplar and some oak. The men also endeavoured to obtain the correct numbers designating the sections of land. After identifying the desired quarter section, the men walked or drove a team of oxen to Winnipeg, where they filed on the parcel of land for a homestead. This transaction would cost ten dollars for each 160 acres. Many of the men bought a team of oxen and a wagon, provisions, lumber, hammer, and axe.

On their return they took their families and journeyed to their homesteads, where they began to erect their own shelter. Many of the settlers constructed dugouts, which proved quite suitable during the cold winters. Wild hay for the oxen and cows was found in abundance. This was during the latter part of August, and much had to be done to prepare for the on-coming winter. Arrangements were being made for schools, one in each village,

where favourable teachers were engaged, qualified in the German language only. Our Sunday morning services were conducted in private homes.

My Conversion.

With this writing I have intended to bring to your minds, some of my spiritual convictions and experiences. I was reared by my very dear parents in a sincere and Christian manner. My mother was a righteous and a very pious governess in our home. When I was about seven years of age, I once had a dream, wherein I saw many people in a great commotion on the judgement day, running wildly about in agony, crying, and looking for a place to hide. Since I was so very young, this vivid dream caused great alarm within me, trying to realize in my tender mind, the righteousness of the Holy Judge. I had in the past overheard my mother, in conversation with other women, talking about such serious events, whereupon this dream came to me.

At the age of 11, I had another experience. My oldest brother Jacob B. Toews and his young wife were visiting at our home. When the day was done, my parents sang an evening-hymn with them. In the song the poet very clearly exposed the fact that "this might be the last night in our life, and one might be carried away to the graveyard." This expression in song touched my young heart; I sat in a more secluded part of the room crying. Our old English Bible quotes in Job 33:14, "God speaketh once, yes, twice..." The German Bible says in verse 39 that God will reveal Himself two or three times to everyone, to warn him of eternal perdition. Read Job 33:14-29.

I would like to declare that God does so even today. My third warning was in the form of an invitation, when at one time Bishop Toews chose for his text in his Sunday sermon, "Come!" the Spirit and the Bride say "Come". This pleasant but sincere reminder happened, when my parents still were members of the Kleine Gemeinde. His quotation, "Come", had penetrated my young heart very deeply, and "Whosoever will, may take the water of Life freely", became a real balm to me. I was quite determined. The bountiful grace of God strengthened my willpower that I could overcome. I remember so well, how I implored the Lord, to grant sufficient spiritual light to me. I confessed to my parents and friends, where I thought, I might have failed.

My conversion was taken quite seriously, but my faith and trust in God seemed so weak; I could not realize the fact that God had forgiven me. The guilty feelings of condemnation had disappeared. Whenever I came in contact with other converts, my Christian love and unity with them were being aroused within me. I was under the impression, God might give me a clearer vision of "thy sins are forgiven thee", like He had given to several other converts.

Not receiving this vision, I remained in a spiritual coma for almost one year. Right through the winter and springtime the good Spirit had more or less His way with me; I grasped sufficient faith that God had forgiven my sins; and my feelings of condemnation were gone. On the confession of my faith, together with two other men, Aaron W. Reimer and Johan T. Wiebe, I was baptized and accepted into the church fellowship by Bishop Peter Toews. We were the first three candidates for baptism that were received into the newly organized Church of God in Christ, Mennonite, officiated by Bishop Peter Toews. I was 17 years of age at the time; the other two were slightly younger.

I had not yet joined the Gemeinde, I was too young. We were called Kleine Gemeinde, small church, organized in Russia about 1812. In the year 1881, a minister Johan Holdeman came to Manitoba and preached the Word of God so clearly, that about half the members of the Kleine Gemeinde, joined in with the church he was the leader of. My experiences as a young Christian were manifold, some were greatly enjoyed, while others were more serious.

Some Tragic Experiences.

I may mention here several of our experiences that happened in our family circle or near it. In the spring of 1875, we were not yet here in this new country a full year; one of the ministers in the old church, Rev. Jacob Barkman, about 46 years of age, and another

man, Jacob Friesen, wanted to cross the Red River at Winnipeg. A boatman was hired, who promised to take them across; strong adverse winds caused the boat to upset, whereupon Barkman and Friesen lost their lives; the boatman barely saved his life. This occurrence gave a great shock to the Church, and especially to the concerned families.

In our own family we had a very tragic experience on December 13, 1876. A number of villagers from Blumenort were on their way home from the bush where they had gone to fetch logs for building. A severe prairie storm arose and Heinrich Wiebe, one of the eight men in the group, got lost and froze to death. He had married my oldest sister, and they had 3 children. I, being a young lad of 11 and another boy, were along too. These fatalities were not car accidents, but still, they happened.

Another sad tragedy occurred on June 14, 1945, when our grandson, Winston Lee Toews, was killed in battle on Mindanao, in the Philippines, in the theatre of battle, leaving a young widow and her son of 8 months in deep sorrow...!

At Winton, California, my grandchildren, Gerhard and Lucille Toews' children, were playing near an irrigation ditch in the water; one of the smaller sons got into a deeper place and drowned. This happened in the summer of 1946. Oh, we pitied the bereaved young parents.

What Seemed Best, 1900-1936.

My first trip out of Manitoba was when I went to Hillsboro, Kansas, to marry my second wife, Maria Penner, in April 1900. I went there to see her, then asked her to marry me. I stayed until we were married on the 15th of April; it did not take 2 weeks from the time I arrived there. The Penners combined their Easter family gathering with our wedding. We left for Manitoba about 2 weeks after this great affair to go home to Greenland. We travelled by train; it was Mother's first trip away from Hillsboro.

In the fall of 1902 we sold everything in Greenland, and moved across the international boundary without a passport or visa. We didn't encounter any difficulties at the immigration offices. We moved onto a farm close to Hillsboro in the spring of 1903, after living with the Penner parents one winter. We as parents with our three youngest children occupied what was then called the "Summer room"; the older girls slept in the "Corner room"; the older boys shared a room with uncle Frank Penner and a hired man, in the upstairs or attic.

In 1905, my wife and I, taking our children Abram, Anna, Frank and David along, went to Manitoba to visit friends and relatives. In company with uncle George Toews, I went to Manitoba in 1907, to visit my father when he was ill. Again in 1910, we as parents and our youngest son David went to Manitoba visiting the different congregations.

During 1915 we parents travelled by train together with the Jacob B. Loewens. The World's Fair was in progress at San Francisco, and train tickets were being reduced in price, which we took advantage of. We did not go to the Fair, but from Hillsboro to Texas, to California, to British Columbia, then to Alberta, Manitoba and home. The congregations in Texas, California and B.C. were just beginning to be organized; only several of our church members lived at the places then. In 1913 I went in company with others to Montana twice that fall, on an excursion, to see about land for settlement. While stopping at a hotel in Butte, the weather being real warm one of the men in our party took off his top coat to cool off. Immediately, a couple of hotel attendants came and helped him back into his coat again.

On our second trip some of our church brethren from Hillsboro and Inman went along. The real estate agent also took a lawyer and a banker along in case land sales would be made; but no land was bought then. During 1918, Abram G. Ensz of Inman, and I went to Manitoba to investigate about the freedom from military service for our young sons. That was in the month of June; during September the same year, we moved to Ste. Anne, Manitoba, onto a farm with our whole family; also the married ones. From this farm we were only about 5 miles away from our church at Greenland, where we always worshipped.

In September 1919, my dear wife and I, went to Hillsboro to visit our mother, brothers, sisters, friends, and ex-neighbours. During 1920 in the fall, Mother Maria and I

went to Alberta by train to visit next of kin. In May 1922, mother went to Hillsboro to visit her aged, ailing mother, Mrs. Penner. In 1924 we parents went to Hillsboro for Christmas; Jac T. Wiebe, Greenland, accompanied us. During 1926 we were fortunate enough to go to Hillsboro, Inman and Montezuma by car; Abe Friesen and Peter P. Giesbrecht were our drivers. My wife and I went to Alberta during 1930 in a new model A Ford, and I did the driving. We travelled in company with C.M. Penners of Greenland. They went ahead of us. Once when we were looking at scenes of interest beside the road we bumped into the back of their car. We had to have our headlights straightened, which did not detain us very long.

Coming home, we had George L. Giesbrecht along, who did the driving for me. In the fall of the same year, we went south with son Frank and family. We stopped in at Jansen, Nebraska; also at Hillsboro, Inman, and Montezuma. We stayed in Kansas all winter, and in spring of 1931 we came home to Ste. Anne, as passengers with Isaac Friesens of Inman, Kansas.

In February 1934, we went in company with our children, David, Anna and Jacob, to attend the funeral of our son Bernard, who died at Hillsboro. In the fall of 1935 mother and I went along with son David and family, to Hillsboro, where we stayed all winter, visiting all the different congregations. Our children Jacob Toews' came to Kansas in the spring of 1936 and took us home to Ste. Anne. We also had attended the funeral of Minister Abram Ensz, at Inman, Kansas.

In April 1960, after Mother Helena's death, my good children John H.W. Reimers took me to Bonners Ferry, Idaho, and Scio, Oregon. We travelled by train. After several days visiting, Jac D. Toews' took me to Winton, California. I stayed there about 2 months; then I went back to Scio, Oregon. During September, 1960, Mr. and Mrs. Jac D. Toews took me by car to B.C.; from there I went home to Steinbach, in company with friends from Greenland. Now on the 5th of May, 1961, I want to go south with daughter and son-in-law John H.W. Reimers, first to South Dakota, then to Inman, Hillsboro and Montezuma, Kansas. God willing.

Of Special Significance.

As for us getting along in this country, cash money was not so much in store; although we sold our property in Russia at a fairly good price. The government permitted us to take everything along. During our first spring here, we broke up some land, and sowed grain by hand. It sprouted and came up so nicely. Then a little later, a plague of grasshoppers came up too, very densely. It seemed the young grain was a real treat for them; they destroyed every bit of it. We were greatly discouraged; to wait another year before we might have a little income, or some feed to raise a couple of pigs, or some poultry, seemed impossible. Our driving and farm work had to be done with oxen, while by now, push buttons and hand levers are used. Then the next year we raised some grain, we cut it with a scythe and tied it with a band of straw. Afterwards we got a reaper to cut the grain and then a binder. Then came the combine--and what will be next?

Mother Helena (Thiessen) Isaac-Enns-Toews, had a family of 4 children by her first husband, David Isaac. They are Aganetha, Mrs. K.E. Friesen, born April 22, 1899; David, born October 28, 1900, married Elizabeth Toews; Susanna, Mrs. H.J. Martens, born May 2, 1903, died September 25, 1958; and Helena, Mrs. John Goossen, born December 23, 1904. They reside in the Rosenort-McTavish district.

I may tell you some more, but no boasting; no, not at all. After we were married, I built our own house in Blumenort, 16 x 20 with a small lean to; 8 of our children were born in this building. I did all the carpentry, masonry and plaster work. I have also done some building for others and have done every kind of farm work, and handling machines. I tended threshing machines and also a small sawmill; I even did housework in the kitchen, kneading and baking.

When my mother was 65, I did some sewing for her. Once I made for myself a pair of pants, all complete. By that time all the clothing we wore was made by women folk. When my mother taught the young sisters to knit, I took part in it also, but did not bring

it to a finish. So you see, we tried to help ourselves, and the good Lord protected and blessed us. Thanks to Him!

It may yet be said that we as a whole were convinced, that when our forefather planned this exodus, leaving our comfortable homes and moving into a wild and unsettled country, it was God's way; it was His leading in sending the delegates; the same as Moses did when he sent the "12". Yes, we believe it was according to His will, the will of our Maker, Lord God. When the apostle Paul preached to a people that served an unknown God, he said, "Seeing, He giveth to all, life and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:25.

We have endured hard times, but we never suffered starvation, or lack of shelter; the Lord has blessed our work and struggles. In our inward man we were being blessed with the clear and sound Gospel; we trust the Lord will keep and protect us, and carry us in grace and long suffering.

In conclusion, I may say, my wish and prayer is that these reports I have given you, about different farm work or house keeping, not to take it as if I wanted to make fun of it. No, but to show that things differ in so many ways in some 50 or 70 years. Also our life's condition changes. As our aim in this changeable world is to inherit a home at last in Heaven, where there is no change; also here on earth there is no change in His warnings and threatenings; they are all the same since two thousand years ago, when the Lord was in this world. He called, "Come unto Me, all ye that labour, and are heavy laden and I will give you rest." Matthew 11:28. "The Spirit and the Bride say, 'Come', and let him that heareth say, 'Come'." Revelation 22:17.

My last, and special warning is, "So shall it be at the end of the world: The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire, where there shall be wailing and gnashing of teeth," Matthew 13:49-50. Now let us be willing and courageous, trusting in our God. Yours, "Johan B.Toews"

P.S. Where I have made the statement about the 7 families arriving, I meant to say, the young couple Peter Isaacs were also in our group when we emigrated from Russia. They had an infant son David, who afterwards, when he had grown up, chose Helena, daughter of David Thiessens, for his helpmate. This Helena Thiessen entered the bounds of my family as my third spouse, and was indeed honoured by my family as a loving grandma. The following three women have been companions during my span of life: Elizabeth Dueck, born January 21, 1865; married April 17, 1887; died July 9, 1899. Maria Penner, born July 24, 1867, married April 15, 1900, died August 3, 1943. Helena Thiessen, born September 14, 1876, married November 17, 1945; died February 18, 1960.

Editor's Note: The above article is taken from the family booklet *Memoirs of Johan Barkman Toews-1961*, (Prairie View Press, Box 160, Rosenort, Manitoba, 1961), Updated edition with genealogy published in 1978, 46 pages. Translation courtesy of the family.

CHAPTER FIVE

REMINISCENCES OF THE PAST

By Abraham P. Isaac (1852-1938) written in 1930 at the age of seventy-eight. Translated by Abe J. Unruh.

Of Life in Russia.

On the globe of this earth, where generation upon generation arises and proceeds from finiteness to infinity; I, Abraham Plett Isaac, as it were in the ante-chamber of eternity, first saw the light of this world December 31, 1852 at 6 P.M. in the village of Schoenau (Pleasant Pasture), territory Molotschna, in South Russia.

Cherished and nourished by a loving mother, I grew up and was reared in this home through my boyhood years by my parents. I was privileged to enter elementary school at the early age of six. Progressing very slowly at first, I, nevertheless, as time went on; gradually, although not with distinct ability, studied and learned. My studies no longer were annoying, but rather became pleasant and cheerful.

This privilege, however, to be in a home with father and mother did not smile at length upon me. When I was barely 11 years old, my father passed away at 54. As mother told me later, he did so, with a hope and an inner desire to enter that eternal home above. (See *Stammbuch Meiner Voreltern* (Chapter Six cf.), by Peter P. Isaac, senior brother of Abraham which gives more detail as to the departure of the housefather- AJU).

After the death of father, mother together with the children continued on the farming operations for three years. But when my older brothers Peter and Johan, under whose supervision the farming was carried out, were married and established their own homes, circumstances pressed mother to dispose of her farming interests through public sale, and after that she made her home with Abraham M. Friesens, the second oldest daughter.

I found employment on a farm after harvest at my uncle Cornelius Plett, Kleefeld, till November 11. When this ended I engaged myself for employment for one year with my cousin Gerhard P. Goossen, Lindenau, also for farm work. Within a year we moved from the mother colony to a distant location approximately 90 werst from there to a tract of land which seven families had purchased from a nobleman. Here a new daughter colony was established by the name of Gruenfeld.

My year of service ended here and it was Franz Froese, living nearby who employed me for a year. Although my behaviour did not always register with the expectations of my beloved employer Froese; nevertheless, thanks to his goodness, we remained intimate friends and in close fellowship as long as he lived. Only unruly characters would say that he was not a good father. "A true friend is like a staff; it regulates your advancements."

When my year of service ended here, the newly established village approached me through the recommendation of my former employer G. Goossen with the sudden proposition to teach the children of the village; a thought which had never entered my mind and much to the amazement of everyone else in the village. This promotion from a stable boy to a school teacher had a tendency to make me feel dignified, yet on the other hand, considering my meagre education, I was deeply depressed, doubting whether I would be able to master the assignment I had undertaken. Securing different educational books, and with the assistance of the above mentioned G. Goossen who had taught school for 17 years in the mother colony, I managed the task, although I was teacher to myself equally as much as to the pupils. Of course, all association with the young people was now avoided. School affairs, meditating, and studying in books was my sole pursuit, and without interruption these soon became the most favourite element in life to which I applied myself for four and one-half years.

Although deeply absorbed in school affairs which I administered with zeal and pleasure, yet that God-given inclination in man that longs for companionship, also existed in me. I was in love with a maiden, Margaretha Loewen, daughter of Peter Loewen, with whom I united in marriage on December 26, 1873. Praise the Lord! Today, we are both living and well, in the land of matrimony, supporting one another in love.

Although to the displeasure of the village council, this change in life required abandoning my school activities. My father-in-law, who was a widower at this time, was also in the process of getting married to a widow Esau in Osterwick in the Old Colony (Chortitza) about 60 miles distant. It was not proper in Russia, that my beloved Margaretha stay on the farm alone with the Russian servant who took care of the livestock.

The Journey to America.

Besides this, preparations were already underway to emigrate to America. The Russian government, because of her people, was forced to modify the laws of the country. Empress Katharine had invited the Mennonites into her domain from Prussia, and had given them the special privilege of being totally exempted from military service. This privilege had been enjoyed unmolested for 80 years, but because of the public, this privilege was being contested, and instead of military service, forestry service was offered to the Mennonites. Nevertheless, the borders were open for emigration to the Mennonites who could not submit to the new ruling. Russia had a commendable government at this time.

In order that their youth escape this service, the Kleine Gemeinde, likewise the Berghaler and the Alexanderwohl groups, preferred immigration and took the pilgrims staff for America. The Alexanderwohl group preferred to go to the U.S.A. Our emissaries, David Klassen and Cornelius Toews, who were delegated to accompany the 12 deputies to America in 1873, preferred Canada due to the more liberal concessions which they found here for freedom of conscience, which also verified itself during the recent wars. Our delegates returned with these glad tidings and the following information: "The Canadian Government of Manitoba, had reserved eight townships of unimproved land south of Winnipeg, east of the Red River for the Mennonites."

Soon after the New Year disposing of land began. This land was sold to Russians, mostly Catholics and Lutherans. The land all sold for a good cash price. All other property was sold through public sales, also for cash. All through the spring months there was much undertaking in brisk form. Nearly every day witnessed a sale. In order to save time, some would number their property and merge their sale. This also took place in the new settlements that were established away from the mother colony.

The buyers were mostly non-Mennonites, although a few Mennonites, who possibly looked at our emigration as though we mocked them, also purchased. Today 50 years later, many have woefully regretted and bemoaned their mistake that they did not forsake their lovely places in Russia, and establish a new home in America. They would have totally escaped the improper operations of the Russian government under which many, many have, and are still suffering intensely.

Finally, when everything was disposed of and preparations made for the journey, we embarked on a steamer June 4, 1874, at Nikopol on the Dnieper, and went downstream to Kherson, where we lodged for the night. We took passage on another steamer the next morning and arrived at Odessa, a Russian seaport on the Black Sea, the same day. We again found quarters for the nights lodging. We were some 60 families, all grown up on the steppes of South Russia. Only a few among us had ever seen a steamboat or railroad, much less ever boarded one.

At Odessa, we boarded a train to Wolotschick on the Austrian border. Here our passes were examined and also our baggage inspected, but nothing was found that was not permitted to go, so we were released. We crossed the border into Austria, changed trains at Podwolotschick, proceeded through Austria via Tarapol, Lemberg, Krakau to Oswivim on the Prussian border, arriving at 6 P.M. and lodged for the night.

In the cool of the evening, my wife and I walked about and enjoyed viewing the beautiful gardens which presented their peaceful presence in sweet fragrance and luscious

green. We rejoiced much more over this work of creation than we did at the skilful work of man in the magnificent cities. We might well call this trip "our honeymoon". We were without children and were just as carefree as the days when I was teaching school. This was a contrast to other families with a number of children on this journey. But wait..."The future is holding something else in store for you in your new home..."

We left Oswivim 8:30 A.M., June 9th, and arrived at Breslau at 3:00 P.M. We took another train for the important capital city of Berlin at 10:20 where we arrived June 22 new time. At the time our forefathers immigrated, Russia used the old style Julian calendar which was 12 days behind the new style Gregorian, this accounts for the seemingly 13 day period between June 9 and June 22 which took about 14 hours to travel.

At Berlin we were met by Spiro, guide of our immigrant party. Soon we were taken to the Hamburg station in cabs. Here Spiro took our tickets. We boarded a train and arrived at Hamburg. Up to Hamburg we were travelling at our expense. From here on up to Winnipeg, Manitoba, our whole trip cost us \$34.00 each. The balance of the costs were paid by the Canadian government. We were quartered in a large four-story immigration building, by Meger and Company. Here we met with Mennonites who had arrived several days before. We left Hamburg June 26, at 10:00 P.M., by boat from the Elbe on the North Sea to Hull, our first city in England, where we arrived June 28. We were now in praiseworthy England. No unloading was permitted on Sunday.

For a pastime, Peter L. Duecks and we, walked into town, his wife and my wife are sisters. Everything was quiet in the city, although now and again we saw a pedestrian strolling along. We met a very friendly one, he took Peter Duecks baby, carried it for them, then kissed it when they parted.

Monday morning when we awoke, everything was in tumult and commotion; our baggage was taken directly to baggage cars. We were taken to the hotel for breakfast; nice white bread, butter and coffee -no rye bread for the Englishman. After breakfast we hurried to the depot. Spiro our guide was on duty directing, lastly he came into the coaches and warned us not to let the children stick their heads out the windows. He said these trains go very fast; it was true, the trains went fast. In Russia and Germany we did not go so fast. Over fields, through valleys, across high bridges and through long dark tunnels, we went 47 hours without stopping to get off. Going through these long tunnels was rather uncomfortable; the smoke from the locomotives could not escape, hence we drove right through it. The smoke came into the coaches making it miserable for the passengers. Arriving at Liverpool June 30, we sought shelter for the night.

After a good night's rest and a hearty breakfast we walked to the large seaport on the Atlantic Ocean. Together with God's protection we committed ourselves to the monstrous ocean liner and its captain for our long journey across the huge ocean. Like the children of Israel, who murmured against Moses in the wilderness, so even we had some among us who murmured against our guide Spiro, the first day, because of the food on the ship. But this man of great patience knew good and well what all was coming when the seas would go high and comforted them saying, "Just wait till tomorrow, you will be satisfied with the food." This was very true, the seas went high and our vessel, which appeared to us at the port like a huge cluster, rocked back and forth like a ball.

Spiro was not with us any more; he was our guide only till we embarked on the ship. Soon fathers and mothers were seasick with their children. Very few escaped; I was among the few, thanks to God. The stomach did not have a desire for better food now, much more, the contents were released over the tongue.

Travelling on land and railroads, it appears as though man is not only master in nature, but also over nature, but not so on the wide ocean. When furious elements begin playing with destruction, then the picture changes. Angry waves splashed water overboard to the extent that it appeared in large quantities in the cabins. I am deeply reminded of what Father Froese said, as the ship rocked back and forth with great violence, "If it will be our lot, we will perish." Sailors tried to calm our spirits by calling the weather windy, not stormy which we had encountered on our voyage the first few days.

From Newfoundland to Manitoba.

On the fourth day the storm abated and the seasickness vanished. After a 17 day journey, including stops at Halifax and Newfoundland, loading and unloading freight, our ship was safely anchored in Quebec harbour, Canada. We stepped on American soil with joyful hearts and gratitude towards God for His protection and safe guidance over the ocean. Two infants passed away on the journey and were buried at sea—Katharina, daughter of father Franz Froese, and Jacob, son of Jacob Friesen, both less than a year old.

July 17 we entered the waiting room at the depot. Here we enjoyed a refreshing rest till 8:00 P.M. We walked to the edge of the city into the country, viewed the beautiful flowers, with their many charming colours watered by springs. Nature and life are graceful, but the nature of man is wretched and corrupt. 8:00 P.M. we boarded the train for Montreal where we arrived at 7:45 A.M., July 18. After we had our breakfast, we boarded a train for Toronto, arriving here at 8:00 A.M., July 19. Here we were greeted by Canadian Mennonites, among them were ministers who ministered unto us with the Word.

These Mennonites, being acquainted with our intended route, debated with the government authorities regarding going over the proposed Dawson Route which led through uncivilized regions without railroads and steamboats, with our women and children. This interview delayed our journey. It was Tuesday, July 21, when we received notice that they would take us by way of Minnesota to Manitoba if each person would add two dollars to the fare. We immediately agreed, and at once our baggage was loaded and we were soon on our way, arriving at Collingwood, a seaport on Lake Superior, at 9:00 P.M. We were complete strangers, we did not have a leader nor an interpreter here. Nevertheless, the train crew and the ship company both knew just exactly what to do and where to go with us. Immediately all our baggage was loaded on the ship, then at 10:00 the anchors were lifted and the ship began to move away from the piers towards Duluth, Minnesota.

July 26 we arrived at a place between two large concrete walls: a gate was closed behind us, and soon the water receded, and the ship was lowered to the level of the water ahead of us. The gate ahead was then opened and we moved through, likewise through the third gate and soon we were in the open, level sea again. Mighty and miraculous are the works of men. 12 P.M. we arrived at Duluth, where we were taken into the immigrant house with all our baggage. Here we remained all day; we had services here with Uncle Abraham Loewen officiating.

Monday, July 27, 12:30 P.M. we boarded a train on the Pacific Railroad for Moorhead, where we arrived at 6 P.M. Then we embarked onto a flat boat, drawn by a steamship on the Red River. This is a river with deep banks and heavily timbered; its course runs north and we went with stream to Winnipeg, Manitoba. This trip was anything but pleasant on account of the gnats. The misery these numerous tormentors inflicted upon us in those three days and nights in the open flat boat was something extraordinary, we had never seen anything of the like. If Pharaoh's plagues were similar, it is no wonder he became pliable and yielded to Israel's departure.

July 31, towards evening we arrived in Winnipeg where we were met by Mr. Hespeler, our guide who assisted us in buying our necessary items and also acted as interpreter. Saturday, August 1st, we left Winnipeg and went upstream till we got parallel with our land, the eight townships reserved for us Mennonites, east of the Red River. Here we left the boat. We arrived safe and sound through the protection of the Most High, who had guided us safely over land and sea. Our whole journey was now completed except a 10 mile walk to the immigrant building, which our friend Jacob Schantz, who lived on the other side of the Reserve, had erected for us. These buildings gave us protection from the heat and sun, and also partly from showers of rain. Our baggage was loaded onto ox carts and taken to the Reserve by Half-breeds. The small children and the feeble and sickly women were privileged to ride. Hespeler had hired the Half-breeds for this purpose. It was not long till we had our women and children and the baggage under roof.

Pioneering in Manitoba.

Soon we men scattered out upon the plains, each one selecting a homestead to suit his desires. When that was found, we went to Mr Hespeler; there upon paying \$10.00 and signing documents, the land was considered ours with the provisions that we become citizens, improve or farm the place for three years, then we would be granted a deed for it. For this reason Peter, my brother, and I went together in partnership purchasing our land.

Together we built a house made of reed grass which grew bountifully, in flats. This was tied in bundles, then tied to the sheathing, just as we did in Russia. We finished the inside with rough boards, and pasted paper over the cracks. This paper, however, would break as the boards dried. This was our first winter dwelling. In it, Peter Isaacs, with their two children, my wife, I, mother, and Helena 17, lived. We also cut hay with scythes for two oxen and three milk cows. It took strenuous efforts to get everything ready in our new homeland for the first winter.

Our honeymoon had ended. It was in this primitive winter shelter where our family increased; we were blessed with our first child on November 20, 1874. Although we had a cook stove heated to full capacity with wood, nevertheless, it was 7 degrees Reaumur cold (Fahrenheit 16) under the bed upon which my wife was lying. She stood the test well, and Peter also grew up to be a healthy boy, even stronger and heavier than his four brothers that followed.

My school work in which I had indulged with pleasure, dreaming my youth away, was traded for farm work. Although it was very difficult, I managed to get through somehow. "Where there is a will, there is a way." Looking back over this period of life, I see many senseless and worthless struggles undertaken, but until today, we have made it. After the long severe winter lessened; we, Peter and I, made use of our knowledge of building experience after the Russian fashion. We took axes and went into the cottonwood groves, of which we had more than plenty on our farm, and cut logs and built a 16x16 log house which we had ready and occupied before seeding time. Here we lived together in confidence until fall.

In fall we built another log house from the same material, only longer and larger, for us, mother and Helena. Our first meagre sowing and planting of vegetables, potatoes, etc. was a total loss due to the grasshoppers. We were compelled to live the second winter for cash money just as we did the first. By this time most of our pocket books were nearly flat, mine was not among the few. The government and the Canadian Mennonites partly supplied us with money, meat and flour. With this assistance we made it through the second winter.

By fall the rest of our party of the Kleine Gemeinde arrived. The Kleine Gemeinde and also the Bergthaler groups immigrated as a whole. The first group of the Bergthalers came when we did, the rest came with this group and settled on the Reserve. They went by the same name in Russia, where they had lived about 150 werst from the Molotschna, and the Kleine Gemeinde settlements near the Old Colony. Their Elder (Aeltester) was Gerhard Wiebe. The Elder of the Kleine Gemeinde was Peter Toews. Several years later a considerable number came from the Old Colony and settled on the virgin prairies of Manitoba. The Canadian Government was thus constrained to grant a third plot of land for the Russian Mennonites, which bordered the state of Dakota along the west side of the Red River. If my memory serves me right it was 16 townships, but I am not certain on that.

Not one mile of railroad existed in the Province of Manitoba at this time, much less in Saskatchewan and Alberta. The inhabitants of the province were mostly Indians and Half-breeds. Winnipeg, a city of 2000 then, has grown to a population of 250,000 today. The distance of 30 miles from us to the city did not have a single house till we came close to the outskirts of the city. From here we got our mail, as well as all our other necessities for life. We either walked or drove with oxen.

Many misgivings were connected with these trips, as well, many strange adventures took place. Looking back over these times, I must marvel sometimes how we could be so happy and contented under the prevailing circumstances. In the severe winter months, I

would take a load of hay to town, a journey of two days and two nights, the hay sold for \$3.00. The supply of flour became exhausted in Winnipeg one winter and a number of our group were compelled to go to Emerson, a distance of 40 miles with oxen to get flour in weather when it was 35 Reaumur cold, approximately 47 degrees Fahrenheit below zero, without shelter. The oxen's noses froze. Oh horror! Nevertheless, man and beast, both arrived back in the colony alive with flour. I was not with this group. The Berghaler group who had sold their land on time in Russia, receiving their money several years later, were even more destitute than our Molotschna Colony.

It was no disgrace among us when empty flour sacks with the brand name of the milling company printed on them, were sowed into trousers. Those who still had Sunday clothes often used them for underwear, through the week; on Sunday vice versa, the everyday clothes were used for underwear and the others for dress.

Full of adventures were these trips to Winnipeg. One time five of us banded together taking our produce to town; we had a boat with us which we used to cross the river with, half way down. We packed our vegetables, potatoes, eggs, butter, etc. into the boat and took it across. Then we pulled the wagon across with a long rope, swam the oxen across, reloaded our produce, and soon were on our way happy and contented towards town.

In addition to the river we had many wide marshes with muddy waters to cross. Our patient oxen were more adapted for this than were horses. We were fortunate to have nice weather through the five days it took to make this trip. Although it was no honeymoon trip, yet in our company we were joyful.

A Prairie Blizzard, 1876.

But altogether different was a woeful experience which I had December 13, 1876, our third winter. I needed cash to purchase a gallon of kerosene for our lamp costing from 75 cents to \$1.00. I loaded several cords of wood and took it to a saw mill in very pleasant weather, a distance of about four miles. On my way back, all at once, the weather changed into a raging and howling blizzard, like Manitoba has not witnessed since. I had no way of telling which way I was travelling with my oxen. Good advice on what to do now was hard to get, with the storm raving in its fury and the temperature dropping to sub-zero. I do not know of a better method today as yet that I could have taken to save my life then what I did. I unhitched my oxen, separated them, then I scratched the snow away on the edge of a bank, and laid down with my face upon my arms.

The elements covered me with snow in a hurry. Many a one will possibly imagine what my innermost and deepest thoughts were, but only I could feel and realize the pangs in a true sense as I lay down thinking that I would never again arise from this bed, should the storm continue for a season. In the beginning it was tolerable. I wore a jacket, brought along from Russia. As far as that covered my body I remained dry, but body heat melted the snow where this jacket did not cover my body and soon I was soaked. I grew colder and colder.

Night was approaching, which is appropriate for sleep. Coldness, which also has a tendency to produce sleep, was prevalent. No one frozen to death has ever come back and confirmed with words the old proverb "Freezing to death is the easiest death." But I was so near to death that I do not doubt this at all. Sleep was my greatest enemy to contend with during this ordeal. Even when I was thinking I was not asleep, before I knew it, I would be dreaming I was among people in a warm room, feeling unusually comfortable. Had I been a single man, I would possibly have succumbed to this sweet repose, never again to awaken in this life.

It took a tremendous effort to resist the sweet slumber and comfortable feeling which was above normal. But with the help of God it was possible to overcome this pleasant feeling and move about. My love and sympathy for my dearly beloved wife incited me greatly when I thought of the great sorrow and the deep distress that would be her lot. "I was covered with deep snow and did not know where I was, possibly would not be found till the snow melted away in spring. Possibly I would be devoured by wild beasts." Thoughts like these revolved in my mind and urged me to struggle for life.

As soon as I realized that the storm had abated, I broke out of the snow bank, jumped to my feet and looked into this large world. It was clear by now, the stars were twinkling and shining. It was 26 Reaumur cold the next morning, 27 degrees below Fahrenheit. Soon I noticed my ears and nose were frozen since they had been wet under the snow. My trousers were frozen like ice crusts. Oh how lonely and forsaken I felt. I began to run in one direction, but nothing in sight. Then I ran into another direction, and Who was it that guided my thoughts in this direction? I had not run far when I saw a light. Oh, the joy that appeared, I could now see my life saved. I sped in a straight line for this beacon and arriving, knocked hard at the door. "Who is there...?" Abraham Isaac was the answer.

At once the door opened. It was at Erdman Penner's place, his wife was in confinement hence the light at night. Penner was dealing with Schultz, it was 2 A.M. I had possibly roamed about for 30 minutes. My nose and also my ears were rubbed with turpentine at once, this served the purpose well. I suffered little pain. I was then provided with food and a nice warm bed at 4 o'clock, but to sleep was impossible. My toes itched and ached, horribly. I should have cut the buffalo hide shoes off my feet and rubbed them as we did the nose and ears. In the morning, Schultz took me to Johan Isaac in Gruenfeld, two miles away. Isaac had gone to our house to investigate whether I was home as one of my oxen had come into the village. The other one they got from the valley in the meadow. Both were covered with a crust of ice. Since my brother Johan did not find me at home, he immediately went back.

In order not stir my wife's feelings, he had not told my wife of my oxen coming back to the village without me. However, he changed his mind when about half-way home, thinking it would be much harder for her to take it if I would be brought home dead unexpectedly, and so returned and told her of the oxen coming to the village without me. Up till now she had managed to remain above water, but no longer could the counsel of her father control her spirits. Her father had always advised her to remain calm during serious events, and always imagine and hope for the best results. The evening before when the storm was at its worst, mother had come into her room while she was eating. Astonished, her mother had said, "And you can still eat?" "Why yes," she said, "why not?" "Well where is your husband by now?" she asked. "Well no doubt he remained at the saw mill, or is at Erdman Penners, or is in the village of Gruenfeld." All such fine presentiments now ceased.

She was walking the floor in bitter tears, hopeless of ever seeing me alive again. We met Johan Isaac on his return home. Johan L. Dueck from Gruenfeld took me home. Johan Isaac went with us again. My mother and sister saw us drive into the yard with me sitting upright in the sleigh and told my wife about it, but she would not believe them. "He is dead", was the mournful answer, and would not do so much as look out of the window, until I entered the room, where we were given to each other anew. Many a time my tears have flowed freely, and I cannot hide my pressing tears even now, when I am reminded of this momentous instance. This precarious experience brought us closer to God.

Although our knowledge of repentance from the dead works of sin and a turning to God for peace in our heart was very imperfect with us; yet within ourselves, especially so during times and periods of affliction and anguish, we lived very close. We were enlightened in these virtues five years later through the ministry of Johan Holdeman from Ohio. We were baptized by him, thus becoming branches on the vine, Jesus Christ, and embodied into the fellowship of saints. Several months later I was chosen to assist in the ministry, in which I have more or less enjoyed many blessings and many hours. "Abraham Isaac"

J.P.Isaac. March 21, 1953 "Not always roses on the path he laid, Nor always free from thorns on trails of sand; But routes lead straight and forward which He made, through gates and lanes that lead to Canaan's land."

CHAPTER SIX

STAMMBUCH MEINER VORELTERN

By Peter P. Isaac, Stern, Alberta, 1916.

Editor's Foreword 1990.

In 1916 Peter Plett Isaac published his family records and history in German under the title of *Stammbuch Meiner Voreltern Vom Jahre 1694 bis auf die Gegenwart*. This work was one of the earliest and most extensively read family histories of the Russian Mennonites. In the words of Dr. Leland Harder, North Newton, Kansas, "Peter Isaac demonstrated a profound capacity to record for posterity those matters and facts which would be of vital interest to genealogists and social historians a century later."

The original German language *Stammbuch*, as it has affectionately come to be known, is of course long sold out and the booklets of 89 pages, and four page appendix by Johan I. Friesen, are now treasured family heirlooms of immeasurable worth. In the late 1970s the book was translated by John R. Friesen a school teacher of Linden, Alberta. This English version was published in 1981 by Prairie View Press, Rosnort, Manitoba, assisted by Sol Isaac, of Edberg, Alberta, and the editor, under the title *A Family Book From 1694 to 1916 and Personal Experiences*. The initial printing of 500 copies was quickly sold out, making the book a best seller of sorts among family histories.

The John R. Friesen translation of the *Stammbuch* has proven itself over the years for its accuracy and readability, and is presented here with only minor modifications. The 1981 edition had been updated by the publisher, Victor Goossen, Rosnort, Manitoba, by the inclusion of the names of some additional descendants which also remain in this version and which have been placed in brackets in order to designate them as such. To quote Victor Goossen in the foreword to the English edition, "We have endeavoured to stay as close as possible to what we thought would have been the original writer's intent. There have also been some modifications, but we trust it is for the best interest of all concerned." Section headings have been added in order to make the material somewhat easier to access.

Some references to the family records of additional descendants have been made possible by the use of endnotes. This should enable researchers to connect their genealogies to the information in the *Stammbuch*; and thereby to enhance their family histories. Those who make a connection to the information recorded by Peter P. Isaac are asked to contact the editor, or one of the other persons who have been interested in this work over the years; in order that the appropriate additions and clarifications can be added in future editions of this book.

The reader is reminded that most of the families mentioned in the *Stammbuch*, which are related in some way to the *Kleine Gemeinde* of the Molotschna Colony, South Russia, can be identified by reference to *Profile of the Kleine Gemeinde 1874*, (Steinbach, 1987), 312 pages.
Editor "D. Plett", January 21, 1990.

1916 Introduction by Peter P. Isaac 1846-1923.

Since I have been impressed for some years to write a biography of my forefathers and relatives in addition to the fact that many friends have encouraged me to do so, I have decided to begin this gigantic task at this time. I soon saw too that it would take a great effort, since much of the information would have to be gathered by correspondence, for I did not know when the births and deaths and other incidents had occurred. Sometimes I was tempted to give up the whole thing, but the thought came to me time and again to carry the work through, since it had progressed so far already that I could not compromise with the thought of giving it up.

Many of my relatives who took an interest in the work encouraged me to carry on,

which I have done. Of course, this work could not stand any comparison with those of professional writers, since I have neither the gifts nor the education to carry it out, according to customary practices. And if I could have done it that way, it likely would have been more difficult to understand for the less educated. I have carried it out as well as I could, trying to make it as impartial as possible. Soon after I had begun this work, some friends of mine, especially my oldest nephew, Johan I. Friesen, of Steinbach, Manitoba, advised me to have this work printed so that others besides our children and descendants would have access to it and it could be useful to them. Originally, my intention was to write it only for the benefit of our children and descendants.

Therefore, I was persuaded to have it printed. A little more than a year after this, the courage to go ahead and have it printed waned again, for I feared there would not be enough purchasers and the thought also occurred to me that many of the grandchildren and children of relatives would not be able to read the German because it is very little, if at all, taught any more in the schools. Lastly, I feared too that, if I had it printed, it would give the appearance that I wanted to make a big show of it, and so it remained for several months until some of my relatives here again approached me and asked me what had become of my family album. Thereupon, I answered that I was in doubt about having it printed, which they regretted and wished that I would go ahead with it. Very soon I compiled a list to find out the number of my next of kin and others who I could expect to purchase the work. This number came to 75 and I began to have hopes that I would also be able to sell the remainder.

As already stated, I am not asking for praise or fame. But I hope that it will not be tiresome reading for purchasers of this book. I will ask the printer to leave several pages blank at the back of this book to make it possible to enter additions. Lastly, I want to thank everyone who will purchase this little book and may you make good use of it! With best wishes.

Yours: "Peter Isaac"

Stammbuch Melner Voreltern, Isaac Family Tree from 1694 to 1916.

Philip Isaac, my great-great-grandfather was born on April 19, 1694, and died on December 25, 1753. He was married to Maria Reimer. She was born in 1701 and died on April 12, 1770. Peter Isaac, my great-grandfather, was born on March 16, 1732. He died on September 5, 1809. He was married to Anna Schroeder. She was born on August 13, 1743, and died on May 3, 1803.

They lived and died in Burwalderfelde not far from Tiegenhof, West Prussia. During the first years of the 19th century my great-grandfather Peter Isaac suffered much grief and hardship at the hands of the French in the Napoleonic Wars. He had to live in his upstairs room to die there practically without receiving care. Prior to this, his three sons, Philip, Peter, and my grandfather, Franz, had emigrated to Russia in order to escape being drafted into the army by the French. They were still single.

Here follow the brothers and sisters of my grandfather:

1. Maria Isaac, great-aunt, was born on January 27, 1767, in Prussia and also died there. She was married to a man by the name of (Peter) Schroeder, whose sons (as far as I know there were only two) later came to Russia, where they lived and died in the village of Marienthal, where also my grandparents, the Franz Isaacs, lived for a number of years.

2. Philip Isaac, great-uncle, was born in Prussia on May 4, 1769. He was married to a widow Guenther, and from what I have been able to find out, he emigrated to Russia in 1803 with his family; two boys, Abraham and Philip, and one son of his first marriage. They settled in Tiege.

This great-uncle, Philip Isaac, was bitten by a mad dog and died of the dreadful disease rabies, on October 21, 1813, in Tiege, South Russia. My grandmother, from my father's side, told of this disease and how dreadful it was to see how he was tied down with a strong rope before the attack of fury came and how he raved and raged. She said that a heart that would not soften at the sight was one of stone. She also told how she had taken along my father, who was then a boy of four years, to see the great-uncle. He was just then tied down during an attack of rage and screamed and cried out in Low-German, "Go

Home, Go Home." In his fright, my father ran to grandfather's house. In between the attacks of madness, grandmother said Philip Isaac had admonished the people to repent and turn to God to be able to stand before God; free, and to be saved by grace at the hour of death. This he did so fervently that many were deeply moved.

The reason he died of this disease is as follows: as many will know, an anti-rabies drink was usually made for those who had been bitten by a mad dog. By taking this drink, the rage would be subdued, taking for granted that for a whole year after having taken this anti-rabies drink, he would drink no liquor. It happened that Philip was invited by relatives to a banquet. On such occasions it was a custom to pass around brandy. Although great-uncle was no habitual drinker, it was too much of a temptation for him to abstain, although he had not taken a drink for almost a year. He took a drink.

Immediately, he felt it go through his body like an electric shock and he knew that the cure against rabies was made void. He said: "Now my life will come to an end, and dreadful suffering awaits me before death will come." Grandmother said that he had passed away in the good hope of entering unto eternal rest. My grandmother told me of this incident on a Sunday morning while I did the chores. It was so impressive to me that it has remained vividly in my mind as though it had just happened.

Children of Great-Uncle Philip Isaac, 1769-1813.

The children of my great-uncle Philip Isaac: **Abraham Isaac** was born on January 14, 1795, in Prussia. He died on November 25, 1864, in Schoenau, South Russia, in the same village where I grew up. I knew him personally. He was 14 years older than my father. Their children, my second cousins:

1. **Abraham Isaac**, was born on September 19, 1819, in Tiede, South Russia, where his parents lived most of their lives and where he died on September 21, 1909. He lived to the age of 90 years, having reached the highest age in the Isaac family. I have no record of his descendants.¹

2. **Philip Isaac**, was born on April 14, 1825, in Tiede, South Russia. He died on October 5, 1859, in Blumenort, Russia, at a comparatively young age and had only two sons: Philip Isaac, living in Friedensfeld, Russia. His wife was the daughter of Peter Penner, deceased. The widow, Mrs. Peter Penner, was a sister to the long deceased family of Loewens of which David Loewen, who died in Kansas in May 1915, was the last surviving member. The aged Peter Penner was a brother to the aged Mrs. Peter H. Penner who died several years ago in Greenland, Manitoba.² The second son, Abraham, if still living, is unmarried and lives with his brother's children in Friedensfeld, Russia, according to the last news I have from him.

3. **Peter Isaac** was born on July 30, 1827 in Tiede, South Russia. I knew him well in my youth. He spent a good deal of his life in Schoenau where I was brought up. He owned a treadmill there. Our young people are not at all familiar with a mill of this nature because they are nonexistent here by now. Off and on I had a job as miller at such a treadmill. In my father's home we ate many a slice of bread milled from flour made in that treadmill. It is at the time of this writing nearly two years since I have corresponded with him. They were both alive, living with their children in Halbstadt, Russia. They have great-grandchildren, and if he is still living, he would have reached the age of 88 years.

4. **David Isaac**, the youngest of the family, was born on November 19, 1829, in Tiede, Russia. They lived in Berdjansk but later moved to the Crimea where he also died. They had children too.

These four Isaac brothers had two sisters. The oldest of these sisters was married to Heinrich Friesen, and in a second marriage to Franz Dueck. They lived in Schoenau, South Russia, close to the schoolhouse. Since they had a son of my age, named Bernhard, I often visited at their home. I can well recall many instances of the time when I attended school there. The second sister, Justina, remained single and as far as I know, has died in that state.

Philip Isaac, the second son of my great-uncle, Philip Isaac, and cousin of my father, was born on June 7, 1796, in Prussia. I have not been able to find out the time of his

death. He lived in Tiege, South Russia, and also died there. His widowed wife, my aunt, later married a man by the name of Fehdrau. These people were living in Tiege, Russia, many years later. The above mentioned Philip Isaac left only two sons. Firstly, **Philip Isaac**, the famous carpenter who could construct the finest furniture. I have, however, no record of his descendants. **Abraham Isaac**, the second son, was born in the year 1840. He came to America and died in California. His wife was a sister to the late, aged David Thiessen, of Rosenort, Manitoba.' Their marriage was of short duration. Thus far the descendants of my great-uncle, Philip Isaac.

Great Aunt Justina Isaac, Mrs. Gerhard Kroeker, 1774-1831.

Justina Isaac, a sister to my grandfather, was born on June 15, 1774, in Prussia. She was married to Gerhard Kroeker also of Prussia. She died in the year 1831, in Tiege, Russia. Their children were: Aganetha, Abraham, Franz, Gerhard, and Jacob. According to information I have received from my uncle, Peter Isaac, only Franz and Gerhard came to Russia. Franz Kroeker is said to have lived in the Crimea, and Gerhard Kroeker, in Mariapol.

Great Aunt Anna Isaac, Mrs. Heinrich Plett, 1777-1850.

Anna Isaac, who was a sister to my grandfather, was born on November 18, 1777, in Prussia. She was married in Prussia to Heinrich Plett (1769-1843). He was a brother to my grandfather, Johan Plett (1765-1833), from mother's side, and has passed away many years ago. The above mentioned great-aunt, Anna Plett, did not come to Russia. She is said to have lived several years after the death of her husband, as a widow. She was well to do and died childless shortly after 1846.'

The following is an account of the journey of my great-uncle, **Peter Isaac**, to visit his sister, my great-aunt, Anna Plett: "The love for my sister, whom I had not seen for 43 years, urged me to visit her in Prussia once more. I had the opportunity of a free trip with a man by the name of Konrad of Tiegenhagen, who travelled with team and wagon. When we had travelled about half that distance, my companion took sick and died. (He may have been a father to the Konrad whom I had known in my youth in Tiegenhagen, Russia.) After this sad interruption of the journey, I decided to continue to travel, although alone. When I arrived in Prussia, I had someone drive me to Vierzehnhuben where my sister lived."

"On entering her house, I asked her if the widow Anna Plett lived here. She said, 'yes', but paid no further attention to the stranger who was standing in front of her, rather shabby from the trip and with a half-grown beard, and went on with her housework. Then I asked her for a drink of water which she coldly handed me but paid no further attention to me. I asked her then if she really was the widow Anna Plett. 'Yes', she answered roughly but nothing else, and possibly fostered the thought in her mind that, 'Would this person find it convenient to leave my house!'

"I now thought that I must try to bring her into a better mood, so I told her that I had some deliveries and greetings to bring her from her Russian friends. Then she asked in a more serious tone of voice than ever, "Who are you?" Now I could not resist it any longer, went to her, fell upon her neck, weeping, and said, 'I am your brother, Peter, from Russia.' Although she was not at all the emotional type, she was deeply moved and we wept together. Several times she repentantly confessed for having been so loveless to me. I tried to console her and set her at ease, telling her that she could not have acted differently to a stranger." Thus far the account of great-uncle, Peter Isaac. This occurred in the summer of 1846, a few months before I was born.

Great Uncle Peter Isaac, 1780-1857.

Peter Isaac, a brother to my grandfather, was born on October 25, 1780, in Prussia. He emigrated to Russia in the year 1803. He made his home in Tiege; and, if I am not mistaken, he died there, on November 27, 1857. He was married to **Maria Wiens**. They lived for 53 years on the same place in Tiege, Russia.'

Children of the above:

1. Second degree aunt **Margaretha Isaac** was born on November 16, 1805, and died on January 26, 1828. She was married to Abraham Kroecker for several years.

2. Second degree aunt **Anna Isaac**, whom I knew personally, was born on January 24, 1807. She was married to Johan Wiebe after whose demise she was married a second time, to **Johan Friesen**, former Aeltester of the Kleine Gemeinde church in Russia. I knew them well. She is said to have married a third time but died childless soon after, on November 1, 1873.

3. Second degree uncle **Johan Isaac** was born on April 25, 1808. He died early in life on a journey to Rostov, Russia. He was married to an **Anna Goossen**. Later, she was married again, to a man named **Koop**. I remember that these **Koops** lived on the north end of the village of **Schoenau** in Russia. This **Koop** was an uncle of **A. Koop** with whom we lived together in Texas. Later, with his second wife, a daughter of **Jacob Enns**, Nebraska, they lived in **Steinbach**, Manitoba, during one winter.

4. Second degree aunt **Justina Isaac**, was born on September 28, 1809, in the same year as my father. She was married to **Bernhard Fast**. They lived in **Rosenort**, Russia. He was the father of **Peter Fast**, formerly of Nebraska, now living in California with his children. I have had considerable correspondence with him. He is the father of **Martin B. Fast**, former editor of the **Rundschau**. I also knew the aged **Bernhard Fast** in Russia. He is said to have been a preacher in the **Kleine Gemeinde** church for a short time. This was before my time. The above mentioned **Peter Fast** died on December 17, 1916, in California.

5. Second degree aunt **Elizabeth Isaac** was born on February 26, 1811. She was married to **Johan Fast** on September 21, 1834. They lived in the school house in **Schoenau**, Russia, for twenty years or longer. He has been my only teacher. As far as I know, they had one daughter and one son **Johan**.

This daughter was married to a **Johan Harder**.⁶ She died in Kansas. To the best of my knowledge **Johan** is still living in California and has a family. He is one of those who was so shamefully robbed of his earthly possessions by that arch-swindler **Martens**, and he, being of an advanced age, could not recover financially. He has to live in poverty. "Deplorable!" He is only a few years younger than I am. According to my proving he was a true-hearted "Johannes". The aged couple **Johan Fast**, schoolteacher, also came to America and settled in Kansas, where aunt **Fast** died on September 21, 1878, and **Johan Fast** died on May 22, 1892.

6. Second degree uncle **Peter Isaac** was born on April 15, 1813. He was married to **Helena Fast**, a sister to the aforementioned **Bernhard** and **Johan Fast**. They lived diagonally across the street from my parent's house in **Schoenau**, Russia. Some of their children were in my age group and I was well acquainted with them. Second degree uncle **Peter Isaac** died on March 18, 1866. I was still unmarried at that time. I attended his funeral. The aunt died 13 weeks later.

7. Second degree uncle **Jacob Isaac** was born on March 18, 1815. He was married twice. For several years they lived in **Schoenau**, until 1858, when they settled in **Steinfeld**, that is, on government land to carry on farming. This uncle was a blacksmith. When I was a boy I often went to see him in the blacksmith shop. Of their children, I was especially well acquainted with **Jacob** who was a few years older than I am. He is said to be still living at **Sagradovka**, in South Russia.⁷

8. Second degree aunt **Marla Isaac** was born on February 18, 1818, and died on April 5, 1875. She was married to **Jacob Wiebe**. They lived in **Tiege**, Russia, and in all probability died there too.

9. Second degree uncle **Franz Isaac** was born on November 13, 1816. He was married three times. He wrote the widely known historical work, **Die Molotschnaer Mennoniten** in Russia. He died in Russia at the age of 84 years in 1900. He was a school teacher in **Tiege**, Russia for many years.⁸

10. Second degree uncle **Cornelius Isaac**. I have no record of his birth and death and have seen him only once. He has been a school teacher, too; and has also been a preacher, as also have been uncles **Jacob** and **Franz Isaac**. All these second degree uncles and aunts

were born at Tiege, Russia. So far the lineage of great-uncle Peter Isaac.

Grandfather Franz Isaac, 1784-1853.

Now follows my grandfather **Franz Isaac**, the youngest of his brothers and sister. He was born on March 11, 1784, in Prussia and from there he emigrated to Russia in the year 1804. He was still single at that time. He stayed for one year at the Island Camp in the Old Colony. Along with my grandfather, in the same year, came also my grandmother-to-be, **Margaretha Warkentin**, at the age of 16 years, with her parents, the **Johan Warkentins**, to Russia. With them came also the aged grandfather, **Isaac Loewen (1787-1873)**, who was then 17 years old. He came with his parents and his only brother, **Jacob**. The oldest uncle by marriage, **Johan Toews (1793-1873)**, who was then 11 years old, came with his parents the **Cornelius Toews'**. Uncle **Johan Toews** has died long ago.

These mentioned were all in one emigration train, not in a modern railroad train as they travel today. They did not exist in those days. Their emigration train was a two-wheeled cart with a miserable horse hitched to it. The most necessary belongings were loaded on the cart, and whoever was able to do so had to walk. Many of the poorer people did not have a horse, thus had to pull the carts themselves. In my youth I have also seen people arriving from Prussia in this manner. Today many well-to-do people would say, they would have nothing to do with such an emigration. My grandmother told me that they often had been quite happy about it. How the time has flown away, when these things came to pass!

My grandparents married in the winter of 1807 and settled on a **Wirtschaft** in the village of **Tiege** in Russia. In order to have the young people of America understand better what it meant to settle at that time, may we point out that it was similar to a homestead here. It would be with a difference that in Russia they settled in villages, in closed communities on government land, to farm.⁹ His brothers, great-uncles **Philip** and **Peter Isaac**, had settled in the same village. Apparently, they were all united on settling in one and the same place. Great-aunt **G. Kroekers** later also settled there.¹⁰

Great-Grandfather Johan Warkentin, 1760-1825.

Now follow the great-grandparents, the **Johan Warkentins**, from grandmother's side, and their descendants. Great-grandfather **Johan Warkentin** was born on May 15, 1760. Great-grandmother **Margaretha, nee Thiessen**, was born on May 10, 1767, in Prussia. From this grandmother descended all the "Greten", or **Margarets**, in our circle of relatives. These great-grandparents, in their early years of married life, lived in **Kleinmansdorf**, Prussia. Later, they lived in the town of **Elbing**. From there they emigrated to Russia in the year 1804. Since they were well-to-do, they bought two lots in the village of **Blumenort**, Russia, in the year 1805. We would call it a double farm in America.

In the early 1860's when my brother, **Franz Isaac**, had learned the blacksmith trade in **Blumenort**, he had often entered and departed from the home of these great-grandparents. Our grandparents also had their wedding in the same house. People by the name of **Driedgers** were the occupants of the house at that time. By reason of disease among cattle and other failures, great-grandfather after a while gave up farming operations and devoted his time to teaching school in the village of **Ladekopp**, Russia. He died there of smallpox in the year 1825. From what I have heard, he must have lived a God fearing life. This can be concluded from the poem, which he composed during the last years of his life, as a remembrance. Here is the poem:

The Traveller

A traveller journeyed, aged and worn,
Up the steep and mountainous climb,
Where seldom bloomed a flower or rose,
The road was narrow and stony the trail,
Above rose the summit of jagged granite
Miles and miles upwards and onwards to go.
Now roared a tempest, now pressed the heat,

And then an abyss to hinder his way.
Exhausted at last he sat in the dusk
and sorrowfully gazed at the evening star.
Oh, sparkling light, you are gleaming again
But my journey is not complete as of yet.
How is my road so hard and so bitter?
How little joy and rest have I had!
My way has seen sunstrokes and stormy travail,
More than the joys that refreshen one's days.

A youth appeared in the twilight a'sparkle
And spoke to the traveller, forlo'rn
"I come to crown you with palms
Do not lose courage and faint at the end."
Then led he the traveller to a green val'e,
Away, from the darkness of night.
Glorious spring and jubilant being
Are nothing compared to this view.
There were ten cities, distant wide spaces
Flower fields watered by brooks all a'sparkle
"This", said the youth,"is given to you
By the King of Kings at the end of the journey.
Thou good and faithful servant, true
Thy life full of suffering and sorrow
Was preparation for eternal bliss.
Come enter, to n'er before experienced joy
Leaving your tattered garments behind."

My great-grandfather **Johan Warkentin** had been married once before he married my great-grandmother, nee Magaretha Thiessen, which I did not know formerly. This marriage was of but short duration. I have no record of her name, her date of birth, nor the date of her death. He had only one daughter of his first marriage.

If the family record of Johan Warkentin, the grandfather of my second degree uncle Cornelius Fast, now of Steinbach, Manitoba, had not been lost because he lent it to his son, Cornelius, I would have been able to cite more births and deaths of that family. I wish he would not have lent it to him. Now I can only give a few of great-grandfather Warkentin's children, brothers and sisters of my grandmother. Their names, dates of their births and the dates of their demise will follow now.

1. Great-aunt **Katharina Warkentin**, the only daughter of their first marriage, was married to **Johan Brandt**. They lived in the Old Colony in Russia. She died a pitiful death by drowning in the Molotschna River, on a trip with her two small girls, to visit her parents in the Molotschna Colony, a distance of about 75 miles. I still feel a deep pity when I think of it.

It happened in this wise: Her husband hooked up the light wagon, with a quite tame and as a rule trustworthy horse, for the trip. She was nearly to her destination when she stopped at the bank of the Molotschna River and went down to the water to have a wash. The horse apparently was thirsty and wanted to get a drink, so it started down the steep bank and tumbled into the river. The youngest girl was on the wagon with it. The mother immediately rushed to the scene of the accident to save the little girl, but she drowned together with her in the heroic attempt. The older girl stood by helpless, looking on, weeping bitterly.

She was soon discovered by Dukhobors who lived on the other side of the river. They came over to the girl but could not understand anything of what she said because she could not speak Russian. The Dukhobors took her to Lindenau where she, sobbing bitterly, told the people that they had been on the way to the grandparents in Blumenort and how the accident had happened. The people of Lindenau went to the place of the accident and

found the drowned mother, little girl and horse, and took them to Lindenau.

Apparently, the little Molotschna River stood at high water at the time. 35-40 years later at the time of my youth, a horse could easily walk through it without swimming when it was low. I cannot definitely state the place where this mother and daughter were buried. I think it was in Blumenort. If I could have asked the aged grandfather, Isaac Loewen (1787-1873), long ago deceased in Russia, who was still a youth at the time of the accident and living with his parents in Lindenau, he could have given me a more detailed account of the accident that overtook this great-aunt Katharina. Later, I found out from my parents that this accident happened only a few years after the settlement had been accomplished in the year 1804. My second degree uncle Cornelius Fast told me that on one occasion when he had worked along the Molotschna River and had come close to the place of the accident, an old man had told him, "Here is the place where a woman, her daughter, and a horse were drowned."

Johan Brandt, the father of the girl who had lost her mother and sister, came later and in great mourning took her home with him. Later, when this girl had grown to womanhood, she was married to a **Hoeppner**. From this marriage have descended all the **Hoeppners** now living. The former was said to be their grandfather. Two of them I have learned to know personally: watchmaker **Jacob Hoeppner**, now of California, and one at **Rosthern, Saskatchewan**.

Descendants of great-grandfather's second marriage.

2. Great-aunt **Helena Warkentin** was married to **Peter Brandt**, possibly a brother to the aforementioned **Johan Brandt**. According to what I have heard formerly, the **Brandt** families of **Manitoba** and **Peter Brandt** of **Nebraska**, apparently, are descendants of the former. Great-aunt **Helena** died childless of **TB** in the **Old Colony** where she lived.¹¹

3. Great-uncle **Johan Warkentin** (1786-1839) was married to a **Maria Neufeld** (born 1788). They lived in **Tiege** or **Orloff, Russia**. He is said to have died in the year 1839. Their children were: Second degree uncle **Johan Warkentin**, who had resided at **Fabrikerwiese, Russia**. A second degree aunt, was married to an **Aron Reimer** and had resided at **Fuerstenwerder, Russia**.¹² As I have it, my father had stayed with them in the fall of 1859, when he injured his hand while disembowelling hogs and contracted blood poisoning. He came close to death because of it. I can remember this very well since I took him to "Dr." **Loewen** who lived in **Fuerstenwerder**, at the time. The latter was the father to the "Doctor", **Mrs. Neufeld**, deceased, in **Minnesota**.¹³ This is the reason why father stayed at aunt **Aron Reimers**.

4. Grandmother **Margaretha Warkentin** was born on **March 12, 1788**, in **Prussia**, in the village of **Kleinmansdorf**. I do not know whether or not there also is a **Groszmsandorf** in **Prussia**, but to have had a grandmother born in **Kleinmansdorf** would not be easy for anybody else to lay claim to except my brothers and sisters. I do not want to be understood, though, that I want to take credit to myself for this.

5. Great-aunt **Justina Warkentin** (born 1789) was married to **Heinrich Friesen**.¹⁴ I cannot name their children according to age. I have known the **Johan Friesens** of **Tiege** personally, being that they came to visit my parents when grandmother lived with us. One of their sons lived in **Friedensfeld, Russia**, and was married there. Later, I got acquainted with him personally. Second degree aunt **Mrs. Heinrich Penner** lived in **Prangenau**, mother to brother **Heinrich Penner, Kansas**, my second degree cousin.¹⁵ I became well acquainted with him on my journey from **Texas** to **Manitoba** in the winter of 1902. We made many visits together in **Kansas**. There we got to love each other. Second degree uncle **Bernhard Friesen**, who lived in **Alexanderthal**, was the father to my sister-in-law **Maria**, wife of **Franz Isaac**, who died in **Kansas**; also **Justina**, widow **Woelk** and her brother **Heinrich Friesen**¹⁶, both of **Kansas** whom I also visited on my trip from **Texas** to **Manitoba**.¹⁷ In my youth I knew **Justina Woelk** very well and I can remember many pleasant things of her but nothing to the contrary.

6. Great-uncle **Abraham Warkentin** (born 1792) was married to a widow **Kroeker** in **Tiege**, and is said to have died there in the year 1851. I know of only three of their children: Second degree Uncle **Johan Warkentin** lived at **Orloff**. I have seen him once

which was at the funeral of my father. **Second degree aunt Mrs. Funk** of Schoenwiese, Old Colony, Russia. I came to know her well personally since we always found welcome quarters there when in the year 1860 we moved the treadmill from Peter Bocken, Schoenwiese. **Second degree uncle Warkentin** resided in the Bergthaler Colony. He was teaching there. Both his ears are said to have been ground off in a grist mill, so he was an "earless" man. It is a puzzle for me to have both his ears ground off in a mill. It would not have seemed so strange to have one ear ground off, but both? I came to know one of his sons in Reinfeld, Manitoba, during the early years. He was a miller there.

7. **Great-aunt Agatha Warkentin** (born 1796) was married to Heinrich Dick. I know their children, H. Dicks, formerly of Waldheim, Russia, very well, and one of his sisters, a Mrs. Johan Hiebert, also of Waldheim, Russia.

8. **Great-aunt Anna Warkentin** (born 1799), in first marriage with Bernhard Fast (1790-1854) lived most of the time in Lichtenau, Russia.¹⁸ Their children were as follows: The **Bernhard Fasts** of Rosenort, Russia, who also had children living.¹⁹ They were called "Farmer Fasts" because there was another family there by the name of Bernhard Fast.²⁰ Mrs. B. Fast was also a cousin to my father, but from great-uncle Peter Isaac's side. **Johan B. Fast** (1824-1906) of Muensterberg, was a preacher, and there were **Heinrich Fast** and **Peter Fast** of Lichtcnau.²¹ I knew the above mentioned great-aunt Anna Fast personally in Russia. They visited at our home when grandmother was with us. I was a youth at that time. Great-aunt Anna was married for the second time then, and that, with Jacob Wiens of Altonau, Russia; where they lived then and, as far as I can remember, also died there.

9. **Great-aunt Aganetha Warkentin** (born 1801) was married to a Peter Sawatzky. They lived in the Old Colony of Russia and they and their children all died there except some grandchildren who may still be living there or some may also have moved to America. None of us have ever heard anything of the descendants of great-aunt Aganetha.

10. **Great-aunt Elisabeth Warkentin** (born 1803) was married to a Wilhelm Fehdrau. They lived in Tiege, Russia.²² She died in 1850.²³ This Wilhelm Fehdrau, if I have understood correctly, later married the widow Philip Isaac. The deceased Philip Isaac was a son of great-uncle Philip Isaac. The above mentioned great aunt Elisabeth is said to have been born in Russia. The older members of the family before her had been born in Prussia.

11. **Great-uncle Heinrich Warkentin** (born 1805) was married for the first time to Katharina Brandt.²⁴ As far as I know, they had three children, who were as follows: **Second degree uncles Johan and Heinrich Warkentin**, and one daughter who was married, too. But I do not know the name of her husband. Great-uncle Heinrich Warkentin was married a second time to a widow Giesbrecht in Tiegenghagen, Russia.²⁵ Since Tiegenghagen was a short distance from Schoenau, I learned to know him well. He also came to visit with us. He was a good-natured great-uncle, and I think he was born in 1805, in Russia. He was the youngest of grandfather Warkentin's second marriage and died at the home of his daughter at Sagradovfka, Russia.

Great-grandfather Warkentin was married the third time, to a woman by the name of Heude. Children of this marriage are:

12. **Great-uncle Peter Warkentin**. He served as secretary in the municipal office and died young in 1834 in Russia.

13. **Great-uncle Cornelius Warkentin**. He was a teacher and died in his younger years.

14. **Great-aunt Helena Warkentin** (1820-1864). She was married to Cornelius Fast (1813-1857). These were the parents of the Cornelius Fast now living in Steinbach, Manitoba. Great-uncle Cornelius Fast (1813-1857) was a blacksmith working for David Cornies on his Chutor.²⁶ Once when he was to put glowing coals in an empty cannon shell to clean it out because it was thought that there was only a very little powder left in it, it exploded and lacerated one leg so badly that he died an excruciating death. If they had listened to the soldier that stood by, and warned them, not to do it, the accident could have been prevented. Great-aunt Helena Fast was born in 1820, in Russia and died in the fall of 1864, seven years after her husband's accidental death. I well remember her personally, for she often came to visit with my parents, when her sister, our grandmother, who was 32 years older than she, was cared for in our home.

15. Great-aunt Susanna Warkentin (born 1823) was married to widower Peter Enns (1791-1857), Neukirch, Russia. He was a preacher and father of Peter Enns (1822-1896), who in his old age lived in Steinbach, Manitoba and also died there. They had only one daughter Agatha Enns (1863-1890), who was married to Johan T. Barkman (1862-1900), of Steinbach. They are also not among the living any more. Great-aunt Susanna Enns had no children that I know of.²⁷

16. Great-uncle Diedrich Warkentin. He is the last one of these great-uncles and great-aunts. I have known him well. He built a brick oven for my parents. Later, he served a number of years as teacher at Lindenau, Russia.

The above great-uncles and great-aunts all died in Russia and also from Heinrich Warkentin and later were born there. Thus far the descendants of great-grandparents Johan Warkentins. The father of great-grandfather was also named Johan Warkentin. He is said to have died at an advanced age in Prussia in the year 1805.

The Life of My Grandfather Franz Isaac, 1784-1853.

Now we are coming back again to my grandparents, the Franz Isaacs, who settled as mentioned before, in Tiege, Russia, shortly after they were married. Grandfather bought the remaining lot in Tiege, consisting of 65 desjation of land, which in American land measurements would amount to about 150 acres. He paid, in Russian money, five banco rubles per desjation which would in our money now amount to about 75 cents or 1 dollar at the most. Cheap land indeed in comparison to the value of land just before the present war when the price per desjation stood at 300 rubles.

Grandparents lived on this site in Tiege until the winter of 1824. Then grandfather sold his property there, in spite of their having done very well and worked themselves up considerably, and bought a farm in Marienthal about 25 miles northeast of Tiege. Sorry, I do not know for how much more than five rubles banco he sold and bought again.

They moved to the new place in the beginning of February, 1824. My father was 14 years old at that time and uncle Peter was 11. They had to change off driving the cattle behind the wagon. They had a rather old man on the wagon driving the horses. When they had gone about halfway, they were overtaken by a snowstorm and it turned bitterly cold. Sometimes father told us of this experience, and that they had stopped at a home in the village of Elisabeththal to warm up. An aged mother who sat by the oven had said, "When the days grow longer, the cold grows stronger."

The remainder of the trip was rather distressing because of the severe cold. They had to build a house during the summer months. Because it was very dry that summer, the crops turned out poorly, and at that time little crop was put in. The next winter was a very severe one with frequent snowstorms and snowdrifts piled up to the roof. Ten cows together with some young stock nearly perished. Things went backwards and my father and uncle Peter had to leave home to earn their own bread and clothes.

Not many years later grandfather went bankrupt and the property had to be sold, and their means dwindled. Grandparents then moved into a house in the same village. A number of years later this house was also sold and in the year 1852, they bought a house without land, in the village of Grossweide where they moved then. In the late summer of 1853, grandfather took sick of a malignant fever of which he died on September 23, 1853. I can remember well when my father with my sister Margaretha, who was not 20 years old then, and now is nearly 82, went to Grossweide to grandfather's funeral. Grandfather did not quite reach the age of 70 years.

The house in which grandparents lived was taken over by grandfather's youngest son, Heinrich Isaac, who was then only 21 years of age. Later, I had the opportunity to visit Uncle Heinrich when I was along with brother Johan to Berdjansk. We stopped in at their place on our way home. So I came to see the house in which grandfather died. Grandmother was cared for by her children, taking turns in keeping her at their homes. Grandmother died on May 3, 1868, at the age of 80 years at Aunt Anna Bolten's home in Rudnerweide. Grandparents had 13 children but I will mention only those who are still living.

The Experiences of My Father Johan Isaac, 1809-1864.

My father Johan Isaac was born on June 13, 1809, in Tiege, Russia. Nearly all of our Isaac ancestors were born in the village of Tiege, that is, great-uncles, great-aunts, and grandparents. Father was married to Anna Plett, my mother, in the summer of 1831, in Russia. My mother was born in Prussia on November 24, 1813. My father was not the eldest of his brothers and sisters. A son, Johan was born before him on January 4, 1808.

After the first year of their marriage, my parents lived for eight years in Altonau, Russia, on a rented place because they had only scant means to begin by themselves. In the year 1840, father bought a house in the village of Blumstein, without land, a sign that he had already made some headway.

The parents, nevertheless, had a "hard row to hoe" in their early years in Altonau, for in the year 1832 they harvested little, in 1833 nothing, and in the following year only a little again. Many had to receive support from the Russian government. At that time the Mennonites were more respected by the Russian government than they are now, in that war-torn country. Father got along without taking government support, but soon had to build a new house in Blumstein.

Soon after he married, father learned carpentry and later also the art of wagon construction. He also rented some land from the Russians. Because he was not afraid of work and saving, with mother also contributing her share of the work without stint, they soon came to a better financial condition. They had saved a pretty sum of money. In 1852, he bought a farm in Schoenau for several thousand rubles banco by using his savings and making a small loan. Banco is a Hungarian word, the name of an earldom or a community near Kashan, Hungary.

In February, 1852, my parents occupied this place in Schoenau. I was five years old at that time and I remember many things of that time especially when the Schoenau people came to get us with bag and baggage. I had made up my mind to ride with one of the big loads but father would not permit me to do so, but instead I had to go with my parents on a one-horse rig. It made me angry because I could not have my own way.

Soon after that, in 1854, the Crimean war broke out which boosted farm prices considerably and my parents had a series of good years, except in 1855, when large Egyptian locusts ate everything, so that the debts they incurred could be paid up in a few years. In the following years up to 1861, the crops were good, too. My parents lived for 12 years on this place, as they also had at Blumstein where I was born, till 1864, when my father died on February 8 at the age of 54 years.

I will now relate a notable happening before the death of my father. In September 1862, our home burned; but the mill-house, which had a fireproof roof, remained standing, as did the masonry walls of the house. The grain that was stored in the upstairs of the house, and the year's supply of flour, was burned so badly that the pigs would not even eat it. The furniture was nearly all saved, but nothing that was in the cellar. I saved the horses and pigs.

It happened as follows: I was working as a miller in the mill at the time and went to look out of the door on the north side which was toward our yard. Then I saw my brother Johan and Bernhard L. Dueck; the latter was a brother to Johan, Jacob, Abraham and Peter L. Dueck of Gruenfeld, Manitoba, long since deceased; standing in the street. Suddenly, they looked rather bewildered towards the north which directed my attention that way.

The next moment Johan came running calling, "Fire, Fire!" B. Dueck ran to his home, fearing that it would catch fire too, because it had started to burn just east of his house. When I looked that way I saw the heavy black smoke going up behind our house. I quickly shut off the mill, closed the door tightly, and ran across the yard to the barn, untied the horses and drove them out. Then I ran to the pigs. It took a greater effort to get these out, because they are so reluctant to be driven but I succeeded in getting them out due to their fear of fire.

In the meantime my sister Maria and brother Johan, who were still at home at the time, and brother Franz, who was on his own already, with the help of mother had put forth every effort to remove the furniture from the burning building. The fire had broken

out in the fourth house north of us and a light north wind had driven it to our house. Father was not at home at the time. He had gone to Hierschau to get white bricks to build an oven. While coming home he had seen the black smoke and suspected that it must be in Schoenau. He speeded up his horses fearing that our house might also catch fire. He came home before it had burned completely.

I can well remember the feeling of compassion which came over me, seeing him lose many of his material possessions in that fire. In the spring of 1863, the burned-out walls were pulled down, and everything built up anew with bricks from the bottom up. Bricks were considerably cheaper there than here in America. The walls of the house were made two feet thick and those of the barn one and one-half feet thick. No storm could shake walls like that.

After the fire and during the time of rebuilding we lived in the mill house, the west end of which we arranged to live in. In the same summer of 1863, father sold the milling machinery but kept the building. In the fall of 1863, the new buildings were completed and occupied. Father had only a short time to live in them because during the next winter he took sick and after being bedridden for six weeks, he died on February 8, 1864, and went to his rest as the apostle says, "He that has come to his rest, rests from his labours."

In regard to his spiritual life, I can say that father was not careless and although his strong nature often gave way to severe outbreaks of temper and many mistakes, yet he always repented and never indulged in self-praise like, "I have lived forty years in righteousness and otherwise no one has been able to accuse me of having committed any wrong." I remember from my youth that I was an eye witness of how he wept over a misstep he had made. He sat bent over, his elbows propped on his knees, weeping. He had many sad hours of concern about his soul's salvation. I still have compassion for him when I think of how he was not given to showing off in sham devotion and piety. So far about my beloved parents.

After father's death, Johan took over the farm and with mother together carried on for three years. I was his main helper, brother Franz helped off and on, too. During the second year after father's death, in the spring of 1865, Johan married, and he with his wife Elisabeth stayed with us on the farm through the year 1866. Then they decided to establish their own home. Since I was too young and incapable to carry on farming with mother together, the whole property was sold by auction at the end of the winter, 1867. Mother stayed with the Johan Isaacs in their newly built home, which they called Gruenfeld, situated about 85 miles west of the Molotschna Colony.

Now follow my brothers and sisters according to age:

Jakob Wiebe 1827-1901 Family, Schoenau, Molotschna.

1. Sister Anna Isaac was born on May 10, 1832, in the village of Blumstein, Russia, as I have been informed. She was married to Jacob Wiebe, Schoenau, Russia in May, 1856. Jacob Wiebe was born on March 9, 1827.

His father was named Jacob Wiebe and also lived in Schoenau directly across the street from our place. I can remember him well. Especially, on one occasion when I had to return something father had borrowed and he gave me a very large apple. Delighted I ran home and showed it to my mother. This Jacob Wiebe was a big strong man. I was seven, at the most eight years, at the time and because of this event, I came to love him. These Jacob Wiebes died almost simultaneously during the beginning of winter 1856. About the same time also marked the passing away of the Isaac Loewens, parents of Isaac W. Loewen (1845-1926), living near Steinbach, Manitoba, who has now reached the age of 70 years and is the eldest of the Loewens still living.

When the Jacob Wiebes (sister Anna) were married they lived for some time with his parents and worked for them, which is not possible here in America. What remuneration they received for their labours I do not know, but at a later time father helped him to buy a treadmill and an Anwohner house in the village of Prangenau, about 20 miles east of Schoenau. There they established the first home of their own in 1857 and lived there for several years.

Then they sold their house and rented a large tract of land with several families together not far from the Old Colony, about 70 miles north of the home place and settled there. They also took the treadmill with them, which they operated there in conjunction with farming. The new settlement was called Markus. Here again they lived several years after which they sold the mill and moved to another location (Borosenko), about 50 miles southwest, and settled on rented land which was then available in that section of Russia at a reasonable price, because the noblemen had to release their serfs to make an end of serfdom.

They lived at this place until the emigration to America in 1874. After their arrival in Canada they settled in the village of Blumenort, Manitoba, on their own land. Here they lived the remainder of their lives. It was hard work to begin with, but in their latter years it was somewhat easier. Sister Anna, Mrs. Wiebe, died on January 15, 1896. My brother-in-law Jacob Wiebe died on February 19, 1901, at their home in Blumenort. Their children:

1. **Johan Wiebe** was born on April 19, 1862, in Russia. He was married to Anna Baerg, who is now married to Cornelius Fast of Steinbach, Manitoba. Johan did not live quite two years with her. He suffered with epilepsy and died of this sickness on May 1, 1884, in Blumenort. I still have compassion when I think of him, since his father at times was too hard on him in his sickness. I have been told that his father in his last days had repented of his impatience and anger. May we be forgivable and not hold anything against him! Johan had one son, Jacob, who is married to Margaretha Isaac of Kleefeld, Manitoba, where he is engaged in farming. Their children are: Dora, Albert and Frank.

2. **Peter Wiebe** was born on April 5, 1871, in Russia. He was married for the first time to Margaretha Friesen on November 1, 1896, in Blumenort, Manitoba. She was a daughter of Peter Friesen of Blumenort. She died on December 15, 1900. He was married the second time to Katharina Klassen, also of Manitoba. Their children of the first marriage were: Peter, Jacob, Abraham, Of the second marriage: Katharina, Johan, Anna, David and Frank.

3. **Anna Wiebe** was born on November 9, 1868, in Russia. She was married to Peter Friesen on January 23, 1889, in Blumenort, Manitoba. He had a series of attacks of mental disturbances which hindered a happy married life. They live on a farm at Blumenort. Their children are: Abraham, Anna, Tina, Isaac, Elisabeth and Peter.

4. **Elisabeth Wiebe**, the youngest, was born on July 24, 1875. She was married to Jacob Reimer, of Blumenort, Manitoba. She died there on May 11, 1898. She was often sick in her short span of life and has left no children. Several of the Jacob Wiebe children died in infancy.

Abraham M. Friesen 1834-1908 Family, Kleefeld, Molotschna.

2. **Sister Margaretha Isaac** was born on December 24, 1833, in Altonau, Russia. She was married to Abraham M.Friesen on June 16, 1856. Friesen was born on December 18, 1834. For some time after they were married, they lived with his parents, the Klaas Friesens (1793-1870), in Rosenort, Russia.²⁹ This aged Klaas Friesen was married twice. The first time with a (Margaretha) Maties and the second time with my aunt, Carolina Plett. I believe brother-in-law Abraham M.Friesen was the youngest of the first marriage, and had two brothers, Klaas and Peter. The latter, as well as two sisters, I have known well. The oldest was the long deceased wife of Franz Krocker; the second, Magaretha, whom I knew well, but I do not know definitely whether she was younger or older than brother-in-law Abraham M.Friesen. As far as I know she is still living, as a widow, in Nebraska, and could be in her eighties. She was married to Jacob Fast.

After having lived with his parents for the first while, the Abraham M.Friesens lived in Kleefeld, Russia, until the emigration to America.²⁹ They came to America in the fall of 1874, to Manitoba, and settled in the village of Blumenort, on the "old side" according to Russian custom. Later they settled on their own homestead where he died in August, 1908, at the age of nearly 74 years. His widow is now taken care of at the home of her children, the Peter Friesens, at Greenland, Manitoba. She is able to pay her room and board being that she has worked hard from the time of her youth. She will be 82 years old

next December. Their children:

1. **Johan I. Friesen**, Steinbach, Manitoba, was born on January 15, 1860 in Russia. He was married to Helena Penner on April 18, 1880. This is my oldest nephew and would be that even if Johan Wiebe were still alive. He has his livelihood in being part owner of a flour mill. He lives close to the mill in Steinbach. Their children: Anna, married to Gerhard Reimer; Margaretha, married to Abram A. Reimer; Abram Friesen, married to Agatha Hamm; and Helena, married to Peter B.Reimer.³⁰ Of the above named there are some grandchildren but I do not know how many. Daughters Elisabeth, Katharina and Maria are unmarried. Son Johan is working in a bank in Altona, Manitoba.

2. **Abraham I.Friesen** was born on June 10, 1862, in Russia. He was married to Maria Wiebe during the early part of 1886. They are now living in Herbert, Saskatchewan. Their children: Maria (married George Starfield); Abraham (married Helena Friesen); Johan (married Ida Deschamps); Peter; and Heinrich (married Annette Carpenter).

3. **Margaretha Friesen** was born on November 14, 1864, in Russia. She is still unmarried, living with her mother together at the Peter Friesens, Greenland, Manitoba.

4. **Klaas I.Friesen** was born on February 19, 1868, at Kleefeld, Russia. He is married to Katharina Penner, a sister to Mrs. Johan Friesen. They live in Steinbach at present. He is operating a dray business and also a livery barn for the travelling public. When I visited them, they seemed to do well. Their children: Katharina, married to Cornelius K. Friesen; Helena, married to Cornelius T.Loewen; Margaretha (married Jacob T. Loewen); Franz (married Francis Werbelow); Anna (married John R. Barkman); Paul (married Maria Suderman); Maria, Paul and Alfred are still at home with their parents (1916).

5. **Isaac I. Friesen** was born on November 18, 1870, in Kleefeld, Russia. He was married for the first time with Emilie Koenig in 1901. He was married the second time, to Rosa Eichel on October 23, 1912. They are at present living on his farm near Main Centre, Saskatchewan. Their children of the first marriage: Wilhelm (married Clara Fricke); Edward and Johan. Of the second marriage, Adam was born.

6. **Peter I. Friesen**, the youngest, was born on December 3, 1873, in Russia, during the last year before emigration. He is married to Anna Eidse and is living on his farm at Greenland, Manitoba. Their children: Cornelius (married to Elma Gearig); Heinrich (married to Agnes Penner); Abraham (married to Lena Warkentin); Susanna (married to Peter J. Barkman); Andreas (married to Betty Langeman); (Margaretha married Benjamin R. Wiebe); (Helen married to Walter Wohlgemuth). Thus far sister Margaretha and her family.

Johan Isaac 1836-1920 Family, Kleefeld, Manitoba.

3. Brother **Johan Isaac** was born on October 26, 1836, in Altonau, Russia. He was married on May 12, 1865, on the old place in Schoenau, Russia, with Elisabeth Wiebe who was born in April, 1846, in Schoenau. She is a daughter of the long deceased Jacob Wiebe, Schoenau, of his second marriage; therefore a sister to my brother-in-law Jacob Wiebe, deceased. The Johan Isaacs lived in Gruenfeld, now called Kleefeld, ever since their immigration in 1874. They are engaged in farming. They sold all but 20 acres of their land to their son, Franz Isaac. They had the 20 acres to live on, in their old age. Their children:

1. **Anna Isaac** was born on October 20, 1867, in Gruenfeld, Russia, where her parents lived during the last years while in Russia. Anna was married to a widower Cornelius Penner of Blumenort where they lived until his death. He died on September 25, 1899. While coming home from the threshing machine, he complained of not feeling well, laid down, and died within several hours. Soon after his death, she sold their land and moved to her parents, where she had a house built on their yard. Later, she bought 160 acres of land which she farmed with her three grown-up children together: Johan, Elisabeth and Anna; and it seems, which I hope is true, that they are still farming. May God be her staff and stay unto the end!

2. **Johan Isaac** was born on April 27, 1870, in Gruenfeld, Russia, and was married to Aganetha Penner, whose father, Aron Penner, was killed by lightning several years ago. He was a brother to the aforementioned Cornelius Penner. The Johan Isaacs live on their own

land at Hochstadt, Manitoba. Their children: Peter (married Katherine Toews), Johan (married Maria Goossen), Philip (married Naomi Giesbrecht), Anton (married Marion Smith), Elisabeth (married Bob Small), Abraham, (died when 5 years old), (Annie), (Gertrude), (Aaron, married Prick).

3. Elisabeth Isaac was born on August 3, 1874, on the day of the arrival of her parents in Manitoba. She was married the first time to Jacob Toews, who died on April 15, 1905, apparently of pneumonia. He had contracted a cold when they moved to the farm at Gruenfeld, Manitoba. May he rest in peace! She was married a second time, to Heinrich Thiessen. They are living on the same farm where her first husband died. Children of the first marriage: Anna, Hans, Frank, Elisabeth, Helena. Children of the second marriage: Abraham, Katharina, Maria. He has three grown-up boys of whom Heinrich, the oldest is married.

4. Margaretha Isaac was born on February 8, 1877, in Gruenfeld, Manitoba. She married widower Gerhard Thiessen of Rosenort, Manitoba, who is a farmer. (Children of this marriage: Annie married to P.F. Loewen, John married Mary Martens, Peter married Dora Loewen, Henry married Margaret Rempel, Dora married Henry Goossen, and Abe, deceased.)

5. Jacob Isaac, who was born on December 31, 1879, married Katharina Friesen. They are living near Gruenfeld, Manitoba, on their farm. Their children are: Joseph, Heinrich, Justina (married to Walter Braun), Klaas (married to Reimer), Herman (married to Frieda Froese).

6. Peter Isaac, who was born on June 17, 1882, in Gruenfeld, Manitoba, married Katharina Penner. They are living in British Columbia where they intend to take up gardening. Their children: Thomas, Walter and Nathan. (Linda married to Aaron Penner).

7. Maria Isaac was born on March 15, 1885. She is still unmarried, at home and takes care of her parents in the evening of their lives.

8. Franz Isaac, the youngest, was born on March 18, 1888, at Gruenfeld, Manitoba. He married Maria Thiessen and they are living at Gruenfeld close to his parents. He is engaged in farming. Their children: Diedrich (married to Annie Shatropa), Margaretha (married to Ben Loewen), Gerhard (married to Anna DeVeer Isaac), Benjamin (married to Tina Froese), (Tina, married to Edwin Froese), (Martha, married to Steve Apostele), Elizabeth (married to Herb DeVeer), (Abe, married to Corinne Hogard), (Jake, married to Adina Penner). Thus far the family of brother Johan Isaac.

Franz Isaac 1838-1928 Family, Kansas.

4. Brother Franz Isaac, was born on September 29, 1838, in Altonau, Russia. He was married the first time, to Maria Friesen in October, 1865.²¹ She was born on February 21, 1843 in Russia, and died on January 27, 1910 in Kansas. In his youth, brother Franz learnt the blacksmith trade and later practised it and farmed. I believe they came to America in 1893. They had one daughter, Maria, at that time. They also became farmers in Manitoba in a moderate way. They had seven children but they are all deceased by this time. Their son Frank deserves special mention because he was poetically minded or rather God had given him the gift of composing poetry. The following is a poem he composed:

Joyously I travel to the land,
of my heavenly resting place.
The rich emperors, and princes
have their reign in this world.
But my heart is ever thirsting
to be with Jesus, every day.
Oh Jesus, my beloved Redeemer
You will make, heav'n my home,
where all the saints are reigning
there, to see the face of God.
In His footsteps I must follow,
to be heav'n ward bound, I hope,

I must testify for Jesus,
He has done so much for me.
Forev'r solace, my heart shall find,
in the succour of His words.
They are, comfort in my trials,
and in suffering, a safe refuge.

The holy angels up in heaven
are singing praises, unto Him,
and soon when in terrestrial glory,
I too, will sing the victor's song.

All those that love His appearing,
And have walked His ways on earth,
There shall gather over yonder,
To praise God, and Christ, His Son.

All mankind, will appear there
before the great judgement throne,
Oh, the weeping there, and moaning!
in the lake of fire and woe.

But the saved ones, blessed for ever,
The small, the great and poor,
safely in the arms of Jesus
will rest for evermore, free
from all life's cares and pain.

This nephew Franz Isaac was 12 years and 10 months old when he composed this poem. Certainly he did well for his age. Apparently, God saw best to take him soon out of the sinfulness of this world. Their only daughter, Maria, the youngest of the family, whom they brought along from Russia to America, was married to Jacob D.R. Loewen who now lives in Alberta, married the third time. Maria, they told me, passed away in peace with God on March 17, 1899, near Gruenfeld, Manitoba. She died in confinement. Her infant daughter died later during the same year.

After the Franz Isaacs had lived in Manitoba for 15 or 16 years, they moved to Kansas and established a new family home there. Since Mrs. Isaac's mind had become weakened in Manitoba, she got considerably worse in Kansas, and she did not live very long there. After her death, Mr. Isaac lived by himself as a widower in his cottage for five years. Later, at an advanced age, he remarried, this time to a widow, called Flaming.

The Peter R. Friesen 1842-1904 Family, Jansen, Nebraska.

5. Sister Maria Isaac was born on September 26, 1840, in Russia. She was married to Peter R. Friesen, who was born on August 24, 1842, also in Russia.³⁷ This sister later died in an Old Folk's Home in Kansas on January 24, 1908. They resided in three different places in Russia up to their emigration to America in 1874. They lived at Jansen, Nebraska, until his death. The sister had only a few pleasant days in her life. She finally became totally crippled up with rheumatism. Their children:

1. Peter Friesen was married to Katharina Reimer. They are farming in Nebraska. Their children are all grown up.

2. Frank Friesen is said to have settled somewhere in Idaho, but I do not know whether he is married.

Peter P. Isaac 1846-1923, Life in Russia.

6. Now, I, Peter Isaac, follow in line. I was born on November 26, 1846, in Blumstein, in Russia. I was married the first time to Katharina Warkentin, who was born in Blumstein in 1847. We were married in Blumenhof, Russia, in 1867. My wife had the following siblings: Isaac L. Warkentin, now of Lubbock, Texas; Elisabeth, the wife of Abraham Klassen, now of Swallow, Alberta; and Anna, wife of Aeltester Peter Toews, also of Swallow, Alberta.

I was 20 years old when we were married, although rather young. I would probably not have married so young if I could have stayed at home longer, but because it had been decided to sell the farm, the question was, "What to do now?" In Russia it was not as it apparently is here in America, that when a young man reaches the age of 21, an honour to leave his parents and seek his livelihood elsewhere. On the contrary, in Russia it was a dishonour for a young man to do so, except that poverty might compel the young person to leave, or else the young man in question received permission from his father to go and learn a trade.

I decided to marry. I was successful and felt fortunate in my choice. Furthermore, I found a good home with my parents-in-law, the Warkentins. The next summer a baby boy was born to us, and we called him Peter. When he was a few weeks old, he contracted a severe sickness, and suffered attacks of cramps that were heartbreaking to see. This humbled me deeply, and I prayed God to relieve him of this sickness either by death, or by recovery from his illness. My conscience now accused me of being the cause of the boy's suffering. I, and not the innocent child, had sinned before God. I again prayed to God to take the child by death or else restore his health.

The answer came to me, "You shall have the punishment from me." Then I came into severe judgement. Satan had made my sins so severe; there were even things which I had never before thought of as sins. The attacks became so great that I was in dire distress and I had to struggle in prayer so long that I was very weary and felt cast down. Although I had no understanding yet at that time of the redeeming work of Jesus Christ, I was compelled to call upon Him, "If your blood has flowed on the cross for all men, should it not then also have flowed for me?" Then this answer came to me, comforting and strengthening, "My blood has flowed for you and you are not excepted from my sacrificial death."

Only those that have had similar experiences can feel with me in this matter. Through prayer and still deeper humbling I came to the saving Christ the Saviour and began to feel lighter and found comfort and love in the forgiveness of all my sins as never before nor since then. Although I have since been submissive to take chastisement from the Lord, I have not asked for it anymore. I have in times of prosperity often been careless and fleshly; in times of tribulation I would then reconsecrate my life to Him, and each time I felt the mercy and help of the Lord so strongly that I need not doubt His help and compassion.

I desire to be strong in faith, for myself and also for others and to remain faithful. It was not said in vain to the children of Israel in the desert, "So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Hebrews 3:10,11. Our little son Peter soon died, in July 1868, after I had prayed to the Lord the second time to take him or let him live.

In the spring of 1871, a daughter was born to us. We named her Anna. She lived only for three months. My beloved wife had not fully recovered by that time and in her weakened condition she contracted tuberculosis. She died in June, 1871. If she could have refrained from working hard till she had recuperated and regained her strength, she might not have died so soon.

In November of 1871, I married was the second time, to Katharina Friesen. Her parents belonged to the Old Colony Mennonites. She was born on October 18, 1848, in the Old Colony, Russia. This colony was situated about 65 miles north of the Molotschna Colony. The former had been established about 15 years earlier than the latter; therefore the name "Old Colony".

The one year of service of my second Katharina, at the place of Heinrich Reimers (1818-1876) in Blumenhof, Russia, had just expired, when I married her. Wages at that time were three times the amount that the girls receive per month here in Manitoba. Heinrich Reimer was the father of Johan, Jacob, Isaac, Aron, Peter and Abraham Reimer of whom Johan and Isaac are living in Texas, and Jacob, Peter and Abraham in Alberta. The mother of these Reimers was the sister to my first wife Katharina. Heinrich Reimer died soon after their immigration to Manitoba in the winter of 1875 to 1876. The widow Reimer re-married, this time to Johan L. Plett. They have both died a long time ago.

Pioneering in the New World, Manitoba, 1874.

After being married the second time, we began to establish our own home in the spring of 1872. Until then my first wife and I had lived for five years in the house of her parents, and we had worked together with them. We bought 50 desjatien of land from father Warkentin. 50 desjatien is about 140 acres. Here we farmed for two years and had our own bread up to the time when, on June 30, 1874, we started out from Russia to America with our two little sons, Peter and David. David was only nine days old when our journey began.

After a six-week journey we arrived at our destination in Manitoba on August 14, 1874. The voyage across the ocean on the big ship went well, and we had no stormy weather, except for one day when the waves rose 10 to 12 feet high. The distance we travelled by ship was somewhat over 3000 miles and took two weeks. During this time we saw no land until the coast of North America was in sight. On the stormy day when the waves at times broke across the deck, and the ship rocked back and forth, sea sickness with vomiting became quite common, which, however, left no bad after effects.

I will come back now to the time of our departure from Nikopol our commercial city of that time. It was situated on the Dnieper River. Here we boarded a larger ship to cross the Black Sea to Odessa. From there we travelled by train some distance in Russia to Galicia, through Lemberg, Krakau, and Hamburg. There we boarded a ship that took us across the North Sea to England. After arriving in England, we travelled across England by railway to Liverpool. There we boarded the ship for the voyage across the Atlantic, landing at the harbour city of Quebec.

From there we took the train to Montreal where we changed trains for Toronto, and there changed trains again to go to Lake Superior, where we boarded a ship that took us across the lake to Duluth, Minnesota. From there we again travelled by train through Minnesota to Moorhead, situated on the Red River. There we boarded a river steamboat which took us down the river into Manitoba to the junction where the Red joins the Rat. There were no railroads in the wilderness at that time. Here we were unloaded, baggage and all, on mother earth. There was no house in sight; but not so far away, where now is the little town of Niverville, a type of immigration house had been built, to which we were taken as fast as possible by ox-carts. Here we met the others who had arrived two weeks before us.

Now began the problem of finding and claiming a homestead. After I had bought a yoke of oxen and a cow, farming operations were begun in company with my brother Abraham Isaac, who was married by that time. We made hay by cutting the grass with a scythe, which would be considered a drudgery now. Later, after we had finished making hay, we prepared for the winter so as to have the bare necessities. We built a reed hut. In Russia they called it "Serrei". The dwelling, the house and the fare could not be called excellent. Our provisions consisted chiefly of frozen potatoes, white beans, bacon, and the poorest quality of flour which could be obtained from the United States. The flour was priced at 4 dollars a sack. Today nobody would care to bake bread of flour of this poor quality nor to eat it.

One morning when I awoke I found a snowdrift on my head. Now I would not be able to sleep soundly enough for this to happen. The temperature went down to 12 degrees R. in our reed hut that winter. At that time the Abraham Isaacs had a little boy who did not freeze to death even when the temperature went down to nearly 40 degrees R. One morning on awaking I asked the mother if little Peter was not frozen. The answer was, "No." The severe temperatures and the cold hut apparently had no bad effects on little Peter, because he is physically the best developed child the Abraham Isaacs have. Our aged mother who lived with us at the time often suffered in that cold hut. I will relate some of the experiences of that winter. God's mercy protected us from freezing to death.

One forenoon on a very cold winter day, when I happened to walk around the south end of our hut I noticed that the chimney, which was made of four 12 inch boards nailed together and fastened to the gable of the hut, was burnt through close to the wall, but the fire itself had been extinguished. It frightened me when I stopped a while to look at it and

realized that God, in His compassion, had extinguished the fire. Immediately I called my brother Abraham Isaac. He was affected just as I was. Through this wooden chimney we had stovepipes and because of the excessive heating the wooden chimney had caught fire from the overheated stovepipe.

Now if we had been fortunate enough to escape death by fire from the burning hut, we could have frozen to death in that cold weather, because the nearest neighbours lived about two miles from us. The foregoing and many other experiences in my life remain indelibly impressed upon my mind. Possibly many will be inclined to think that by putting up the smokestack in this way we had exposed ourselves dangerously to this problem. Until then we had no experience with stovepipes of that kind, and therefore, God had overlooked our ignorance.

Early in the spring of 1875, we each built a small log house on the site where the Abraham Isaacs still live. They do not live in the log house any more, because it has been torn down long ago. The place they are living on now is about half a mile east of where we lived the first winter. Now we fared somewhat better.

After having lived together in peace and after having worked the land together for somewhat over four years, I began to consider obtaining more land; and in March, 1879, we moved to Rosenort, west of the Red River, but accomplished nothing. Here we lived for 10 years before we sold our farm and hired out to a farmer by the name of John Kastner in the neighbourhood of the little town of Morris for a wage of 400 dollars a year, free feed for two cows and two pigs, free living quarters and fuel. We did well at this place.

A Hurricane, Fairbanks, Texas, 1900.

Here we lived for four years after which we were persuaded by Cornelius Eidse, who is not among the living anymore, to move to Texas, which we did in January, 1893. This move was my decision. We lived near Abilene, Texas. It was a generally dry country but with an exceptionally healthy climate. It was warm enough that the growing season lasted practically the whole year through. The chief product was cotton. To grow it is clean and easy work. Children can sometimes pick more cotton than grown-ups, because the former are usually more supple which is a great advantage for picking cotton.

Since Cornelius Eidse and his daughters moved back to Kansas at that time we were left alone at Abilene for two years.³³ We were too lonesome there, so much the more, because two of our children went over to the English-American Baptists, where they could live according to the lusts of the flesh, except in such matters as were contrary to the law. Secondly, the responsibility became too great for me, so that I looked around for another place to move to.

At that time there were several families of our church living at Fairbanks, Texas, and we decided in the winter of 1899 to move there. Fairbanks lies about 300 miles south of Abilene and has a sub-tropical climate. It is not far from the Gulf of Mexico. This was the poorest land I had ever seen until then, because it was a former sea bottom and the soil a fine floury sand. Whatever we planted refused to grow without fertilizer and the air was malaria-infected. For three years we lived on rent there.

I will now relate the most impressive experience of my life which I had at that place. This occurred during the second year while we lived there. It was in the evening of the 8th of September, at twilight, in 1900, when it started to rain accompanied by a strong north-west wind. The rain increased and so did the wind. My wife, who was sick at that time said, "I do not know why it is that I have no desire to go to bed today and besides I feel so burdened." I said to her that it may well be, but because of her weakness she could not stay up, and had better lie down on the bed. She did so.

I sat absorbed in reading. Later she said to me, "I do not understand how you can sit reading in a storm like this. Can you not see and feel it?" After reading a little longer I noticed that the storm and rain were increasing; Although I was reading the Word of God and not the history of the world, I lost all desire to read on. I went to our children, Katharina, Johan, Abraham, and Frank in the next room where they were sick with malaria fever, and not sleeping. I told them that according to appearances the situation could

become very serious this night. I went back and found my wife sitting in bed and said to her, "I see you cannot sleep either. I wish you would get dressed again because we have to prepare for a severe testing tonight." A feeling of great uneasiness had come over me by that time.

The walls of the house began to shake more and more. The storm increased, and the rain came down in torrents. But there was no thunder and lightning with it, for which we were thankful. Suddenly the window at the east end was forced in by the storm and it rained into the room where my wife and I were sitting. Like a small brook the water flowed into the room. Immediately we left the room and took shelter in the northwest wing of the house. It did not take long until the door there was forced in because the lock in the door could no longer resist the ever-increasing wind.

I now went out and found that the water was about six inches deep all over. I went and fetched an old railway tie on the west side of the house. In the meantime the storm had turned to the east, it blew from the north before. I could hardly make it back to the house. Fortunately, the weight of the tie was a help to me so that the wind could not blow me around like a ball. With this tie I propped the door closed and placed two heavy chests against the tie so that the lock of the door would stay in the catch.

Then we went to the south room, but the walls vibrated so dangerously that we were sore afraid to stay in the house any longer. I thought next that we should go in the porch which was covered with vines; but soon the vines were all torn away by the storm and there we sat exposed to the torrential rain. I told my family that we could not stay there any longer. We were all soaked through. But the house was still standing. We decided to go back in and trust in God. When we entered the house it was nearly 11:00 p.m. For a short time the storm still increased.

Finally, our main door, which was on the east side, was also forced in. What to do now? I did not dare to go out for another railway tie because the storm and rain were too strong. The fact that the land is so level made it appear more desolate and forsaken than it really was. I locked the door and leaned against it with my left shoulder and held the door closed with my right hand on the door knob. Although the storm had now reached its climax, at times it still forced me to retreat a bit. I gathered all my strength to shut it again. Around 11:00 p.m. it began to diminish.

I now was aware that the hard time was just beginning for me and implored the Lord more earnestly for mercy and strength, because I fearfully desired to save my family from death. As mentioned already, the storm had attained its climax, but I did not know how long it would last. I was standing there to keep the door and watched the walls of the house rock and the floor vibrate dangerously under my feet. The storm and rain threatened to demolish the house.

Perhaps we might escape death from the house falling down on us; but my wife and children could have drowned in the flood, because the water was now at least a foot deep all over. It was customary in Texas to build houses raised up on one and one-half foot blocks. Suddenly, there was a crash and the house slipped off the blocks, which caused the southwest corner of the house to break apart from top to bottom, the gap being a foot wide at the bottom and tapering upwards to the top. The situation now became still more critical and the sight more serious to look at. We could not perceive any further letup of the storm and I had to remain at my post at the door and exert all my strength for four hours to keep the door closed.

The danger of the house falling down on us was greater now, because the corner had broken apart, being weakened so much more. In these hours of great anxiety many a sigh went over my lips to God for mercy and His help. How small one becomes in one's own sight going through a punishing judgement of God and how sublime appears the omnipotence of God! In comparison to Him we seem as worms.

My family, which then consisted of my wife, the children Katharina, Johan, Abraham and Frank, the latter not yet seven years old, were sitting hunched together each in their corner, sick with malaria fever. They slept very little. At last, at 3 o'clock in the morning by my watch, after having held the door for four hours, the storm let up considerably and

half an hour later I was able to leave my post at the door. Tired out and sleepy I sank down in a chair and slept for about an hour.

When I awoke, daylight had come and relief swept over me when I saw that we were now out of danger. Soon after 11 o'clock the previous evening, Abraham had seen our new barn being demolished. Our two cows had gone into it to take refuge from the storm and now lay buried under the wreckage, one dead and the other, the best one, fortunately alive. There were two loads of hay in the loft. Now I went to work with fork and axe to free the imprisoned animal, because she could not move at all, caught in the wreckage as she was. After having been freed, it was surprising to see her standing there the rest of the day with head and ears hanging down as though she was mourning the loss of her companion.

After having taken care of the cow, I ate some breakfast, but without appetite. Then I went and buried the dead cow on a small rise of ground which was already free of water. It was a comparatively easy job because of the fine soil, well soaked by the water which made it very easy to dig. After that I took a walk to view the desolate, almost all covered by water, landscape. Although the water had gone down considerably, it was a view of desolation and destruction. The children drew my attention to look toward Jacob Schmidt's house. It had been removed from its place and it seemed as though it was lying on its side. I could not go there because there was a creek between us and the water was still too high to be able to cross.

Another view I took was to the west of us, where we had rented some land. On it was a grove of thick and tall fir trees of which I could see very little and I thought to myself, "Could the storm have broken them down?" I said to the children I would go there to look at the fir grove. I had to walk in water all the way, which sometimes reached halfway up to my knees. What a sight this fir grove was! Trees that were two feet in diameter at the bottom were blown over, the roots being torn up and lying there, ten feet high; other trees more than a foot thick at the bottom were broken off 10 to 12 feet above the ground, though real solid wood at that. Humbled by the sight of this, I sat down on one of the fallen trees and let my tears have free course. I am not ashamed to write this.

I was still more humbled than before when I thought of our very small house, with its up and down boards and no studs as it is customary to build houses in Texas, compared to these trees. I felt so little and unworthy that it made me exclaim, "Oh God, how great was Thy compassion over us to spare us from perishing in the storm. Thou hast answered the prayers I sent up to Thee during the four hours I stood holding the door."

The next day, as the water had gone down more, I drove to Jacob Schmidts to help them raise their house again. The storm had toppled it over and left it 30 steps away from the place where it belonged and let it lie on one side of the roof. The furniture in the house was nearly all demolished and the provisions were almost all destroyed by the water. It was a compassion stirring sight. The Schmidts had saved themselves by taking refuge in their little hen house which stood behind a bush. Through the special providence of God they had also escaped death. They had been harder hit than we were, but they seemed patient and submissive to the will of God. As neighbour brethren, we went to work and moved their house back to its former place. This experience of the storm and flood will remain in my memory till death calls me. I have lived considerably more than half of my life, for today, November 26, 1915, I have reached my 70th birthday.

The crops, which were always light because of the unproductive soil were destroyed completely by the storm and flood. Thanks to the acts of charity of many of the northern people who sent us unfortunate Texans their gifts, we could again recover from our misfortune. Otherwise, we would hardly have been able to continue.

The day after the flood when I came home from viewing the pine grove, one of Tobias Schmidt's oldest girls, soaked through almost to her hips, begged me to take them into our house. Their house was standing deep in water. They lived close to the creek, and her father was sick with fever. I hooked up the horses and went there. The house was standing with the south end towards the creek, and almost half under water, while at the north end the water was about two feet deep. The door was on the east side. In order to get close to the door, I had to drive around by the west side and south end of the house and the horse

on the outside began to swim. I stopped at the door and stepped into the house upstairs where they had moved all the furniture from below. We loaded the family and the most necessary supplies on the wagon and I drove with them to our house. They stayed for several days at our place until the water had run off and they could go to their house again. Later, they lived there several years alone. Tobias Schmidt is a cousin to the wife of John L. Isaac of Aberdeen, Saskatchewan.

The house of a German family at Fairbanks was demolished by the storm and flood and their four children lost their lives in the wreckage. The parents, although injured, were saved from being killed. Later, I met the mother of the children who perished and when we came to talk about the storm and flood, she wept bitterly. I endeavoured to comfort her with the fact that her children, since they died in their innocence, were safe in heaven.

In the country the situation was not as bad as in the city. In Galveston, situated on the Gulf of Mexico, about 50 miles from where we lived, 5000 people are reported to have perished. The water was said to have been six feet deep through the whole city and since the beach is very flat there, the storm threw immense tidal waves into the city. This demolished and washed away many houses. An eye witness told me the following: "On the outskirts of the city, on wire fences hung a large number of the bodies of drowned people, and animals thrown there by the waves, their bellies torn away and flesh ripped off the spines." The same man told me also that people in their sixties had prayed for the first time in their lives; others again, cursed till the last breath. So varied is the effect of God's punitive judgements on man. To the one, they are the savour of life unto life, and to the other, the savour of death unto death.

Because of the air being so corrupted by the smell of many dead bodies, they could use only Negroes for the cleaning-up work in the city, and because of the hot weather, the dead bodies had to be burned immediately. There are so many things to write about this hurricane and flood, especially so of the city of Galveston. We will, however, discontinue this description hoping that the reader will have had enough.

Death of My Wife and Return to Manitoba.

My second wife died in South Texas, two months after the hurricane on November 26, 1900, and on my birthday. She rests on the land that once belonged to Tobias Schmidt. We lived together for 29 years. David had gone back to Manitoba in the summer of 1896, when we still lived at Abilene, Texas. He was married already. The other children, except Anna, were all present at mother's death bed. With the children, Katharina, Johan, Abraham, and Frank, I kept on farming near Fairbanks but on a different farm.

Finally, I too contracted malaria fever with the result that I lost nearly all my strength. I became so weak that I had to lift myself off the chair with the help of a cane. I lost 60 pounds. This was the first time I had been seriously sick in my life. In the winter of 1902, we sold our few possessions and made preparations to move back to Manitoba. First of all, I helped Abraham to move to Manitoba. Soon after New Year's of 1902, I and Frank, who was then eight years old, started our journey northward.

Katharina and Johan stayed in Texas a little longer. First of all, we went to Oklahoma where I made a number of visits. From there we went to Kansas where we stayed quite some time visiting many acquaintances, friends, and also two cousins whom I had never seen before.

Leaving Kansas we stopped over in Nebraska at Peter Friesens, Mrs. Friesen being my sister Maria, who then lived near Jansen, Nebraska. I visited also other friends and acquaintances. On March 17, 1902, we left Nebraska and on the 19th we arrived in Morris, Manitoba. The trip was pleasant all the way. My son David awaited us at the station and took us to his home.

After nine years of absence, I was back in Manitoba. A month later, Johan also arrived from Texas and the next winter Katharina came too. Now I was together with my children again, except Anna, who had married in Texas. After arriving in Manitoba, I made several visits. One morning, being at my son David's place, as I stepped into the entry, my brother Abraham Isaac was standing in front of me, unexpectedly. What a joyful meeting it was and

what a hearty greeting! Then I went along with him by train and by way of Winnipeg to his home east of the Red River. The next day my two other brothers, the Johan and Franz Isaacs, came to meet me there. A joyful meeting it was, since I had not seen Franz for 28 years.

Remarriage to Susanna Ratzlaff and Her Death.

After I had spent several days with my brothers and also after I had made other visits with my sisters, the Abraham M. Friesens and the Abraham Loewens, I left for Alberta on May 1, in company with Abr. Klassen, Peter Baerg and Jacob B. Toews. I went to look for land and found what I was looking for. After the other two had each taken up a homestead, they left again for their homes in Manitoba.

I stayed here for several weeks, taking up carpentry work, to get more acquainted with the land and climate. After I had selected homesteads for myself and my brothers Johan and Franz, I went back to Manitoba. I stayed in Saskatchewan for several weeks, doing carpentry work and visited the David Friesens, the Abraham Dicks and the Johan Neufelds, brothers and sister of my second wife. For the harvest I was back in Manitoba again. This was in the summer of 1902, when we also claimed our selected homesteads. Now I helped in the harvest, moving from one place to another. During the winter season I moved about staying with my children and my brothers and also sometimes at other places. I called this the year of wandering about.

This continued till April 10, 1903, when I married for the third time. My third wife was the widow of Heinrich Reimer, nee Susanna Ratzlaff. She was born in September, 1846, in Waldheim, Russia. At this time she lived in Gruenfeld, Manitoba. She owned a farm there so that I came to have a home again. We lived together 2 3/4 years in Gruenfeld with my wife's youngest son, Jacob. In the fall of 1905, her land with buildings was sold. We moved to Alberta with our furniture, implements and cattle. We arrived there on October 23 of the same year.

Our children had settled there the year before. We made our home temporarily at the Jacob Reimers and started to build on my homestead. We had just finished the barn when the loving God crossed my path again, which humbled me deeply, for my wife took sick with diarrhoea, and after two weeks, she died on November 23, 1905, just a month after having arrived in Alberta. This was again a visitation that humbled me greatly.

Soon after the death of my beloved wife, the cattle, furniture and implements were sold by auction. I think this auction sale netted 1300 dollars. Then came the dividing of the money that resulted from the sale. I had received 170 dollars worth of goods before the sale for my work of 2 1/2 years and the four children of my deceased wife divided the 1300 dollars among themselves. All was accomplished peacefully and without a notary public. Then I went with my son Frank to Abraham who lived in his sod house on the homestead. There I received feelings of comfort and consolation from God which prompted me to cry out at times, "God, how great is your love and mercy to me a poor unworthy worm!"

Homesteading in Swalwell, Alberta.

Now building was begun again on my homestead. With the help of God and the help of compassionate brethren in the neighbourhood, the house was completed far enough so that we could move in by February, 1906. It was an exceptionally mild winter. Katharina had been at Jacob Reimer's place so far, but now she also helped with the work. Frank and Abraham also came to live with me. This made it much more pleasant now, since we were relieved of having to batch. Abraham, too, felt very free now, relieved of batching. Thus, we farmed together for two years. I had built up everything with borrowed money and the debt became too burdensome. It also became difficult for Abraham to work both farms. I sold the farm to Peter W. Toews for 2200 dollars in the winter of 1908. The same year I took the job of teamster with the Sunnyslope Dairy and started work there in May.

I was now relieved of my earthly cares, although I liked the work fairly well. On November 1 my term of service expired. Abraham had the good fortune of being able to buy a quarter of land. I went and helped him with the building for a few months, because

he had bought a house from S. Boese which would have to be moved to his farm. He and Katharina lived in what had been my home. After having helped him for a few months, I also went on a trip to Manitoba that winter.

In the spring of 1909, I was back to Alberta again to help Abraham build; we had the buildings ready to move into by early spring. Here we farmed together with Katharina until February 26, 1911. Then Katharina was married and moved to Greenland, Manitoba, and Abraham and I were left alone again. I now stayed with Abraham until December 11, since he wanted to get married now. The wedding was to take place on January 1, 1912. He wanted to live alone on his farm until then. I took my leave, and on December 11, I left for Manitoba again in the hope, that if the Lord granted me life, I wanted to live with my children the David Isaacs, for a number of years.

Illness and Death of Son David Isaac, 1874-1912.

I arrived there on December 23, 1911. Circumstances turned out to be altogether different from what I had anticipated, because my son David was sick. They told me he had been sickly and weak for almost a year. The weakness increased from time to time and he would say at times, that he would not have long to live anymore. He would not tell this to his wife Helena, though, not wanting to cause her grief.

It was especially important for me to know what he had told his son, David, concerning his death. His son asked him how he felt, and he told him he felt poorly. He could hardly work anymore. "Oh children, how lonesome you will be." A premonition of his coming demise. Poor little David was so perplexed by what his saddened father had said. He could not answer anything, for never before had his father talked to him like that. Immediately, he went to the house to his Mamma and said to her: "I do not know what is wrong with Papa because he is so sad." I believe the boy will never forget this, for he was 10 years old at that time. David said to a sister when she visited him, "How will it go with my Helena later, when I will not be here anymore?"

His energy gradually decreased, so that by April 30 he could not work at all any more. He had still worked in the field till then, sowing all his wheat and beginning with the oats. It had been a pitiful drudgery for him during the last few weeks, so that I could not help but look at him in pity. He then hired a young man who finished seeding the rest of the grain. Until May 4 he languished, lying down, sitting up, coming to the table sometimes but eating very little. In the evening of May 4 he became so sick that he called his children to his bedside and said good-bye to them; on which occasion he also told them he would not speak to them again. Weeping began that was heartbreaking to witness. Then I contradicted him and told him he might be mistaken and might get well. "No father, I am not mistaken; you will see that I will die." So it came to pass later.

The following night after his farewell, Satan attacked him so fiercely with his temptations that I do not feel that I can describe it in detail. At the beginning of his sickness Satan's attacks lasted two days and two nights, with occasional let up, so that in between he also had comfort from heaven. I can remember when the attack let up on one occasion. He said, "How beautiful it will be in heaven." This gave me a strong hope that God was standing by him with His mercy and strength. We have the words of Peter when he said, "The devil as a roaring lion, walketh about seeking whom he may devour."

Soon David had to experience this to the fullest extent during the last days of his life, not only he, but also others -- his family and close relatives -- who had to witness it. We all felt a deep compassion for him. I was reminded of the battles I had overcome in the days of my youth. Anyone who has not experienced such violent attacks of Satan may think that one must have lived a very sinful life, which, however, would be an erroneous judgement. It became clear to me while sitting at David's deathbed that not all that boast of their piety in this life will enter into heaven and that those who are not always so filled with piety will be cast into hell.

After two days of severe suffering David lost most of his ability to speak so that he could seldom answer when asked questions, and when he was delirious. Thus, he was lying there until the very last days when he began to talk more but without regaining

consciousness. He did not eat and he drank very little. He reluctantly took the medicine the doctor prescribed for him. At the first when he took sick, he had no inclination to accept the doctor's help. The medicine apparently did not have any effect. He was in bed from the 4th of May till the 24th in the evening until the hour of his death at 10 p.m. He had the desire that God would take his soul unto eternal rest, washed in the blood of Christ.

Then I stayed with my mourning, widowed daughter-in-law, Helena Isaac, and her children, who wept many bitter tears. I helped her with the farm work until after May 14, 1914. Then I said farewell to them and went back to Alberta from where I am writing this book. From May 30, 1914, till August 13, I stayed at Johan Isaac's place and then stayed at Abraham Isaac's place.

I know what I have experienced in the past; but what lieth before me, I do not know. How long I will have to live, God alone knows. I have written as well as I could and as it was retained in my memory of the sickness and death of my son David Isaac. For many, I fear this will be too elaborate. I did it mostly for the sake of the widow and children he left behind. When the children will grow up or should they grow old, they will find this remembrance of their deceased father in this family record.

The Family of Peter P. Isaac, 1846-1923.

Now follows the record of my children, their births and deaths:

1. Peter Isaac was born on October 31, 1872, in Russia. His death occurred in a suspicious manner. He was found dead in a hotel room in Sioux City, Iowa, in the beginning of November 1900. He did not quite reach the age of 28 years. He was single.

2. David Isaac was born on June 21, 1874, in Russia shortly before our emigration to America. He was married on April 3, 1898, to Helena Thiessen in Manitoba. She was born on September 14, 1876, in Blumenort, Manitoba. David died on May 24, 1912. He did not quite reach the age of 38 years.

Their children are: Aganetha, born on April 22, 1899 (married to Klaas Friesen); David, born on October 28, 1901 (married to Elizabeth Toews); Susanna, born on May 2, 1903 (married to Henry Martens); Helena, born on December 23, 1904, (married to John Goossen). The above mentioned four grandchildren, now fatherless, were all born at Rosenort, Manitoba.

3. Katharina Isaac was born on April 9, 1876, on the site where my brother, Abraham Isaac and his family are living now, but not in the same house. She was married in Alberta on February 26, 1911, to widower Heinrich W. Toews of Greenland, Manitoba. He was born on January 25, 1867, in Russia, in the same year and the same month when I was married the first time. The Heinrich Toews' live in Greenland on their farm at the present. They have one son Tommate, born on November 20, 1911. H.W. Toews has 11 children of his first marriage, living. (One son David was born to them December 23, 1918, and is married to Nellie Penner.)

4. Anna Isaac was born on February 10, 1878, in Manitoba on the same place where Katharina was born. She was married to Fred Kasper, in Texas, and died on December 7, 1914, on the same place where she lived all her life. He is still living there with his children, except for the few months when he is working for the railroad company as section boss.

Their children are as follows: Pauline, born on May 16, 1903; Rosa, born on March 27, 1905; Katie, born on May 6, 1907; Olga, born on December 24, 1908; Clara, born on July 14, 1910; and Ida, born on April 11, 1912.

Anna Kasper is said to have been sick for some time and was bedridden for seven weeks before her death. In the days when she was well she weighed 200 pounds and over but towards the last she is reported to have been hardly more than skin and bones. She wished to die.

5. Johan Isaac, was born on April 23, 1881, at Rosenort, Manitoba. He was married on April 2, 1912, in Manitoba, to Anna Esau who was born on April 15, 1890, in Oregon. Their children: Simon, born on July 10, 1913; and Philip, born on October 8, 1914. They

live here in Alberta on their farm where their two sons were born.

6. **Abraham Isaac**, was born on June 13, 1883, at Rosenort, Manitoba. He was married to Adina Boese, on January 1, 1912. She was born on January 22, 1891, in Kansas. They live half a mile north of the Johan Isaacs. Their two sons are: Oscar, born on December 26, 1912; and Solomon, born on September 2, 1915.

7. **Frank Isaac**, was born on September 23, 1893, in Texas. He was a day labourer.

The Family of Mrs. Abraham Loewen, nee Susanna Ratzlaff.

Now follow the four children of my third wife (nee Susanna Ratzlaff) with their families, whom I love and wish to be mentioned in this family record. Their mother who also married for the third time when I took her to be my wife had five children of her first marriage with Abraham Loewen. These are as follows:

1. **Isaac Loewen**, the first born died in infancy.

2. **Susanna Loewen**, was born on September 4, 1874, at Gruenfeld, Manitoba. She was married to **Jacob W. Reimer**, on August 4, 1895, who was born on November 8, 1873 in Blumenhof, Russia. Their children are as follows: Susanna, born on June 26, 1896; Margaretha, born on October 20, 1897; Heinrich, born on December 27, 1898; Helena, born on January 2, 1901; David, born on October 25, 1902; Maria, born on August 4, 1904; and Elisabeth, born on July 8, 1907. These were all born at Hochstadt, Manitoba.

Anna, born on November 15, 1908; and Katharina, born on December 9, 1910. These two were born in Alberta. Sarah, born on October 5, 1912; and Neta, born on July 13, 1915. These last two were born in British Columbia. The Jacob W. Reimers lived in Manitoba at first, later farmed several years in Alberta, and now they are living in B.C., where they are occupied as gardeners, it being an excellent fruit country there.

3. **Maria Loewen**, was born on August 10, 1876, at Gruenfeld, Manitoba. She was married to **David L. Toews** on April 30, 1902, in Manitoba. He was born on October 12, 1876, at Hochstadt, Manitoba. Their children are as follows: Jacob, born on February 18, 1903, at Kleefeld, Manitoba; Abraham, born on September 19, 1904, in Alberta; Joseph, born on July 30, 1906, in Alberta, and died there at the age of four years on September 14, 1910. Margaretha, born on September 11, 1908, during their visit at their parents, the Jacob B. Toews' at Kleefeld, Manitoba. Susanna, born on November 2, 1910, in Alberta; Joseph, born on December 29, 1913, in B.C.

After their marriage, the David L. Toews' lived with their parents the Jakob B. Toews' at Kleefeld for a short season. In the spring of 1904, they settled on their homestead in Alberta. In 1912, they moved to B.C. to engage in gardening where they still reside. They sold their land in Alberta.

4. **Johan R. Loewen**, was born on May 5, 1878, in Gruenfeld, Manitoba. He was married to Lena Boese, on May 6, 1906. She was born in Kansas on April 18, 1887. Their children are: Ernest, born on February 18, 1907; Elsie, born on September 14, 1908; Tobias, born on August 11, 1910; Friederich, born on July 13, 1912; and Laura, born on February 13, 1915.

The Johan R. Loewens lived on their homestead in Alberta, engaged in farming. He had his homestead for a few years before he was married.

5. **Jacob R. Loewen**, was born on October 15, 1885, the year before his father died in Gruenfeld, Manitoba. He married Margaretha Toews on January 12, 1910. She was born on October 30, 1888, at Kleefeld, Manitoba. Their children are: Helena, born on November 16, 1910; Margaretha, born on May 16, 1913; Katharina, born on July 11, 1914; and Clara, born on January 18, 1916. These were all born in Alberta.

I farmed together for three years at Gruenfeld, Manitoba with Jacob R. Loewen, the youngest son, and we got along very well. Soon after the death of his mother he settled on his homestead and intermittently worked it until he was married and after that he lived there permanently. This Jacob R. Loewen is the youngest of his many cousins. Isaac W. Loewen (1845-1926), living at Steinbach, Manitoba, is the oldest. He was 70 years old in January, 1915.

The Life and Family of Susanna Ratzlaff, 1846-1905.

My third wife, nee Susanna Ratzlaff, now deceased, the mother of the above-named children, was first married to Abraham Loewen (1833-1886) for whom she had worked for five years. After the death of his first wife, nee Helena Thiessen, who died on May 16, 1869, she married Abraham Loewen just before Christmas, 1869. I learned to know her when she was working for the Abraham Loewens.

Abraham Loewen was born on February 25, 1833, in Lindenau, Russia, where all of his brothers and sisters were born, 12 in number. He died on March 20, 1886, in Gruenfeld, Manitoba. Their second marriage lasted for almost 18 years.³⁴ After his death, the widow, Susanna Loewen, farmed with her children together for two years. Then she was married in 1888, for the second time to widower Heinrich Reimer of Blumenort, who died in March, 1900. After the death of her second husband, I think, she farmed together with her now grown-up children, for nearly three years. After that I married her.

She had one brother, Abraham Ratzlaff, who died in Russia a few years before her own death. Abraham Ratzlaff was married twice, but left only one son, named Heinrich, from his first marriage. There are also children of his second marriage whose names I am not able to supply. The above named Heinrich Ratzlaff has also married and is reported to live in Siberia. Many Mennonites from European Russia have moved to Siberia during the last 15 years. I have seen his father only once while he was working at the David Loewen's place, at Lindenau.

My third wife, Susanna, was the oldest of her brothers and sisters. Next to her in age was a sister by the name of Maria Ratzlaff, who remained in the single state. Being that she owned a house, she lived there with her brother, Abraham, for many years, where he also died. Her two sisters, Katharina and Elisabeth, are both married, if they are still living. Her youngest sister was married to a man by the name of "Janzen", who is said to have been a manufacturer of fanning mills. He is also said to have a large family.

The mother of my third wife died in Russia in 1857, soon after the harvest, at the age of 30 years. She is believed to have lived a God-fearing life. The father Tobias Ratzlaff, although he was not altogether careless, was inclined to resort to joking and jesting, for which the mother often admonished him and she endeavoured to persuade him to abstain from it. After her death he shed bitter tears because of these weaknesses. For 12 years he remained a widower and when asked why he did not re-marry, he answered that he had not as yet found one that was of the same nature as his deceased wife had been.

Later, he was married to a widow by the name of Voth. This Voth was a cousin to the mother, since her maiden name was also Voth. He had a happy married life with her for a number of years. He died in Russia, a few years before our emigration to America. I learned to know this father Ratzlaff well at the close of the winter of 1867, when the Abraham Loewens moved to Borosenko and father Abraham Loewen had hired him as a teamster. This was at the same time when my now deceased wife, Susanna, was working for the Abraham Loewens, and this was soon after my first marriage. He was small of stature.

The Family of David Friesen 1821-1892, Neuenburg, Manitoba.

Now follows the record of my second wife, her parents, and the uncles and aunts of our children. Father David Friesen was born on December 19, 1821, in the Old Colony, Russia, and died on February 12, 1892, in the village of Neuenburg in the West Reserve not far from Morden, Manitoba. The mother was a Maria Tilitski, born on August 1, 1823, also in the Old Colony of Russia, and died on December 5, 1910; at the home of her youngest daughter, the Johan M. Neufelds, not far from Rosthern, Saskatchewan. She reached the age of 87 years.

The deceased parents lived at several different places in Russia. The last place where they lived was rented land, where I and my wife Katharina often visited them. They lived there until the time of the emigration to America. I can well remember their home. They have lived only at one place in America, where father also died. **Their children:**

1. Maria Friesen, was born on October 30, 1846, in Russia and died on January 27, 1873, also in Russia. She was married to Heinrich Froese. They had a son by the name of

Heinrich who emigrated to America and has been married for quite some time. He lives in the vicinity of Rosthern, Saskatchewan, on his farm. I visited him in Saskatchewan in 1914.

2. **Katharina Friesen**, my second wife, was born on October 18, 1848, and died on November 26, 1900, in Texas.

3. **David Friesen**, was born on March 18, 1851, in Russia. His first wife was a Neufeld and his second wife a Dyck. They have a large family and are engaged as farmers near Waldheim, Saskatchewan. I also visited them in 1914.

4. **Anna Friesen**, was born on February 16, 1858, in Russia. She was married to a man by the name of Teichroeb. They stayed in Russia and may still be living. I am not certain whether they have a family. I have not heard from them for many years.

5. **Margaretha Friesen**, was born on June 2, 1860, in Russia. She was married to **Abraham Dick** now living near Rosthern, Saskatchewan. They have married children for several years now.

6. **Aganetha Friesen**, the youngest, was born on November 3, 1867, in Russia and is married to **Johan M. Neufeld**, a brother to the first wife, deceased, of **David Friesen**. The Neufelds also live in the vicinity of Rosthern, Saskatchewan, on their well built-up farm. **Their children:** **Johan**, was born on January 6, 1889, in Manitoba; **David** was born on January 23, 1890, in Manitoba; and **Maria**, was born on December 3, 1892, also in Manitoba. When I visited them in the spring of 1914, she was married and had a good looking little daughter, who could walk already. **Anna**, was born on June 6, 1895; **Margaretha**, was born on ? 25, 1900; **Aganetha**, was born on April 20, 1908. Three of their children died in infancy

I have now completed the report of our family history. I have also related those of my experiences which were most impressive to me. I have not been able to set them forth in good style nor have I the gifts and education to do so. In material things I have never attained to prosperity in the past. Nor have I had the gift to make progress by way of accumulating earthly possessions. But thanks be to God that we have always had food to eat and clothes to wear. Earthly possessions that we may gain or attain to in this world are of secondary importance. When we will come to the judgement bar of God, He will not ask us how many material possessions we have had; and God will not set forth the condition that: "If you do not have at least 5000 dollars, I cannot accept you into my Kingdom." This is a comfort and consolation to me.

The Family of Brother Abraham P. Isaac, 1852-1938.

7. **Brother Abraham Isaac**, was born on December 31, 1852, in Schoenau, Russia. He was married in the summer of 1874, shortly before our emigration to America, to **Margaretha Loewen**, who was born on March 16, 1855, in Russia. The **Abraham Isaacs** have lived on the same place for 42 years, ever since they immigrated. But to my regret, I have been very unsteady in my life. **Their children:**

1. **Peter L. Isaac**, was born on November 20, 1874, during the first fall when his parents lived in Manitoba. He was married to **Maria**, nee **Reimer**, in November of 1901. At present they live on a farm near Hochstadt. **Their children:** **Susanna**, their oldest child died at the age of 6 years, **Heinrich** and **Margaretha**, are living.

2. **Johan L. Isaac**, was born on February 25, 1877, Manitoba. He was married to **Carolina Schmidt** of Kansas, on March 20, 1911. **Their children are:** **Edna** and **Paul**. They live on a farm near Aberdeen, Saskatchewan.

3. **Abraham L. Isaac**, was born on October 11, 1881. He was married to **Katharina Friesen**, on March 20, 1911. **Their children:** **Daniel**; **Elsie**; **Matilda** and **Nellie**. The latter two brothers **Johan** and **Abraham** are farming in company.

4. **Margaretha Isaac**, was born on May 10, 1885. She was married on November 9, 1905, to **Jacob B. Wiebe**. At present they live in Kleefeld on a farm which at one time belonged to my brother, **Franz Isaac**. **Their children are:** **Dora**; **Albert**; **Frank** and **Clara**.

5. **Susanna Isaac**, was born on March 12, 1887. She was married to **Jacob I. Bartel**. At present they are living at home with their parents, the **Abraham Isaacs**. (**Their children:**

Abram, Martha, Adina, Frank, Margaret, Paul and Edwin.)

6. Maria Isaac, was born on December 13, 1889.

7. Frank Isaac, was born on May 16, 1893. (He married Elizabeth Penner, October 4, 1918. Their children: Victor, Abram, Otto, Emily, Theodore, Hilda and John.)

8. David Isaac, the youngest, was born on December 28, 1896. (He married Justina Bartel on November 4, 1921. Their children: Daisy, Edward, William, Walter, Amanda, Leona, Alfred, Gladys, Jean and Joyce.)

The Family of Sister Helena Isaac, 1858-1945.

8. Sister Helena Isaac, the youngest, was born on May 5, 1858, in Schoenau, Russia. She was married to Abraham T. Loewen on March 4, 1877, at Greenland, Manitoba. Abraham T. Loewen was born on November 10, 1856, in Russia. During the early years of their married life they lived in Gruenfeld, Manitoba. In 1890 they moved to Hochstadt during the month of January. From there they moved to Alberta in the fall of 1902, where they are still living at present. **Their children:**

1. Anna Loewen, was born on June 10, 1879, in Gruenfeld. She was first married to widower Cornelius Quiring; the second time, to widower Cornelius Toews. They live on a farm in Alberta. Their children: Of the first marriage: Helena, was born on August 19, 1906. Of the second marriage: Alva and Tina.

2. Abraham I. Loewen, was born on December 26, 1880, at Gruenfeld, Manitoba. He was married to Sarah Boese in Alberta, where they are now living on a farm. Their children: Christina, born on October 25, 1905; Susanna, born on April 14, 1907; Levi, born on January 29, 1909; Philip, born on January 29, 1913; and Alfred. These were all born in Alberta.

3. Johan I. Loewen, was born on January 12, 1884. He was married to Aganetha Friesen on October 8, 1905. They are living near Giroux, Manitoba. He is in the business of manufacturing grave markers. Their children are: Katharina, born on November 30, 1906; Elmer, born on November 23, 1909; Irwin, born on May 23, 1911; Helena, born on February 1, 1913; Bertha, born on August 30, 1915; and Anna, born on April 27, 1917. The latter were all born in Manitoba.

4. Frank I. Loewen, was born on August 7, 1886, and was married to Anna Unruh in April 1916.

5. Helena Loewen, was born on May 8, 1888. She was married to Cornelius D. Penner in 1907. Cornelius Penner died in 1912 of a very severe disease which took him down so that he was hardly more than skin and bones when he died. She is still carrying on farming at Swalwell, Alberta. Her children are: Benjamin, born on February 3, 1908; Lea, born on September 21, 1909; and Anna, born on May 26, 1911. All were born in Alberta.

6. Peter I. Loewen was born on February 18, 1890. He married Margaretha Reimer, daughter of the Aron Reimers at Giroux in the fall of 1915. As far as I know their children were all born at Gruenfeld, Manitoba.

7. Susanna Loewen, was born April 3, 1892. She was married to Jacob M. Loewen and they lived not far from his parents, the David R. Loewens in Alberta. Later they moved to Texas. They have one daughter, Maria.

8. Jacob I. Loewen, was born on January 10, 1894.

9. Heinrich I. Loewen, was born on February 20, 1896

10. David I. Loewen was born on February 22, 1898.

11. Margaretha Loewen, the youngest, was born on March 14, 1900. The latter were all born at Hochstadt, Manitoba. Here end all the generations of our father, Johan Isaac. Now the following:

Uncle Peter Isaac 1812-1888, Grosswiede, Molotschna.

2. Uncle Peter Isaac was born on November 23, 1812, in Tiege, Russia. He was married to Susanna Fast in Orloff, Russia. This aunt was born on March 27, 1815.³⁵ Since Uncle Peter had received a very good education in his youth, he accepted a position as teacher in the village of Grosswiede, soon after he was married. He served 17 years as teacher

there. Until 1852, they had apparently saved up enough money to start farming and he bought a farm in Grossweide. He carried on farming there for more than 20 years. We were in America by the time they had sold their property and they moved to their children.

This uncle, Peter Isaac, while farming, also served several years as school inspector and also *Waisen-Vorsteher* (director of the Orphans' Trust). They were very sociable people and visited often at my parents' place. Uncle Peter Isaac died on March 28, 1908, at the age of 75 years at their children's place, the Franz Isaacs, of Altonau, Russia, as I have it. Aunt Susanna, his wife, died on January 6, 1894, also at their children's place in Russia.

Their children:

1. **Gerhard Isaac**, was born on February 12, 1836. He was married to Agatha Hiebert. Later, they immigrated to America, first to Minnesota, and then to Kansas, where he died on March 4, 1886. I knew Gerhard, this oldest cousin of mine, very well personally, when I was 21 years of age. When he was working for my father, in the winter of 1857, he learned the trade of wagon making. I have seen him later, too. To my knowledge four of his children are still living. The two oldest daughters are very well known doctors and, as far as I know, not yet married. They are over 50 years old. Then there are Jacob and Gerhard Isaac both living in Kansas and married.

2. **Peter Isaac**, was born on May 20, 1837, and died on January 15, 1892, in South Dakota where they were living at the time. He was married to Anna Unruh of Waldheim, Russia, where I visited him in my younger years. From there he later emigrated to America. They have two families of children living near Rosthern, Saskatchewan.

3. **Franz Isaac**, was born on July 1, 1844. He was married to Elisabeth Penner, also of Grossweide, in 1869. They have no children and according to the latest news, they are living on a large farm at Omsk, Siberia. This cousin of mine had studied in high school and before they moved to Siberia, he was engaged in teaching school for several years. He was well versed in both the German and the Russian language. I knew them well.

4. **Susanna Isaac**, was born on November 20, 1845. She was married to Peter Friesen and also lived at Omsk, Siberia. Two of their children, already grown up died there; and according to a letter received from cousin Nikolai Isaac, cousin Susanna Friesen has passed away long ago. I saw her when she was a girl still at home with her parents. This was in the fall of 1864. She was one year older than I am.

5. **Johan Isaac**, was born on October 23, 1847. In 1871 he married Helena Penner, also of Grossweide. She was a sister to the wife of Franz Isaac but is not among the living any more. Johan Isaac married for the second time and apparently they have a large family, all living and have their home in Omsk, Siberia. After I had left Schoenau, but later visited there again, I got personally acquainted with Johan Isaac. They had bought property there.

6. **Nikolai Isaac**, was born on November 3, 1849. He married Katharina Adrian in 1873. He has been a widower for a number of years now, if he is still living. He has only one son, by the name of Peter, who is also married for a number of years and has several children living. Soon after the Nikolai Isaacs were married, they moved into the millhouse of my father and lived there for 23 years and worked half of the farm. Later, they sold this land and bought a *Vollwirtschaft* (whole farm) in Neukirch, the same farm on which earlier, Johan Friesen (1808-1872) Aeltester of the *Kleine Gemeinde*, lived. After having lived there for only a few years, and his wife having died there as I understand, Nikolai Isaac sold the farm in Neukirch and moved to his son Peter, at Friedensfeld, on the land. Settling on the land means to settle outside the colony.

His son, Peter Isaac, was married to a woman by the name of Neufeld. Her mother was a daughter to Mrs. Peter Penner of Friedensfeld, Russia. Peter Penner was a brother to the Mrs. Peter Penner, deceased, of Greenland, Manitoba. The aged Mrs. Peter Penner, deceased, of Friedensfeld, Russia, was a sister to all the long ago deceased Loewens, of whom the aged David Loewen (1836-1915) was the last to be living. When David Loewen went to Russia for a visit in 1903, his sister Mrs. Peter Penner was a widow and still living. She is deceased now for some time. She died before her husband.

Nikolai Isaac, if he is still living, has a lonely existence, being that he is totally deaf and cannot converse with anybody. Three years ago I corresponded with him; he was deaf

then already, but he could put down his thoughts on paper very well. The aged David Loewen, whom I have mentioned earlier, also visited him when he was in Russia and praised the hospitality of N. Isaac to me.

7. **Abraham Isaac**, the youngest of his brothers, was born on October 30, 1851, and was later married to Barbara Janzen at Schoenau, Russia. The Janzens lived in the second house south of my parental home. I learned to know her well as a school girl when I was young too. Cousin Abraham Isaac was also a friend of my brother, Abraham Isaac. Cousin Abraham was engaged as a store clerk in Schoenau at that time. When last I heard of them they lived in Lichtenau, Russia, farming.

8. **Margaretha Isaac**, was born on April 12, 1855. She was married to Johan Harms, formerly of Kleefeld and a son of my aunt Franz Isaac deceased, who was married the second time, to Jacob Harms of Margenau, Russia. The Johan Harms live near Morse, Saskatchewan, the first station east of Herbert, where I later visited them in the fall of 1911. Then they were farming in a small way, because they were by themselves, the children having all left home; but they owned a whole section of land. He told me at the time that they intended to sell out and give up farming.³⁶ I think they had four children living. One daughter is married and lives in the neighbourhood. The other three are still single. Their son resided in Edmonton then and two daughters were schoolteachers. One of them had a first class certificate.

9. **Katherina Isaac**, the youngest, was born on February 16, 1857. This cousin has buried her second husband by the name of Esau. He is said to have been a gifted preacher. I do not know if she has married again. The last I heard of her from my cousin, Peter Isaac, this widow is living in Friedensruh, Russia, with her two daughters. I saw her when she was a little girl and her parents had her along on a visit to my parents in Schoenau, Russia.

The above cousins, children of Uncle and Aunt Peter Isaac, were all born in Grossweide, Russia. So far the generations of Uncle Peter Isaac.

Aunt Margaretha Isaac, Mrs. Jacob Fast, born 1817.

3. **Aunt Margaretha Isaac** was born on September 5, 1817, in Tiede, Russia. She was married to Jacob Fast in Marienthal, Russia, in 1840, where my grandparents, the Franz Isaacs, lived. Uncle Jacob Fast died in 1861, in Hierschau, Russia. Aunt Margaretha was married the second time to Peter Derksen of Waldheim, Russia, who later died in an accident on a trip in 1865, in Hierschau, Russia. I cannot remember having ever seen this aunt since she has not been to my parents' place after I was grown up. I cannot mention all her children by name nor can I give their ages.

1. **Peter Fast** and 2. **Jacob Fast**, the oldest two, have both died long ago. Jacob died in Russia and Peter died in South Dakota. The latter visited us in Russia after the death of my father.

3. **Margaretha Fast**, the oldest of the sisters was married to Franz Dueck in Russia. She is reported to be living there as a widow, unless she has died of late. One of her sons came to America and is living in Kansas.

4. **Susanna Fast** (1861-1895), was married to an (Abram) Breil (1854-1928), but I do not know where she died, in Russia or Kansas. Breil is living in Kansas and has married for the second time.³⁷ I visited him in the winter of 1902. His father is the Breil who was a schoolteacher for more than 40 years in Rudnerweide, Russia, and had as pupils the grandchildren of his first pupils. Apparently, this is a rare occurrence. I take for granted that their village thought very highly of him.

5. **Anna Fast**, is married to Johan Regehr, who is a cousin to the Franz Froese children of Rosenort, Manitoba. He lives on a farm in Kansas. He is said to be totally blind. They have grown-up children and several of them are married.

6. **Johan Fast** is married to a woman by the name of Regehr who is a sister to his brother-in-law Johan Regehr. They are living in Kansas. According to what he wrote me lately, they have rented their farm to their children. I visited them, as well as the Johan Regehrs, in the winter of 1902. They have a considerable family.

7. I think the youngest of the children of Aunt Jacob Fast stayed in Russia, in the village of Muntau, as I have heard. But I am not certain whether she is the youngest member of the family. She is married to a man by the name of Dahl. Aunt Boldt died at the home of this cousin.

Uncle Franz Isaac 1820-1849, Marienthal, Molotschna.

4. Uncle Franz Isaac was born on December 4, 1820, in Tiegje, Russia. He was married to Anna Voth and died in Russia in Marienthal in 1849. The widow of Uncle Franz Isaac was married to Jacob Harms of Margenau, Russia, and in 1854 they settled in Kleefeld, Russia. They have both died a long time ago. She was the mother of Johan F. Harms (1855-1945) who married my cousin, Margaretha Isaac. They are living at Morse, Saskatchewan. As far as I know, Uncle Franz Isaac, had only two sons who both died early in life in Russia. The last one is said to have been fourteen years of age.

Uncle Franz Isaac was a blacksmith by profession. One day, at the time when winter was going out and the snow was melting away, he went into Blumenort to get some iron. When he came to the river Jushanlee it had risen so high that he was afraid to ford it. Nevertheless, he dared it and when he got through he was soaking wet up to his hips. In the evening when he was still a considerable distance away from Marienthal, where he lived, a cold northwest wind blew up. He had to walk beside the wagon so as not to freeze to death. But, in spite of walking, he was very cold and since that time he became sickly. Although he was the stronger and most robust of his brothers, this sickness caused his death.

According to what grandmother has told us, his walk of life was a virtuous one. It was particularly impressive to me when my mother told me that in the summer of 1849, when he was sick and could not work any more, he had been lying on their bleaching ground. Apparently, he had anticipated that he would not live much longer, and looking up to heaven, had said, "My home is up yonder and not here below." I hope that he has not been disappointed in his longings. My grandmother has supplied us with most of this information regarding our Uncle Franz Isaac. She loved him dearly.

Aunt Anna Isaac, Mrs. Johan Boldt, 1824-1905.

5. Aunt Anna Isaac was born in Marienthal on May 11, 1824 and was married to Johan Boldt, who was born on January 8, 1818, in Fuerstenau. He died on December 27, 1890, in Rudnerwiede, Russia. I think they had lived there all their married life. Uncle Boldt was engaged in blacksmithing as long as he was able to work. The Boldts often came to visit at my parents' home and I can well remember them. I got the impression that they were friendly and good natured people. Aunt Anna died childless at the home of my cousin, Mrs. Dahl, in Muntau, on July 22, 1905. She was strong of physique and reached the age of 81 years.

Uncle Abraham Isaac 1827-1890, Pordenau, Molotschna.

6. Uncle Abraham Isaac was born on February 18, 1827, in Marienthal, Russia and was married to Sarah Voth, a sister to the deceased aunt Franz Isaac. During the last years of their life they lived in Pordenau, Russia, where she died in 1896. She was a virtuous aunt as also was aunt Franz Isaac. Before this time, they had lived in Friedensruh for several years where they settled in 1858. I remember that my brother Johan Isaac and I helped them with the seeding in the spring of 1859. I visited them later.

Uncle Abraham was married the second time, to a widow Baerg, but lived only a short time after that. He is said to have died on April 17 1896, of heart failure in Pordenau. He was of a strong build and in his best years is said to have weighed 288 pounds. Their children: I do not have the date of birth in some instances of the following:

1. Margaretha Isaac was born on November 12, 1848. She was married to Franz Toews of Pordenau, Russia. He is a son of the lumber dealer Toews deceased, of Pordenau. These Franz Toews' live in the town of Ulen, Minnesota, U.S.A. where they moved to after having farmed for a while. They have eight children living, most of whom are married, and

also have a considerable number of grandchildren living. I have not seen this Aunt Margaretha Toews since she was 11 and I was 13 years of age. That was in Friedensruh at her parents' home.

2. Franz Isaac is married to Maria Giesbrecht and they lived in Marienthal, Russia.

3. Anna Isaac was married to Jacob Tesmann, but died a long time ago.

4. Abraham Isaac is married to Aganetha Heinrichs. They are reported to be living in Orenburg, East Russia.

5. Maria Isaac was married to Johan Nickel but has died too.

6. Sarah Isaac is married to Aron Neufeld. According to the latest information I have, they live in the State of Washington, U.S.A. They have married children. Johan and Katharina, after having grown up, apparently died unmarried. Peter and Heinrich died during the years of their childhood. So far the generation of Uncle Abraham Isaac.

Uncle Heinrich Isaac, born 1832.

7. Uncle Heinrich Isaac, the youngest, was born on May 9, 1832, in Marienthal, Russia. He was married to Elisabeth Spent, who died long ago. Three years ago, Uncle Heinrich was still alive and active. As I have heard from Peter Fast (1831-1916), of California, who has corresponded with Peter Jansen of Memrik, Russia, Uncle Heinrich is still working. The above named Jansen married Aganetha, daughter of the Heinrich Isaacs, with whom Uncle Heinrich has his home. This uncle was of the lightest build among his brothers and was engaged in blacksmithing the greater part of his life. Of their children I can only name a few, and I cannot give the dates of their birth.

Daughter Margaretha Isaac is married to Peter Jansen of Rudnerweide, Russia. Three years ago I wrote to them to get more information about Uncle Heinrich and his family but I have received no answer in spite of the fact that I had made out the letter to receive an answer back from the Postmaster that Peter Jansen had received the letter. Apparently, he did not take any interest. Son Heinrich Isaac is said to have died as a young man still unmarried. He is reported to have had an exceptionally strong physique as brother Franz told me at one time. Two of Uncle Heinrich's children were in a mental hospital three years ago, as cousin Nikolai Isaac wrote me. I have not seen any of the children of Uncle Heinrich Isaac.

Now follow the Plett Generations:

Grandfather Johan Plett was born in 1765, in Prussia. A certain Gustav Schultz of Prussia wrote me three years ago that Grandfather Johan Plett was married the first time to Katharina Klassen (1767-1785) and that she died during the same year they were married.²⁸ He has been married three times. The second time, he was married to Elisabeth Baer. Of the second marriage they had two daughters.

My Aunt Elisabeth Plett, Mrs. Johan Harder, Blumstein.

1. Aunt Elisabeth Plett was married to Johan Harder in Prussia. Aunt Elisabeth is reported to have been more than twenty years older than my mother. Their son Johan Harder (1811-1875), of whom I have heard considerably, was the Aeltester of the Orloff Gemeinde (congregation) for several years and lived for a number of years in Blumstein, Russia, the place of my birth. This cousin of mine was only a few years younger than my father and had several brothers and sisters. His oldest son, Johan, who is about ten years older than I am, if he is still living- now in Kansas, I learnt to know in Russia. I also saw and talked with him again in Texas.²⁹

My Aunt Katharina Plett.

2. Aunt Katharina Plett is reported to have disappeared, because of having been mistreated by her stepmother as well as the elite where she was in service. In spite of all the efforts put forth by her stepmother, she could not be found. The girl had complained to her stepmother about the mistreatment she had received at the hands of her employers. During the winter months she had to sleep in an unheated bedroom with only a thin

blanket to cover up with, and therefore could not sleep. And because of minor mistakes she was hit on the head. Furthermore, she had poor food to eat and asked her stepmother to take her away from those people. Her stepmother thereupon gave her a beating, too, and told her to go back and serve her time.

After several days she came home again, weeping more bitterly, and complained about her distress and told her she could not stay in the service of those people any longer. Thereupon, her stepmother beat her up again and told her to go back and not to come home again to complain. She did not come back any more but disappeared. That was indeed a bitter experience for the poor girl, because she was only nine years old at the time. It seems to me that the grandfather must have been altogether absent or just did not care about the girl at all. Of the chastisement that the grandmother suffered to her soul I will write about later.

Experiences of Grandfather Johan Plett, 1765-1833.

Grandfather Plett was married for the third time, this time to a widow by the name of Merkers, nee Esther Smit, my grandmother. She had two daughters of her first marriage. As I have been told, these grandparents lived in Danzig, Prussia, during the early years of their married life. At this time Napoleon I besieged Danzig on his march through Germany, which he conquered at that time. The need was very great. So much so, that the head of a horse or a cat cost one dollar. Later, in 1820, the grandparents emigrated from Danzig with the intention of settling in Russia. Because of their passports, they could not get any further than Poland, and lived there for eight years.

Grandfather and mother as well, who was then a little girl, have told us how they lived in great poverty endeavouring to make their way by weaving baskets. Most of the time they had no bread and only potatoes. The potatoes, of course, were of good quality as mother told us.

After having lived in Poland for eight years, another man helped them out to get the right passport and in 1828 they emigrated to Russia. At first they moved to the Old Colony and after a short stay there, they moved to the Molotschna Colony about 65 miles farther south and settled in the village of Blumstein. This journeying was similar to that of the foreparents from father's side. For example; with a horse and two-wheeled cart, and the few most necessary belongings loaded onto it, etc..

In both of the second and third marriages Grandfather Plett had taken women of the Lutheran faith. To this his father (also a Johan Plett, of Furstenwerder, Prussia) apparently was very disagreeable and when he found out that grandfather had plans to marry Elisabeth Baer, who was working for the great-grandparents, he told him, "If you do that, I will disinherit you and you need not come to my house any more." He is said to have been well off, materially. Then grandfather said, "Come, Elizabeth."

He did not appear in his parental home any more, except once. He is said to have been there unrecognized later, when he was in service as a Hussar in the Prussian army. Nobody thought of him as in uniform, so none of the household of great-grandfather suspected that it was their son, Johan. He has later revealed this to them. The reason why he enlisted as a soldier was as follows: "He had transgressed the law and was given the choice of going to the penitentiary or three years of service in the army." He chose the latter.⁴⁰

Another episode of grandfather's life is as follows: A certain man in grandfather's neighbourhood had advertised his house for sale by auction for an announced date. A few days before the sale the owner was aware of ghost-like noises in the house. This, of course, worried him, because it diminished his chances of getting a fair price for the property. He reasoned if it should become known in the community, he might not be able to sell the house at all and he needed the money very much.

When Johan Plett became aware that the owner was in such a dilemma, he went to him and asked him whether he wanted to rid himself of the ghost and offered to expel the same in order that he could sell the house, since he had perceived that this created a hindrance. But the owner only gazed at him in amazement, asking, what he thought

anyway, for no man could accomplish this, since "the devil was behind all of this."

To this grandfather had replied in great earnestness, "There is no devil in your house, and I will rid your house of those noises, provided that you tell no one of our arrangement until I am done." Since the owner already had some confidence in grandfather and dearly wanted to sell his house for a reasonable price, he agreed and said, "Do what you can and I will remain silent of the matter until you are finished, for I am curious myself as to what is there in my house."

So the next evening grandfather went to the house and since it was winter time he made a fire in the fireplace to keep warm, and settled down in the dark room to await the ghost. After he had waited in the darkness like this for a while a clattering noise started in the second story. This did not scare grandfather, and at this juncture he is to have called out, "Come down here." Whereupon a huge form appeared and also came half way down the stairs, where it remained standing on the steps, with a large cudgel in its hand, stomping its feet so that grandfather feared that the stairs would break. In addition, the form had disguised itself in a most horrible manner, with the head of a horse, feet like a camel, and other things more, so that grandfather is to have remarked later, that if anyone had happened to enter the house at that moment, they would have been paralyzed or struck to the ground by the fearful sight.

Next the ghost came completely down the stairs, until it came near the fireplace where grandfather was sitting; where it stamped its feet in a frightful way. Apparently it must have believed that if it came right up close and made the matter truly awful, that grandfather would seek refuge in flight. In this the ghost had gravely erred.

After the ghost had stood there for a time without having achieved its purpose; grandfather took the coal shuttle, stirred the fire and gathered up the shuttle full of hot embers, and dumped them on the feet of the ghost, who quickly shook them off. Then grandfather jumped up and remarked, "If you are a ghost whom glowing coals can burn then you can not be a genuine devil." With that he grabbed the figure, threw it to the floor, tore off its mask, jerked it back on its feet again; and rendering it a few blows remarked, "So now you can go home again, your role of ghost acting is over."

After Grandfather had peeled away all the disguises, he recognized the man as one in the neighbourhood who, in his opinion, had only set about the plan of ghost acting in order to give the house a bad name and thereby later to buy it for a song, if his plan succeeded. He was unsuccessful, however, because grandfather spread the news of this episode through the entire community, that the house had not really been haunted and that no one need be scared about purchasing the same. The house was sold for a good price and the ghost actor had to endure much ridicule after grandfather had proven that he was not apt to fear anything easily. I do not know whether grandfather ever received a reward for his deed, but it stands to reason that he did.

Here follows a rhyme which the aged cousin Peter P.Toews (1841-1922) has composed regarding the above episode under the title, "Der Muetige behaelt das Feld, Aus den Jugend Erlebnissen unsers Grossvaters, Johan Plett:

"Der Starke gab dem Staerkern nach;
Entlarvt ward nun so Geist als Sach",
Der Spuk hat aufgehoert;
Das Haus war jetzt nicht lang mehr feil,
Es ward' nun auch verkauft derweil
Fuer seinen vollen Wert.

So banne auch den Geisterspuk
Mit allem seinen Lug and Trug,
Der Enkel (*) Grosze Zahl,
Doch Zieht den Harnisch Gottes an
Und kaempft vereinigt als ein Mann,
Das Feld wird euch zur Wahl. Ephes. 6, 11:13.

Christus als Sohn ueber das Haus,
Das Gott selbst hat geruestet aus,

Bezwingt den Starken hier. Luk. 11, 12.
Wohl jedem, dem dies Haus ein Port,
Und eignet des Apostels Wort,
Das Wort: "Dies Haus sind wir." Ebr. 3:6.

(*) Grandchildren of **Johan Plett** are bearers of the following names: Pletts, Toewses, Isaacs, Goossens, Ennses, Friesens and Harders. Friendly greetings to all of them together with all their children. "Peter Toews"

That grandfather Plett had to struggle along in poverty considerably during his lifetime, is due, possibly, to his own wishes. One time, as my mother had told me, which I can remember very well; on occasions when great-grandparents had many guests and sumptuous and costly meals were served, he wished that God would keep him from such extravagant living as he had to witness it in his parents' home. It is thinkable that God heard him in that he kept him all his life in poverty. At the time he expressed this wish, he will hardly have thought that it would materialize.

As stated before, they moved from Poland past the Old Colony to the Molotschna Colony and settled in Blumstein. During the fifth year of their stay in Blumstein, he built a house of raw bricks, whereby he contracted such a severe cold that he never fully recovered from it. Because his last two wives were of the Lutheran confession, his children were all baptized in infancy. In other ways, too, his walk of life was not all praiseworthy but he later became concerned and repentant which had the consequence that he and the grandmother, who had been baptized, joined the Mennonite church. As our mother has told us of the last days of his life, we can conclude that he went unto eternal rest. Consequently, we cannot hold anything against him, either. He died on March 25, 1833, in Blumstein, Russia, at the age of about 68 years.

Grandmother Johan Plett, nee Esther Smit 1778-1855.

After his death, grandmother lived for approximately 10 years, in the house which he had built during the evening of his life. At times she had her youngest daughter, Karolina, with her, that is when she was not in service elsewhere, until Karolina married. Ten years after the death of grandfather, in 1843, soon after Karolina was married, grandmother moved to her children. I can vaguely remember that before 1852, she was cared for by my parents.

During the ten years after the death of my grandfather, grandmother is said to have experienced very severe anguish of the soul, caused by the bad treatment she had given her stepdaughter of which I have told you before. But I can tell very little of this, since I have very limited information about it, as I paid very little attention to the older people in my younger years, as is also the case with the young people at this time. They pay too little attention to the problems of the aged. If I had asked my mother more in detail about grandmother, I would be better informed now. Nevertheless, I do not want to be understood that my calling is dependent on that.

I remember my mother told me that, when grandmother realized that all efforts to find the lost daughter were futile, to which she had put forth so much effort in inquiring of people that came from Prussia and all was in vain; she became so very repentant of the cruel treatment she had meted out to her daughter, that she walked up and down wringing her hands; "If only I could once again come in possession of that cast-away child, how I would embrace her and heartily beg for forgiveness for the cruel treatment I have given her! In her anguish she came to me in a childlike spirit and told me she could bear it no longer and instead of believing my daughter and getting a different place to work for her, I beat her and drove her away."

Thus she came under heavier and heavier convictions because of the lost daughter, Katharina. When one falls under such a heavy judgement, the devil comes and drives one to greater fear, so that God has to say as He did of Job, "But spare his life." Whoever has not had such an experience himself can have no conception of what it means to come under such judgment. When it came to the worst with grandma, she came into such

desperate anguish that she bit pieces of flesh out of her arms.

It became especially impressive to me through the narrative of the aged widow Klaas Brandt of Rosenhof, Manitoba, when I visited her two years ago. She told me that grandmother had shown her the scars on her arms where she had bitten out pieces of flesh. But God did relieve her of this despairing anguish. She became quiet and received forgiveness of her sins. She is said to have lived a free life in God unto her death in which we can now take comfort. We can see by this that God is not pleased in the death of a sinner.

The aged widow Brandt was 16 years old at the time when grandmother showed her the scars and was in service at the home of the aged Klaas Friesens, Rosenort, Russia. Mrs. Klaas Friesen was the daughter of grandmother and my Aunt Karolina Plett, who also died a long time ago. This widow Brandt took care of grandmother in her sickness.

Grandmother, who was born Esther Smit, died at the end of February, 1855, at the age of 77 at the home of the above named Aunt Karolina in Russia. Therefore, the year of her birth must have been 1778.⁴¹

Now follow the children of grandmother of her first marriage, Merkers: As far as I have been able to find out, the oldest of her daughters died during her childhood in Prussia. The second daughter, Doranda Merkers (1807-1870), half-sister to my mother, whose date of birth I am not able to give, I came to know in Russia. She was married to a man by the name of Zacharias. I do not recall that I have ever seen him. Apparently, he died during the time of my childhood. Their children of this marriage: Anna Zacharias, whom I also knew in Russia, was married to a Neufeld who was a shoemaker. This Neufeld also died in his younger years. Two daughters were born of this first marriage whom I saw later during their youthful years.

When this cousin Anna married a second time, she married a widower by the name of Block. He was 73 years old and materially in good circumstances. Together with my cousin Kornelius Toews, deceased, I visited them in Russia. He died shortly after our visit. Two children were born of this marriage; but in the meantime we emigrated to America. This cousin Anna is said to have married the third time later. Two children were born of this marriage. By reason of the marriage to the man Block she is said to have become well-to-do. Before this she had to live in meagre circumstances. In case she is still living, she would be close to 80 years, because she was about the age of my two brothers, Johan and Franz Isaac.

This cousin Anna also had a brother by the name of Johan Zacharias, whom I saw only once in Russia when he was still single. Of his children at least one son with his family is said to be living in Saskatchewan.

When Aunt Dorada married the second time, she married a man by the name of Stephen Kaerwer. Only one daughter was born of this marriage, as far as I know. Her name was Maria Kaerwer. I have seen her at my parents' place, once when she was a half-grown-up girl. Later, she was married to a Reimer in Russia. Uncle and Aunt Kaerwer were always in meagre circumstances, they had no land of their own. This Aunt died in February, 1870, in Russia and apparently reached the age of not quite 63 years. Likely, she must have been born in the year 1807 in Prussia. Uncle Kaerwer died when Aunt Dorada was buried. When they came home, he had also died. Now follow the children of our grandparents Johan Pletts of their last marriage.

Aunt Helena Plett, 1809-1829.

1. Aunt Helena Plett died in her younger years, possibly in 1829, by drinking ice cold water when she was overheated by work. This was in Schoenwiese, Old Colony, Russia. She came home on a summer day, from a place where she had worked, with heated up body and a great thirst and went straight away to the ice storage cellar and drank ice water. Immediately, after drinking she had a severe pain in her chest as though her heart were torn loose and straightway she had to go to bed. She died the next or the following day, according to what my mother has told me. Apparently, she did not know that it is not at all advisable to drink ice water after being overheated.⁴²

Aunt Mrs Johan Toews, nee Maria Plett, 1811-1895.

2. Aunt Maria Plett was born on May 30, 1811, in Prussia. She was married to widower Johan Toews on September 2, 1835, in Schoenau, Russia, the same village where I was brought up from the fifth year of my life.⁴³ After having lived in Schoenau until March 29, 1838, my uncle bought half a farm property in Fischau. They moved into this and later bought the other half, too. They lived there until August 25, 1864. Then the whole property was sold, and they moved to the place of their children, the Johan Goossens.

I remember them very well since they often visited with my parents. Until the time when my father died, they alternately helped each other butcher hogs every fall. How time flies! Uncle Johan Toews was born on October 25, 1793, in Tiegenhagen, Prussia and died on May 15, 1873, in Blumenhof, Russia, at the home of their children, the Johan Goossens. The Goossens, with the widowed mother, emigrated to America during the next year in 1874. The mother died at the home of Goossens in Kansas, in 1895, at the age of 84 years.

Their children:

1. Kornelius Plett Toews was born on June 25, 1836, in Schoenau, Russia.⁴⁴ He was married the first time to Elisabeth Friesen in 1857. She was the oldest sister to the widow David Hiebert, deceased. He was married the second time to a widow Friesen, nee Bartel, who is still living. Kornelius Toews died on February 21, 1908, in Greenland, Manitoba. Their children of the first marriage: Johan Toews and Kornelius Toews.

Of the second marriage I can only give the names of the children according to their succession: Maria, married to Wilhelm Vogt; Anna, married to Peter B. Toews; Peter Toews, married to Karolina Eck; Katharina, married to Peter H. Wiebe; Susanna, married to Wilhelm K. Giesbrecht; Aganetha, married to Jacob B. Friesen; Margaretha, married to Peter B. Friesen; and Elisabeth, the youngest, married to Martin M. Penner.

2. Jakob Toews died in the 18th year of his life.

3. Peter Toews was born on August 6, 1841, in Fischau, Russia. He was married to Anna Warkentin, a sister to my first wife, on November 24, 1863. Since we lived in close proximity both in Russia and in America, we visited together quite often. Now they live in Alberta on the yard of their children in their own house; again, a good opportunity we do not get often enough.

Their children: Peter P. W. Toews, presently (1916) living in Michigan. He is married for the second time and has children living of both marriages. Maria Toews is still single and cares for her aged parents, which is praiseworthy, since her mother has suffered a lot with sore eyes and has for some time been totally blind. (Later she married Jacob T. Wiebe). Cornelius Toews is also still single and lives on his homestead not far from Swalwell, Alberta. Johan and Isaac Toews are both married and have children living. Their wives are sisters: Elisabeth and Helena, daughters of the Heinrich W. Bartels, Hochstadt, Manitoba.

4. Susanna Toews, was born on January 22, 1844, in Fischau, Russia. She married Johan Goossen, (her first cousin) who was born on January 5, 1842, and if I have been informed correctly, they were married in 1861. Johan Goossen died on December 14, 1904. They left four children, who are living in Kansas, U.S.A.⁴⁵

5. Maria Toews, the youngest, was born 1854 in Fischau, Russia. She was married the first time to an elderly schoolteacher, widower Cornelius Doerksen (1824-1888) in Kansas, who later died.⁴⁶ She remarried the second time with Jakob J. Hildebrand (1859-1937) and both could still be living in Kansas at this time. Out of her first and second marriages, she had several children, all of whom could be married at this time. This cousin I learned to know as a young girl in Russia already, but have not seen her since.⁴⁷ So far the family of uncle and aunt Johan Toews.

My Mother Mrs. Johan Isaac, nee Anna Plett, 1813-1887.

3. Anna Isaac, nee Plett, who was my mother, was born on November 24, 1813, in Prussia. She died in Gruenfeld, Manitoba, on March 29, 1887, at the home of the Johan Isaacs, having reached the age of 73 years.

Aunt **Wilhelmina Goossen Enns, nee Plett, 1815-1864.**

4. Aunt **Minna Plett**, was born on April 13, 1815, in Prussia. She was married the first time to **Gerhard Goossen**, on July 9, 1835. Goossen was born on September 23, 1811, in Russia, and died there in 1854. I do not remember this uncle since I was only 5 years old when my parents moved to Schoenau in February, although we lived close to the schoolhouse. As I was informed later, uncle Goossen had taught school there all the time of their residence in that area. My five brothers and sisters older than myself all attended school there.

Their children:

1. **Gerhard P. Goossen** was born on June 11, 1836, in Russia. He was married to **Anna Klassen** on July 2, 1857, in Russia and she is still living. Cousin **Gerhard Goossen** died on September 1, 1872, in Gruenfeld, Russia, after he had built a new house during the same year. He was a schoolteacher during the greater part of his life and only during the last years did he become a farmer. I can give him this testimony that he lived a God-fearing life.⁴⁸ **Their children:**

Anna Goossen, was born on April 26, 1858, in Russia. She was married to widower **Peter Hiebert**. She died in Kansas in 1911, or 1912, and has left a large family. **Gerhard Goossen**, was born on September 30, 1859, in Russia, and was married to **Anna Froese**. They also have a large family who are nearly all grown up. **Franz K. Goossen** was born on October 26, 1862, and was married to **Maria Dueck**. They have five children all of whom are married.⁴⁹

Katharina Goossen, was born on October 28, 1864, and was married to **Heinrich R. Loewen**. They have married children. They are living in Texas. **Maria Goossen**, was born on September 22, 1868, and was married to **Johan K. Esau**. In 1915 they moved from Kansas to Texas. They have grown-up children. **Peter K. Goossen**, the youngest, was born on August 23, 1870, in Russia. He was married to **Maria Froese**, a sister to the wife of his brother **Gerhard Goossen**. I think she died in the winter of 1912. He is working his farm at **Rosenort, Manitoba**, with his children together, some of whom are grown up.

The widowed mother, wife of the **Gerhard Goossen** who died in 1872, was married the second time, to widower **Johan Hiebert**. Of this marriage two sons and one daughter are still living. When she married for the third time, she married **Johan L. Warkentin**, who was a brother to my first wife. He died several years ago, in Kansas, their last place of residence.

2. **Peter P. Goossen**, was born on January 23, 1838. He is the only one of the Goossens still living, that is, if he has not died in the meantime. He would then be 78 years of age. He is married to **Justina Dueck** in **Lindenau, Russia**, where they are living with their children, unless they have passed away. Here they have resided for 50 years or longer, as far as I know. They have given their farm over to their children several years ago or else they have sold it to them. Some of their children live on the peninsula of **Crimea** about 200 miles south of their parental home.

3. **Kornelius Goossen**, was born on December 13, 1839, and was married the first time, to **Katharina Friesen**, next oldest sister to the widow **David Hiebert**, deceased. He was married the second time, with **Katharina Barkman**, whose father **Jacob Barkman**, drowned in the **Red River** on June 2nd, 1875. He and another of his co-travellers, **Jacob K. Friesen (1822-1875)**, were attempting to cross the **Red River** in stormy weather on a small boat. The Half-breed Indian who guided the boat was able to save himself, but the other two drowned.

The second wife of cousin **Kornelius Goossen** has also died a few years ago. Of this second marriage only three children are living: **Kornelius** is married to **Margaretha Friesen**; **Katherina** is married to **Peter K. Esau**; and **Peter**, the youngest, is still single. (Married to widow **Guenther**). Cousin **Kornelius Goossen** became quite feeble during the last years of his life and became more and more so closer to his end. He died on January 8, 1916, at the home of his children, the **Peter K. Esaus** of **Winnipeg**, at the age of 76 years. He was buried in **Steinbach, Manitoba**.

4. **Johan P. Goossen**, born on January 5, 1842, in Russia, was married to **Susanna**

Toews, a sister to Kornelius P. Toews, deceased, of Greenland, Manitoba as well as to the aged Peter Toews (1841-1922) of Alberta if he is still living. The Goossens have resided in Kansas ever since they came to America and have farmed there. He died on December 14, 1904. She passed away later, as already mentioned.

Their children are: Gerhard and Peter Goossen and one daughter. I think that there is said to be a Johan Goossen still living, unless he has died.

5. **Maria Goossen**, born on February 27, 1848, in Russia, was married to **Johan L. Warkentin**, the third husband of the widow Gerhard Goossen as mentioned before. Warkentin was born on February 14, 1845, in Blumstein, Russia.

Their children: **Johan G. Warkentin** was born in December, 1867, in Blumenhof, Russia. He was married the second time, to the widow Jacob Dueck, nee Aganetha Penner. They live on a farm at Greenland, Manitoba. When he was still a small child, I have played with this Johan Warkentin a lot. This was when we resided with the parents-in-law, with Johan L. Warkentin's parents together. Again, how time flies!

Anna G. Warkentin is married to Gerhard K. Giesbrecht, who is now living in western Kansas. They have grown-up children. **Maria G. Warkentin** is married to Cornelius P. Wohlgemuth. They live in Blumenhof, Manitoba. They have a large family but all of their children are still at home on the farm. **Margaretha G. Warkentin**, who is still single, and whose one leg and side are paralysed because of rheumatism, has to walk on crutches. She resides at the home of her youngest sister, **Elizabeth G. Warkentin**, who is married to Isaac Friesen. They live at Montezuma, Kansas. Fortunately, she is not poor.

Cousin **Maria Warkentin**, nee Goossen, had been very sickly during her last years and died on March 19, 1888, in Blumenhof, Manitoba. Her husband Johan L. Warkentin died on October 19, 1908, in Kansas, after he was married for the second time. So far the Goossen family.³⁰

Aunt **Minna Plett** was married the second time, to widower **Heinrich Enns** (1807-1881) on September 1, 1855, in Russia.³¹ Their children:

1. **Jakob P. Enns** was born on July 19, 1856, in Fischau, Russia. He was married to **Katharina Rempel**, a sister to the Rempels at Rosenort, Manitoba. She died quite some time ago. Jacob Enns is living at Rosenort, with his only daughter Katharina, on his farm. This Jacob Enns later married the widow of David Isaac (nee Helena Thiessen).

2. **Heinrich P. Enns** was born on October 17, 1859, in Fischau, Russia. He was married to **Maria Thiessen** on January 11, 1884. They have seven children, all of whom are living:

Aganetha is married to **Heinrich Froese**. They have three children: **Maria**, **Joseph** and ? (**Edwin**, **Henry**, **Tina**, **Alva**, **Frieda**). Then follow: **David** (Enns); **Maria**; **Elisabeth Enns** (married to **Cornelius L. Toews**); **Heinrich Enns** (married to **Mary Toews**); **Jacob Enns** (married to **Thiessen**); and **Johan Enns** (married to **Maria Duerksen**).

The **Heinrich Enns**' are living on the south end of the village of Rosenort. These are the last descendants of Aunt Minna. She died on June 25, 1864, in Fischau, Russia. Uncle **Heinrich Enns**, who was born on July 19, 1807, died many years later at the home of his children, the **Johan Enns**' at Rosenort, Manitoba, on May 29, 1881.

Uncle Kornelius S. Plett, 1820-1900.

3. Uncle **Kornelius S. Plett** was born in September 1820, possibly in Poland.³² He was married to **Sara Loewen**, who was born on September 12, 1822, in Lindenau, Russia. She was a sister to **David W. Loewen**, deceased, of Kansas, who was the last of the thirteen brothers and sisters who were all married. Uncle **David Loewen** died on June 7, 1915, at the home of his children, the **Johan Nickels**.

Uncle and Aunt Plett were married on October 26, 1841, in Lindenau, Russia. In 1854, they settled in Kleefeld, Russia, on government land and I think they lived there until 1872.³³ Then they bought a farm from my parents-in-law, the **John Warkentins**, of Blumenhof, about 100 miles west of Kleefeld. This was their last place of residence in Russia until their emigration to America in 1875. During the first years of their residence and until they settled in Kleefeld, Uncle Plett made a living mostly by making wooden parts for the manufacturing of wagons and thus supported his family. But I do not know

in which village they resided.³⁴ He died on November 18, 1900, in Blumenhof, Manitoba. Aunt Plett died on March 23, 1903, at the home of her children, the Peter R.Reimers, at Blumenort, Manitoba, as I have been informed. Their children:

1. **Margaretha L.Plett**, born on October 27, 1842, was married to **Franz Kroeker** in 1861, in Russia, as I have it. He died long ago, and she is living in her lonely widowhood, in her own little house, where her children, the Peter R.Duecks are living, not far from Steinbach, Manitoba. I visited her there two years ago. Their children: **Kornelius P.Kroekers** of Steinbach. **Margaretha P.Kroeker**, now married the second time, to a widower, **Isaac W.Loewen**, living a short distance north of Steinbach, Manitoba. **Sarah P.Kroeker**, married to **Peter R.Dueck**, Aeltester of the Kleine Gemeinde at Steinbach.

2. **Isaac L.Plett**, born on March 27, 1844, was married to a woman by the name of **Brandt**, who is still living as a widow in Steinbach. Their only son, **Isaac B.Plett**, is still living and resides somewhere in Manitoba. Cousin **Isaac L.Plett** died in July 1871, in Friedensfeld, Russia. I can well remember him.

3. **Sarah L.Plett**, born on October 29, 1846, was married to **Jakob Thielmann**. She died on December 24, 1881, in Russia. **Thielmann** also died long ago. Of their children I know of only one son who was married and emigrated to America. I have seen him once.

4. **Cornelius L.Plett**, born on October 29, 1846, was married the first time to **Sarah Enns**, who was a sister to the **Ennses** of Rosenort, Manitoba; namely **Johan, Jacob, and Heinrich Enns**. She died in 1872, in Russia. Of this marriage one son, **Heinrich E. Plett**, is still living and married, residing on a farm at Blumenort, Manitoba.³⁵ A daughter **Sara E.Plett** was married to **Gerhard Doerksen** residing at Blumenhof, Manitoba, on a farm. **Cornelius L. Plett** married for a second time, and that to **Helena Rempel**, still in Russia. She died on November 23, 1913, in their own little house, situated on the yard of their children, the **Bernhard Doerksens**.³⁶

As cousins, and being almost of the same age, we associated very much when we were single. Of his second marriage, I can only name his daughter, **Mrs. Bernhard Doerksen**. As I have heard recently, this cousin was married the third time, to the widow **Heidebrecht**, nee **Katharina F.Reimer**, (of Meade, Kansas, and together they moved to Satanta, Kansas).

5. **Anna L.Plett** was born on May 5, 1848, and was married in Russia to **Gerhard Siemens**. But their married life was of short duration. She died on May 5, 1873, in Russia. She left only one daughter, **Gertruda Siemens**, who later married **Kornelius W. Kornelsen** of Heuboden, Manitoba. But soon she died, too. **Gerhard Siemens** lived for many years in Manitoba and later moved to Saskatchewan and died there.

6. **María L.Plett** was born on December 29, 1850, and was married to **Peter R.Reimer** in Russia. He was an uncle to the **Reimers** in Steinbach. There were four brothers of whom only **Johan R. Reimer** (father of **P.J.B. Reimer**) of Steinbach is still living. **Peter R.Reimer** died on his farm in 1915, at Blumenort, Manitoba. Their married children all reside in the vicinity of Blumenort.³⁷

7. **Katharina L.Plett** was born on February 20, 1854. She was married to **Heinrich Wohlgemuth**, who died several years ago. She is still living on the same farm as a widow with her grown-up children and is keeping up the farming operations. Her oldest children are married: **Kornelius P.Wohlgemuth** is married to **María G.Warkentin**, they are living on a farm with their mother. **Sarah**, is married to **Peter A. Penner**. They are living on a farm at Greenland, Manitoba. **Katharina P. Wohlgemuth** was married to **Isaac T.Penner**, but died in her younger years. **Heinrich P.Wohlgemuth** married **Katherina Penner**, they are living on a farm in Greenland, Manitoba.³⁸

8. **Johan L.Plett** was born on October 29, 1855. He married a widow **Heinrich Reimer**. She was the oldest sister to my first wife. This widow **Reimer**, nee **Margaretha Warkentin**, whose second husband was the **Johan Plett**, who died in November 1900, also died several years ago.³⁹ Of the **Johan L Plett** children, three daughters were left behind, namely: **Sarah W. Plett** was married to **Jakob Dueck**. Both died long ago. **Margaretha W. Plett**, who is married to **Heinrich H. Enns**, and they are living on the parental farm near Blumenhof, Manitoba. **Katharina W. Plett**, the youngest, being feeble-minded, is cared for by her sister, the **H. H. Enns**'.

9. Peter L.Plett, born on February 18, 1858, is married the second time to Susanna Friesen. They also live in the vicinity of Blumenhof on their farm. (Also moved to Satanta, Kansas.)⁶⁰

10. Abraham L. Plett was born on May 18, 1859, and is married to Gertruda Koop. They have married children for a long time already. They also live in the vicinity of Blumenhof on their farm.

11. David L.Plett, was born on October 20, 1863, and is married to Helena Koop. They have married children and live near the Abraham L. Pletts.

12. Jakob L.Plett, the youngest, was born on December 24, 1864, and is married to Maria Koop. These three women are sisters. The Jakob L. Pletts live near Blumenhof and also have married children. So far the family of Uncle and Aunt Cornelius Plett.

Aunt Klaas Friesen, nee Karolina Plett, 1823-1887.

6. Aunt Karolina Plett, the youngest of the brothers and sisters of my mother, was born on March 7, 1823, in Poland. She was married to widower Klaas Friesen (1793-1870) at Altonau, Russia.⁶¹ Friesen was born on September 24, 1793, in Prussia.⁶² He was a brother to the Abraham Friesen (1782-1849), who died in Russia, and who was the second Aeltester of the Kleine Gemeinde. The Klaas Friesens moved from Altonau to Rosenort, Russia, soon after their marriage, as brother-in-law Abraham M. Friesen has told me.

They lived here up to the time of his death. He was totally blind during the last seven years of his life and died on October 12, 1870. I often visited them since my sister Margaretha was married to Abraham M. Friesen, son of the aged Klaas Friesen's first marriage. They lived for some time with his parents. Sons Johan, Cornelius and I, were all of nearly the same age. Their children:

1. Cornelius P.Friesen was born on May 18, 1844. He married Agatha T.Klassen in Russia.⁶³ Cornelius P.Friesen was engaged as school teacher during the whole time of his residence in Blumenort, Manitoba, and died there on August 8, 1899. His wife also died long ago.

Of their family three daughters and four sons are living and are all married. Their names are: Agatha (married Cornelius P. Janzen); Anna (married Klaas P. Reimer); Margaretha (married Jacob R. Reimer, second marriage to Klaas W. Reimer); Cornelius (married Katherina Friesen); Johan (married Rosena Gerschefsky); Klaas (married Maria J.K.Plett); and Martin (married Katherina A.K.Plett).⁶⁴ I have learned to know only Cornelius K.Friesen, the oldest of the sons, personally.⁶⁵

2. Johan P.Friesen, was born on October 20, 1847, in Rosenort, Russia.⁶⁶ He is married to Maria Eidse, sister to the Eidses living at Rosenhof, Manitoba. At present he is living on a farm at Greenland, Manitoba.

Their children: Maria Friesen, is married to Heinrich Warkentin. Their oldest daughter is also married already. The Heinrich Warkentins are living in the vicinity of Rosenort, Manitoba on their farm. Johan E. Friesen married a daughter of Abraham L. Pletts. They live at Greenland. Anna is still single. Helena is married to Cornelius Sawatzky, and they are now living in Saskatchewan. Abraham E.Friesen is also unmarried and possibly still in a mental hospital. Margaretha E. Friesen, was married to Jakob Sawatzky. She died in confinement on April 13, 1914, in Saskatchewan. Then there are: Cornelius, Peter and Klaas E. Friesen (married to Aganetha Isaac) who two years ago, were all single.

3. Anna P. Friesen was born on December 23, 1849, in Russia. She was married to widower Klaas Koop, who is said to have been born on August 8, 1825, and who, to my knowledge, is still living, unless he died recently. He is living in Jansen, Nebraska. He has reached the ripe old age of 90 years. Anna Koop, nee Friesen, died childless in Nebraska, on October 27, 1912, I visited them in 1902. At that time the aged Koop was quite active yet; but he said that, to take a sack of wheat and throw it on his shoulder did not go so well. He was 76 years old then. Now he is 90, if he is still living.

4. Klaas P.Friesen was born in February, 1854, in Rosenort, Russia. He was married to Maria Rempel. She was a sister to the Mrs. Peter Penner of Hochstadt, Manitoba, who

was previously married to Jacob T. Friesen, of Rosenort, Manitoba. She died of tuberculosis on March 17, 1907, in Nebraska, where they were residing at that time. I visited them in 1902. As far as I know, he is living as a widower with his grown-up children at Meade, Kansas.

5. **Heinrich P. Friesen** was born on August 14, 1857, at Rosenort, Russia. During the last years of his life he suffered with epilepsy and also died of this sickness, on May 4, 1889, in Jansen, Nebraska.

6. **David P. Friesen** was born on November 4, 1860, at Rosenort, Russia. He was married to Elisabeth Klassen.⁶⁷ He died in Nebraska on February 23, 1902. He had passed away before I visited there during the same year.

7. **Maria P. Friesen**, the youngest member of the family, was born on August 12, 1866, at Rosenort, Russia. She was married to Cornelius Klassen in Nebraska. They operated a farm there. I visited them in 1902. She died on November 5, 1906, and reached the age of 40 years.⁶⁸

During the early years after the immigration, Aunt **Karolina Plett Friesen** was married to Isaac Harms of Jansen, Nebraska, in October 1877. Then they moved there with her children and were engaged in farming operations, although possibly in a small way, until her death on February 11, 1887, at the age of nearly 64 years.

Ended on February 2, 1916. "Peter Isaac" Stern, Alberta.

Endnotes. *Stammbuch Meiner Voreltern 1694-1916.*

1. Katie Peters, "Isaac Family Records", Mennonite Brethren Archives, Gertrude Street, Winnipeg, Manitoba, has listed the children of **Abraham Isaac (1795-1864)** and particularly those of his son **Abraham Isaac (1819-1909)**. **Abraham Isaac (1795-1864)** was a minister of the Orloff-Halbstadt Gemeinde in Russia. He moved from Tiege to Schoenau in 1855 with his youngest daughter. The children of **Abraham Isaac (1795-1864)** and their spouses are listed as follows: a) **Abraham Isaac (1819-1909)** married **Susanna Reimer**, daughter of **Jakob Reimer (1779-1871)** and **Margaretha Guenther (1784-1851)**, who came to Russia in 1803 and settled in Tiege. b) **Margaretha Isaac (1822-1859)** married **Heinrich Friesen**. c) **Philip Isaac (born 1825)** married **Magdalena Martens**. d) **Peter Isaac (born 1827)** married **Maria Giesbrecht**. e) **David Isaac (born 1829)** married a **Federau**. f) **Justina Isaac (1831-1879)** never married. Katie Peters has indicated that her source for some of this information was **David Isaac, Saskatoon, Saskatchewan**.

2. Profile, 42, 284 and 293.

3. Profile, 70 and 251.

4. According to the *Starbe Register der Mennoniten Gemeinde Fuerstenwerder 1800-1943*, page 74 for the year 1843, **Heinrich Plett** died in **Vierzehnhuben** on October 7, 1843. His widow **Anna Plett, nee Isaac**, died on April 11, 1850. Church Records courtesy of Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, 1980. Microfilm No. 555 789.

5. For a more detailed exposition of this family see "Wiens Families in the Kleine Gemeinde", Part Four, Chapter Ten of **Johan Fast (1813-1892)**, *op.cit.*, gives the name of Mrs. Peter Isaac as **Margaretha** and not **Maria** as does Peter P. Isaac.

6. See **Menno S. Harder, "Johan J. Harder (1836-1930)", ME 2, 661**. He was a school teacher and minister of the KMB Gemeinde at **Gnadenau, Kansas**. He was son of **Johan Harder (1811-1875)** Aeltester of the Orloff Gemeinde in Russia for many years. See **Johan Harder Genealogy**. Part Four, Chapter Five, cf. He was the great grandfather of **Dr. Leland Harder, Box 363, North Newton, Kansas**.

7. For additional information on this family see, **Rev. Paul Isaac, An Isaak Family History 1815-1866**, (Inman, Kansas, 1979). Two books by **Jakob Isaac (1815-1866)** are in the Historical Library and Archives at **North Newton, Kansas**. One is a book of prayers and verses, written in beautiful German script and dated 1827. The second is an arithmetic book dated 1830. Both books are beautifully illustrated with **Fraktur Art**. For samples of same see, **Ethel Abrahams, Fraktursalen und Schoenschriften**, (Hillsboro, Kansas, 1908), 21 and 77-84.

8. **Franz Isaac (1816-1900)** was a minister of the Orloff Gemeinde in Russia and during the 1860s served as a member of the "Commission for the Landless" which tried to resolve the conflicts in the **Molotschna Colony** between the landowners and the landless people. **Dr. Cornelius Krahn, "Franz Isaac (d.1899)", ME 3, 54**. In 1910, **M.B. Fast** visited in the Crimea at the home of **Johan Isaac**, the son of **Franz Isaac**, whose wife "in her time worked for us in **Tiegerweide**, she is the daughter of **"Church" Neufelds (Kirchen Neufelds)**, formerly of **Neukirch."** **M.B. Fast, Relseberleht**, (Scottsdale, 1910), 129.

9. **Peter P. Isaac** uses the term "government land" somewhat loosely in the sense that the title to the property was not held by the individual farmer but rather by the Mennonite Community as a whole. For all intents and purposes he was still the owner of the land and entitled to the rights and privileges thereof.

10. **Unruh, 325 and 326**. Please note that family 9 in Tiege is incorrectly listed as **Philip Toews** and should refer to **Philip Isaac**, age 38. Over half of the **Voltwirten** in Tiege in 1808 were related in some way to the **Kleine Gemeinde**.

11. Genealogist Dr. Edward R. Brandt, has concluded that this was Peter Brandt (born 1779) who settled on Wirtschaft 11 in Blumenort, Molotschna, in 1808. He also concludes that Peter Brandt was married for the first time to Elizabeth Siemens, the daughter of Claasz Siemens listed on Wirtschaft 15 in Rosenort in 1808. See Dr. Edward R. Brandt, *Brandt Roots 1605-1988*, (13-27th Ave S.E., Minneapolis, Minnesota, 55414), 14 and 28-29. This connection would make sense given that future father-in-law Johan Warkentin (1760-1825) lived in the same village only six farmsteads away. For additional information on the Brandt family see, *Profile*, 240-241.

12. According to the 1812 *Verzeichniss*, a Johan Warkentin on Wirtschaft 18 in Blumenort, had a daughter Margaretha Warkentin born October 9, 1812. Since Johan Warkentin Sr. (1760-1825) owned this Wirtschaft as well as No. 3 on which he settled himself, it appears that son Johan Warkentin (1786-1839) took over No 18 where he resided in 1812. Unruh, 335. The connection is confirmed by Edna Nachtigal, *Aaron Reimer Genealogy 1775-1953*; (Buhler, Kansas, 1953), 1-3, who lists the siblings of Margaretha Warkentin (born October 9, 1812) as follow: Johan Warkentin born Oct 11, 1816; Anna Warkentin born Dec 31, 1818; Katharina Warkentin born Nov 21, 1820; Justina Warkentin born Nov 21, 1823; Helena Warkentin born Feb 8, 1827; Jakob Warkentin born Jan 31, 1829; and Abraham Warkentin born Jan 14, 1831. Daughter Anna Warkentin (1818-1891) married Aaron Reimer (1814-1874), and immigrated from Furstenwerder, Molotschna, to America as a widow with six of her children settling in the Marion County area of Kansas where they are listed in the Alexanderwohl Gemeinde records. I am deeply indebted to genealogist Allan Peters, Fresno, California, for informing me of this connection. February 1988.

13. Bernhard Bargen, *A Bargen-Neufeld Genealogy A Biographical Anthology*, (North Newton, Kansas, 1962), 70-71, provides detailed information on this family. Also "Von Beargen Families in the Kleine Gemeinde", Unpublished sketch, March 17, 1989, 11 pages.

14. Heinrich Friesen (1786-1842) was the son of Berend Friesen (born 1752) who settled on Wirtschaft 19 in Blumenort, in 1805, which farm was later taken over by their son Heinrich.

15. Margaretha Friesen (1818-1891) married Heinrich Penner (1808-1878), the son of Jakob Penner (1777-1856). The family evidently lived in Schardou, Molotschna, where several of the children were born. Son Heinrich E. Penner (1837-1906) settled in Alexanderfeld, south west of Hillsboro. Their daughter Maria Penner (1867-1943) married Johan B. Toews (1865-1967) whose memoirs are published in Part Two, Chapter Four cf. Daughter Justina Friesen (1842-1920) married Gerhard Peters (1836-1907) and also settled in the village of Alexanderfeld. Their son Henry P. Peters wrote a detailed study of education among the Kansas Mennonites. Henry P. Peters, *History and Development of Education Among Mennonites in Kansas*, (Hillsboro, 1925), 221 pp. I am indebted to Raymond F. Wiebe, Wichita, for referring me to this connection. For a listing of the family of Heinrich Penner (1808-1878) see, LaVecna Penner Shaw and James W. Shaw M.D., *The Penner Genealogy Beginning with Jakob Penner Approximately 1777 - 1971*, (North Newton, Kansas), 1-16.

16. Bernhard Friesen (1810-1866) married Maria Epp (1815-1846), the daughter of Aeltester David Epp (1781-1843) of the Chortitzer Colony. See Peter Epp Family Tree 1690 cf. for a listing of this family. Son Heinrich B. Friesen (1837-1926) wrote an extensive memoirs regarding his family and life in Russia, including considerable details of his Friesen grandparents in Blumenort, Molotschna, with whom he stayed as a young boy, as well as the extended Warkentin family. Heinrich B. Friesen (1837-1926) settled in Inman, Kansas, in 1879. Heinrich B. Friesen, *The Autobiography of H.B. Friesen 1837-1926*, (Newton, Kansas, 1974). Translated by August Schmidt.

17. Susanna Friesen, a daughter of Heinrich Friesen (1786-1842), married Gerhard Friesen of Tiege and they lived in Lindenau. Heinrich B. Friesen, 5.

18. Bernard Fast (1790-1854) was the son of Bernhard Fast (1758-1838) who settled on Wirtschaft 20 in Lichtenau in 1804. Unruh, 313-314. His daughter Sara Fast (born 1794) married Peter W. Warkentin (born 1789) of Blumstein. See Martin Warkentin 1764 *Genealogy* cf., for a listing of their family. Daughter Helena Fast (1805-1892) married Peter Reimer (1806-1886), the son of Johan Reimer (born 1774), who settled on Wirtschaft 8 in Muensterberg in 1804. Unruh, 316. Dorothy Wiens, *The Jakob B. Reimer Record*, (Lincoln, Nebraska, 1983), 86 pp, provides additional information on this family.

19. Later Bernhard Fast (born 1821) and his family lived in Lindenthal. He was married to Helena Neufeld (born 1825) who was a descendant (evidently a granddaughter) of Herman Neufeld (1767-1850) who settled on Wirtschaft 17 in the village of Muensterberg in 1804. Unruh, 316 and 343. I acknowledge the work of Henry Fast, Steinbach, Manitoba, who has gleaned this information from his readings of the *Rundschau*. See also "Peter Neufeld (1697-1769) Genealogy". Unpublished family sketch, 1989, 12 pp. Courtesy of Ben Neufeld, Box 667, Diauba, California, 93618.

20. The reference here is to Bernhard Fast (1809-1878) school teacher and one time Kleine Gemeinde minister. See *Genealogy of Daniel Fast (1753-1829)* cf.

21. John K. Fast, *Stamm Familienregister Fast und Epp vom Jahre 1758-1970*, (220 Oakland Ave, Winnipeg, Manitoba, R2G 3G7, 1970), 11 pp, provides a history and listing of the family of Johan B. Fast (1824-1906), who was the father of Johan Joh. Fast (1851-1920). This compilation is based on the records of Gerhard J. Fast (born 1888) who was the son of Johan Joh. Fast (1851-1920) and Agatha Warkentin (1852-1922), born in Altona, who was the daughter of Johan Warkentin who was killed on a business trip. She had two brothers Gerhard Warkentin (1863-1918) and Johan Warkentin (1857-1863). The great grandfather of Agatha Warkentin (1852-1922) was also Johan Warkentin (1760-1825) of Blumenort, Molotschna, but the name of her grandfather is not stated and therefore this family line cannot be fully identified at this point.

22. There is only one Federau family listed in the immigration records; namely, Abraham Federau (born 1761) who immigrated from Danzig to the Molotschna in 1817; who also had a son of appropriate age, Wilhelm born November 7, 1799. Unruh, 359.

23. Heinrich B. Friesen, 4, reports that his uncle Heinrich Friesen married his cousin Maria Federau of the village of Elizabeththal, and that they had a daughter Justina.

24. Peter Brandt (born 1780) on Wirtschaft 11 in Blumenort had a daughter Catharina born in 1808. Unruh, 327.

25. Heinrich B. Friesen (1837-1926), 3, reports that his great uncle Heinrich Warkentin (born 1805) was a school teacher in Blumenort and that he took all his schooling under his instruction.

26. He was the son of a Cornelius Fast and lived in Friedensdorf where their son Cornelius Fast (1840-1927) was born. According to Woltner, *Die Gemeindeberichte 1848*, (Leipzig, 1941), 150, the village of Friedensdorf was founded in 1824 by 30 families of whom 20 had immigrated from Prussia the previous year. Of these, seven families including Franz Peters and Cornelius Fasts, came from the City of Gradetz in Prussia. The immigration records list only one Cornelius Fast family in 1823, namely, Cornelius Fast married to Maria Paula, who settled in Friedensdorf. Unruh, 371. Kerry Fast, *The Fasts*, Unpublished essay for Grade XI11 history course, Steinbach Bible College, 1982, Steinbach, Manitoba, 1982, provides a listing and detailed history of this family.

27. For additional information see, "Genealogy of Peter Ennz, Neukirch, 1791-1857", Unpublished family sketch, 1989, 4 pp. He was the father of several Kleine Gemeinde related families.

28. For a listing of the children and grandchildren of Klaas Friesen (1793-1870) see, "Abraham Von Riesen (1752-1810) Genealogy", *Profile*, 282-287.

29. This is not quite correct as the Abraham M. Friesen family had moved to the village of Blumenhof, in the Borosenko settlement, probably in the late 1860s. *Profile*, 33.

30. Their son Frank F. Reimer was the founder of Reimer Express Lines, Winnipeg, Manitoba.

31. She was the daughter of Bernhard Friesen (1810-1866) and therefore a second cousin to her husband through the family of Johan Warkentin (1760-1825).

32. *Profile*, 105.

33. *Profile*, 35 and 249.

34. Abraham W. Loewen (1833-1886) moved from Hirschau, Molotschna, to Grunfeld, near Borosenko, in 1867. *History and Events*, 40.

35. She was the daughter of Gerhard Fast (born 1789). See Daniel Fast Genealogy cf.

36. He was the well-known M.B. publisher Johan F. Harms (1855-1945). Orlando Harms, *Pioneer Publisher: The Life and Times of J.F. Harms*, (Hillsboro, Kansas, 1984), 116 pp. See Johan Harms 1771 Genealogy cf.

37. John P. Dyck, *Braeul Genealogy (1670-1983)*, (Springstein, Manitoba, 1983), 18. The Abram Braeul family moved to Moundridge, Kansas, in 1892.

38. Some details such as birth and death dates previously unavailable are found in the "Family Records" of grandson Johan P. Friesen (1847-1920). Courtesy of Rev. Jac P. Friesen /Royden Loewen, Blumenort, Manitoba, 1984.

39. See "Johan Harder Genealogy 1764-1826", Part Four, Chapter Five, cf.

40. This incident is confirmed by Gustav Schultz, Letter to the *Rundschau* December 14, 1910, where he states that Johan Plett (1765-1833) served in the Hussars (Prussian cavalry regiments) from 1793-1797. The letter also gives a listing of the two brothers and six sisters of Johan Plett (1765-1833). According to Gustav Schultz, a son Michael was born to Johan Plett (1765-1833) of his second marriage in 1792. This son must have died young as he is not mentioned in any family records. I am indebted to Henry Fast, Steinbach, Manitoba, for referring the Gustav Schultz letter to my attention.

41. Johan P. Friesen gives her birth year as 1784 and also as 1782. He shows the year of marriage as 1808 and her death date as March, 1855.

42. Johan P. Friesen also shows a son Johan Plett who was born in 1818 and died in 1827. This explains why Cornelius Plett (1820-1900), the only son to marry and have a family, was not named Johan after his father.

43. For a complete listing of the children and grandchildren of Johan Toews (1793-1873) see, *Profile*, 218-223.

44. He served as one of the two delegates to America for the Kleine Gemeinde in 1873.

45. John R. Goossen, *Gerhard Goossen Family Book 1811-1854*, (Prairie View Press, Rosenort, 1982), 187 pp., includes a listing of their descendants.

46. Kornelius Doerksen (1824-1888) and his father Kornelius Doerksen were from Alexanderthal, Molotschna. *Storm and Triumph*, 146.

47. For a listing of descendants see, Erma Neufeld, *The Kornelius Doerksen 1824-1888 Genealogy*, (Dallas, Oregon, Unpublished family study), Approximately 100 pages. Kevin Enns Rempel, Archivist at the Centre for M.B. Studies, Fresno, California, is a descendant of Maria Toews (1854-1918).

48. Peter Fast (1831-1916) gives the testimony of Gerhard Goossen (1836-1872) that he "was his boyhood companion, and a right smart lad. He had, however, become converted, and went over to the Kleine Gemeinde. He was a school teacher and since he had very manifest talents he was elected there as a minister, that is to say, in the Toews Gemeinde." Peter Fast, "Wiederholtes Tagebuch", Unpublished Journal, 41.

49. Their son John D. Goossen (1884-1951) was the father of Steinbach lawyer Ernest R. Goossen (1924-1985), long time associate of the editor.

50. John R. Goossen, op.cit.

51. Heinrich Eans (1807-1881) served as the fourth Aeltester of the Kleine Gemeinde from 1866-1868. For a listing of his children and grandchildren see *Profile*, 247-249.

52. Cornelius W.Loewen (1827-1893), "Diary", Unpublished Journal, gives the birth date of his brother-in-law Cornelius S. Plett as October 1, 1820.

53. Peter P.Isaac again uses the term "government land" loosely here, referring to the fact that the village of Kleeefeld was laid out in 1854, on land which the government had owned as a reserve for future expansion of the Molotschna Colony. Actually Cornelius S. Plett settled on Wirtschaft 38 in the village of Kleeefeld and later also rented additional land from the government. According to his son Rev. Cornelius L.Plett (1846-1935) he had a wheat crop of 270 acres in 1871. Cornelius S.Plett (1820-1900) also served for a time as Schulz of the village of Kleeefeld. See *Plett Picture Book A Pictorial History of the children and grandchildren of Cornelius Plett (1820-1900) and Sara Loewen (1822-1903)*, (Steinbach, Manitoab, 1982), 161 pages, for further details of the family.

54. They lived on an *Anwohnerstelle* in the village of Lindenau, home of father-in-law Isaac Loewen (1787-1873).

55. Heinrich E.Plett (1870-1953) was the grandfather of the editor.

56. Cornelius L.Plett (1846-1935) was elected as a minister of the Kleine Gemeinde in 1891.

57. They were the parents of Peter P.Reimer (1877-1949) who served as Aeltester of the Kleine Gemeinde from 1926 until his death. Younger brother David P.Reimer (1894-1963) also served in this position.

58. Heinrich Wohlgenuth (1849-1899) was elected as a minister of the Church of God in Christ, Mennonite in 1894.

59. Johan L.Plett (1855-1900) was for many years one of the leading farmers in the Steinbach/Blumenort area. Royden Loewen, 298.

60. Peter L.Plett (1858-1944) was elected as a deacon of the Kleine Gemeinde in 1891.

61. Klaas Friesen (1793-1870) was elected as a deacon of the Kleine Gemeinde in 1824 and as a minister in 1838.

62. For a listing of the children and grandchildren of Klaas Friesen (1793-1870) see, *Profile*, 282-287.

63. She was a niece to Kleine Gemeinde Aeltester Peter P.Toews (1841-1922).

64. They were the grandparents of the editor.

65. Cornelius K.Friesen was the widely known well driller of Steinbach, Manitoba.

66. He was very interested in family history and his genealogical records were invaluable for the compilation of the Abraham Von Riesen, Cornelius Eidse and Cornelius Enns Genealogies. *Profile*, op.cit.

67. She was a sister to the wife of brother Cornelius P.Friesen (1844-1899).

68. Martha Goering, *The Von Riesen Friesen Genealogy 1756-1966*, (Steinbach, 1966), 240 pp., provides a full listing of descendants of Klaas Friesen (1793-1870).

PART THREE

HISTORICAL SKETCHES

CHAPTER ONE

ECONOMIC DEVELOPMENT OF THE EAST RESERVE

By Gerhard F. Wiebe, Steinbach, expanded and presented by Peter Braun, Kleefeld. German original published in 1949 by Klaas J.B.Reimer ed., *75 Gedenkfeler der Mennonitischen Einwanderung in Manitoba, Canada.* (Steinbach, 1949), 106-122.

Introduction.

It was already fall when our fathers landed here in the year 1874; in fact, in rather extended circumstances, and therefore the immediate task was to arrange for shelter. At the same time they also had to harvest hay for the few cattle which the majority had bought along the way or just prior to their arrival. It was necessary to proceed in haste as they were informed that the Manitoba winter here was very cold and long.

To overcome the emergency a three foot deep excavation was made and the earth and sods stacked up along the sides, two small windows set in the side, and the roof covered with reeds. This was called a "Semlin". A "Serrei" was built for the cattle which was a roof made of reeds, for which the rafters were placed directly on the ground. Occasionally a "Serrei" was also used as a residence, but in that case it was finished out with boards. These then served as dwelling and barn for the first winter. However a wall made of boards separated man and his animals.

A few also built homes already the first fall from tree trunks cut into blocks. These were then plastered from the inside and outside, with a mixture of clay, sand and finely cut hay, moistened with water. The floor and brick oven were also covered with this mortar. The circumstances here were so different than in Russia that in many matters things had to be learnt. Many hands assisted with the harvesting of hay, making the task quicker and easier, for everything had to be mowed with the hand scythe and gathered together with small hand rakes.

Even if not all of the immigrant families had their own abode, and two or three families often had to share one house; they were nonetheless joyful, that they were here in the free and great land, America. Furthermore, tables, chairs and beds were fashioned out of rails and boards for the first winter since they had not brought the same along from Russia.

"Remembrance" of Rev. Abram Isaac, Kleefeld, Manitoba, 1874.

(The pioneer era is illustrated by the following quotation from the "Remembrances" of Rev. Abram P. Isaac (1852-1938), Kleefeld, Manitoba.)

"On the evening of July 31, 1874, we arrived in Winnipeg where our agent Mr. Wm. Hespeler took us into his care, shared his advice with us and helped us as translator in the purchasing of the necessary appurtenances. Saturday, August 1, we left Winnipeg going upstream back to our land, three miles southwest of Niverville. We men went into the interior of the land and each selected homesteads according to our tastes. Once found they were registered to our names as our own, by Mr. Hespeler, upon payment of a \$10.00 fee

and our signatures. We only received the deed of ownership three years later on the conditions: That we had become citizens and that we had made the necessary improvements on the land; built a house and cultivated some land.

"Therefore my brother Peter Isaac and I went together, with our land adjacent to each other, and built our winter house together from reeds which were available in sufficient quantities in the shallow flats. These were bound in small bundles on spurs and rails according to the Russian style. We nailed rough boards over the rafters from the inside and covered the cracks with paper. Unfortunately the paper tore apart as the boards dried out. Even though we kept a cookstove and brickstove fired-up to capacity, it was still freezing under the beds; occasionally down to seven degrees below zero Reaumur.

"After the settlers had been engaged for some time in diligent preparations for the grim winter, Mr. Hespeler planned to visit our area on behalf of the Government. He had wanted to confirm his fears that the people would not nearly be able to ready their abodes in time, for winter stood before the door. When he was ready to send out his messengers to the land Mr. Hespeler again visited the settlers for the purpose to determine whether there were already many among them who were suffering. To his great surprise, he found that a great alteration had taken place. Complete villages had appeared in his absence. Of course the construction varied greatly but each and everyone had at least made provision for a warm bed.

"The availability of nourishment varied greatly. Many had sufficient to be able to live respectably. The majority did not have sufficient funds to be able to purchase flour and other necessities so that the same had to be provided as a community. Therefore the leaders of the Gemeinden in Manitoba asked the Mennonites in Ontario for a loan in order that the poor folks among the settlers could be assisted. These co-confessionists agreed to a loan of \$20,000.00 over a term of many years. Flour, meat, and beans were bought with these funds and given to those in need. Of course each of the recipients had to make a commitment to pay back a certain portion later, together with interest.

"Many people were nonetheless in considerable poverty. Their nourishment consisted mainly of flour and beans. For breakfast they had "prips" (a form of coffee made from roasted grain) and bread, and for dinner they had bread and prips. Often there was water soup and flour pulp. The flour came by flatboat up the Red River from Moorhead and it happened quite easily that it was moist and mouldy. On one occasion it also occurred that the boat which was bringing the flour for the settlers froze in the ice and so they had to pick it up themselves with ox teams."

"Remembrances" of Rev. Abr. Isaac from the year 1875.

"Many rare and unusual adventures were experienced in those days, it is almost a wonder when one places oneself into that time. Of course, there were exceptions, to being so at peace and contented; even when I brought a load of hay to the City (Winnipeg), during the winter in great cold with an ox team which took two days and two nights and for which I recovered \$3.00 cash. Or when all our flour had completely run out during the first winter and a great number of us drove to Emerson on the Minnesota border for flour. I was not present during this hardship. No shelter for the night was found for the oxen on that occasion even though it was 35 degrees freezing Reaumur, so that the noses of the miserable beasts froze. How gross! Nonetheless, the animals and drivers returned with their loads of flour.

"A special adventure occurred in summer. We were five of us comrades in company and apparently not lacking in spirit. In order to overcome all difficulties along the way we had brought along a barrel which did us a service when we got halfway to the City (Winnipeg) to a small stream over which there was no bridge. Here we packed the market products, consisting of fresh potatoes, eggs, butter and some vegetables, in the container and drove it across. We pulled the wagons through with a long rope, swam the oxen across, packed everything back together and were on our way again, glad and happy. In addition to the small river we also had to pass by a wide slough, full of water and mud, for which the patient oxen were more suitable than horses.

"If we had nice weather we put the journey there and back behind us in five days (Winnipeg was 30 miles away). After the severe winter had fully and completely set in, many became truly concerned over their circumstances, for we were not used to such a severe and persistent winter. Many of the draft animals and milk cows also succumbed because of the inferior feed and shelter. During the winter months many loads of logs were hauled from the nearby forests in order that better homes could be built therefrom during the forthcoming summer.

"The very next year (1875) when more time was available, the people proceeded to build truly roomy houses according to the style of the old country: Dwelling house, barn and hay shed, together as one building, only the barn and hay shed were wider and longer than the house. The roofing material consisted of reeds and reed grass. This was a very practical arrangement, warm in winter and cool in summer, and inexpensive to build. The buildings remained standing as long as the villages stayed together as a *Gemeinschaft* (Community).

"After the first Manitoba winter had finally come to an end, the spring greeted the severely tested pioneers as in the song from the old *Gesangbuch* (Songbook), "Felder, Wiesen, Wald und Haid' Shaut an jetzt mit Lust and Freud', wie so herrlich sie jetzt grunen, die zuvor erstorben scheinen", etc. They again received new courage and new hope and they went about their work refreshed.

"Since there was a shortage of seeding equipment, as well as draught animals; people joined together and the first seed was placed in the ground. As many as 4 oxen were hitched to a 12 inch hand plow in order to plow the land. Then harrows were built from good wood which was available in sufficient supply, with wooden tines. As well heavy trees were dragged back and forth across the land until it was to some degree ready for the seed. After the seed had been spread it was harrowed again and came up nicely. It looked as if it could yield a fine harvest but it was not to be. The grasshoppers set in and ravaged the entire growth."

From the "Remembrances" of Rev. Abr. Isaac, 1876.

"Our first, and indeed insufficient, stake of grain, potatoes and vegetables, was completely lost. The grasshoppers ate everything and we had no choice but to live from our wallets for a second year. Many purses had become quite empty, of which mine was no exception. Fortunately the Canadian Government and also the Old Mennonites supported us, even if only partially, with money, meat and flour; and so it went, we did manage to survive.

"With the arrival of the last group of emigrants on August 1, 1876, the pressing poverty in the East Reserve was lifted to some degree, for these brought along money from the sale of the *Wirtschaften*, in Russia. This brought more money into the settlement. Many loans for flour and seed grain were paid immediately. This was beneficial for the poor, who were in need of further support; for the repaid money went back into the support fund and could be lent out again. Many a farmer was to receive additional payments for his *Wirtschaft* in Russia. This was the first means of economic support for the pioneers in the East Reserve.

"To this was added the joyous fact that the settlement was able to reap its first small harvest, but it was not even sufficient for their own needs. Additional flour had to be obtained in Winnipeg, which also had to be paid for from the support fund. No one had to suffer from hunger. It should not be a surprise to anyone that the settlers were short of money, for there had been as good as no income and the most essential necessities had to be paid for. Eggs cost a \$1.00 per dozen and the hens accordingly.

"According to oral tradition some 46 villages are to have arisen on the East Reserve during the pioneer years. A number of these villages were only barely completed when they were abandoned, so that hardly a clue as to where they had once been could be found today. A number of families went to Minnesota; others, indeed by far the majority, went to the West Reserve, Altona, and Gretna. In 1876, the land already yielded a crop although it suffered a great damage from frost." (Thus far from the "Remembrances" of Abr. Isaac.)

Harvesting and Threshing.

During the first several years, the cutting of the grain was done with the hand scythe. The first mowers came into use in the summer of 1878. These machines laid the unbound sheaves to the side so that the next round was free. They were called "reapers". The loose sheaves were then bound by hand with straw and set up in stooks. Two years later a mower was available which had two men standing on the platform and the sheaves were bound right away. The next improvement was the self binder which used metal wire. These machines were only on the market for a year, since in 1882 the true self binder using twine became available, much the way we still know them today, only considerably improved.

Today it seems that a self propelled crop thresher (combine) is to be found on the larger farms of the East Reserve. In those days the grain was hauled together on the yard, in piles or stacks, and was ready for threshing. Neither the threshing flail as in Prussia, nor the threshing stone as in Russia, seemed to be very appropriate here, and so each village went together and purchased a threshing machine and motor (horse powered).

The first owners of such equipment on the East Reserve in 1876 were Abram S. Friesen, Steinbach, and an English neighbour, by the name of John Carlton. The same was powered by two horses. Others were driven with a hitch of 5 oxen and later with horses. The power was transmitted to the machine by metal bars and power (universal) joint. It was somewhat difficult to bring the machine into motion with oxen and to maintain an adequate tempo and it was only capable of threshing several hundred bushels per day. The village of Alt-Bergfeld threshed out its grain in this manner until 1899. In so far as could be determined, this was the last machine of its sort; whereby our forefathers had sought to lay the ground work for an abundant economy, often with great exertion and by the sweat of their brow. This they have done for us.

Abram S. Friesen was also the first owner of a steam powered threshing machine in 1877, in fact it was an upright (stationary) engine. In 1889 he purchased the first self propelled steam engine. In 1878, Vogt, in company with others, purchased a steam threshing machine in Chortitz. In the same year Peter Toews and son in Blumenort, bought a Watrus steam engine and threshing machine. Neither of them were self propelled and they had to be hauled from place to place with horses or oxen. Soon other threshing machines came into use and always much improved. In most cases the complement for such a threshing machine consisted of 15 to 17 men.

In addition to the steam engine engineers, there was also a fireman since straw was used for heating. The latter stood by the fire door and stooked straw on the fire with a long fork and saw to it that the machine had sufficient steam and water. With eye and ear, the thresherman maintained an uninterrupted watch on the threshing case; so that if something was not functioning correctly, he could immediately signal the engineer, who kept his eye on the thresherman, to stop. The engineer then ordered the 4 sheave stokers to stop with a short but sharp whistle and brought the machine to a halt.

As soon as everything was in order again, the thresherman gave the engineer a prearranged hand signal to again engage the machine. Two sharp blasts of the machine gave notice that the stokers could again begin feeding in the sheaves. Twine cutters stood on each side where they cut the string. Then the setter took the sheave, pulled it apart somewhat evenly, and allowed it to enter into the cylinder. There were two setters, in order that they could exchange with each other, since this was quite a demanding task. Quite frequently mishaps occurred in this work so that some lost their hand and others their entire arm.

The sackman or bushelman hung up the empty bags and took the full ones away. Two or three grain carriers were usually required since quite often the grain had to be carried quite far and high. Finally there were also two straw men who either set up the straw pile or dragged the straw away with two horses. If we count the water man, whose job it was to furnish sufficient water, and without counting the cooks who prepared the food for this company, there are 17 persons. In 1899 the brothers Friesen, Klaas, Peter and Jacob, in Steinbach, manufactured a straw blower which replaced the former straw pilers or draggers and blew the straw onto a high pile.

The Mills On The East Reserve.

Since there was a partial crop in 1876, Johan Braun and Peter Wiens built a small steam mill in Reinfeld, approximately 3 1/2 miles north west of the present Chortitz (Randolph) Post Office. This was of great significance to the settlers for now they no longer had to haul so much flour from Winnipeg or even from Emerson. Three small windmills were also brought over from the Red River near Winnipeg and set up, one each in Gruenfeld, Tannenau, and Eigenhof. Peter K. Barkman was the builder of the latter.

In the same year, Wm. Hespeler, at that time German Consul in Winnipeg, came and made a contract with the Steinbachers to bring 825 logs of building material; at least 12 inches and thicker and 20-30 feet long, from the forest 12 miles east and two miles south from the village; to Steinbach. For this he paid \$700.00. It was a good opportunity for earning money but was also very hard work. The wood was piled up across the street from Abr. S. Friesen.

A number of the above mentioned logs were used by Abr. S. Friesen for beams when he erected the first Holland style windmill in Steinbach. With a daily wage of \$0.50, (Peter) K. Barkman, who had experience in the Old Country as a miller and builder of mills, looked after the job. The work was started in May of 1877. By August it was far enough along that it could be used to cut boards. By December chop and bread meal was already being made up to 40 bushels per hour. The wood for the spindle, and the large shaft for the wheels and rollers, upon which the top rotated in order to turn the sails into the wind; had to be manufactured in Winnipeg.

The metal work was provided by Klaas R. Reimer, an experienced blacksmith from Russia. The mill cost A.S. Friesen \$2,000.00. On one occasion the brakes had not been set correctly, with wild results. A wooden wheel 12 feet in diameter went to pieces and a part of it landed a 1/4 mile away. There were sometimes also frustrations caused by the customers. One day a native came and asked Uncle Friesen if he would grind for him. "Indeed" replied Friesen, "but it is not possible today as there is no wind." "Is wind required for the task?" the individual had wondered, for he had given no thought to the matter.

Something about the arrangements; the grain was hauled up to the fourth floor, the top, in sacks, with a winch, where it was dumped into a compartment. From here it poured down to the third floor where two huge milling stones, 5 feet in diameter, lying horizontally, ground the grain to a fine state. From here it ran down to the second floor where it was again bagged and brought to the outside. With a good wind it was possible to grind up to one hundred bags of chop per hour.

The large woods nearby made it difficult to keep the mill in motion and so Uncle Friesen arranged to obtain a steam apparatus which cost him \$1,300.00. This made it possible to work at all times and to look after the customers quickly. Therefore, on March 3, 1879, the mill was taken apart and taken by sleigh to Rosenort, near Morris, where again (Peter) K. Barkman was put in charge, as the master builder, in order to rebuild the mill. Isaac R. Loewen stood at his side as his assistant. He is from Manitoba and presently (1949) 88 years old. Is. Loewen, Jakob Toews and Franz Froese, together had bought the mill for \$1,550.00. It was 30 feet in diameter at the base and 20 feet at the top. The sails were approximately 23 feet long.

Peter W. Toews was the first miller in Rosenort, and in the early 1890's he became the owner. Quite frequently he put his field work aside in order to use the mill when a good wind was available. In 1904 he sold the mill to Gerhard Rempel. The customer base gradually declined since many a farmer had set up his own grinder powered by a gasoline motor. After the death of Gerhard Rempel it became the property of Isaac H. Friesen who sold it to Cornelius Eidse and Jakob H. Friesen in the year 1920 for \$100.00

After the mill had existed for 43 years the latter two took it apart. It was evident that the elements had weathered the wood considerably. One of the steps made of oak is still serving well today in the house of J.H. Friesen, McTavish, Manitoba, at 72 years of age.

In 1880 Peter K. Barkman went to Ontario where he purchased a used steam mill for \$2,500.00. Owned by 4 shareholders it was operational by August of the same year and served the East Reserve for 12 years. In August of 1892 it burned down. The owners were

in no way discouraged by the loss; rather they immediately went to Toronto and purchased the equipment for a 75 barrel rolling mill, and exactly one year later the same was in full operation. However "no eternal bond can be made with the powers of fate", and this mill also fell as a sacrifice to the greedy flames of fire, having given 7 years of excellent service.

The courage of the mill owners was not devastated and did not allow itself to be defeated. They immediately proceeded with the building of a new mill. In the year 1918, the owners sold the same for a tidy sum of \$12,500.00. The same was subsequently spared from fire until 1931 when it suffered the same fate as its predecessors. Fortunately the new owners also had sufficient courage to start over again and at once laid the foundation for a 100 barrel mill. Nor were they disappointed in their expectations. They have since put a row of profitable years behind them and the complex has grown considerably. Where the first mill was dependant on the wind, the next three were driven by steam, and the present one, which was built in the age of electricity, is already driven by electricity.

In the beginning of the 1890's a feed mill was operated in Grunthal by the firm of "Braun and Krahn". In the year 1911, a modern 50 barrel mill was built there by a 12 shareholder company, which was driven by a gasoline motor during its first years. When this was shown to be impractical a steam engine was installed. This mill was only in use until 1919 when the equipment was sold to Carmen, Manitoba. In 1928 the large building was bought by the City Dairy of Winnipeg and changed into a creamery. The mill was taken down during this summer (1949). Today a large cheese factory is standing in Grunthal, apparently the largest of its kind in Western Canada, but it is not in Mennonite hands.

Dairy, Poultry and Beekeeping.

The East Reserve, our Mennonite settlement, is only suited for mixed farming, such as dairy, pigs and poultry. As early as 1889, we find a cheese factory in Steinbach, built by Klass W. Reimer, and a second one in Gruenfeld (Kleefeld P.O.) built by his brother Peter W. Reimer, both sons of the first store owner Klaas R. Reimer of Steinbach. The third cheese factory was built in Grunthal in 1894 by the firm "Braun and Krahn", which also carried on a general store, a farm implement dealership and a sawmill. Later other cheese factories, both larger and smaller, were built in the Mennonite settlement.

Since one neighbouring province to the east also produced much cheese and it had more favourable opportunities for shipping overseas, the price for cheese fell, and as the demand for butter and cream increased, many cheese factories closed down after the turn of the century. Others were forced to reduce the extent of their operations.

Some 15 years after the First World War, during the so-called depression, the price for butterfat and milk, as well as for other farm products, fell very low. For example, during the years 1933-1934, one received \$0.65 for 100 pounds of milk. Today it would be \$4.20 per hundred weight. At that time a good cow brought up to \$25.00, today \$250.00 a piece. It was the same with pigs, poultry and eggs. It was at this time that the farmers joined together to help themselves, forming associations and in 1933 they again started cheese factories.

A new one was built in Kleefeld under the Co-op system, starting with only 20 shareholders. Others joined over the years so that over 100 shareholders are registered today (1949). Some places also established Co-op stores and egg grading plants, in addition to the cheese factory. Similar organizations are found, among others, in Landmark, Steinbach, Blumenort, Hanover (at Steinbach), New Bothwell, Reinland, and Grunthal, and also on the West Reserve. The circumstances of the Mennonite East Reserve were somewhat uplifted by these collective efforts. When the sugar factory was built in Winnipeg in 1938, many farmers were inclined to grow beets, which also demonstrated a good income and created employment for many needy. As a result things returned more to normal. Cattle and swine prices also increased.

The poultry industry played a not insignificant role in the development of the East Reserve. Even in the first years, hens were already found on every yard. In order to make progress in the Canadian way, it soon became necessary to forge ahead in the industry and

by 1902, Dr. Johan Peters in Grunthal, had a 120 egg brooder. These otherwise honourable endeavours were not always crowned with success. So it happened one day that Mrs. Peters disappeared behind the barn with 2 pails full of eggs. She was fallen so deep in sorrow that she was at a loss for words. The Doctor came to her assistance in his own way, saying, "The English brood hen, broods too hot" and shortly thereafter they separated themselves from the new device.

In any case, others took up the challenge of the new form of hatching. The present day "Brookside Hatchery" in Steinbach was started in 1913, when the current president Abr. A.Reimer started to hatch chickens with a small brooder heated by an oil lamp and began selling chicks. The use of the name was only started in 1945 when a second hatchery started in Steinbach under the name of "Steinbach Hatchery". It owes its start and rapid development to the present day manager, P.F. Barkman, who made his beginning in 1936 with two egg holding brooders setting up 19,000 chicks that first summer. These machines were also heated by oil lamps. During the preceding year, 1949, this hatchery, with a capacity of 65,000 eggs, has sold almost 125,000 turkey chicks to the poultry farmers of the East Reserve.

The third hatchery of the East Reserve was built in Niverville by Wm Dyck in 1940. All three facilities are electrically powered. The hatching eggs are almost exclusively raised in the area. There are many farmers in the East Reserve with 200-2,000 hens. Still, the largest number of laying hens are located on a Mennonite farmer's yard, namely, Corn. Giesbrecht, Whitemouth, formerly Greenland. At times he has up to 5000 white leghorns.

Many hens and young roosters are bought by travelling merchants but in this regard matters have also improved in the East Reserve. One after the other has now started with slaughtering and finishing for the market. J.U. Klassen, in Blumenort, has a facility for slaughtering and Johan S. Kehler, in Steinbach, serves the farmers with his killing plant, not only in poultry, but also in slaughtering cattle and swine. A larger killing plant for poultry with the necessary cooling facilities is now under construction.

Last but not least, the honey industry also deserves to be mentioned. We cannot present here a complete set of statistics, but we want to record the information as we were able to gather it. The elder Johan Krahn in Grunthal was to have had 4 bee hives in 1892. Later Johan F.Krahn, the son of the above mentioned Johan Krahn, is to have had some 20 bee hives. In about 1897 David Loewen had his first bees and Adolf Mueller, Hochstadt, in about 1900. There are three beekeepers in Kleefeld who will take to the field for the 1950 summer with some 1000 hives. A number of years ago the beekeepers of Kleefeld built a modern honey factory powered by steam, where they package their products for shipment during the dry summer months.

Road Construction.

Closely intertwined with the favourable development of a settlement is the transportation of goods and a sound network of roads. Because of the condition of the ground in the East Reserve these have been difficult to build. Where the ground was not overgrown with bush, it was full of rocks. It was shallow and of a very heavy clay. In addition, there was abundant rain in spring and fall.

The work itself was particularly difficult as long as it had to be done with ox and horse teams. We have reports from the first years that much work had to be done with plow and spade. A settler from the first years writes as follows: "The road from Kronsthal (New Bothwell) to Grande Pointe is so poor and there are so many mud holes, that the people are constantly getting stuck. Consequently, one has driven here and the other there, and sometimes they have also had to carry their loads through. Finally, they were of one mind and fixed the road properly, I believe it was in the years 1881-1882. At that time many people went there to work and I helped there for a number of days during the two years. The earth was loaded on wagons with spades and then unloaded in the water. This is how the grades were made. Round rails were brought along from home and bridges were built therefrom."

When Abram S. Friesen, Steinbach, brought the equipment for his mill from Winnipeg, we read the following report, regarding the condition of the roads. "The transportation of the equipment for the mill from Winnipeg involved many difficulties. At that time there were seven very wet places on the road between Steinbach and Winnipeg, where they got very stuck with their loads, so that they had to unhitch the teams, unload and carry everything to a dry place, reload and then on again to the next place." The road to the north from Grunthal, called the "Winnipeg Road", was already started during the 1870's and put together with spade and shovel, and where possible, with plows and earth scrapers.

We now pass over a time period of over 40 years, if only for the reason that little fundamental change occurred in the nature of the road work. At first, it was oxen which were hitched to the plow and earth scraper, these were in most places quickly replaced by horses. The first modern, motor driven, road building equipment became available in the 1920's and thereby, a many year period of human and animal torture came to a close.

In this regard the Mennonite farmers of the East Reserve proved themselves to be as capable and progressive as before; and in the year 1926, Heinrich Fast, still alive today (1949) and 85 years old, and his sons built a self propelled road building machine, which conveyed the earth unto the grade with large scoops. With further improvements this machine developed into a regular dragline with a boom. They have dug many a drain and built many a grade, until this work was taken over by larger machines in 1931.

The construction of the CPR railway from Emerson to Winnipeg through the western portion of the Reserve was completed in 1879, and the CPR on the east side of the Reserve, in 1898. Mention should also be made of the various technical advancements since the turn of the century which have contributed to the development of farming. The first beneficial innovation seems to have been the telephone, which first appeared in Steinbach, in 1905, and two years later in Kleefeld, Chortitz, and Grunthal. The same brought the life of the family in farming, community and business, to a much enhanced quality. How many trips are not saved by use of the telephone? There are presently five autonomous telephone centrals on the Reserve; namely Steinbach, Greenland, Blumenort, Chortitz, and Kleefeld, with a total of over 1100 subscribers, almost all of whom are Mennonites.

When the automobile made it's appearance in the years 1909-1912, and the truck and tractor only a few years later, the same were quickly put to good use by the farmer. Jacob R. Friesen, long time machinery and Ford dealer here on the East Reserve, bought the first auto in the year 1910. The East Reservers also wanted to fly and so in the year 1932, two young men, Franz Sawatzky and Wilhelm Wiebe, sons-in-law of Jacob R. Friesen, built the first airplane in Steinbach, with which they have made numerous flights. Franz Sawatzky was the first licensed pilot on the East Reserve.

Village Settlement.

We allow one of the first immigrants Jakob F. Braun to answer a repeated question, "Why did the first Mennonite pioneers settle in villages and not directly on their homesteads?" Answer. "We were very poor and in need of everything. We had no horses or other draft animals, there were no roads and we had to cross forest and pasture on foot to go visiting. The children had to go to school and we also wanted to conduct our Sunday worship of God. And occasionally, when there was an emergency and help was desperately needed, which occurred often during those pioneer years; one quickly called the neighbour nearby. Some were so poor that they had to borrow a saw and axe to fell some trees, one time from this neighbour, the next time from the other, and often only for a few hours or for a half a day. We had to help each other out."

"Nor was it a rarity to find a group of men engaged in a somewhat larger task, as in the aged proverb, "many hands make light work". This is how we managed to get a stone or a thick stump off a field or to build a house or barn. It was a beneficial, venerable, Mennonite custom since time immemorial, as we knew it already from Russia. If someone's house or barn was damaged by fire, the same was rebuilt by the members of the community and without remuneration. During the first years there were also so many matters to be

discussed and to be announced; for this purpose everyone was called together to a *Schultenbot*, whenever possible. If each one had been on their homesteads, such a gathering together, would have been much more difficult and time consuming. These and countless more were the reasons that we settled in villages." Until here from the pioneer's own words. "Peter Braun" Kleefeld.

Colony Administration.

It is evident that the Mennonite people have favoured an orderly administration and that they were quite capable of managing the same. (Reference is made here to the village agreement of Blumenort a copy of which is reproduced in the original text; and by Royden Loewen, *Blumenort, A Mennonite Community in Transition*, (Blumenort, Manitoba, 1883), 81-81.) *Oberschulz Jakob Peters* (1813-1884), who had already served that office in Russia also became the first colony administrator here in Manitoba, although not all regulations could be implemented here in free Manitoba, as had been the case in Russia. Over there the village leadership had the authority to notify a somewhat unwilling farmer in a moderate way to submit himself to a particular regulation.

Here it was different for any legal matter had to be brought before the Government. *Brandordnung* and *Waisenamt* regulations could be upheld for many years, and is partially continued to this day; because in these matters, the dollars hold sway. Otherwise the administration was concerned mainly with the public community work, such a road building and school matters.

Each and every property owner or farmer was notified by the administration as to how much road work would be required for that year. As soon as the son of a homesteader had reached the age of 18 years, he had to provide two days of statute labour (road work) and was entitled to vote at meetings for the office of *Schulz* (village mayor). The day for this election was determined at a *Schultenbot* (village assembly). On the appointed day they gathered together and the village *Schulz* asked who they wanted to elect. Usually the first voter said that he was satisfied with the old *Schulz*, the second one said the same, and the third and fourth voters said they followed the recommendations of the majority. Accordingly the *Schulz* wrote it on a piece of paper and brought it to the *Oberschulz*. For many years this was also the way in which the *Brandaeltester* (fire insurance manager) and *Waisenman* (Orphans' trust administrator), and also the Reeves, were elected; and they all managed to get along.

During the early years the schools, which as we know determine the future of a people in all respects, were built and run by the village communities. A dollar per homestead was paid to the village *Schulz* to pay the salary of the teacher, and whatever else was needed was calculated on a per student basis. If a family had more children, they naturally also had to pay more. For example, if a particular village with 18 farms had 32 students who went to school for 5 months and the teachers' wages were \$15.00 per month, the cost was \$75.00. If all the money had come in from the homesteads a balance of \$57.00 was left, or \$1.78 for each child. This then had to be paid out in cash and often those without property had to pay more than those who were better off. After a number of childless families and also others bought more land and avoided this homestead dollar obligation, it was no longer possible to maintain the schools as adequately.

This is where the transplanted regulations of colony administration came to naught and shortly steps were taken to develop more suitable regulations and to administer them in accordance with Canadian ways. Thus the Municipality of Hespeler arose, although it was later amalgamated with the Municipality of Hanover. *Gerhard Kliewer*, father of *Peter Kliewer*, *Niverville*, was the first Reeve. The second Reeve was *Jakob Peters*, a son of *Oberschulz Jakob Peters*. The third Reeve was *Peter Toews*, from *Bergthal*. The fourth Reeve was *Gerhard Schroeder* and the fifth *Johan Braun*, *Grunthal*. The sixth was *Jacob B. Peters*, the grandson of the *Oberschulz Jakob Peters*; and the seventh was *Adolf Mueller*. The eighth was *Jac J.Reimer*; and the ninth was *Jacob H. Peters*, a great grandson of the *Oberschulz*. The tenth was *Jakob R. Barkman* and the eleventh is *Ted Chornoboy* from *Grunthal*.

In as far as we can determine, the following were the **Brandaeltesten** of the Chortitzer: The first **Brandaeltester** was Jacob Stoesz, the second Heinrich Harder, the third Johan K. Doerksen, the fourth Peter Friesen, (who moved to Paraguay) and the fifth H.S. Friesen, Niverville. **Chortitzer Waisenamt**: First chairman, Cornelius Friesen; the second was Cornelius T. Friesen, Osterwick; the third Dietrich Wiebe, formerly Chortitz; the fourth Heinrich G. Klippenstein, Chortitz; the fifth Jacob Enns, Lorette; and the sixth Gerhard Kehler.

Written by Peter Braun (1949). Translated by D. Plett, 1989.

CHAPTER TWO

OUR SCHOOLS

By John C. Reimer. As published in Klaas J.B. Reimer ed., *75 Gedenkteiler der Mennonitischen Einwanderung in Manitoba, Canada*, (1949, Steinbach, Manitoba), pages 70-91. Translated by D. Plett, 1989.

Introduction.

In order to better understand the history of our schools in the East Reserve, it might be appropriate to make some introductory observations. Again and again, it has been the lot of the Mennonites that they felt it to be necessary to move. There is no Mennonite country where they could be considered native, as with other nationalities. Instead we have found it necessary, time and time again, to seek a new Homeland.

Dr. E.K. Frances, one time professor of Sociology at the University of Manitoba, entitled his book on the Mennonites of Manitoba "In search of Utopia". Translated into German this would mean, "In search of a land with perfect laws". He could hardly have given a more fitting name to the history of our people, for we have always been in search of a new land where we shall be able to live undisturbed in peace. "We have no eternal abode here, rather, we seek for the City which is to come."

For this reason we have moved, time and again, and have become a pioneering people. Hardly has a region been settled and achieved a degree of prosperity, so that it has advanced as one of the more progressive in the host society, but it soon becomes necessary to start over again somewhere else. All beginnings are difficult. This holds true for the pioneer years and also leaves its marks in educational matters. It takes a long time in the beginning until a settlement develops to the point that it has its own high school, and can train its own teachers. Later it is noticed, that a certain percentage of the youth attending outside schools are lost to the Mennonite world. Another stream of Mennonites see the danger of accommodation with the world in higher education and are inclined to avoid the same for that reason.

Secondly, the Mennonites are an agricultural people and generally favour this calling. This is at least partially for the reason that they are thereby less exposed to the influences of the world. In order to preserve its identity a group must live in a closed settlement. Since time immemorial the Mennonites were very well aware of this, and in most cases, this was one of the main factors in the changing of locations.

In school matters it was the most important to the Mennonites, that their children would be prepared for the future life. They were well aware that the youthful hearts of the children were the most receptive of permanent influences. They were also mindful of the words in Proverbs 22:6, "Train up a child in the way he shall go, and when he is old he will not depart from it." Also in 2 Timothy 3:15 we read "And that from a child thou hast known the Holy Scriptures, which is able to make thee wise unto salvation through that which is in Jesus Christ." Accordingly, they saw to it that their children received a thorough religious instruction.

It is also of great importance to the Mennonites that the operation of the schools should be in their own hands. In many cases, they made great sacrifices in order to maintain their own high schools and colleges, where they could train their own teachers, and also have the studying youths under their influence. At the present time the Old Mennonites in the United States, are also opening more private schools, in order to instruct their children at the elementary level.

Entire communities of Mennonites feel that the right to administer their own schools is of such importance that it is a grounds to immigrate if it is not granted to a sufficient degree. Although the Mennonites cannot be seen as a highly educated people, it cannot be said that they are negligent in educational matters, since as already mentioned, they are

willing to make considerable sacrifices for the sake of education.

Another point which deserves to be mentioned is, that wherever the Mennonites establish a new settlement, as soon as they have provided for shelter for themselves, they see to it that school facilities are available. The forgoing provides some background for an overview of education among the Mennonites of the East Reserve.

School Regulations.

When the Mennonites came to Canada they were originally given full autonomy regarding school affairs. They not only had to look after the administration and funding of the schools, they also had to establish the goals and objects for the present as well as the future. They not only had to see to the spiritual, but the material realm also had to be looked after.

For this reason they found it convenient to make regulations in this regard which could then be followed as guidelines. From the following document, called the "School Regulations", we can see what they regarded as necessary or practicable under the contemporary circumstances. The original of the following document is in the possession of G.W. Giesbrecht, Montezuma, Kansas.

"To all Teachers of the Molotschna Mennonites of the East Reserve

"It has already been determined that the Gemeinde leadership here in our new Homeland shall also serve as the school administration, and that the same has already admonished all fathers and foster fathers at a brotherhood meeting, regarding their obligation, that all school age children shall receive the appropriate educational instruction. Also that many children close together in a school setting, will learn from each other, and teach and encourage the other and that therefore a community school will result in much greater advancement than is ever possible if often interrupted instruction is only received at home.

"Likewise, the school authority deems it beneficial that the conferences, already instituted by the teachers, are no less good and advantageous for them, where one can learn from the other. Therefore we support these conferences and require that the prearranged seminars shall not be cancelled or postponed only for trivial or small reasons.

"We shall henceforth make it our duty to inspect the schools, as well as the conferences, and teachers will be subject to our approval as to what is correct, regarding calligraphy, singing, and especially where it concerns biblical knowledge in religious instruction. Further to that, in the future, each of our village societies will be obligated to make its approval of a tentatively engaged teacher subject to the examination and investigation of the Gemeinde and school authorities.

"Teachers shall instruct their children by example in word and deed in such matters as manners, etiquette, obedience, attention, love and friendliness to everyone. No teacher shall adopt a new innovation without the support of their colleagues and approval of the school authority.

"We shall not permit any deviance from these regulations but much more are of the opinion that proper notice shall be taken of the same. In the name of the ministerial." "Peter Toews" Gruenfeld, January 3, 1876.

In the next following document we have a further list of school regulations, wherein it is manifest that our forefathers were by no means negligent regarding educational instruction. Rather, to the contrary, that they had precise regulations and instead they required that all children would receive a fundamental instruction in all necessary elementary subjects. It is also evident therefrom that they followed a system somewhat akin to what our government has presently (1949), in that a free education was available to all, including the needy. They also saw to it that no child would fail to avail itself of an education without a fundamental reason; since the school education did not impact only

upon the children at the present, but also in a wider sense, upon our entire people.

School Regulations. (Composed in the 1874/5 by Gerhard S. Kornelsen (1816-1894), veteran Molotschna school teacher and administrator.)

"Necessity in general requires that each and everyone in their calling shall be able to read, write and calculate. Therefore an elementary school shall be established in each village where the children shall receive the most necessary educational instruction before they are ready to take up any full time employment or a trade. In achieving this goal the Gemeinde finds it necessary to establish the firm regulations as follows:

"Firstly, that the schools shall be subject to the oversight and leadership of the ministerial which, above all shall see to it that a competent teacher is engaged by each village who can serve at all times as a model and example to the children, which are entrusted to them in their customary demeanour, and who will firmly see to it that nothing false shall creep into the school to mislead the children.

"Secondly, the subjects which the teacher is primarily obligated to teach in the school and for that purpose to disseminate the necessary instruction shall be as follows: correct reading, writing and arithmetic; language study and calligraphy, also belong to this category, as opportunity may be available. Further, to teach music according to notes (ziffern) so that everyone who has been taught singing according to notes in the school may later teach themselves many a melody, even though they have not learnt it in the school. However, we only regard it necessary to teach those melodies which can be used for songs in our Mennonite Gesangbuch. We do not regard harmony singing to be equal to the quality of the content of these songs.

"Thirdly, the school can be held either in a building owned by the Gemeinde or in a house leased for that purpose. In any case, it must be supported financially and maintained by the entire village society, without exception, regardless whether they have children or not. For the school does not only influence the children who are present in the here and now, but far more important is its effect upon all our descendants. Therefore also no one can be excused from assisting in the support of the teacher. The school administration is responsible to see to it that no children are withheld from attending school because of poverty or other similar reasons.

"Fourthly, since cultivated land is also designated for the support of the school, it is an obligation to divide such requisitions and work equally among all the homesteads in the village. However, the cash component, except where it is too high, shall be levied according to the number of school children.

"Fifthly, the required school years for boys are set at 7 to 14 years, both inclusive, and for girls from 7 to 13 years, both inclusive, during which time they shall be entered in the school register and the full school fees must be paid. Mentally handicapped or children who are otherwise not capable are excepted.

"Sixthly, those who do not live in the village are free to instruct their children themselves in the home and in that case they are not obligated to support any particular school or to pay towards any teachers wages. Should such a one, however, neglect their children, and fail to provide them with the necessary instruction, they are then obligated to place their children in a particular village, where their children can receive the necessary educational instruction, together with the other children.

"Seventhly, the educational instruction shall take place in each village commencing on the first day of November and continue until the first of May the following year, and shall consist of 5 days every week and from 5 to 6 hours per day. Lack of attendance during the designated term will not be excused except in cases of sickness or other grounds.

"Eighthly, the teachers are required to conduct three conferences during the school term, to be held in November, January and March, in order to exchange their knowledge with each other, on which occasions the students shall also take part.

"Ninthly, a public examination on the part of the ministerial shall be conducted before the closing of each school in April. During the course of the entire year the school teacher shall be aware of his obligations. For this reason the teachers must be engaged before the first of March in each year in order that they can commence their time of

service on April 1. Frequent replacement of a teacher is the greatest hinderance of a school. In case any village society seeks to better itself, each case shall be investigated by the ministerial on its own merits, so that a vexatious exchange of teachers will not occur over frivolous reasons. Note. In a later period the teaching year ended on February 1.

"Tenthly, the teachers' wages shall be paid in two instalments, namely for January 1 and April 1, of each year. In cases where for a particular reason the child only attends school for a number of weeks or months, only the prorated applicable school fees need be paid, calculated by the week.

"Amendment to No. Nine. Since the case can frequently occur that shortly prior to the examination the child is no longer of school age and therefore does not need to appear for the examination, it is seen as necessary that such children who go out of school age between December 31 and the examination, shall continue until the examination without being obligated to pay the school levies for the remainder of the term. Likewise, those who go past school age between August 31 and the New Year shall attend school free until the New Year.

"Amendment to No. One. It is also necessary that the children learn proper decorum and respect in the school and to always keep in mind the proverb, "Enthusiasm and love for all things, makes all exertion and work seem insignificant." Therefore the teachers should also plan their schedules to intersperse difficult work with easier material." This is a copy of the original, all rights reserved. "G.G. Kornelsen"

The Pioneer Schools.

All beginnings are difficult, and this was also the case with the educational system, as well as everything else, during the settlement years. First of all, the pioneers had to battle for their very existence because of a great general deficiency of money and other means, and then they had to find ways and means to provide their children with educational instruction even though of a somewhat primitive kind. Although the settlers only arrived in June and July, most villages had nevertheless started with school instruction by the close of the year.

During the first year the same was held in private residences. In Steinbach, school was held in the homes of the various farmers by rotation and each family father in turn provided the instruction. In Blumenort, one room of Heinrich Reimer's Semlin was furnished as a school room with a blackboard made of boards and a floor made of boards, which could only be found in very few homes, the first year. Here the Christmas wishes were also practised before Christmas.

In Gruenfeld, the school was held at Johan Isaacs who lived in a Serrei. They lived in one room and the school was in the other. In Steinbach, a school was already built for the second winter with a teacherage at one end. When the efforts in this category are compared with some new settlements of other peoples, the Mennonites are seen to be quite progressive. But we should not forget that it is much simpler to establish a school in a village than in a situation where the students live scattered on homesteads.

Even though the Gemeinde leadership was in charge of the administration of the educational system, it still fell upon the village Schulz, and the family fathers, to support the same. The recommendation for the teachers they desired was made at the Schultenbot, and was then submitted to the ministerial for approval. Here the budget for the maintenance of the school was presented and the levies divided among the village farmers. The same were quite diverse and consisted of some 1 to 5 bushels of grain of various kinds, wheat, oats and barley, per each farmer, and/or even a load of hay or wood for each. Sometimes it was work which was levied, such as hauling feed or plowing. The Chortitzer Gemeinde required a cash contribution for the school of \$1.00 for each 160 acres even if the owners had no school age children. These levies were paid punctually by most people.

The cash money which was payable was not calculated only according to the number of children which the family sent to school, but also according to a person's wealth. The school term generally consisted of six months, usually from the beginning of October until the end of March. Allowing for the circumstances, the teachers' wages may not have been

as low as it might appear at first, even though the actual dollar amount is no comparison to what is paid at present.

The first teacher engaged in Steinbach for the school year 1875-1876 received \$8.00 per month. The first teacher in Bergfeld was Heinrich Harder, whose wages consisted solely of fire wood for his own use. The second teacher Jacob Hiebert, possibly 1875-1876, had attended a secondary school in Russia, and received the following wages; \$6.00 per month cash and each of the village farmers plowed one acre for him and gave him 1 and 1/2 bags of oats and a similar amount of barley.

Peter Dueck was the teacher in Gruenfeld for the winter of 1875-1876 with an income of \$60.00 cash and in addition the village farmers were to provide him with 10 loads of building material to be brought from the nearby forest. In addition, he received his firewood for free. When one considered that the master builder of windmills, Peter K. Barkman, only received 50 cents per day, it does not seem as if the school teacher did all that bad.

Gerhard E. Kornelsen served for 33 years as teacher in Steinbach. He was born in 1857 in Lichtenau, Molotschna and died in Steinbach in 1937. Dietrich S. Friesen served as teacher in Steinbach for the first four years of the 1880's and again as assistant teacher in the same village from the fall of 1897 until spring of 1901. He died only a few months after his last school closing. The old Steinbach village school was built in 1880. It was 24 feet wide and 60 feet long. The teachers serving here were Dietrich S. Friesen 1880-1884, Jacob G. Barkman 1884-1888, in fall of 1888 Gerhard E. Kornelsen started and served until 1911. Dietrich S. Friesen served as the first assistant teacher from 1897-1901, Heinrich Rempel from the fall of 1901-1902, then G.G. Kornelsen from the fall of 1902 until spring of 1913.

School Administration.

The administration of the school system was the responsibility of the ministerial which obligated itself to visit every school twice a year and to examine each class in every subject. In so doing, it was supported to some extent by the village Schulz and the parents who sometimes visited their own schools and occasionally also those in other villages. This supervision on the part of the ministers was also continued later after the schools had been taken over as district schools. But it did become less frequent after the government had taken over the schools and had placed its own teachers in them.

At the end of the term an examination was held, which in part also belonged to the supervision of the schools. On these occasions, all the parents were present and sometimes also the youths. The failure of parents to appear at the examination was seen as a serious negligence in the nurturing of the children and as a great lack of diligence of the parental obligations. During the examination an effort was made to determine the progress which the students had made in various subjects. It was not an examination whereby the students were graded. There were always guests present from the neighbouring villages, evidently, at least partially, to compare the quality of education in various schools. These examinations were held significantly less frequently after the district schools were provided with new teachers, and after 1918, they also disappeared completely.

From the history of our people, it is evident that the Mennonites have always paid special heed to the nurturing of their children. They perceived the opportunity in a child, if only its character could be influenced, at an early age. They shared this outlook with the leaders of many progressive nations. The private school system presents clear evidence hereof, that the Mennonites were not negligent in the education of their children. For this reason they insisted on autonomy in the administration of their schools. In this regard the Gemeinden were articulated by very definite principles. Nor were they inclined to seek government administration or assistance for their schools, since the emigration privileges provided sufficient freedom, in order that they might remain autonomous regarding educational matters.

In 1878 the Mennonites received an offer of public assistance for their schools. It was written in German and was worded as follows:

"To the Gemeinden of Manitoba! Worthy Friends: The Protestant School Board is informed that there are approximately 1600 eligible students in your Gemeinden which are resident in Manitoba and since it is the responsibility of the board to see to it that funds designated for the purpose by the Government also come to your schools, the undersigned members of the Board wish to draw the seriousness of the matter to your attention.

"The first step is to divide the area of your various villages into school districts which shall be done according to your own wishes and desires. Namely, you shall elect your own teachers from amongst yourself. The instruction shall be completely in the hands of your Gemeinden, and your freedoms and privileges shall not be diminished in the least, and the instruction shall be carried out in your own language according to your own wishes.

"The government assistance available for such schools, if they are registered with the Board, is \$80.00 to \$100.00 per year. The authorities wish to have a meeting with the delegates elected by you, to be held on Wednesday, November 6, in Mr. Hespeler's offices, in order that we can share with them any further details and answer any questions which are placed with the Board. Respectfully yours. "W. Syprian Pinkham", Board Chairman. "James Robertson", "Stewart Mulvey". Winnipeg, October 17, 1878."

I will now read something from G.G. Kornelsen's writings as follows: "Nevertheless in the year 1879, whether through the influence of Mr. Hespeler or by different channels, the Mennonites were persuaded that they should submit (register) their schools to the government, whereby they would be spared supporting the same privately through a tax levied by the Municipality. However, they were afraid that with time they would thereby lose their freedom regarding religious instruction and their mother tongue. In spite of the information on the part of the government authorities that their school instruction under the offered assistance could continue just the way it was before, the largest group of the Mennonites decided to leave matters the way they were."

"In the same year the following village schools were registered as district schools: Rosenort, No.60 and Rosenhof No.61, near Morris; Blumenort No.62, Gruenfeld No.63, Blumenhof No.64, Steinbach No.65, Hochstadt No.66, Bergthal No.67, Kronsthal No.68, Stonewall No.69, Selkirk No.70, Clear Springs No.85. Schools No.67 and 68 were only registered and immediately withdrew again."

The Curriculum.

The curriculum of the schools consisted firstly of religious instruction such as Bible Stories, Bible Reading, memorization of Bible verses, church songs and singing. Bible history was taught by the teacher telling the stories and subsequently reinforced by posing questions to the children. Further a Bible verse appropriate for the story was memorized. Also song lyrics were composed to be sung with each story. The children learnt to sing according to notes (Ziffern) from the Franz Choral Buch. Only those melodies were taught which were suitable for the songs in the Groszen Gesangbuch and which were sung in the church. Much emphasis was placed on learning the Catechism and many students were quite capable of answering all 212 questions.

For Christmas they memorized Christmas wishes in the form of poems with up to 100 verses. These were directed to the parents and whether they were long or short they usually contained three parts. Firstly, the Christmas story even if only in a few lines. Secondly, a thank you to the parents for the kindness they had conveyed to their children. And thirdly, a wish that they might all inherit a heavenly home.

Similarly New Years Wishes were learnt for the New Years gatherings. These contained a thank you to God for His blessing and protection during the preceding year, and also a prayer that He might reign over us with grace during the forthcoming year. In

addition these wishes were often also presented to the extended family as well as the parents. The children learnt songs from the *Gesangbuch* with up to 70 lines which had the same message. At that time there was no Christmas program with guests present as there is today. On the last school day before Christmas, the wishes and songs were recited once more, and then in addition to a picture from the teacher, each student also received as a gift, a beautiful cover which had been purchased for that purposes, in which to bind their wish so as to preserve the same.

Besides the foregoing religious instruction, the principal subjects were reading, writing and arithmetic. For reading the commencement was made with an "ABC" *Fibel* (reader), which had a picture of a red hen on the back. I mention this *Fibel* since the same is well familiar to many who are presently here. It was said of this hen that if the students had studied well during the evening that the hen might lay a penny during the night. The hen in my own particular *Fibel* never verified this saying. This *Fibel* with the sober looking red hen on the cover was in such general use that I expect that there was no true Mennonite to be found during the first 30 years in Manitoba who had not learnt to read from the "Red Hen *Fibel*!"

The second reader in most cases was the Catechism, although in some schools, the Testament was also used. Perhaps this was more logical with the Catechism since the students could easily memorize something therefrom, which then made the reading much easier. The Testament was followed by the Bible which was the last reader for the upper class. Around the turn of the century other "*Fibelen*" and readers became available and were used in some schools. In addition to the most commonly used "*Witters Fibel*", there was also the "*Chicago Reader*".

There was also language study and calligraphy. Arithmetic was seen as one of the more important subjects, and in the better schools, the students progressed to the squares and cubic measurements, as well as percentages. A good part of the time during the arithmetic period was utilized to practise mental calculations.

Learning about Geography was regarded as somewhat less useful, but even this was already taught in the second or third year after the settlement started. Nevertheless, it took until the beginning of the 1890's before the large wall map was utilized in Steinbach. Considerable care was taken in the learning of the language of the land. But in the year 1881, we find that the teacher Johan B. Toews, was already instructing from an English primer in the school in Neuanlage. Likewise, Gerhard E. Kornelsen, in Steinbach, started the use of the "*Gaze Primer*" from Toronto which at that time had been authorized for Manitoba in the year 1889.

The daily schedule before the turn of the century was quite standard, and fairly firm, somewhat as follows: Monday, Wednesday, and Friday mornings: 1. Bible History, 2. Reading, 3. Writing. Tuesday and Thursday mornings were the same, except that language studies were substituted for Bible History in all the various levels. After dinner for the first 4 days of the week, came arithmetic, whereby the greatest part of the afternoon was occupied, and the remainder of the day was utilized with various other subjects, such as geography, and later also the English Language, singing, etc. Fewer subjects were taught in the schools in those days and therefore there was more time available, much of which was used for memorization. Friday afternoon was utilized for the reciting of Catechism, free hand drawing or according to a model, locating Bible references, practising singing, reading out stories to the class, etc.

Reading letters, and the reading of hand writing also came into vogue. This was necessary since at that time most business letters were handwritten instead of with the typewriter, evidently many handwritings at the time were worse than many signatures today.

There were no breaks during the morning or afternoon only that the students could go outside. First all the boys together, and then the girls. In a number of schools, the material to be memorized, also included a poem, "The School Regulations" which in 28 stanzas was supposed to portray the ideal deportment of a good student or child. We allow one verse to follow here:

"Das erste was du tust;"

The first which shall be done

When du aufstehest fruh;
Ist ein Gebet zu Gott;
Kind, das vergesse nie;

Each day when you arise,
To make a prayer to God
Child, forget this ne'er.

This poem was recited as punctually in some schools in the morning, as the song "O Canada", is sung today. The opening in the morning and the closing of the day was made with a song, which everyone sang together standing up, and by a prayer said by the teacher.

Since fewer subjects were taught at that time, there was less variation and more time, which made it more difficult to keep the attention of the students. In cases where the teachers were quite interested and willing to explore, the matter went quite well at that time so that frequently variations could be made; but where this was not the case, the students lost their interest. In order to give the students an incentive to learn there was a practise in the schools that the students would sit according to the degree of their competence. The best students sat in front and so on until the bottom. The writing was mostly done on the tablets and with this came a flask of soap water and a rag in order to keep the tablet clean.

The Teacher And His Training.

The same principles applied to the availability of school teachers during the first years as in many other areas. One had to use what was available. The settlers in those villages in which someone had come along who had served as a teacher in Russia were very fortunate. Those villages where this was not the case had to seek other advise. So it happened in many villages that the family heads had to take over the school or in some cases young men who were not yet married.

In many cases, individuals were also appointed, who were too poor to start their own *Wirtschaft*, even if they did not otherwise have the qualities to be a teacher. In any event all new teachers first had to serve for a year before they knew whether they were suited for this calling. In looking around for a teacher, attention was given whether they possessed a good character. He was supposed to be a member of the *Gemeinde* and to conduct himself in such a way that his students could look up to him with attention, honour and love.

It even happened that the teacher also served as the village herdsman. This could come about for various reasons. We know of Johan R. Reimer, Blumenort, who was unable to do hard work because of a weak heart, and for that reason also took over the herdsman's job, in addition to teaching.

We are only aware of one instance during the pioneer years that a female person took over a teaching position. She was a Maria Friesen, who took over the school in Rosenort, during the first years. Later, as Mrs. Redenzil, she also taught in Gruenfeld in the year 1886. She was commonly known as "school teacher Mitschki". She was a pioneer for the many women teachers at present on the East Reserve.

The training of the teacher had its start with the teachers' conferences also known as school conferences. These assemblies were rotated among the various village schools up to four times a year. They were always held on a Saturday and consisted of two sessions. In the morning the examination lesson was given usually by the teacher where the conference was held. After dinner and with the students absent, the work of the teacher was critiqued. From the principle questions which were discussed we see that some knowledge of psychology in school instruction had also found its way to the new settlements of the Canadian West. These conferences were very useful in expanding the knowledge of the teacher and in uplifting the quality of education in general.

They were continued until the "Teachers Federation Locals" were organized and started with their sessions. The following questions were discussed after the introduction had been given: (1) Was the bulk of the teaching material presented in the right order and at the right time? (2) Was the instruction attractive? (3) Did the questions aid the instruction? (4) Was the presentation grammatically correct? (5) How was the answer of the students? (6) How was the tone of speech of the teacher? (7) How was the personal deportment of the teacher? (8) How adequate was the discipline? No minutes were kept

in the beginning.

The first record of such conferences is found, date line Steinbach, March 2, 1878. Record is found of a larger more general conference recorded in Gerhard E. Kornelsen's diary as follows: A general teachers conference was held in Chortitz on March 10, 1879, for which apparently all the teachers in the settlement, 36 in number, were present. The teachers were examined on their knowledge of various subjects. Functioning as examiners were: Mr. Wm. Hespeler, the Kaiser's German Consul from Winnipeg, Abram Isaac, Schoenau, and Jacob Friesen, Tannenau. In addition to the teachers, there were also a number of ministers present; Aeltester Gerhard Wiebe of the Berghaler Gemeinde, and Peter Toews from the Kleine Gemeinde.

The teachers were able to upgrade their training after Heinrich Ewert from Gretna, became the school inspector in 1890. I include something here from G.G. Kornelsen's report. "Ewert came from Kansas with official certification as a teacher. He started his work with a definite plan to uplift the quality of the schools. Not that he terminated the teachers who had been engaged in their respective districts; to the contrary, he established short teachers' courses, in order to thereby enhance the subject knowledge of the teachers. For this the teachers had to travel to Gretna, mostly with horses, and remain there a few days. Here something more was taught of the secular language and the teachers were familiarized with more subject material. In fact teacher Gerhard E. Kornelsen brought a book along from there on physiology.

We also find that even in the pioneer years the teachers were examined on their subject knowledge. Among the papers of Rev. Isaac Toews is included a copy of the original examination questions from March 14, 1881. But it is not stated by whom these questions were presented, apparently by the ministerial and teachers together. In the diary of Gerhard E. Kornelsen it is mentioned that on November 28, 1897, H.H. Ewert came to Niverville, where he conducted an examination in the waiting room of the train station, where difficult questions had to be answered. Around about the middle of the 1890's, H.H. Ewert also conducted a number of one to two week teachers' courses in Steinbach, in which the teachers of the Molotschna took part.

The Inspectors and Their Reports.

Although only short, the topic of school inspectors might be of some interest. Firstly, it should be mentioned that in their independent administration of the private schools; the Mennonites also saw to it that the same were officially inspected. Almost without exception this was done by the ministers. All subjects in every class were officially examined.

The first government school inspector over the Mennonite settlements was a Jakob Friesen. He was appointed to inspect the "Mennonite Colony" which included both East and West Reserves. His first report, from the year 1882 to the Department, is composed in the German language, but was later translated into English. The original has since gone lost. The Report reads as follows regarding Steinbach: "I found 22 students present. The school was administered well and the teacher is very competent. The students have advanced well ahead in their studies such as reading, writing, arithmetic and geography, in addition to religious instruction.

The second school inspector for the Mennonite Settlements was William Rempel from 1884-1889. Then teacher Ewert came into service in 1890 until 1902 or 1903. In 1903 the government had no report and it is not known who was school inspector in this year. G.G. Kornelsen still remembers that an inspector Tim White examined the school in fall of 1888, and further that inspector Grof was in Steinbach in the course of his duties in 1906. In the year 1904-1905 Mr. Henry Croft visited the "Mennonite Colony" and the name for the district was changed to "German - English Schools".

In 1906 Mr. A.M. Friesen became Inspector. In the same year, he was replaced by J.M. Friesen, who served until 1908. Mr. A. Weidenhammer occupied the position from 1910 to 1916, although he had changed his name to Williams during the First World War.

We allow additional reports from the government inspectors to follow: "Regarding the villages of Reinland, Silberfeld, Edenberg, Kleefeld, Hochstadt, (all in the West Reserve),

Rosenort, Rosenhof, Gruenfeld, Hochstadt, Steinbach, Blumenort, Blumenhof, and Neuanlage (East Reserve). Subjects: reading, writing, arithmetic, geography and language study. The school rooms were clean and presentable. The teachers were true and diligent in the fulfilment of their duties." These reports are extracts from the materials collected by Wilhelm Friesen (?).

From inspector Wilhelm Rempel in the year 1885:

"Twenty-Two schools. Villages having school houses: Kronsthal, Bergthal, Schoenthal, New Bergthal, (West) Edenberg, Reinland, Gruenfeld, Steinbach, Blumenhof, Blumenort and Rosenort. Ten had rented buildings. Maps, eastern and western hemispheres in Reinland; Manitoba, and North West Territories maps in Hochstadt (East). The discipline in some of the schools is a little too faint, in others a little better and just a few schools are excellently guided in this respect."

Most of the teachers are willing to conduct their schools in the most successful way, but unfortunately, fail for lack of method. There is some fault with the parents of children attending school, and also with some of the trustees, too; hindering the free progress of their schools, being under the impression as if an advancing of the school would lead the Mennonites into inconvenience and difficulties of conscience. Under such circumstances it might be advisable to drop the school districts rather than doubtfully stick to them. Still I hope some favourable change will take place soon."

From Inspector Wilhelm Rempel in the year 1886.

"It is with pleasure that I say there are several of the teachers employed who try hard to fill their position honestly, and indeed, they have succeeded considerably. This principally applies to the teachers in the Eastern Reserve, but at the same time, I am glad to state there are some five or six of these on the Western Reserve, and at Morris, who are going to rival their colleagues. But it is not only the teachers whom I would hold responsible for the defects in conducting their schools, for there is a great deal of indifference amongst the farmers as to properly educating their children and even opposition as to several of the subjects to be taught, and it seems to me as if we will have to wait for years to come till our wrongly informed people surmount that aversion prevailing amongst them regarding the better education of our rising generation."

We quote here what C.B. Sissons wrote in his book *Bilingual Schools in Canada* in 1917, among other things, about the Mennonite Schools. "Anyone who has visited these people in their own villages cannot entirely condemn their attitude. They believe in education, all their children are trained in schools. Their teachers are not mere slips of girls, but men of character and mature judgment. Nearly all of them are married and have teacherages provided for them..." "If they teach only German in their school it is not from any sinister nationalistic design that they harbour darkly in their breasts but because they consider one language sufficient for intercourse among themselves and they wish to have as little discourse as possible with the wicked outside world. The difficulty of bringing English schools to the more conservative Mennonites is primarily one of religion, not of language."

The Condition of Schools 1900.

The private schools continued on for a number of years without particular occurrence. The teachers of the smaller part of the settlement were concerned to expand their knowledge. In addition to the teachers' conferences and taking an active part in the short courses of teacher Heinrich Ewert, they also endeavoured to increase their education through self study. They ordered books regarding methods of instruction and pedagogy from Germany and kept themselves active in this manner, whereby the quality of the education could be improved.

A decline in the school standards was noticeable in the larger part of the settlement, since the teachers only received their education in the village schools. They then passed on the same to the next generation. This resulted in an unfortunate decline in the educational system. There was a disfavour with higher education, nor was it necessary for the teachers to acquire the same. A young teacher who felt that his knowledge would not be sufficient and strived for something somewhat better was given the following advice by a well meaning family patriarch: "Beloved child, gladly remain in your limited condition, for that is better than anything which the world pursues."

A higher education was not necessary for the farmers at the time regarding agricultural matters. And if someone came home from the high schools now and again with new ideas regarding this or that the same could not always be made applicable to the circumstances and they were put-off in the sense of the Low German saying, "Je geleada, je vekeada". Even in later years after the attending of high school had become more common, but many still had great doubts regarding the value thereof, the outlook of most was probably best expressed in the Low German poem, "Oaba, Leeski jeit nao Kollidsh"

But the private school system did not suffer only because of the limited knowledge of the teachers. Also lacking was a general understanding regarding the elements which were required to keep such an undertaking in motion. Above all else there had to be oneness of mind, and if there were different outlooks, one could not hold back because of the same. If the system was to continue to function, one had to be able to appreciate that a working together was essential, and that it required a unified administration.

Further the people had to be willing to make real sacrifices. These requirements, however, were only available in insufficient quantities. It got to the point that parents who had no children to send to school or else had something against the teacher, refused to contribute for the maintenance of the school. It also happened that the different people could no longer agree on things such as the length of the school term, or regarding the method of instruction. The lack of willingness to sacrifice manifested itself, when the teachers' wages were so reduced, that the more competent teachers left the profession. What was needed was a recognition of the importance, objects and goals, of the school system by the majority. The private school system eventually suffered of all the foregoing, as well as other problems; so that the groundwork was already laid for the formation of the district schools.

More Regarding Teacher Training.

The teachers' conferences which were held from the very first years of settlement contributed greatly to the improvement of the school system. In addition, a general school assembly was established on the West Reserve. This innovation was open for general participation, and was well attended by teachers, ministers, friends of education, and parents. These assemblies were held once a year rotating between the East and West Reserves, during the later years. Sample lessons in German and religion, presentations or explanations over important instructional problems, were all part of the agenda. Lively exchanges of ideas during the discussion periods also made these days an important experience in the area of the Mennonite school system. In the year 1939 a teaching package was developed by the school conference for German and religion, but the copies were never distributed, because of the outbreak of war. No sessions were ever held after this.

In addition, a school administrators' conference arose on the West Reserve, which was sometimes also attended by school leaders from the East Reserve. The German teachers' conferences which were held there were also attended by teachers from here. Another development in the school system of the East Reserve was the kindergarten. This was started in the 1923 by Ms. Anna Vogt. She knew how to win the small ones to herself and soon she was loved and widely known as "Taunte Anna". During the 14 years of her service she had 450 children in her school. Most of them started at the age of 4. School was held from May till the start of winter and only in the morning from 9-12. She had 25-40 children each year. Only German was spoken.

With the changeover of the schools to the government, many new teachers came into

the system who had been through high school, and a few also through normal school. This together with the use of the English language generally gave the schools a boost. But in many cases, the former teachers remained also, only under the new system. These then had to obtain permits so they could teach. Similarly those who had finished high school, but who did not have their teaching certificates. The government was wise in this, whenever possible they tried to keep the experienced teachers, because of the depth of their subject knowledge. They did require that these upgrade their standing in the secondary school level and for this purpose summer courses were instituted during the holidays. These courses were generally run by the teachers themselves and fully supported by the government. They were held mostly in Altona on the West Reserve, and also for a few years in Steinbach. As a rule these courses were eight weeks long and generally took place in the 1920's.

Since the Department still did not have enough qualified teachers, they made it easier to obtain a permit, but as soon as a surplus of teachers came through the Normal School, they made it harder again. Oh, how we exerted ourselves to stand in the schools before the inspector, and during the summer we worked with great zeal to master our high school courses. Not only for one year but many. This also included older individuals who already had families. How great we felt after we had finally earned the fully qualified teachers' certificate.

Another development which was joyfully greeted by the Mennonites and which lengthened the maintenance of the mother tongue by 10 to 20 years was the arrival of the Russlaender during the 1920's. A number of experienced teachers were also included among these immigrants who contributed much to the betterment of the Mennonite schools.

The Transformation to District Schools.

In my 26 years of practice as a teacher, I have experienced the complete transformation from private schools, and can say, that this was a very moving time. The schools remained undisturbed on the part of the government until 1906 when they passed a law that all district schools had to fly the Union Jack. This caused much reflection for many Gemeinden. Was this possibly a beginning whereby they would have to raise their children for military service? The Mennonites who had registered their schools as district schools during the 1870's now revoked the same and no longer accepted the government grant for the schools. In Steinbach, they again accepted the grant after three years, 1908-1911. In Hochstadt they started again in 1913, in Rosenort in 1914, and in Blumenort, Blumenhof and Gruenfeld only in 1919.

When the district school was opened in Steinbach in the year 1911 a number of more conservative residents retained the private school nearby. In the year 1913, a spacious two room school was also built from private donations, in which the veteran teacher Gerhard E. Kornelsen, also instructed for a number of years. In 1919 the chapter of the private school in Steinbach came to a close.

The private schools suffered a great blow when the government adopted a one language policy for schools in 1916. This would bring serious consequences for the Mennonites. On the overall, they did not have enough teachers who were capable of instructing in the English language. Now they had to allow their children to be instructed by people who were unfamiliar with their opinions and customs. For them the religious instruction was a fundamental part of the school system.

This resulted in a great anxiety among the Mennonites. They were afraid that they would lose their language and subsequently their identity. With the teaching and active use of the language of the land, the door was opened for the children to interact freely in the world, to be dispersed, and to be lost to the Mennonite community. An attempt was made to ward off the new law with the private schools but without much success. However, the law did allow for religious instruction to take place during the last half hour of the day without a further requirement. The Gemeinden made use of this to teach their language since the religious instruction was given in German. This period was also extended somewhat longer than the legally required time.

The government now organized a number of school districts, built schools and engaged teachers. This was carried out by the school administrator Mr. J.F. Greenway (official trustee), who was appointed by the Department for that purpose, and who became quite well known on the East Reserve. The district residents were not always pleased with these activities and many a conflict resulted. A number of parents now held their children back from school so that they were called before the judges. Those found guilty had to pay a fine and in some cases were also imprisoned. When one minister was asked if he was guilty, he replied, "according to your law, I am guilty, but according to the Bible whereby I am to carry responsibility for the education of my children myself, I am not guilty."

According to the law there were also complicated distinctions made. The **Privilegium** said nothing about the language and the provincial government had the power to make laws regarding education. The decision regarding the 10th paragraph of the **Privilegium** regarding the freedom to educate their own children rested on the much quoted words "as provided by law" This went through legal procedures which took many years, through the Provincial Courts, the Supreme Court of Canada, and finally it reached the Privy Council. On July 30, 1930, the supreme jurists rejected the argument of the Mennonites claiming that the **Privilegium** exempted them from the Manitoba School Laws, by referring to the wording thereof: "That the Mennonites will have the fullest privilege of exercising their religious principles and educating their children in schools as provided by law without any kind of molestation or restriction whatever-- "as provided by law."

Wir müssen immer wandern
 Von einem ort zum andern
 Und haben keine ruh.

We must always wander
 From one home unto another
 And we have no resting place.

School Statistics of the East Reserve.

1. The first to attend high school: Abraham K.Friesen presently of Winkler, Manitoba, who drove to the M.C.I. in Gretna in January 1900 on his bicycle.
2. First District School on the East Reserve, Steinbach 1911.
3. Wrote the first district exams: Katharina P. Friesen, presently wife of the businessman Peter B. Reimer, Grade 8, in the year of 1913 in Steinbach.
4. First grade 8 class: Katherine P. Friesen, and Abram T. Loewen who had to go to the Ninette Sanatorium because of sickness before the school closing.
5. First High School: Steinbach 1914. Teacher A.P. Friesen. Students were Joh. R. Barkman, Gerhard K. Reimer, Amy Smith, A.T. Loewen, Nikolai Janz, Joh.G. Kornelsen and Corn F. Giesbrecht. High School started in Gruenthal in 1936 and in Niverville 1942.
6. First to attend Normal School: A.P. Friesen in 1906.
7. First two to attend University: A.P. Friesen, presently Georgetown, Texas, and A.H. Wiebe, (Bluffton College, 1919) presently Tennessee.
8. First two to receive a University degree: A.H. Wiebe, A.B. in 1922 and A.P. Friesen in (?).
9. First to receive a doctoral degree: A.H. Wiebe in 1929.
10. First medical doctors: Wm Friesen M.D., son of J.R. Friesen, Steinbach, 1942; and Bernhard Barkman M.D., son of Martin F. Barkman, Steinbach, 1945. Walter Giesbrecht, son of John F. Giesbrecht, Steinbach, Veterinarian, 1939.

CHAPTER THREE

STEINBACH VILLAGE PLAN

By John C. Reimer. German original published in Klaas J.B.Reimer editor, 75 *Gedenkfeier der Mennonitischen Einwanderung in Manitoba, Canada*, (1949, Steinbach, Manitoba), pages 152-161.

Map of the East Reserve.

Firstly some comments regarding the map of the (pioneer) villages and places of the East Reserve. (Reference is made to the map by John C. Reimer and E.K. Francis, to be found in *History and Events*, Volume One of *The Kleine Gemeinde Historical Series*, page 150.) This is not an official or exact determination of the locations and/or layout of the villages. An attempt has been made to indicate the correct places in spite of the transfer of the work from one hand to the other in its various phases. According to reports, 46 villages were laid out by the pioneers of the East Reserve. Some of those were soon abandoned so that hardly a trace can be found today.

We know of some 54 place names but we are not sure which ones belong to the 46 original villages. Places which are not recorded on the map are such as Fischau adjacent to Steinbach; Eigenfeld, adjacent to Lichtenau; Halbstadt in the area of the Shakespeare School; and Reinland near the Prefontaine School. The founders of the village of Fischau were the brothers Heinrich L. Fast and Cornelius Fast. Eigenfeld was founded by Abram Wiebe, his father Abram Wiebe and his brother Peter Wiebe. Not all areas joined together in a village society, shared communally the various types of land, such as cultivations, forest and pasture. It is not known whether the above mentioned 46 villages all established a village community.

An effort was originally made to layout the villages along small creeks or streams, apparently, because this made a source of naturally available water more secure. Usually the village was laid out on the south side of the creek. Exceptions were found in Blumenort, which lay on the north side of the creek, and in Gruenfeld which was laid out between a small depression and the edge of the woods, also Hochfeld which lay on a ridge. Since most of our creeks ran in a northerly direction most of the villages were also laid out in the same way.

The large villages had up to 20 *Wirtschaften*. Several were also laid out as double villages, that is to say, they were laid out with *Wirtschaften* on both sides of the street, even if both sides were not completely filled up. Examples were Blumenort, Chortitz, Schoenfeld and Burwalde. Rosengard was a right angled village, its ends lying south and west. It would be interesting to make a report of each village and its founders.

The roads noted on the map were the main means of commerce in the pioneer years. They joined in the north outside of the settlement in one road to the commercial City of Winnipeg. From Grunthal to Steinbach, the road followed a gravel ridge commonly known as the "Highridge" (Hochruecken). We are aware that there are mistakes that have found their way onto the map and that there may still be errors which are not known to us. Those who have helped in the preparation of this map are: Peter Braun, G.G. Kornelsen, C.F. Broesky and H.L. Fast. Written by John C. Reimer.

Village Plan of Steinbach.

This is a typical village plan of the Mennonite pioneers in Manitoba with the exception that there was no hay land. If a group became united to establish a village they each sought out a piece of land and took out their homesteads thereon. Each farmer took out his 160 acres and had it transferred into his name. The group then entered into a village agreement and utilized the land on a community basis. The regulations were written out in writing which was called the "Document of Union". Further regulations were

developed at the Schultenbot (village meetings).

The land complex of the village of Steinbach included the following sections: 25, 26, 27, 34, 35 and 36, on Township 6 Range 6 East. The residences stood some 60-80 feet back from the street on the numbered lots on the east side, on parcels which were 220 feet wide and about 6 acres in size. These lots were called "Feuerstätten" (hearths) and the parcels situated directly across the street were called "kattstätten", or cottage lots, and consisted of 10 acres. These names were used in all villages. The houses of the "Anwohner" were frequently found on the Kattstätten; namely, those who did not have a Wirtschaft, such as the workers and elderly.

The usual cross street in the middle of the village, which was customary in Russia and where the church and school were located, was not originally included in the Steinbach plan. But a few years later the newly opened cemetery and school were already located on the cross street (now Reimer Avenue).

Names of Steinbach's Founders.

The names of the 18 families who settled Steinbach on September 23, 1874, together with the lot number of their properties (References are to the map of the village of Steinbach by John C. Reimer, published in *History And Events*, page 151) are as follows:

1 Klaas Friesen	11 Klaas R. Reimer
2 Kornelius Fast	12 "
3 Gerhard Warkentin	13 Gerhard Giesbrecht
4 Heinrich Brandt	14 Johan Wiebe
5 Rev. Jakob Barkman	15 Jacob T. Barkman
6 Kornelius Goossen	16 Peter Barkman
7 Jacob S. Friesen	17 Johan S. Friesen
8 Abram S. Friesen	18 Heinrich Fast
9 Peter Toews	19 and 20 Franz Kroeker
10 John R. Reimer	

The Hauskagel (literally house field), consisting of about 24 acres, were located behind the Feuerstätten. The fire damage road (Schadenruten Weg) was located between these two divisions. Further back on the section line these parcels (Kagel) were separated by a cross road. Small pieces of land were located on each side along the Hauskagel, which were called "Schadenruten" (literally damage control rods). These were there for the reason that if the grasshoppers from the pasture or a herd of cattle came into the grain, one farmer alone would not have to suffer the entire loss if a field was destroyed.

There were 40 of the Schadenruten located on each side of the Hauskagel. In order to even out the distance of the same from the residence, each farmer had two of the parcels on either side. Whoever had the first parcel had his second parcel at the opposite end of the village, and so on, until the last one had both of his together in the middle. The parcels on the north side consisted only of about 1 acre. The Schadenruten road lead along the Schadenruten.

The greater part of the cultivated land with lighter soil lay south west of the village on Section 27. They were called the "narrow" Kagel and also lay from the east to west. They were also separated on the half mile by a cross street with a road leading to them along the section line. The writer was unable to describe how these 40 ten acre parcels were divided other than to state that they were only a half mile long and that the parcels across the middle street did not belong to the same farmer.

Regarding the division of the Schadenruten on the Lichtenau road it is assumed that the owner of Feuerstätte No.1 had the last parcel on the west end and that the owner of Feuerstätte No. 20 had the Schadenrute right next to the village. Thereby the distance from the village was somewhat equalized. It is assumed that the exact opposite was the case with the Schadenruten on the south side so that the owner on No.20 in the village had the last parcel on the west end and the owner on No.1 had the first parcel on the east end.

The village farmer on Feuerstelle No.1 had the last Kagel on the south west side of the Kageln on the north west end of the village, and so on, until the farmer on Feuerstelle

No.20, who had the Kagel immediately adjacent to the village street. The three triangles "K" "L" and "M" (See Steinbach Village Map, by John C.Reimer, published in *History and Events*, page 151) were somewhat unusual parcels and were utilized by various villagers, evidently to make certain equalizations.

The entire south east corner, consisting of 10 quarters which were stony, (marked with the letter "F") were originally used as pasture. Section 26 belonged to the Hudson Bay Company and could not be taken out in homesteads but was bought and settled privately by Mennonites during the very first years. The circles with the numbers 5 and 6 mark the places where Heinrich L. Fast and his brother Cornelius settled. They called the place Fischau (NW 1/4 Section 26-6-6 E). Circle No. 4 marks the location of the cemetery, and circle No. 7 (SW 1/4 26-6-6E), is the place where the delegate Kornelius P.Toews settled; and circle No. 8, where Johan S. Friesens lived (SE 1/4 26-6-6E.)

The 160 acres marked with "N" could not be utilized as a homestead since the 40 acres in the north west corner of the quarter, already belonged to the Clearsprings settlement, having been given to John Peterson as an addition to his homestead which only had 120 acres. Circle No. 2 marks the place of residence of John Peterson who was a good friend and advisor to the founders of the village of Steinbach during the pioneer years. Circle No. 1 is the place where Johan W. Reimer settled on the "bush farm" in about 1891 and which has remained in the ownership of the family since that time. Circle No. 3 marks the residence of Malcolm McCaskill. The well known settler Tom Carlton lived approximately 1 mile west of there.

Four main roads led from the village. The road to the north led through the English settlement to the neighbouring villages of Blumenort and Blumenhof and from there to the trading centre of Winnipeg. The road to the east led into the French district. In Low German this road was called "Britwajch", meaning half breeds, since most of these settlers were a mixture of the French and Indian Race. Accordingly this was used as a nickname. The road to the south lead along the "Hochruecken" (high ridge) to Grunthal. The Hochruecken was a high ridge of gravel and always in good condition for driving if there was no snow. The road to the west went through Lichtenau, Reichenbach and Rosenfeld, and on to Gruenfeld, thereby joining together the two roads leading north.

Steinbach continued as a village until 1910, when the village community was dissolved and the homesteads were divided. The preparation of the village plan (map) was assisted by Rev. Gerhard F. Giesbrecht, Is.W. Reimer and C.T. Kroeker, all of whom were sons of village farmers in Steinbach. G.G. Kornelsen also assisted. There may also be some errors in the commentary and map. Written by John C. Reimer.

Floor Plan of the First Buildings.

This is a typical floor plan for the first better homes of the Mennonite villages in Manitoba. This was a fairly elaborate plan (reference here is to a drawing found on page 158 of *Das 75 Jahre Gedenkfeier*). Sometimes a wall was omitted or other changes made to suit individual tastes, but usually there were very few changes. Most villages were laid out in a north westerly direction following the water courses or from east to west with the *Feuerstätten* on the north side of the street. The buildings stood on the north-west side of the *Feuerstelle*, about 20 to 30 strides from the street.

The driveway onto the yard was found in the middle of the property or also to the north-west side, but always to the south-east side and to the front of the building. Therefore the house always had a southern exposure and faced to the street with the front door facing to the south-east. There was often a border between the house and the street, with flower beds and fruit trees. The garden behind the house was usually called the back garden and if there was also a garden on the south-east side of the driveway, which was often the case, it was called the front garden. Almost without exception, there was a row of poplar or maple trees along the street.

House and barn stood with their ends together so that they looked like one long building and were located so that the house faced the street in a southerly direction and the barn to the north. Even though the barn and house were built together, a fence was

located in front of the house as well as a garden, making it appear as if the yard and barn were a separate entity. In addition, if certain out buildings were placed at right angles in the rear of the yard, there was considerable protection against the cold north wind.

The framework or beams of the buildings were made from tree trunks which were squared off on all four sides with an axe, and were still about 7 inches square. The studs and cross pieces consisted of similar pieces of wood, but cut in half by a saw. In many cases the walls were made of logs. The walls of the residence were up to 9 feet high and the walls of the barn were up to 12 feet high. The roofs were very steep and finished with hay. (See picture of the Oberschulz Jakob Peter's (1813-1884) house in Vollwerk, John C.Reimer ed., 75 Jahre Gedenkfester, page 16).

From the outside the buildings were finished mainly with boards. The door of the house was divided into two parts, top and bottom. The windows of the house also consisted of two parts, one part fastened to each side so that they could be opened to the inside like a door. On the outside there were window shutters made of wood which could also be opened to the inside.

Upon entering the front door of the house, one came into a hallway, or if the wall on the left side had been omitted, then directly into the front room of the house. The room was not used all that much; mainly, that one could proceed from here to the various parts of the house. To the left side was the Grosse Stube (large room) also known as the guest room (parlour) into which the visitor was invited. Here the brick oven was always located. There was usually a case built into the wall with glass doors on top between the entrance and the oven. In the corner along the wall of the corner room stood the bed of the parents, and immediately adjacent thereto, at the headboard of the bed, stood the great chest with all its treasures.

If the entire house was not being used, the Grosse Stube (large room) was the most frequented area of the house, the living room. The letter "C" marks the corner room which usually belonged to the older girls. The letter "B" marks the small room where the small children slept. Generally this was also the dining room and the kitchen. The brick oven also had a small door to the side of the small room towards the area for baking and working. This was called "Reah"

The letter "F" marks the "hinter house" (the rear house) which was the proper dining room and kitchen. The table stood along the Kleine Stube wall. Although the entire house served this purpose to some extent, this was a form of supply room. "H" marks the pantry where the food supplies were kept. "T" is the trap door into the basement. "G" marks a room about 8 feet by 8 feet where the hearth was located. The same was used for cooking and baking but usually only when the brick oven was not warm. This is also where the "Meagropi" (a large kettle) mounted on mortared brick, was located.

The brick oven could also be fired up from here. A window to the front room "E" allowed some light to enter this area. This window is missing on the picture. This area was completely open to the ceiling. The chimney began from the ceiling above. At the bottom it was as large as the room, it became narrower towards the top, and was reduced to a normal size at the point where it went through the roof. The chimney casing was made of rails blocked up and plastered, the part through the roof was made of boards.

This chimney could also be used as a smokehouse. Four lathes were built into it crosswise on which meat could be hung. The brick oven had no stove pipes. The oven door was on the front at the bottom, in the middle was the Reah (flue) around which the fire had to draw, and the smoke came out of the front on the top. The other oven often had short pipes. Sometimes the cooking was done on the tripod which stood on the hearth. The heating material was often straw or manure which had been prepared for that purpose.

"D" marks the summer kitchen which was designated for the large boys. There was a short corridor between the summer kitchen and the pantry which had a door at each end and led to the barn. From this corridor there were stairs leading to the ceiling of the attic, where the grain was stored. Between the house and barn there was a plastered wall made of blocks.

This house plan was also reduced according to taste to a size so that finally one had a building which had only one wall dividing the middle, lengthwise and sideways; nevertheless, retaining the main features of the complete plan. The barn was some two feet wider and higher than the house and to that extent provided shelter from the north. The windows were immediately under the ceiling in an unbroken line some 8 inches high and extending the length of the barn. Under the roof there was a small door to the ceiling of the barn.

The hay shed attached to the barn had a large door with the customary diagonal crosses. It was big enough in order to drive through with a load of hay. When one entered the barn from the outside the following arrangements were usually found. "N" horse stalls, "O" area for cows with the cribs along the corridor in the middle. The cribs usually included diagonally placed dowels/ holders (*Raufen*). There was a row of diagonal upright standing prongs on each side of the shallow crib to hold the hay. From the end the *Raufen* (holders) looked very much like the English letter V. "P" marks the well. "Q" marks the addition where firewood and feed was stored, and where necessary, it was also remodelled for cattle.

We are aware that various small changes were occasionally made to these arrangements, also that each village to some extent had its own usages. But generally speaking the foregoing should be an accurate description. Drawing of the house plan was done by C.L. Toews. (Reference here is to the drawing published in 75 *Gedenkfester*, page 158). Written by John C. Reimer. Translated by D. Plett, 1989.

CHAPTER FOUR

STEINBACH, THEN AND NOW.

A series of articles by Gerhard G.Kornelsen, Steinbach school teacher, published in *Die Steinbach Post* between February 23 and April 12, 1916. Collected and translated by Henry Fast, Steinbach, Manitoba. March, 1989.

"Steinbach is situated 8 miles south-west of the C.P.R. station at Giroux and has daily mail, express, freight and passenger connection with the same. Forty years ago things were different. Then one seldom saw any other than ox drawn vehicles. You can imagine what it feels like to see a horse after not experiencing such a sight for a year or longer.

In September 1874, the first immigrants arrived at the place where Steinbach now is situated. These immigrants were Molotschnaer Mennonites from South Russia looking for a new homeland. They arrived by way of Blumenort which had been settled a few weeks earlier. It was the duty of those in charge to select the site where Steinbach should be grounded. The first impressions of this place were viewed with very mixed feelings.

In the other settlements (villages) the pioneers had chosen sites with both wooded and prairie areas, and consequently the choice spots had been claimed by the earlier arrivals. Even the Blumenorters had been able to secure quite a bit of prairie land, but only bush and more bush, was evident where the Steinbachers were to settle. Though we cannot describe this area as a large forest, yet it was more or less covered with both small and large poplar trees of which, however, many were dead. This left a fairly desolate picture to the observer. It seemed, however, that no other piece of land was available that was suitable for a village plan settlement. It was granted that there were quarter sections available that would have been more suitable for farmers using the modern system of farm ownership, but few of these immigrants had the will to settle by themselves in this wilderness.

Consequently 18 farmers agreed to take the land that was available and prepare for winter. Most of these, however, would rather have settled elsewhere. Yet man thinks and God directs, and everything turned out well. Shortly, 20 village sites of ten acres each for building and garden were surveyed along the Steinbach Creek. A wide 99 foot street, now called Main Street, running south-east to north-west, was laid out to facilitate communication with each other, and with other villages.

In the following paragraphs we want to remember the first settlers as they began working enthusiastically after making Steinbach their choice. We also want to remember those who followed the pioneers since:

"Nichts ist auf dieser Erden
Dass hier bestaendig bleibt
Allein die Gut des Herren
Bleibt bis in Ewigkeit"

Nothing here on earth
Has any permanence,
Only God's great goodness
Remains unto eternity.

Household No. 1 in this description will begin on the easterly end, on the north side of Main Street. Except for sites No. 1, 10 and 18, there was building activity on each yard in the fall of 1874. For many years no buildings were erected on site No. 1 since it was part of a Kaufstelle (preemption or purchased quarter section as compared to a homestead) owned by Franz Kroeker. In the first year each homesteader had the right to purchase an extra 160 acres of land for \$160 which could be paid in 3 years or later. Since this was considered somewhat risky very few took advantage of this offer. Many should have done so since a person does not easily have too much land, except if you are on the tax list. Later Korn. P.Kroeker settled on No. 1 and also bought the associated 1/4 section of land. He is still living here but has since added more farm land.

No. 2 was settled by Franz Kroeker, and since winter was approaching, he was only able to construct a building which was partially in the ground. In 1876 he built a large

house which could also accommodate for many years the church services of the "Gemeinde" (Kleine Gemeinde). Kroeker died in 1905. In 1911 the widow Kroeker moved in with her daughter, the wife of Aeltester Peter R. Dueck. The building was then used as a private school for 2 years. Presently, (1916) Corn. Fasts live in this house, and take care of the mentally sick widow Peter B. Friesen at church expense. Mrs. Friesen is the daughter of the former merchant Jakob K. Barkman of Waldheim. She is now 75 years old and has spent about half her life in this mental condition.

Heinrich Fast was the first settler on No. 3. He sold his farm in 1882 to Franz Kroeker and moved on to Hudsons (Bay) land. Shortly thereafter, Joh. R. Dueck moved into this place and lived there till his death in 1901. In 1909 the widow Dueck married Isaac W. Loewen, who lived there 4 years, and then moved onto the Tomlinson farm (NE 1/4 10-7-6E). Presently, Gerh. Friesen is renting the yard. Obviously separation pains are not unknown to this site.

Joh. S. Friesen first settled on building site No. 4. He is the son-in-law of old Peter K. Barkman. In 1883, Friesen sold the farm, or we should say Feuerstelle, to the widow Isaac L. Plett and moved to Blumenfeld. Mrs. Plett farmed together with her only son Isaac and with toil and thrift soon had a debt free home. Isaac lived at home for a while after he was married and his children had the opportunity to attend the village school, which they did to the teacher's joy. Later Plett left home and became a mechanic. Presently he is inventing or building a motor sleigh. His mother still lives here and farms in a small way.

On site No. 5 Uncle Peter K. Barkman was the first settler. His first wife died in 1881. In 1885 he sold his farm to his son Johan T. Barkman and them moved across the street together with his second wife. Here he lived for years, being occupied with gardening and chicken raising. Finally he too reached the age where he laid down his work and moved to his children. His second wife died in 1911. Presently he lives at the place of his children, Peter T. Barkman. He had to exercise leadership at the time of the founding of Steinbach in 1874, when on returning to their quarters after locating Steinbach, a number of his comrades believed they had come from the south, where in fact they had come from the east. Indeed at the appropriate time, the sinking sun emerged from the clouds, to indicate they were facing west.

Johan T. Barkman as well as his first and second wife, died early. Abr. J. Friesen also lived on this site. Because a number of Abr. Friesens lived in Steinbach, these were called, "the Wiebe Friesens". They lived in Steinbach a number of years where Friesen's skill and advice in machine repair was appreciated. During the last 12 years Friesens often disappeared without a trace. The teachers remembered with love the children Maria, Abraham and Johan. Presently Joh. D. Barkmans and H. Cootes live on No. 5. Cootes is a labourer and Barkman an engineer.

Jacob T. Barkman was the first settler on No. 6 and also the first small shopkeeper in the village. Even before the financial situation had reached normality, oil, cheese, etc. were added to the wares and sold. Later also farm tools, machines and fence wire were sold. In 1890 Barkman moved to Heuboden for the purpose of cattle raising. Even though no longer young, he continues a small oil business there as well. Since their departure their former buildings have been occupied by Lutheran renters. On the west side of the site, Abr. Reimers are presently living. He is an electrician, miller and raises chickens. His father lives in Giroux where he is a partner in the butcher shop and store of the firm of "Reimer Co".

Johan Wiebe settled on No. 7. In order to save heat, and the cost of one wall, he built his first winter's home adjacent to No. 8 which was owned by Gerh. Giesbrecht who built likewise. On the boundary the two families also built a hallway and they were prepared for winter. Wiebes lived in this dwelling for a number of years. Many a pair of shoes were repaired here, and many a pair of boots were made for the settlers. Since the men in Russia had used boots they did not quickly loose their affection for this fashion. Mr. Wiebe did not require many hours to complete a pair of boots, since he always worked rapidly.

In 1905 Wiebes moved to Saskatchewan where he died in 1909. Presently Jac W. Reimers live on the east side and Jac. Penners on the west side. Reimer is a merchant and

Penner sells lumber and machinery for Barkman & Friesen Co. Wiebe removed his farm land from the village plan and sold it to Abr. Wiebe of Eigenfeld.

As was mentioned Ger. Giesbrecht settled on No. 8. When his sons were grown he sold his homestead to Peter W. Toews and moved to Greenland to be a grain farmer. His first wife, who shared the toils of immigrant life with him, died in 1885, and in 1907 he too followed the way of all flesh. His last wife still lives in Greenland as does his son Heinrich, but Wilhelm is in British Columbia, and Gerh. has moved to Montezuma, Kansas. Toews has built a well equipped blacksmith and a livery barn on this site. Here also many a herd of wild horses has been sold. After Toews had shod enough horses and had made a good living he sold out to Peter T. Barkman and moved to Alberta where he is said to have raised horses. Presently Klaas I. Friesen is renting the buildings and is in charge of the livery stable.

Since Klaas R. Reimer had bought a quarter section in addition to his homestead, he received two village sites, namely, numbers 9 and 10. On number 9 he erected his house and farm buildings, while on number 10, a school was built in 1875. In the early years the businesses in Winnipeg preferred to exchange wares for farm produce instead of paying cash. Reimer also traded more than he needed for himself and so he sold these, or traded with his neighbours and friends, which benefited both. The customers began to place orders for goods which they desired before Reimer began his 3 and 4 day trips (to Winnipeg). In this fashion the well known store was founded in 1876 which has since developed into a first class establishment.

Reimer died in 1906. His second wife died in 1883 and his first in 1875, while the third wife is still living as a widow near her parents in Oregon. At this time Heinrich Neufeld bought the land belonging to number 10 and lived in the village for approximately 5 years. Then he sold the site to Heinrich W. Reimer and moved to Clearsprings. Reimer soon built a modern house on the site and had his store on the south side of Main Street.

Number 11 was settled by Johan R. Reimer who is still living here. He is also the only settler in Steinbach whose land still has the first owner. His first wife died on Aug. 10, 1880 during the hay harvest.

Peter Toews settled on site number 12. He died in 1882. His widow then married Heinrich L. Friesen and moved to Rosenhof near Morris. After her second husband died, she came back to Steinbach at an advanced age, and had a house built near the Corn. Kroekers, in 1911. The land belonging to site number 12 was owned by her son Peter R. Toews, but he is not living in the village anymore. Loewen and Toews lumber yard is on this site, as well as the dwelling of Joh. Toews and Corn. T. Loewen, plus the Steinbach Post Printery. Until a few weeks ago, a meat market also was situated here, but has now moved to number 10.

On site number 13, Abr.S. Friesen was the first settler. He reached an advanced age before he laid down his work and allowed younger hands to take over. His first wife died in 1912. Three years later he moved to Oregon with his second wife, where also his sons Abr. and Peter live with their families. His other children still live in Steinbach.

In 1876 Friesen joined with John Carlton in a threshing business. He therefore became the first thresher in the village and the surrounding area. In the following years he continued to modernize his threshing equipment according to the time period. Also in the spring of 1876 he began an ox powered saw mill. He changed this to wind power in the following years. Then in 1877 Friesen built an authentic Holland type wind flour mill but sold it 2 years later to buyers in Rosenort. He then concentrated his efforts on running a steam powered saw mill. In the year 1881, 3/4 million feet of lumber was sawn for the surrounding farmers, who harvested the necessary logs, at a distance of 10 and 12 miles south of Steinbach, on government land.

Also, the first Post Office in Hanover was begun at this site. Here applications for the various government permits, for mortgages and the like could be procured. No one could succeed with these complicated land office deals without getting some willing and helpful advice from Friesen. His general views were especially respected regarding school matters in the various yearly reports to the Department.

Diedrich S. Friesen settled on number 14. He gave over his pioneer work in 1878 to his brother **Jac Friesen** and moved to **Blumenfeld**. Two years later, however, he returned to teach school in **Steinbach**. He died in 1901.

Presently the following buildings occupy this site: Postmaster, **Pet. Guenther's** dwelling, the post office building, **Klaas B. Reimer's** dwelling and general store, **Jac F. Barkman's** hardware store and **Joh F. Barkman's** blacksmith, tinsmith and bicycle shop.

Corn P. Goossens were the first settlers on site number 15 and as long as they were able they made their living by farming. In 1882 or 1883 he sold half his farm and continued for 17 years on a smaller scale. Then he sold the remaining half of his land to **H. Sobering**. Mrs. Goossens died on December 5, 1912, and Mr. Goossens died on January 8, of this year (1916) at the age of 76 years, 26 days. Sobering found employment at the mill where he has continued to work for 16 years.

Number 16 was first settled by **Rev. Jakob Barkman**. He was the father of **Joh. G. Barkman**, who is presently living on **Hanover Street**, and the father of the blind **Corn. T. Barkman** of **Reichenbach**. As leader of the settlement, Rev. Barkman was practically indispensable; and yet as is well known, he had the misfortune to drown in the **Red River** in 1875. His deeply distressed widow married **Corn. Loewen** of **Gruenfeld** two years later. She died in 1889.

Heinrich R. Brandt settled on site number 17. He worked as a carpenter as long as his eyesight permitted him to. Many a departed pilgrim had his last room prepared by him. Six years ago a final resting place was also prepared for Brandt. His widow is still living on the original site, but is planning to move to **Hanover Street**. His previous wife died in 1889, the same day as her mother, Mrs. Loewen died. His son **Heinrich Brandt** lives in **Rosenort** near **Morris**.

Gerhard Warkentin was the first settler on number 18. He stayed in **Ontario** during the first winter of 1874-75 in order to better prepare for the settlement. He often gave thanks for the kindness shown to him there. He was a widower when he came from **Russia**. When he remarried he gave over his homestead to **Wilhelm Giesbrecht** and moved to **Rosenhof** near **Morris**. After a number of years, they moved to **Nebraska** where he died in an insane asylum. At one time he was considered well enough to be released from the institution, but when the good news was relayed to him, his great joy was too much for his weak nervous system, so that he had a relapse and had to remain.

Corn. Fast was the first pioneer on site number 19, but he moved to the **West Reserve** in the fall of 1876. **Joh. G. Barkman** took over the homestead and continued to cultivate the land. In the year 1913, Barkman sold the farm to **Heinrich W. Reimer**, and moved to his lot on **Hanover Street**. He sold his buildings on **Main Street** to son **Johan** who is presently living there. Among other responsibilities, Barkman served a quarter of a century as mayor (**Schulz** or **Burgermeister**) of **Steinbach**. Presently he serves as "**Waisenvorsteher**". (President of the **Mennonite Mutual Orphans Trust Organization**).

Klaas B. Friesen settled on site number 20. He has lived on the site more than 40 years with his better half and has come through many hardships. When it became too difficult for him to farm, he sold it to the village association, but he kept the building site. In the year 1910 he had to move to the east side of the lot and erected new buildings. On the west side, the Municipality has recently opened a street, so that the westerly part of the lot on which teacher **Gerh. G. Kornelsen** lives is somewhat cramped for space. On the north side of the site, that is, east of the road allowance, between section 34 and 35-6-6E, the well driller **Korn. K. Friesen** settled 4 years ago and on which he built a new house last year.

We have now reached the end of the village. Up to this point we have recorded the work of the settlers on the north side of **Main Street**. Since the old village system ended in 1909, the south side was also surveyed and opened for settlement with side streets and building lots. Following then is a brief account of the part of the settlement once referred to as "**Kattstellen**".

It has already been mentioned that each site contained 10 acres. Also another 4 acres were situated on the south side and over a period of time were occupied by buildings. At

the beginning these lots contained only farm buildings like granaries and machine sheds, finally also houses, schools, churches and business places were built. To differentiate between the building sites on the north side of the street, the south side lots were called "Kattstellen" a name brought along from Russia. In order to describe these lots we will again begin on the east side with lot number 1.

Occupying Kattstelle number 1 is the granary and machine shed belonging to Corn. P. Kroeker. Aeltester P. Dueck, lived on number 2 for a number of years. Today Corn. T. Kroeker (mason) lives there. The Kleine Gemeinde church occupies lot 3. It was built in 1911. Number 4 presently has no buildings. Uncle P. Barkman has lived on number 5 for a number of years, were he raises chickens and does some gardening.

On number 6 a house was built in 1877 for the widow G. Giesbrecht. Here, too, the first mill of "Reimer and Barkman" was built in 1880, which was destroyed by fire in 1892. The next year a modern rolling mill was built at a cost of \$6,000. This mill has over the years been remodelled and improved, as was necessary, but is still satisfying the needs of the farmers. It is not unusual on a fall evening, to meet lines of wagons loaded with wheat from St. Malo or even Stuartburn, who had come to grind their wheat into the far and wide known Prairie Rose flour. The next morning these wagons return home laden with the snow white flour.

The houses and buildings of miller Johan I. Friesen, and his helper Reichel, are south of the mill. Reichel has had some success with raising maize. On number 7, besides some rental housing, are the homes of P. Funk and Aeltester P. Schmidt and the mill's lumber yard and farm machine business.

The Steinbach private school was built on number 8 in 1913. It contains two large classrooms for two teachers and instruction is given in both German and English. Two rental houses, one of which is rented by teacher B. S. Rempel, also occupy this lot.

On number 9 is the large house and accompanying building owned by Peter T. Barkman and west of these are the buildings of the Massy Harris dealership. Further south are the dwellings of Jac Rempel and Rev. B. Janz. On the west side of the lot is the house of Joh Giesbrecht, the store and warehouse of H. W. Reimer, and Peter Giesbrecht's barber shop.

The new village school was built on number 10 in 1880. This was a practical building according to the thinking of that time. The south side of the building was used as a teacherage. Between the front and rear doors of the westerly side was a hall. Further west the building contained two classrooms, of which the one furthest west was used as a barn until the year 1895, since the students needed only one classroom and only one teacher was required. However, in the course of time, the student enrollment was such that the second classroom also had to be used and another teacher was engaged.

This building was used alternately by two churches for 32 years for their Sunday and special services such as funerals. The Bruderthaler church also used the building for a number of years for their worship services. The village council also held its regular meetings here by lamp light in the evening. However, when in 1911, the old style benches were not considered suitable, they were sold and replaced by new modern school furniture. These were not suitable to be used by the village council or for worship purposes, neither could they be rearranged as easily. This school building was sold by auction in 1913 to G. G. Kornelsen who demolished it that summer and sold the lumber.

The new school was completed in that fall. It had 4 classrooms and a ground floor. The latter is used for village and other meetings. South of the school, also on lot 10, is a two story apartment building. Reimer Avenue runs between number 10 and 11. The cemetery is found on number 11, as is also the Bruderthaler church and Johan R. Reimer's large cabbage garden.

On number 12 stood the guest house and livery barn of Klaas R. Toews. Passengers and express goods to and from the train station are transported from here. The tireless hoof blacksmith, Heinz Kreutzer, has his residence and shop on the west side. For years Mr. Kreutzer has had no equal in this area in the art of shoeing horses. Three dwellings are also situated on the south end of this "Kattstelle".

Klaas R. Friesen lives on the east side of number 13 and has his kettle and watch repair shop further to the southwest where also the joiner shop of the Penner brothers is situated. Next to Main Street stands the power station, which provides electric light, and the Transfer (Notary) Office of Johan Goossen. Friesen Avenue, which is well settled, runs the length of the "Kattstelle" to the south on the west side.

The first buildings on number 14 are the machine shop of the International Manufacturing Co., the Ford car and the De Lavel separator dealerships. Further west is the dwelling of Jac R. Friesen, the owner of the above named businesses. On the east side at number 15 the busy barber, Peter B. Peters, has his house and office, and on the west side where the farm buildings of Abr. P. Reimers used to stand in the good old days, stands the home of Aug. Schulz, an excellent labourer, who is able to help anyone with good quick work.

Various business people have lived on number 16. Presently Constable Billy Christian lives in the former Korn. D. Goossen house now owned by C.T. Barkman of Reichenbach. The milkman Peter Dalke used to live on number 17. His wife died in 1898 and he moved to Saskatchewan in 1905, where he too passed away a few years ago. The Holdeman church presently stands on number 18. It was built in 1911.

Aron Reimer, who endured many hardships in the development of Steinbach, used to live on number 19. He is presently a successful farmer in Blumenhof. Number 20 remained unsettled. West of number 20 is the yard of Hein. Kornelsen. He is still selling lime, oil, ice and cider. West of Kornelsen, stood the old cheese factory and store of Klaas W. Reimer and later the general store of the Jew Sutton.

The new cheese factory was built north of here in 1909 in which 232,747 lbs. of milk were processed into cheese in 1915. Here too lives the cheese maker, Jac R. Schellenberg, who has been in the profession since 1910. His house is on a corner lot, where the Main Street divides into two major roads. One road passes south-east of his yard and goes westward through the East Reserve villages of Chortitz and Kleefeld towards Winnipeg. The other road passes the east side of the yard and goes northwards to Clearsprings, Blumenort and Greenland towards Winnipeg, which is about 35 miles from Steinbach.

Those who wish to travel to Hochstadt, St. Pierre or even Morris, take the well travelled road passing the school southwards. On the east side of the village, Main Street joins the roads leading to Friedensfeld and La Broquerie. To reach the nearest rail station at Giroux, one takes the road along Reimer Avenue towards the north.

This concludes the account of "Then and Now". Yet before I lay down the pen I take the liberty to ask the readers to correct errors in the "Steinbach - Then and Now" account and to encourage others to write similar stories of their village. Should this story encourage someone else to write, it would be sufficient pay for my time and effort. I would be most grateful to anyone who would point out errors in this account and would send corrections to the *Steinbach Post*. For instance, I wrote that Klaas I. Friesen was renting the property he lives on; but this is not the case, rather he has been the owner of the property for a number of years.

Should I have hurt anyone's feelings, through these writings, or in some other way, I beg your forgiveness. "Gerhard G.Kornelsen"

CHAPTER FIVE

EMIGRATION FOR PRINCIPLE OR PROFIT?

Socio-Economic Considerations of the 1870s Russian Mennonite Emigration to Manitoba. By Delbert F.Plett.

Introduction.

Three reasons have traditionally been cited for the emigration of 17,000 Mennonites from Russia during the 1870s; namely, socio-economic, educational and religious.¹ To this should be added the fears of many regarding liberty and justice within Russian society, as seen, particularly in the writings of Abraham F. Thiessen (1832-1889) and Cornelius Jansen (1822-1894).² My research to date indicates that of these factors, concerns regarding religious freedom were the most pronounced.³

Conventional Russian Mennonite historiography holds that the 1870s emigration was largely the flight of the landless and conservative, rigidly opposed to theological or social change.⁴ Simultaneously, it was alleged that those remaining in the homeland were "the landowners, the educated and cultured, who embarked upon a golden era once the other elements were removed." This interpretation was solidified with the publication of Peter M. Friesen's massive historical work in 1910, only a few years prior to the collapse of the Mennonite Commonwealth in the Russian Revolution.⁵

The following quotation put forward by Peter M.Friesen is representative of this triumphalist view: "the most extreme element, incapable of God-willed and God-permitted closer association with Russian society...moves away. The Mennonite sheep stall which is far too low, too narrow, and too confined, is set in motion and ventilated. ...Those who have left have the greatest aversion to culture...Thank God that they left! ...their children came in contact with a Christian culture which would not have happened in Russia....it was good for Russia which is now free of these unmanageable, pious foster children whom it was impossible to satisfy."⁶

Even modern day historians such as Frank H. Epp have sometimes chosen to rely on triumphalist stereotypes of the *Kanadier* as "descendants of those poor and simple pioneers who in the previous century had first left Prussia for Russia."⁷ Current scholarship has questioned some of the traditional sociological, economic and historical models allowing for greater understanding of emigrations and the integration of immigrant communities.⁸ The purpose of this paper is to present available background data pertaining to the groups who chose to settle in Manitoba, in 1874, and to provide an alternative interpretation of these events as they relate to the socio-economic issues involved.⁹

To set the stage for this discussion it is helpful to refer briefly to the socio-economic structure of Russian-Mennonite society. According to the 1808 *Revisions Liste*, 364 of the 371 families in the Molotschna in that year were *Vollwirten*.¹⁰ Significant class distinctions developed rather quickly.¹¹ According to Dr. David G. Rempel by 1841, 1700 out of 2733 families in the Molotschna were landless.¹² By 1865 there were 2356 landless families, 1063 *Anwohner*, and 1384 landed families in the Molotschna.¹³ In addition 490 families owned or rented land adjacent to the Molotschna Colony.

Chart One: Molotschna Land Ownership Patterns.

Year	Wirten	Anwohner	Landless	Familles
1808	364	7	371	
1841	1033	1700	2733	
1865	1384	1063	2356	4803

In spite of the emigration of one-third of the populace and a great deal of land purchasing activity, the situation did not improve. Statistics are almost nonexistent but Peter M. Friesen does provide a valuable sketch of the socio-economic situation as of 1910, stating that there were 4000 *Vollwirten* among a population of 100,000.¹⁴ At an assumed ratio of 5 members per family this would mean that twenty percent were landowners. The remaining families were small farmers, fruit and vegetable growers, and included the thousands of *Anwohner* who worked for their neighbours or in the busy factories of Chortitza. In addition there were three hundred estate owners holding anywhere from 270 to 18,000 acres.¹⁵

These figures do not support the thesis that the 1870's emigrants were exclusively of the landless class as then the ratio of land owners should have increased and not decreased. Therefore the question begs further consideration, what was the socio-economic status of these emigrants? The intention here is to deal specifically with the *Kleine Gemeinde* (KG), *Bergthaler* and *Furstenlaender*, the three major groups emigrating to Manitoba.

Bergthaler.

In many ways the *Bergthaler* were the more normative of the *Kansdier* as their emigration represented the exodus not only of an entire *Gemeinde* but of a complete geographical community.¹⁶ Perhaps because of the strident squabbling over wealth and status taking place on the *Molotschna* Colony some 100 miles away, the *Bergthaler* have tended to be overly modest with respect to their financial situation.

The venerable *Aeltester* Gerhard Wiebe (1827-1900), for example, quotes statistics that the 500 *Bergthaler* emigrant families included 145 *Wirte* and that most of his people were poor.¹⁷ Often statements such as these have been considered in isolation or taken in support of the triumphalist view.¹⁸ When considered in a comparative way such information becomes entirely more significant. In his study *Unsere Kolonien* Alexander Klaus provides the following land ownership data for the year 1867.¹⁹

Chart Two: Land Ownership Distribution 1867.

Category	Chortitz	Bergthal	Molotschna
Arable Land	29,776	9,492	103,901
Total Families	1451	397	4229
Desj. per Family	20.5	23.9	24.5
Landowners			
-65 desj.	320	105	1290
-32 desj.	257	32	322
-Total Landowners	577	144	1620
-Percentage	40%	36%	38%
<i>Anwohner</i>			
-16 desj. or less	46	5	1304
-Landless	828	248	1313
-Total <i>Anwohner</i>	874	253	2617
-Percentage	60%	64%	62%

The percentage of landless for the *Molotschna* shown on Chart One and on Chart Two varies somewhat indicating that these statistics are not exact and that allowance must be made for differences in categorization, etc. The statistics provided by Franz Isaac indicate that 71 percent of *Molotschna* families in 1865 were landless.²⁰ According to *Aeltester* Gerhard Wiebe 71 percent of the *Bergthaler* were landless in 1874.

The foregoing would indicate that the *Bergthaler* as a community were normative when compared with the two major settlements, *Molotschna* and *Chortitza*. The astute observer would be quick to point out that the *Bergthal* *Wirtschaft* would have been worth less than its counterpart in the two mother Colonies. This would be expected to some extent since the *Bergthal* settlement had existed for only 40 years compared to 75 and 95

years for the others. Although the number of landless appears to be about the same, there was a greater sense of Christian community in Bergthal so that there was less tendency for individuals or groups to move out of the settlement on their own as had happened to a considerable degree in the Molotschna.²¹

There are additional statistics which support the proposition that the Bergthaler were normative in terms of the socio-economic situation. The following chart is based on data published by A. Klaus:²²

Chart Three: Comparative Land Usage 1867

Category	Chortitz	Bergthal	Molotschna
Number of Families	1,451	397	4,229
Yards and Plantations	494	220	2,461
Desj. per Family	.34	.55	.58
Cultivated Land	8,991	2,747	34,633
Desj. per Family	6.19	5.9	8.1
Pasture	14,235	4,997	41,293
Desj. per Family	9.81	12.58	9.76
Hay Field (Heuschlag)	664	1,483	11,716
Desj. per Family	.45	3.73	2.77
Total Arable Land	27,738	9,450	96,098
Desj. per Family	19.11	23.8	22.72

As might be expected the Molotschna ranked first in terms of cultivated land per family. This underscores the predominance of its grain growing economy. At the same time these statistics are deceiving as allowance must be made for the 29,000 desjation which were held in the land reserves of the Molotschna Colony and unavailable for settlement. This was undoubtedly one of the reasons which intensified the struggle of the landless in the Molotschna to an almost warlike intensity.

The statistics show that the Bergthal Colony was actually leading in terms of arable land per family. A greater percentage of its land was in hay field and pasture indicating a degree of specialization in the sheep, dairy and beef industries. This made the Bergthaler ideal settlers for Manitoba where the economy and climate at the time were not as suitable for a wheat raising economy as was the case in the Molotschna.²³

Kleine Gemeinde.

Compared to the Bergthaler, the KG represented the emigration of a complete Gemeinde or Christian Community, which however, had been a minority of some three per cent within the Molotschna Colony since the time of its founding in 1812. Unfortunately there are no statistics available which break down the land ownership in the Molotschna by church affiliation or by individual although the 1808 Revisions-Liste is of some help.

It can be recognized, however, that the KG were above average in socio-economic terms in the Molotschna. As a group the KG were known as successful entrepreneurs, as the model farmers of Johan Cornies. Even Peter M. Friesen, the protagonist of the Anabaptist-Mennonites in Russia, was forced to admit that "The yards, fields, gardens, and cattle of the Kleine Gemeinde belonged to the best in the Colonies."²⁴

The KG avoided the development of a landless class within its ranks through an active assistance program for young farmers and landless members initially by way of interest free loans and later by actual land purchases and resettlement. The internal writings of the group indicate that it was unusual for a member not to have his own *Wirtschaft*. In view of the foregoing it seems plausible that two-thirds of KG families in the Molotschna were in the *Vollwirt* category with the ratio going as high as ninety per cent for the congregations in Borosenko.

The KG were among the pioneers in the purchasing or leasing of large blocks of land for resettlement purposes during the 1860s.²⁵ The most significant was the purchase of

6137 desjatien for 184,110 ruble in the Borosenko area in 1865. This amounted to just over half of the entire Borosenko Settlement which had a total of 12,000 desjatien.²⁶ Six of the ten Borosenko villages were settled by 120 KG families. This amounted to some 50 desjatien per family compared to 20-25 desjatien per family for the Molotschna and Chortitza.²⁷

Although initially advantageous to the KG, the movement to new settlements outside of the Molotschna turned out to be a mistake since the bottom fell out of the property market in 1874, once it became evident that a major emigration of Mennonites would occur. Real estate values in the more established economies such as the Molotschna only fell by about half, compared to a third or a quarter of the normal value in the newer settlements.

One of the major ironies of the situation was that all organized purchases of land for resettlement of the landless were suspended during the emigration period. This in spite of the fact that a number of choice properties such as the entire Bergthal Colony were practically given away to non-Mennonites for a sale price of 19 ruble per desjatien of land which included buildings and improvements. This works out to 1235 ruble per 65 desjatien *Wirtschaft*.²⁸

The situation seemed equally grim in Borosenko where, for example, Acitester Peter Toews reports the sale of his 50 desjatien *Wirtschaft* including all buildings and improvements for 1900 ruble, about 38 ruble per desjatien. Entire villages were sold for 30 to 50 ruble per desjatien; that is to say, properties, including buildings and appurtenant improvements, were sold for more or less the same price that had been paid for the raw undeveloped land in 1865.²⁹

American newspaper reports indicate that many Russian Mennonite immigrants had been forced to dispose of properties normally worth from \$6,000.00 to \$7,000.00 for as little as \$2,000.00 and even as low as \$1,000.00.³⁰ The economic effects of these sales were devastating. A farmer with a *Wirtschaft* worth \$6,000.00 and \$1,000.00 of debt would have been considered well-to-do. Now he had to sell his *Wirtschaft* for \$2,000.00 and had barely \$600.00 left over after paying his debt of \$1,000.00 and the travelling expenses estimated at \$400.00 per family.

The foregoing data seems to underscore oral tradition among the *Kanadler* that they were sometimes taken advantage of by their coreligionists who stayed behind. Stories were told of shrewd purchasers who waited until the day that the emigrants were to embark on their ship to "make a final offer, take it or leave it."³¹ This is confirmed by General Tolleben who stated that there were three classes among the Mennonites: "those fanatics who have already decided to move at all costs, the more enlightened who want to stay in Russia but are afraid to speak out and those who intend to remain but are inciting others to leave so as to be able to buy their farms cheaply."³²

A simple calculation demonstrates that the loss in property values, caused by the artificial market collapse, amounted to 2,400,000 ruble. Compounded with interest annually at 10 per cent to 1910, this amounted to 15,600,000 ruble.³³ This is no small amount when one considers that in 1908 the total declared value of all Mennonite owned industrial plants and trade firms in Russia was 5,595,878 ruble.³⁴ The fact that property values soared to over 300 ruble per desjatien by 1910 has supported a triumphalist view and has often obscured the fact that in 1874 the situation was much different.

Furstenlandt/Reinlander.

The third branch of the 1870s emigration movement is usually referred to as the *Furstenlander*. In one sense this is a misnomer as only about one-third of this group actually came from *Furstenlandt* and the remainder came from the *Chortitza* mother colony.³⁵ They will herein be referred to as *Reinlander*, the name chosen by the group in *Manitoba*.³⁶ The situation is illustrated by the following graph:

Chart Four: Origin of Manitoba Mennonites.

Denomination	Families	Population	Origin
Kleine Gemeinde	150	750	Molotschna
Bergthaler	600	3000	Bergthal
Reinlander	200	1000	Furstenland
Reinlander	450	2250	Chortitza
Totals	1400	7000	

As can be seen, approximately one-third of the Reinlander group originated in Furstenlandt and the remainder in Chortitz. Although smaller in numbers, the Furstenlander were relatively important as they emigrated to some extent as an organized Gemeinde to which the individual Chortitzer allied themselves. Upon arrival in Manitoba, Johan Wiebe, the Furstenlandt leader was elected as Aeltester of the entire group which organized itself as the Reinland Gemeinde.⁷⁷

Furstenlandt was founded on rented land and for this reason those who originated here have occasionally been denigrated as poor landless peasant farmers whose only hope of survival was to emigrate. The traditional thinking does not necessarily hold water. Leasing was a common vehicle of farming in Russia which was later used to great advantage by those Mennonites who remained. Many of the most prosperous farmers and estate owners in the Molotschna acquired their initial wealth through land leasing.⁷⁸

It stands to reason that those who participated in the formation of the Furstenlandt settlement were progressive farmers who recognized an opportunity to obtain a very fertile and attractive piece of land.⁷⁹ The settlement had a total of some 8000 desjation divided into 154 full farms of 65 desjation each.⁸⁰ Some 200 families emigrated in 1875 indicating that the ratio of full farmers was in the range of 75 per cent almost twice the average. The land holding per family was in the range of 40 desjation per family compared to 24.5 desjation per family in the Molotschna. See Chart Two. It is true that the leasehold farm would be worth less than the freehold, but the difference is not necessarily that big since the tenant farmer still owned his own buildings, equipment, etc. Any differential in value would be at least partially offset by the fact that the Furstenlander had twice the amount of land.

Unfortunately no comparable data is available for the Reinlander who originated in the Chortitz Colony. The very poorest Anwohner were certainly not included within their numbers for a minimum of resources, estimated at between \$200.00 and \$400.00, was required for transportation and shipping cost. This was beyond the means of most Anwohner and labourers unless they belonged to a denomination such as the Bergthaler or Kleine Gemeinde which had sufficient resources to assist the less fortunate.

Statistics pertaining to the Manitoba Mennonites are available for as early as 1880 and may be of some help in identifying the socio-economic status of the Reinlander.⁸¹ It has been established that the Bergthaler and KG were average to above average in their financial standing so that a comparison of their wealth in Manitoba should define the relative position of the Reinlander Colony people and perhaps even provide some comparisons between those of Furstenland origins and those of Chortitzer origins. The major difference between the Bergthaler and the Reinlander sociologically was that the former had emigrated as a group including the elderly and handicapped whereas the latter consisted mainly of younger couples.

It appears that there was no significant difference between the Bergthaler and Reinlander economically. Given the rather competitive relationship of the two groups on the West Reserve such a distinction would undoubtedly have had a major impact on their interaction. According to Peter Zacharias, one of the experts in West Reserve historiography, no oral tradition of a distinction in economic status between the Reinlander and Bergthaler ever existed.⁸²

Conclusion.

The foregoing raises serious questions regarding the triumphalist view of the socio-economic status of the Kanadier who left Russia during the 1870s. The available evidence indicates that on the whole they were financially in the median range among the Russian Mennonites. It is apparent that those who seek to explain the emigration movement purely in socio-economic terms will need to bring forward further evidence to substantiate their position.

Endnotes: Emigration for Principle or Profit?

1. Separation between groups of Mennonites with vastly different views of Christianity was also an important motive for the emigration. Those who left Russia during the 1870s generally held to more traditional forms of religiosity referred to herein as Anabaptist-Mennonite. In terms of doctrine and practice many immigrants felt quite at home with Old Mennonite leaders in America such as John F. Funk. See D. Pleit, *Storm and Triumph*, (Steinbach, 1986), 283-291 and 307-310. Generally speaking those who remained in Russia had been significantly influenced by the Separatist Pietism emanating from Germany during the 18th and 19th century and can be referred to as Pietist Mennonites. Their proselytization among the marginal membership of the Anabaptist Mennonite groups caused much anxiety. Frequently such missionizing was associated with a condescending "we alone have the truth" attitude which created suspicion among the Anabaptist Mennonites.

2. Substantial extracts from their writings have been translated and published in *Storm and Triumph*, 251-266. The religious issue also had several components, many of the Mennonites who stayed in Russia adopted pietist teachings which included a bizarre eastward millennialism often associated with Jung-Stilling. They believed that Russia would be the refuge of the true church in the end times where it would escape the tribulation. If this was true it naturally made little sense to move 6,000 miles away to America to fight with Indians and robbers. That these beliefs were held by more than a fanatical fringe is evidenced by the fact that evangelist Bernhard Harder was one of the proponents of these teachings. See *Storm and Triumph*, 240-241, for a discussion of this point. Proponents of the "triumphalist view" have chosen to ignore this aspect of the influences of pietism. Recent scholarship has confirmed that "eastward chiliasm" was a significant factor in the decisions of some Mennonites to remain in Russia after 1874. Urry, *None But Saints*, 227.

4. The 1870s emigrants and their descendants who came to Manitoba are sometimes referred to as Kanadier or "Canadians" as opposed to those who fled Russia during the 1920s who are known as *Russlander* or "Russians".

5. Peter M. Friesen, *Alt-Evangelische Mennonitische Bruderschaft in Russland (1789-1910)*, (Halbstadt, 1911), Part 1 776 pages and Part 2 154 pages. English translation of Part 1; *The Mennonite Brotherhood in Russia (1789-1910)*, (Fresno, California, 1978), 1065 pages. Because of the intervention of the Russian Revolution and the Depression this work stood as the bench mark of Russian Mennonite historiography for many years.

6. Peter M. Friesen, 592-594.

7. Frank H. Epp, *Mennonites in Canada The History of a Separate People 1786-1920*, (Toronto, 1967) 195. Unfortunately this prejudiced stereotype still crops up from time to time, again quite recently: Martin W. Friesen, *Neue Heimat in der Chaco Wildnis*, (Altona, 1987) 466-467.

8. The triumphalist view of Russian Mennonite history can be generally identified with Toonie's *Gesellschaft* and *Gemeinschaft* typologies. Some modern sociological schools of thought seriously question the traditional view of emigrants and their relationship to their host societies.

9. For discussion of this point see; Dr. Peter A. Koop, "Socio Economic Aspects of the Mennonite Migration; With special Emphasis on the 1870s Migration from Russia to North America", M.Q.R., April 1981, 151. See also Dr. John B. Toews, "The Russian Mennonite Migrations of the 1870s and 1880s - Some Background Aspects", *Christian Leader*, Vol. 37, No. 7 (April 2, 1974), 4-6. I am indebted to Dr. Koop and Dr. Toews for their assistance in the preparation of this paper.

10. B. H. Unruh, *Mennonitische Ostwanderung*, (Karlsruhe, 1955), 304-330. A *Wirtschaft* was a farm unit of 65 desjatins, approximately 165 acres, within the village community and its owner was known as a *Wirle* or *Volwirt* in the case of a complete farm unit. The *Anwohner* were labourers, artisans, and sometimes children of the *Wirten* who were allowed to live on a small holding within the village, they were the landless people.

11. See *Storm and Triumph*, 127-144, for a more complete discussion of these developments. One of the reasons for this was that many of the later more pietistical Molotschna immigrants were very poor.

12. David G. Rempel, "The Mennonite Colonies in South Russia", Ph.D. Dissertation, Stanford University, 1933, 182. Dr. James Urry has also pointed out that the landless problem was increased by the immigrations of the 1820's and 1830's; many of whom were skilled artisans, of limited means. I gratefully acknowledge Dr. Urry for taking the time to review this article and to provide a critique.

13. Franz Isaac, *Die Molotschnaer Mennoniten*, 1908, 72-73.

14. P. M. Friesen, 865 and 879.

15. See *The Golden Years*, 106-109, for a discussion of this point. It appears that two-thirds of the "estates" consisted of 1000 acres or less and would have been regarded as little more than substantial farms in North America. See also D. G. Rempel, 237-238. It seems that much of the mythology which has developed regarding the wealth of the Russian Mennonites by the end of the 19th century is based more on differences between Russian

and American society than the amount of actual land ownership or production. For example a Russian estate of 500 acres was operated with a large number of peasants in whose eyes the owner was an upper class land baron. By comparison the American or Canadian farmer of a similar acreage would have taken pride in doing most of the work himself together with his sons and would have considered himself rather average in socio-economic terms. As a consequence the typical Russian Mennonite *Wirtschaft* at the turn of the century also seems rather inefficient and backward by North American standards.

16. *Gemeinde* was the German word used to describe the individual Mennonite church community or denomination.

17. Aeltester Gerhard Wiebe, *Causes and History of the Emigration of the Mennonites from Russia to America*, (M.M.H.S., Winnipeg, Manitoba, 1981), 35. W. Schroeder, *The Berghthal Colony*, (Winnipeg, Manitoba, 1986), 59.

18. P.M.Friesen, 594. The triumphalists also refer to the fact that the Colony was originally founded by 145 landless families mainly from Chortitza and conclude incorrectly that the Berghthaler represented a lower genetic socio-economic class. The truth in fact was that the Berghthal pioneers were mainly young newly married couples (D.H.Epp, *Die Chortitzer Mennoniten*, (Steinbach, Manitoba, 1984), 89) who were invariably landless in any agrarian society, whether Molotschna, German, English or otherwise. The fact that they were each allowed five wagon loads of belongings in addition to their horses and cattle (Schroeder, 17) seems to speak for itself. Indeed it would be more logical to assume that the Berghthaler founders represented an above average socio-economic class as the very poorest individuals rarely had the foresight nor the support network required to take advantage of such a situation.

19. A.Klaus, *Unsere Kolonien*, (Odessa, Russia, 1869), 231. I am grateful to John Dyck, 48 Coral Cresc., Wpg, Manitoba, for gathering this information for me.

20. Franz Isaac, 72-73.

21. Normative aspects of the Anabaptist-Mennonite faith, such as community and the ethic of peace, were practised to a much greater degree among the Berghthaler than in the Old Colony and certainly the Molotschna. This was largely due to the wise leaders which Berghthal was fortunate to enjoy during most of its years. For a discussion of this point see *Storm and Triumph*, 255-259.

22. Klaus, 232. Dr. Urry has pointed out that the one-quarter *Wirtschafts* should not be included among the landless. Since the purpose of this paper is to provide a background to the situation of the *Kanadier* in North America, where such small holdings of 40 acres or less were almost unknown, this categorization seems to be justified.

23. This adjustment from grain growing to a dairy and red meat economy had to be made by many KG farmers in the East Reserve no doubt at considerable expense.

24. Peter M. Friesen, 93 and 198.

25. See *Storm and Triumph*, 185-200, for a discussion of the various settlements established by the KG during the 1860s.

26. Paul Langhans, "Der heutige Stand der Siedlungsthaetigkeit deutscher Mennoniten in Suedrußland", *Petermann's Mitteilungen*, 44 (1898), 169-173. I am indebted to Royden Loewen for referring me to this material.

27. Several sources indicate that 120 KG families moved to Borosenko but these figures seem to include several other KG settlements in the immediate vicinity of Borosenko, such as Gruenfeld and Friedensfeld, so that the number of families actually settling in Borosenko would be more like 100. I.e. An average land ownership in excess of 60 desjatien per family or almost three times that of the Molotschna average. The difference would be even more significant if the KG settlement of Friedensfeld were taken into account, approximately 20 families settled here on 5400 acres or about 2000 desjatien.

28. By comparison during the 1860s the Berghthaler made a serious effort to purchase a block of 12,250 desjatien of land for 245,000 ruble for resettlement purposes. See W.Schroeder, 59 and 92. This would have been unimproved land without buildings. Not quite ten years later they were forced to sell established farms with buildings, fences, mills, roads, bridges and other improvements for about the same price.

29. *Storm and Triumph*, 327-328.

30. Clarence Hiebert, *Brothers in Deed to Brothers in Need*, (Newton, Kansas, 1977), 98 and 103.

31. Consul Cornelius Jansen quoted in *Storm and Triumph*, 253.

32. As quoted in P.A.Koop, 151. I am indebted to Professor Koop for referring me to this information.

33. See *Storm and Triumph*, 243. Assuming very conservatively an average drop in property values of one-third from 6000 ruble per *Wirtschaft* to 4000 ruble, and assuming that one-third of the estimated 3600 families emigrating during the 1870s were *Vollwirten*, the immediate loss would have been 2,400,000 ruble which would have grown to 15,600,000 ruble by 1910 at 10 per cent compound interest.

34. P.M.Friesen, 868.

35. According to Dr. Cornelius Krahn (M.E.2, 426-427) 1000-1100 people from Furstenland emigrated in the 1870s. At the assumed ratio of 5 members per family this would be approximately 200 families.

36. Peter Zacharias, *Reinland An Experience in Community*, (Altona, 1976) 345 pp.

37. Peter Zacharias, 57.

38. e.g. Johan Cornies. Others such as Peter Schmidt of the Estate Steinbach made fortunes by leasing the reserve lands for 45 kopek per desjatien and then subleasing the same land to the *Anwohner* for whom it was reserved for up to 6 ruble per desjatien. *Storm and Triumph*, 136-137.

39. Triumphalists such as Peter M. Friesen and Frank H.Epp, cannot have it both ways. If those who remained in Russia were regarded as progressive and astute when they leased land the same reasoning should hold true for the *Kanadier* when they leased land.

40. Dr.C.Krahn, *op.cit.*

41. A listing of property ownership for 1880 for the West Reserve was prepared by Peter Wiens for the *Nebraska Anstledler*, February 1880, Issue No.21. This list was published by Peter Zacharias, 147. In 1880 the West Reserve was still almost exclusively *Reinlander*, the *Bergthaler* resettlement to the West Reserve was still in progress in 1880, so that this data is of relatively little value in a comparative sense. Equivalent statistics for the East Reserve only commence in 1883 and are unsuitable for comparison purposes because of the dramatic increases in assets which were taking place during these years.

42. Telephone conversation with the author on February 13, 1988.

CHAPTER SIX

KLEINE GEMEINDE "BRANDORDNUNG"

The Mutual Fire Insurance Organization of the Molotschna Mennonites in Manitoba, 1875-1907. By Henry Fast, Steinbach, Manitoba. 1989.

Introduction

While collecting material for a Gruenfeld Community history project, six old fire insurance record books were given to me by Alvin Fast of Steinbach, Manitoba. These books, dating from 1875, contained not only information pertaining to Gruenfeld but included a summary account of the financial worth of all the early settlers of Molotschna origin who settled in the East Reserve of Manitoba in the 1870's. Together with the Gruenfeld village fire insurance records, found among the papers of my grandfather Heinrich L. Fast (1865-1963), these documents add valuable information to early Mennonite historiography in Manitoba. This essay includes a gleaning from the books already mentioned, as well as supporting data from the Bergthaler fire insurance records.¹

The Mennonites of Molotschna background in Manitoba were primarily members of the Kleine Gemeinde church. Most of them had at one time lived in the district of Molotschna in southern Russia, though a few years prior to their Canadian immigration they had migrated to the districts of Borosenko and the Crimea. Yet the name Molotschna seemed appropriate to distinguish them from the Bergthaler with whom they joined in providing mutual aid to their people in the area of fire insurance. The following pages will trace the development of the Molotschna "Brandordnung" in Manitoba and its relation to the other Gemeinde.

A formal system of providing protection from fire loss has been practiced by the Mennonite community at least for 350 years. The first recorded Brandordnung was organized in 1622 by the Mennonite farmers of Tiegenhof, Prussia, with the permission of the Burgermeister of Danzig.² With the migration of the Mennonites to Russia, beginning in 1789 and continuing well into the nineteenth century, this form of mutual aid was nurtured and modified to suit the needs of each generation. With some minor changes the same regulations were used in the early years of settlement in Manitoba by the Bergthaler and Molotschna Mennonites.

Early Regulations

A copy of the first fire regulations which were adapted to the Manitoba situation is found in the old fire insurance records of the village of Gruenfeld, East Reserve, as recorded by the "Brandschultz" Cornelius P. Toews.³ Mr. Toews copied the 42 articles of the regulations and dated his copy April 11, 1881. Since Toews had the misfortune of losing his entire house, barn and contents in a fire in the year of 1876 it can be assumed that an earlier copy of the regulations was destroyed in the fire as well as other early village records.

This early handwritten list of 42 articles seems to have been hastily assembled to accommodate the immediate needs of the Bergthaler and Molotschna settlers. The revised 1883 regulations show major changes and improvements from the 1875 version.⁴ References within the document also suggest that the regulations were derived from Bergthaler sources with some modifications to include the Molotschna Mennonites. Article 13 of the regulations illustrates this.

"Since with regard to the Brandordnung, the Bergthaler Gemeinde has joined with the Molotschna Mennonites, who also have come to Manitoba, Canada, any fire damage either here or there will be collected from both Gemeinden. The following rules clarify this union.

1. Each damage claim will be divided according to the total assessed value.

2. Each damaged farm implement will be assigned the set price as noted before (article 9).

3. Burnt livestock will be assessed according to set rate.

4. Each district will take care of fire damage to other peoples stored goods.

5. In accordance with the first three points the fire victim's insurance money due to him will be calculated on the assessment or insured capital of both Gemeinden and called in by the Brandaeltester. Any additional compensation for loss according to what has been specified by any given Gemeinde will be the responsibility of that Gemeinde.⁵

It was understood from the beginning of this joint venture of the Bergthaler and Molotschner, that other Gemeinden could be joining this organization at a later date. However only Gemeinde of like faith would be considered. One of the reasons for this exclusion was certainly based on the close connection between the civil and religious aspects of this organization. The Brandordnung could not have operated effectively without the blessing and encouragement of the church. In a non-resistant theology, only the church had the necessary persuasive tools to encourage negligent insurers to cooperate with the rules of the organization.

Church discipline was not taken lightly among these closely knit communities, and a member would think twice before he would knowingly transgress against his God and the church. Other faiths might not be as reluctant to use the civil courts to settle disputes and therefore it was felt that these should not be allowed to join the Brandordnung. With a few exceptions only Mennonites were part of the Brandordnung until well into the 1900's.

The Brandaeltester

The Brandaeltester was the fire insurance manager of a district. He would be elected, usually for a three year term, by a majority vote of a church or Gemeinde in a given location. The Manitoba Kleine Gemeinde, who had their roots in Molotschna, Russia, elected two Brandaeltester; Peter Toews of Blumenort who represented the East Reserve, and David Klassen of Rosenort who represented the Scraching River district. Any fire insurance claims from Klassen's district would be channelled through the East Reserve Brandaeltester to the Bergthaler Brandaeltester who served as the chief Brandaeltester of all the districts.

The first Bergthaler Brandaeltester in Manitoba was Jacob Dueck from the village of Friedrichsthal in the East Reserve. He was succeeded by Jacob Stoesz of Blumstein in 1879. According to the Molotschna record books the Bergthaler divided into two insurance districts in 1881; the East Reserve Bergthaler and the West Reserve Bergthaler. The Reinlaender or Old Colony Mennonites channelled their claims through the Bergthaler Brandaeltester in the West Reserve till the year 1900.

Duties of the Brandaeltester.

The duties of the Brandaeltester were varied. As chief executive it was his obligation to keep an exact record of all income and expenses of the fire insurance treasury. It was also his duty to keep an up to date account of the assessed property value of all the insured members. Since most of the early transactions were conducted by cash, the collection and transfer of money required great care. When people travelled from one village or district to another, opportunity was taken to send along insurance money. However, both the courier and recipient, were asked to sign a receipt. Two early documents illustrate this procedure.

"August 17, 1879

I hereby acknowledge that I have received from Brandaeltester Peter Toews, twenty three dollars and eighty cents. Cornelius Toews. Gruenfeld."

"January 21, 1882

I have received from Brandaeltester Gerh. Kornelson, Lichtenau, forty dollars and fifty cents insurance money to deliver to Brandaeltester Jacob Stoesz of Blumstein. Gerhard Schellenberg, Rosenfeld."⁶

Another duty of the Brandaeltester was to tour his district from time to time to determine if all fire regulations were followed. These excursions would usually be taken after seeding or harvest time. Of course if a fire occurred in his district he would then be responsible to determine the cause of the fire, assess the damage, and give written notice of the required levy to each Brandschultz in his district and to inform the other Brandaeltesten of the fire damage with a request for their percentage of the insurance money. Below is an example of a written notice that Brandaeltester Gerhard Kornelson sent to the Brandschultzen of Rosenfeld, Gruenfeld, and Heuboden informing them of fire damage in Minnesota with a request for insurance money.

"July 15, 1885.

The Brandschultzen of Rosenfeld, Gruenfeld and Heuboden are hereby informed that the house and contents of farmer Heinrich Balzer, Minnesota, were totally destroyed by fire due to lightning on June 20 of this year. The insurance money of 4 cents per hundred assessment should be in my hands by August 1. Lichtenau. Gerhard Kornelson"

The Brandaeltester received some compensation for these duties. Upon registration each insurer paid five cents per hundred dollars insurance coverage to the Brandaeltester for his work. Furthermore, the Brandaeltester did not have to contribute his time to the "Reihediens" or assigned free labor (statute labour), in fact transportation for his travels was supplied by "Reihediens". Some years later it was decided at a Brandschultz meeting that the Brandaeltester should receive one dollar per day when travelling on insurance business. This money was to come from the respective treasuries of their district or Gemeinde.

At a November 21, 1885, meeting the East Reserve Molotschner agreed to give Brandaeltester Gerhard Kornelson ten dollars a year.⁹ This decision was made at the request of Gerhard Kornelson. In 1893 the Molotschner Mennonites began a twenty five dollar a year contribution to the Berghaler Brandaeltester, Jacob Stoesz for his duties in coordinating the transfer of information and money among the various districts belonging to the Brandordnung.

Following is a list of the Brandaeltesten who served the Molotschner districts in Manitoba.

East Reserve

Peter Toews, Blumenort	1875 - 1880
Gerhard Kornelson, Lichtenau.	1881 - 1889
Johann Esau, Rosenfeld.	1890 - 1903
Abraham Penner, Blumenort	1904 - 1918
Johann F. Unger, Blumenhof	1918 - 1936
Heinrich D. Fast, Kleefeld	1937 - 1942

Scratching River

David Klassen, Rosenhof	1875 - 1881
Heinrich L. Friesen, Rosenhof	1882 - 1910
Abraham D. Loewen, Morris	1911 - ?

The Brandschultz.

At the village level the Brandaeltester conducted his business through Brandschultzen. Each village would elect a Brandschultz for a one to three year term. He too was to keep an up to date record of each farmer's assessment in the village. Separate pages were to be kept for each farmer so that changes and additions could be made as necessary.

It was the responsibility of each Brandschultz to make sure that each person would keep his fire tools in good condition, that chimneys were swept and all fire rules were followed. The fire regulations of 1875 required him to inspect the houses of the village on the first or second day of each month. If things were not in order he was to prescribe the set penalty. The Brandschultz himself was to be fined fifteen cents if he neglected this inspection. He was also responsible to collect insurance money from the villagers whenever

it was requested in writing by the Brandaeltester and to deliver this money to the Brandaeltester at the specified time.

A further duty of his was to acquaint every man in the village with the fire rules. Since no published booklets were made till 1883, he read these rules once a year at a Gemeinde meeting.

Fire Rules of 1875

Since the Brandordnung was a mutual aid society it was certainly to the advantage of all participants to keep fire losses to a minimum. A comprehensive list of do's and don'ts ensured that each person was aware of his obligations to this society.

Every owner of a house or other building in a village was expected to have these insured with the Brandordnung at 2/3 their estimated value. This insurance also covered household goods and clothing. Persons who did not own a home could if they wished insure their personal belongings. Cattle, feed and sustenance, was not insured by the joint Brandordnung, but each Gemeinde could insure these separately. The Molotschna Mennonites kept a separate account of feed and sustenance assessments and in the event of a fire loss in their district this part was only levied on the Molotschners. The Molotschner district of Scratching River removed the feed and sustenance from their assessment in 1891, while the East Reserve Molotschner made a decision to drop theirs in May 7, 1895.

Farm machinery, which was to carry insurance protection, had to be listed separately on an owner's assessment page. In the 1875 rules each vehicle or machine was assigned a specified worth when damaged by fire.⁹

A new wagon with top-	\$60.00
A good wagon without top-	\$50.00
A breaking plow-	\$15.00
A regular plow-	\$12.00
A good sleigh-	\$10.00
A harrow-	\$ 1.00

Cattle and livestock were not separately assessed except when an animal had special worth. The 1875 regulations list the following set fee for animals lost through fire or lightning.

A horse	\$50.00	A sheep with wool	\$ 2.00
An ox	\$30.00	A lamb	\$ 1.00
A cow	\$20.00	A butchering hog	\$10.00
A heifer	\$10.00	A hog over 1/4 year	\$ 3.00
A calf	\$ 5.00	A piglet	\$ 0.75

Every owner of a house or building had to have the following fire tools: a 20 foot fire rake, a ladder of similar length, a water pail and a working lantern. These fire tools were to remain with the building site if there was a transfer of ownership. The 1875 rules prescribed the following penalties to those who neglected to keep their tools in good working order.

For a faulty ladders	\$0.15
For a broken rung	\$0.02
For a faulty beam	\$0.06
For a faulty fire rake	\$0.06
For a faulty pail	\$0.05
For a faulty lantern	\$0.06
For a faulty lantern pane	\$0.02

Fortunately these penalties were removed in the 1883 revision of the rules. A list of forbidden practices was outlined in article #26 in the 1875 regulations.¹⁰ *It is forbidden: 1) To place glowing ashes on the ash pile; 2) To store wood or straw ashes on the floor of the barn or hay shed. 3) To heat varnish, pitch, or other flammable material in the kitchen. 4) To store straw for the next morning's heating in the house entrance. 5) To dry flax on or near the oven. 6) To smoke tobacco near hay, straw or other dangerous places.

7) To carry a light without a lantern in the barn or in the attic. 8) To leave glowing ashes in the outside bake oven after heating. 9) To keep hay, straw, reeds or similar material near the chimney in the house. These materials must be kept at least five feet away.

If anyone transgresses in any of these points he will be fined 30 cents the first time and double for the second infraction. The Gebietsamt will take action at the third transgression."

Chimneys in a house were to be kept in a good working order and swept once a month. Failure to comply warranted a fine of three cents. Blacksmiths had to have a roof covered with earth or with shingles.

Fire Fighting Procedures.

At the outbreak of a fire in a village every one was required to appear at the fire site with his fire tools to help douse the fire. Any other equipment deemed necessary to fight the fire could be requisitioned by the Brandschutz from any villager. Should any of the equipment be lost in the fire full recompense was given to the owner. However, the loss of fire tools due to a fire was only paid at 2/3 their value.

Cleaning the site of a fire was done by voluntary labor according to a rotating list called "Reihediensl". If a number of houses were destroyed, other villages would be requested to help. Similarly, villagers took their turn at being night watchmen at the fire site. These requirements were modified in 1893 when a resolution by the Brandschutzten at a meeting in Schoenthal was made to pay one dollar a night for a watchman and one dollar per day for each person helping to clean up a fire site. The word "Reihediensl", however, continued to be in use for many years even though the labor was not free.

The Collection Process

In the early years insurance was only collected by the Molotschner Mennonites after a fire occurred. To illustrate the collection process we examine the record of two fires which occurred in April, 1881. One of the fires occurred in the Bergthaler village of Schoensee and the other in the Molotschner Scratching River settlement. After the damage was assessed, insurance money was requested from the cooperating districts.

"On April 22, 1881, Gerhard Dueck of Schoensee had fire damage as follows: House and contents-\$32.00." The Bergthaler with an assessment of \$181,241 paid \$23.65. The Molotschner with an assessment of \$64,002 paid \$8.35.

"On April 25, 1881, Jacob Friesen, of Rosenort had fire damage as follows: House-\$450, Contents-\$295, Two slaughter hogs-\$20." The Bergthaler with an assessment of \$173068 paid \$558.56. The Molotschner with an assessment of \$63,962 paid \$206.44. Further Mr. Friesen was awarded \$70.72 for feed and sustenance. For this part of the insurance the East Reserve Molotschner Mennonites paid \$54.24 from an assessment of \$15,462, and the Scratching River Molotschners paid \$16.48 from an assessment of \$4,700.¹¹

Since the village of Gruenfeld records are extant for this year it can be shown how each individual was affected by a fire. Gruenfeld's share of the above losses was \$42.89. This was based on an assessment of \$9,450 calculated at \$.34 per hundred which equalled \$32.13 and for feed and sustenance they were required to pay \$10.76 from an assessment of \$3,075 at \$.35 per hundred.

Following is a list of villagers and the sum each was asked to pay by June 8, 1881.¹² Peter Berg- \$2.41, Abraham Loewen- \$2.58, Cornelius Loewen- \$2.22, Peter Toews- \$2.92, Johan Toews- \$2.41, Jacob Dueck- \$4.10, Johan Dueck- \$4.79, Johan Dueck Jr.- \$1.87, Peter Dueck- \$4.44, Abraham Dueck- \$2.40, Johan Hiebert- \$2.82, Johan Toews- \$0.87, Abraham Schellenberg- \$3.25, Johan Isaac- \$1.90, Johan Esau- \$1.03, Abraham Loewen- \$2.06, Peter Berg Jr.- \$0.17, Abraham Isaac (Schoenau)- \$1.63, and Heinrich Reimer- \$0.68

On June 6, 1881, Gruenfeld sent \$39.00 to the Brandaeltester, leaving a balance of \$5.52 which was sent later. Obviously, not all of the insurance money was collected when due.

The change from levying fees for each damage, to a yearly levy, was gradual in the Molotschner Brandordnung. On January 6, 1892, the Kleine Gemeinde ministerial gave permission to keep 50-60 dollars at hand in the insurance treasury. This money was to be collected by placing a levy of eight cents per hundred insured on each member. By 1895 fire insurance fees were collected three times a year, in April, August and December. This was changed to twice a year in 1898 and to a yearly fee in 1901 which was collected in December.

Changes are also evident in the number of districts that cooperated in this joint mutual fire insurance agreement. As indicated earlier the Molotschner and Bergthaler first formed an association in 1875. According to the Molotschner records the Bergthaler divided into two districts in 1881, namely, the East and West Reserve. In the same year a group of Minnesota Mennonites joined the association. Also, beginning in 1881 the Molotschna Brandordnung lost approximately half of its members when these joined the Holdeman church. In 1883 the Dakota Mennonites joined the association and in 1894 the Mennonites of Rosthern, Saskatchewan joined.

A major change occurred in 1900, when the Molotschner and the West Reserve Bergthaler together with the Reinlander left the association and formed their own. They called this new association "der Gegenseitigen Mennonitischen Feuerversicherung in Manitoba, Canada". This separation occurred when districts disagreed on certain changes to the fire insurance rules.

In April, 1900, Brandaeltester, Peter Epp of the West Reserve Bergthaler informed Brandaeltester, Heinrich Harder, that his ministerial requested that consideration be given to include Mennonites in the Brandordnung who lived in towns. The letter was written with the hope that the other districts would go along with this proposed change, but Epp also informed Harder that they were prepared to separate if the others could not agree to such a change. Only the Molotschner and Reinlander of the cooperating districts were in favor of including town-dwelling Mennonites in the association and consequently joined with the West Reserve Bergthaler to form a new mutual insurance company.¹³

At the time of separation the assessment of the break-away group was \$1,218,756.00, while the remaining association was left with an assessment of \$533,936.00. The "Gegenseitigen Mennonitischen Feuerversicherung" eventually became the Red River Insurance Co. with head-quarters in Altona, Manitoba.

APPENDIX A

Assessment Statistics for the Years 1875-1907

The following are the fire insurance assessments for the various districts for the years 1875 to 1907. The statistics for the East Reserve Kleine Gemeinde have also been recorded for each individual village. The first value after the name of the village or district, represents the assessment of house and contents, the second value after the name of each village, represents the value of feed.

1875 E.R.Molotschner

Blumenort \$7592.50 \$3037.50; Blumenhof \$4550 \$2175; Steinbach \$4475 \$2075; Eigenfeld \$575 \$325; Rosenfeld \$1775 \$725; Gruenfeld \$6650 \$3325; Heuboden \$950 \$650; Isaacs \$300 \$175; Blumenfeld \$1500 \$450; Steinreich \$2450.00 \$1700; Totals \$30817.50 \$14637; Scratching River \$11000.00 \$4675; Bergthaler \$78867 \$36446.

1876 E.R.Molotschner

Blumenort \$8180 \$3037; Blumenhof \$5640 \$2475; Steinbach \$4475 \$2200; Eigenfeld \$575 \$325; Rosenfeld \$1875 \$725; Gruenfeld \$7050 \$3225; Heuboden \$1375 \$775; Schoenau \$300 \$175; Blumenfeld \$750 \$300; Steinreich \$725 \$700; Hochstadt \$925 \$500; Totals \$31870 \$14437; Scratching River \$12275 \$4825; Bergthaler (Not available).

1877 E.R.Molotschner

Blumenort \$8970.50 \$3162.50; Blumenhof \$5775 \$2475; Steinbach \$5437 \$2300; Eigenfeld \$575 \$325; Rosenfeld \$2200 \$725; Gruenfeld \$8350 \$2950; Heuboden \$1375

\$775; Schoenau \$500 \$325; Blumenfeld \$400 \$175; Gnadenort \$950 \$825; Hochstadt \$1325 \$600; Totals \$35857.50 \$14637.50; Scratching River \$14425 \$4825; Bergthaler (Not available).

1878 E.R.Molotschna

Blumenort \$9275 \$3287; Blumenhof \$6550 \$2575; Steinbach \$5425 \$2300; Eigenfeld \$625 \$425; Rosenfeld \$2275 \$725; Gruenfeld \$8100 \$3100; Heuboden \$1375 \$775; Schoenau \$800 \$375; Blumenfeld \$400 \$175; Gnadenort \$950 \$850; Hochstadt \$1325 \$850; Totals \$37100 \$15437; Scratching River \$15925 \$4200; Bergthaler (Not available).

1879 E.R.Molotschna

Blumenort \$9750 \$3262; Blumenhof \$6030 \$2575; Steinbach \$6250 \$2225; Eigenfeld \$625 \$425; Rosenfeld \$2225 \$725; Gruenfeld \$8225 \$3075; Heuboden \$1375 \$775; Schoenau \$300 \$175; Blumenfeld \$200 \$100; Gnadenort \$1475 \$1000; Hochstadt \$1550 \$950; Totals \$40005 \$15287; Scratching River \$20000 \$4700; Bergthaler \$165044 (Not available).

1880 E.R.Molotschna

Blumenort \$9850 \$3262; Blumenhof \$6255 \$2650; Steinbach \$9862 \$2325; Eigenfeld \$735 \$450; Rosenfeld \$2425 \$725; Gruenfeld \$9400 \$3075; Heuboden \$1375 \$775; Schoenau \$300 \$175; Gnadenort \$1400 \$1100; Hochstadt \$2075 \$1050; Totals \$43677 \$15587; Scratching River \$20325 \$4700; Bergthaler \$181241 (Not available)

1881 E.R.Molotschna

Blumenort \$7487 \$2587; Blumenhof \$6015 \$2700; Steinbach \$11337 \$2325; Lichtenau \$910 \$450; Rosenfeld \$2350 \$825; Gruenfeld \$7100 \$2000; Heuboden \$725 \$450; Gnadenort \$900 \$700; Hochstadt \$2075 \$1050; Neuanlage \$2250 \$825; Totals \$41149 \$13912; Scratching River \$21875 \$4175; E.R.Bergthaler \$111955 (Not available); W.R.Bergthaler \$109851; Minnesota \$95621.

1882 E.R.Molotschna

Lichtenau \$950 \$475; Steinbach \$9587 \$1700; Neuanlage \$2250 \$825; Blumenort \$4850 \$1862; Blumenhof \$4050 \$1800; Rosenfeld \$1800 \$650; Gruenfeld \$5250 \$1425; Heuboden \$325 \$150; Hochstadt \$575 \$350; Totals \$29637 \$9237; Scratching River \$17475 \$3275; E.R.Bergthaler \$112580 (Not available); W.R.Bergthaler \$157593; Minnesota \$171191.

1883 E.R.Molotschna

Lichtenau \$950 \$405; Steinbach \$12537 \$1500; Neuanlage \$3050 \$1025; Blumenort \$5360 \$2037; Blumenhof \$4200 \$1675; Rosenfeld \$2040 \$675; Gruenfeld \$5275 \$1425; Heuboden \$325 \$150; Totals \$33737 \$8962; Scratching River \$21500 \$3235; E.R.Bergthaler \$119067 (Not available); W.R.Bergthaler \$207813; Minnesota \$183054; Dakota \$18700.

1884 E.R.Molotschna

Lichtenau \$950 \$500; Steinbach \$16237 \$2000; Neuanlage \$3650 \$1025; Blumenort \$5235 \$1862; Blumenhof \$4075 \$1775; Rosenfeld \$2115 \$700; Gruenfeld \$5000 \$1275; Heuboden \$325 \$150; Totals \$37587 \$9287; Scratching River \$22480 \$3720; E.R.Bergthaler \$123205 (Not available); W.R.Bergthaler \$376010; Minnesota \$181619; Dakota \$31503.

1885 E.R.Molotschna

Lichtenau \$1200 \$500; Steinbach \$16462 \$2050; Neuanlage \$3450 \$1100; Blumenort \$5695 \$1937; Blumenhof \$4575 \$1975; Rosenfeld \$2115 \$700; Gruenfeld \$4000 \$1200; Heuboden \$775 \$150; Totals \$44674 \$9962; Scratching River \$22525 \$3010; E.R.Bergthaler \$129775 (Not available); W.R.Bergthaler \$453223; Minnesota \$181613; Dakota \$49081;

1886 E.R.Molotschna

Lichtenau \$1285 \$425; Steinbach \$21307 \$2075; Neuanlage \$3450 \$1100; Blumenort \$5570 \$1937; Blumenhof \$6237 \$2375; Rosenfeld \$2050 \$700; Gruenfeld \$4000 \$1200; Heuboden \$775 \$150; Totals \$44674 \$9962; Scratching River \$21950 \$2810; E.R.Bergthaler \$129535 (Not available); W.R.Bergthaler \$481419; Minnesota \$199434; Dakota \$49933.

1887 E.R.Molotschna

Lichtenau \$1301 \$425; Steinbach \$24587 \$2100; Neuanlage \$3640 \$1100; Blumenort \$6395 \$2397; Blumenhof \$6512 \$2375; Rosenfeld \$2100 \$700; Gruenfeld \$3400 \$1100; Heuboden \$775 \$150; Totals \$48710 \$10347; Scratching River \$23520 \$1960; E.R.Bergthaler \$133823 (Not available); W.R.Bergthaler \$513530; Minnesota \$216964;

Dakota \$47854.

1888 E.R.Molotschner

Lichtenau \$1215 \$400; Steinbach \$29012 \$2275; Neuanlage \$3875 \$1200; Blumenort \$7245 \$2397; Blumenhof \$7125 \$2275; Rosenfeld \$2000 \$650; Gruenfeld \$3500 \$1175; Heuboden \$775 \$150; Totals \$54747 \$10522; Scratching River \$25420 \$1810; E.R.Bergthaler \$137195 (Not available); W.R.Bergthaler \$536826 Minnesota \$232625; Dakota \$57158.

1889 E.R.Molotschner

Lichtenau \$1200 \$300; Steinbach \$28775 \$2350; Neuanlage \$4225 \$1200; Blumenort \$7395 \$2312; Blumenhof \$8175 \$2275; Rosenfeld \$2000 \$650; Gruenfeld \$3375 \$1175; Heuboden \$1000 \$150; Totals \$56145 \$10412; Scratching River \$26240 \$1035; E.R.Bergthaler \$135909 (Not available); W.R.Bergthaler \$565485; Minnesota \$247122; Dakota \$102503.

1890 E.R.Molotschner

Rosenfeld \$2400 \$775; Gruenfeld \$4500 \$1050; Heuboden \$1857 \$450; Lichtenau \$1200 \$300; Steinbach \$27740 \$1960; Neuanlage \$4225 \$1200; Blumenhof \$9250 \$2375; Blumenort \$7035 \$2162.50; Totals \$58225 \$10272.50; Scratching River \$25900 \$875; E.R.Bergthaler \$134857 (Not available); W.R.Bergthaler \$561566 Minnesota \$233653; Dakota \$101600.

1891 E.R.Molotschner

Rosenfeld \$2775 \$675; Gruenfeld \$5000 \$1050; Heuboden \$2550 \$500; Lichtenau \$1020 \$200; Steinbach \$30165 \$1785; Neuanlage \$4500 \$1025; Blumenort \$7460 \$1425; Blumenhof \$47375 \$2375; Totals \$60845 \$9035; Scratching River \$25850 E.R.Bergthaler \$135546; W.R.Bergthaler \$580330; Minnesota \$229760; Dakota \$100129.

1892 E.R.Molotschner

Rosenfeld \$2625 \$725; Gruenfeld \$4975 \$650; Heuboden \$2550\$600; Lichtenau \$300 \$150; Steinbach \$32615 \$1910; Neuanlage \$5425 \$1025; Blumenort \$8170 \$1400; Blumenhof \$7940 \$2425; Totals \$65025 \$9085; Scratching River \$25730\$200; E.R.Bergthaler \$140936; W.R.Bergthaler \$523017; Minnesota \$229710; Dakota \$94489.

1893 E.R.Molotschner

Rosenfeld \$2575 \$600; Gruenfeld \$6600 \$700; Heuboden \$2400 \$400; Steinbach \$70130 \$1760; Neuanlage \$6000 \$925; Blumenort \$8295 \$1475; Blumenhof \$9475 \$2225; Totals \$105475 \$8385; Scratching River \$25798 \$300; E.R.Bergthaler \$149375; W.R.Bergthaler \$601954; Minnesota \$209273 Dakota \$92485.

1894 E.R.Molotschner

Rosenfeld \$2375 \$500; Gruenfeld \$6450 \$650; Heuboden \$2300\$300; Steinbach \$71235 \$1760; Neuanlage \$5325 \$825; Blumenort \$8975 \$1475; Blumenhof \$9740 \$2225; Totals \$106400 \$7735; Scratching River \$26018; E.R.Bergthaler \$151068; W.R.Bergthaler \$638795; Minnesota \$199948; Dakota \$74452; Rosthern \$31829.

1895 E.R.Molotschner

Rosenfeld \$2775; Gruenfeld \$10600; Heuboden \$2475; Steinbach \$90865; Neuanlage \$6077; Blumenort \$8750; Blumenhof \$10240; Total \$131782; Scratching River \$28928; E.R.Bergthaler \$147650; W.R.Bergthaler \$664258; Minnesota \$169127; Dakota \$67011; Rosthern \$35748.

1896 E.R.Molotschner

Rosenfeld \$2875; Gruenfeld \$8870; Heuboden \$2550; Steinbach \$92180; Neuanlage \$5569; Blumenort \$9905; Blumenhof \$11115; Total \$133664; Scratching River \$30333; E.R.Bergthaler\$152031; W.R.Bergthaler \$729907; Minnesota \$176977; Dakota \$66763; Rosthern \$36618.

1897 E.R.Molotschner

Rosenfeld \$3125; Gruenfeld \$3230; Heuboden \$2625; Steinbach \$89700; Neuanlage \$5604; Blumenort \$11730; Blumenhof \$11640; Total \$127654; Scratching River \$31983; E.R.Bergthaler \$157998; W.R.Bergthaler \$806635; Minnesota \$198604 Dakota \$75930; Rosthern \$43080.

1898 E.R.Molotschner

Rosenfeld \$3000; Gruenfeld \$3480; Heuboden \$2300; Steinbach \$103740; Neuanlage \$5504; Blumenort \$11930; Blumenhof \$11495; Total \$145449; Scratching River \$36610; E.R.Bergthaler \$165406; W.R.Bergthaler \$874331; Minnesota \$199559

Dakota \$85240; Rosthern \$46505.

1899 E.R.Molotschner

Rosenfeld \$3400, Gruenfeld \$3145, Heuboden \$2491, Steinbach \$109410, Neuanlage \$5947, Blumenort \$12645, Blumenhof \$11320; Total \$148358; Scratching River \$37100; E.R.Bergthaler \$175742; W.R.Bergthaler \$974130; Minnesota \$213636; Dakota \$88422; Rosthern \$82365.

1900 E.R.Molotschner

Rosenfeld \$3300; Gruenfeld \$3295; Heuboden \$4775; Steinbach \$113705; Neuanlage \$5797; Blumenort \$13385; Blumenhof \$11770; Total \$156027; Scratching River \$37630; W.R.Bergthaler \$1034671.

1901 E.R.Molotschner

Rosenfeld \$3275; Gruenfeld \$3895; Heuboden \$6040; Steinbach \$108885; Neuanlage \$5697; Blumenort \$13205; Blumenhof \$12380; Total \$153382; Scratching River \$37350; W.R.Bergthaler \$895951; Reinland \$239768.

1902 E.R.Molotschner

Blumenhof \$12415; Blumenort \$14175; Neuanlage \$6247; Steinbach \$104135; Rosenfeld \$3075; Gruenfeld \$3820; Heuboden \$6500; Total \$150367; Scratching River \$41300; W.R.Bergthaler \$977486; Reinland \$260596; Didsbury \$12400.

1903 E.R.Molotschner

Fischau \$4475; Blumenhof \$15405; Blumenort \$16290; Neuanlage \$6531; Steinbach \$122515; Rosenfeld \$3025; Gruenfeld \$4245; Heuboden \$7175; Total \$180061; Scratching River \$43140; W.R.Bergthaler \$1115535; Reinland \$306250; Didsbury \$31443.

1904 E.R.Molotschner

Steinbach \$146530; Blumenort \$22270; Neuanlage \$7681; Blumenhof \$15005; Fischau \$6000; Rosenfeld \$3025; Gruenfeld \$5290; Heuboden \$16825; Total \$222626; Scratching River \$49925; W.R.Bergthaler \$1245310; Reinland \$396041; Didsbury \$38124.

1905 E.R.Molotschner

Steinbach \$172380; Blumenort \$25955; Heuboden \$18775; Blumenhof \$17730; Neuanlage \$7681; Rosenfeld \$3725; Gruenfeld \$5070; Fischau \$7175; Total \$258491; Morris \$52895; W.R.Bergthaler \$1375020; Reinland \$370613; Rosthern \$202735; Didsbury \$39596; Herbert \$45454; Minnesota \$55920; N.Dakota \$46707.

1906 E.R.Molotschner

Steinbach \$231025; Blumenort \$26650; Heuboden \$19050; Blumenhof \$19030; Fischau \$980; Neuanlage \$7600; Gruenfeld \$4565; Rosenfeld \$3725; Total \$322935; Morris \$49725; W.R.Bergthaler \$1206082; Reinland \$270652; Rosthern \$286905; Minnesota \$139775; Herbert \$99866; Didsbury \$39437; N.Dakota \$27592

1907 E.R.Molotschner

Steinbach \$126510; Blumenort \$28850; Blumenhof \$20580; Heuboden \$9125; Neuanlage \$8750; Fischau \$9855; Gruenfeld \$4565; Rosenfeld \$3600; Total \$211835; Morris \$46940; W.R.Bergthaler \$10954487; Rosthern \$200297; Reinland \$169012; Minnesota \$136958; Herbert \$137906; Didsbury \$35735.

APPENDIX B

Fire Damage in the Molotschner East Reserve

March 16, 1875. Cornelius Friesen, Blumenort 187.50. Daughter, Maria Friesen 3.67. Jacob Regeh 1.33. Peter Friessen 0.50. Total \$193.00. **May 16, 1875.** Abraham Reimer, Blumenort, barn 21.85. Belongings of Peter Reimer 8.14. Total \$29.99. **Dec. 23, 1875.** Abraham S. Friesen, Steinbach, buildings 81.25, contents 3.33. Total \$84.58. **March 2, 1876.** Johann Esau, Gruenfeld, buildings and contents 148.35, feed and sustenance, 11.66. \$160.01. **March 16, 1876.** Cornelius Toews, Gruenfeld, buildings and contents 548.33, feed and sustenance 20.00. Mrs. Bartel 45.00. Katharina Bartel 75.00. Total 668.33.

May 18, 1878. Johann Broeski, buildings 75.00, contents 15.75, 1/4 of sustenance 5.00. Total 98.75. Feb 18, 1880. Johan Friesen, Steinbach, buildings 25.00, contents, 10.00, 10 bus. grain 6.00. Total 41.00. Sept. 14, 1881. Gerhard Friesen, Gnadenort, 1/2 of sustenance, 1/3 of feed. Total \$91.66. Oct. 25, 1884. Johan Janzen, Blumenhof, burned hay \$14.68. May 16, 1886. Johann Broeski, Altonau, house and contents \$200.00, feed and sustenance \$18.37.

April 13, 1888. Jacob Dueck, Gruenfeld, house \$50.00. Dec. 19, 1888. Cor. B. Loewen, Steinbach, shingle roof, etc. \$125.00. Sept. 16, 1890. Ab. J. Friesen, Steinbach \$12.00. March 12, 1891. Gottlieb Janke, Blumenhof, house, contents & warehouse \$2335.00, feed and sustenance \$68.75. Aug. 6, 1891. Widow Gerh. Giesbrecht, Steinbach, ox killed by lightning 30.00. Aug. 15, 1892. Steam mill, Steinbach \$4090.60. Aug. 23, 1892. Jacob Koop, Neuanlage, 15 ton haystack burned, 1/4 of his feed assessment \$8.00.

April 28, 1893. Saw mill, Steinbach, Ab. and Klaas Friesen \$1200.00, feed \$45.47, 11 bags 1.65. Sept. 16, 1894. Johan Peters near Steinbach, "neben" house \$90.00. Feb. 15, 1895. Kornelius Barkman, furniture \$4.00. July 5, 1895. Jacob Dueck, Gruenfeld, house & contents (lightning) \$366.00, sustenance \$22.50. Nov. 22, 1895. Klaas Reimer Jr., Steinbach, fire in store \$15.00.

Jan. 15, 1897. Isaak B. Loewen, Steinbach, barn, less 10% \$67.50. March, 1897. Klaas Reimer Sr., Steinbach, store goods \$180.00. July 2, 1897. Jacob Plett, Blumenhof, a cow (lightning) \$15.00. Aug. 25, 1897. Kornelius Barkman \$25.00. Aug. 25, 1897. Peter Dalke \$15.00. Feb. 28, 1900. Peter Wiebe Sr., Greenland, roof of house burned 60.00.

Fire damage on the Scratching River Reserve.

March 25, 1875. Heinrich L. Friesen, Rosenhof 325.00. May 15, 1875. Joh. Janzen, Rosenhof \$323.25. July, 1876. Klaas Brandt, Rosenort, "Schoppen" \$20.70. April 25, 1881. Jacob Friesen, Rosenort, house \$450.00, contents \$295.00, two slaughter pigs \$20.00, feed and sustenance \$470.72. March 4, 1885. Widow Johan Rempel, Rosenort, house, contents and two cows \$340.00, feed and sustenance \$27.00. Sept. 11, 1885. Widow Joh. Loewen, Rosenhof, buildings \$750.00, 1/3 contents \$100.00, one horse \$50.00, one colt \$12.50, feed and sustenance \$23.68. Sept. 11, 1891. Joh. R. Dueck, Rosenhof, house, barn & 1/3 contents \$167.00, two calves \$10.00.

Endnotes. Kleine Gemeinde "Brandordnung"

1. Courtesy of Manitoba Mennonite Mutual Insurance Co. Steinbach, Manitoba.
2. Winfeld J. Fretz, "Insurance", ME3, 43
3. Courtesy Frank Fast, Kleefeld, Manitoba.
4. A copy of the 1883 Fire Regulations is on display at the Mennonite Village Museum Inc., Steinbach, Manitoba.
5. Gruenfeld village fire insurance records. Courtesy of Frank Fast, Kleefeld, Manitoba.
6. Molotschner fire insurance records. Courtesy Alvin Fast, Steinbach, Manitoba.
7. Gruenfeld record book.
8. Molotschner records.
9. Gruenfeld records.
10. Ibid.
11. Molotschner records.
12. Gruenfeld records.
13. From the Berghthaler fire insurance records. Courtesy the Manitoba Mennonite Mutual Insurance Co., Steinbach, Manitoba.

PART FOUR

FAMILY HISTORY

CHAPTER ONE

JAKOB BARKMAN GENEALOGY 1765

Section One. Jakob Barkman Stammvater.

1 **Jakob Barkman**, the forefather of the Kleine Gemeinde Barkman family was born in 1765.¹ He was married to Katherina Wiens.² The place of residence of the family is associated with the village of Neustaedterwald, West Prussia, since some of the children were born there.³ It appears that Jakob Barkman Sr. died sometime before 1812.⁴

The village of Neustaedterwald was located some two miles east of Petershagen where Klaas E.Reimer, founding Aeltester of the Kleine Gemeinde, was born in 1770, and approximately two miles west of Tiegenhagen the place of worship for the Flemish Mennonites in that area.⁵ In 1776 the village of Neustaedterwald consisted of 28 families of whom two-thirds were free holding farmers.

According to available church records the children of Jakob Barkman Sr. were not all born or baptized in the same place. Daughters Margaretha and Catharina were born in Neustaedterwald and Margaretha also died there. Son Martin was baptised in Rosenort on June 11, 1815, while daughter Anna was baptized in Tiegenhagen on June 14, 1812.⁶

Gen	Name	Birth	Marriage	Death
1	Jakob Barkman	1765		Before 1812
m	Katharina Wiens			
2	Anna Barkman	Dec 22,1792		
2	Marg Barkman	Dec 22,1792		Apr 14,1799
2	Jakob Barkman	Jun 15,1794		Dec 4,1875
2	Martin Barkman	Nov 15,1796		Dec 23,1872
2	Kath Barkman	Feb 6,1798		Dec 24,1863
2	Julius Barkman	Aug 23,1800		Jun 30,1892

Section Two. Anna Barkman.

2 According to a letter of Gustav Schulz in the Mennonitische Rundschau of December 14, 1910, daughter **Anna Barkman** was born on December 22, 1792.⁷ She was married to Martin Fast who emigrated from Furstenwerder, Prussia, to the Molotschna Colony, South Russia, in 1860 together with four children. Gustav Schulz has listed only four children.

Gen	Name	Birth	Marriage	Death
2	Anna Barkman	Dec 22,1792		Dec 24,1863
m	Martin Fast	Aug 23,1800		
3	Martin Fast	Jan 23,1829		
3	Anna Fast	Jan 28,1833		
3	Peter Fast	May 17,1836		
3	Katharina Fast	Sep 15,1839		

Section Three. Jakob J.Barkman

2 Son **Jakob J.Barkman** was born June 15, 1794. On August 15, 1818, he emigrated to Russia together with his brother Martin.⁸ At the time of emigration they are listed as being from Neustaedterwald in West Prussia.⁹ According to tradition their mother treated

them with a glass of buttermilk before they started out on their long trek, and wished them a happy journey.¹⁰ Since they were of military age they sought to escape conscription in Prussia. "By day they hid under grain stooks. By night they made progress as best they could."¹¹

When they arrived at the Molotschna Colony they settled in the village of Ruckenuau, which had been founded in the year 1811. The *Gemeinde Berichten* 1848 contain a particularly detailed report of the pioneer years in the village of Ruckenuau. Apparently the first eight families to settle in the village were poor and received government assistance at the Russian border. The last nine families had sufficient means and did not receive a subsidy.¹² Since the Barkman brothers emigrated in 1818 they were probably included among the latter group. In 1819 Jakob was married to Gertrude Klassen, the daughter of Peter Klassen.¹³

An interesting incident involving Jakob J. Barkman is recorded in the annals of Kleine Gemeinde Aeltester Abraham Friesen (1782-1849). Both Jakob and his brother Martin J. Barkman had acted as village Schulz or mayor for many years. Evidently Jakob J. Barkman had become involved in various inconsistencies in that capacity and complaints had been made to the Kleine Gemeinde, who counselled him to resolve the matter. Initially Barkman did not accept this advise as a result of which he was excommunicated by the Kleine Gemeinde of which he was notified in a letter of Aeltester Abraham Friesen (1782-1849) written from Blumstein to Jakob Baergman (Barkman) in Ruckenuau on July 30, 1845. In a further letter of August 5, 1845, signed by the entire Kleine Gemeinde ministerial they admonished his wife to encourage her husband to return to the fold which evidently occurred very shortly thereafter.¹⁴

The first wife of Jakob J. Barkman died in Ruckenuau in 1847. In 1852 Jakob Barkman married for a second time to a widow Enns from Ruckenuau who died not quite seven years later.¹⁵ Jakob Barkman came to Manitoba as an elderly widower in 1874 and died at the home of his daughter Aganetha, Mrs Peter W. Toews, in Blumenort, in 1875.¹⁶

Gen	Name	Birth	Marriage	Death
2	Jakob J. Barkman	Jun 15, 1794		Dec 4, 1875
m	Gertrude Klassen	May 5, 1800	Mar 4, 1819	1847
3	Jakob Barkman	Feb 10, 1820		Dec 1, 1902
3	Peter Barkman	Mar 21, 1826	Jan 18, 1848	Jan 5, 1917
3	Aganetha Barkman	Jun 18, 1828	Dec 30, 1851	Jun 18, 1899
3	Katharina Barkman	Apr 4, 1832	Nov 8, 1853	Jul 28, 1923
3	Gertruda Barkman	Apr 22, 1835		Feb 9, 1862
2	Jakob J. Barkman	Jun 15, 1794		Dec 4, 1875
2m	Widow Enns	1802	Sep 1, 1852	Apr 23, 1859

3 Son **Jakob K. Barkman** (1820-1902) married Elizabeth Toews Braun, a first cousin to Aeltester Peter Toews of the Kleine Gemeinde. According to various letters written in the *Mennonitische Rundschau* this family maintained the use of the name Bergman or Baergman until into the 20th century.¹⁷ The family lived in Waldheim and was well-to-do.¹⁸ The family remained in Russia after the emigration of 1874. In an article written in 1916 Gerhard G. Kornelsen editor of the *Steinbach Post* refers to Jakob K. Barkman "as the former merchant of Waldheim".¹⁹ It is quite possible that there were additional children.

4 Daughter **Elizabeth Bergman** (1841-1917) married Peter B. Friesen, the grandson of Abraham Friesen (1782-1849), the second Aeltester of the Kleine Gemeinde. The Peter B. Friesen family settled in Neuanlage, near Steinbach, Manitoba. Daughter **Gertruda Bergman** (1846-1923) married Peter Rempel whose sister was married to Abraham L. Dueck, later Aeltester of the East Reserve Kleine Gemeinde in Manitoba.²⁰ In her obituary published in the *Mennonitische Rundschau* on February 20, 1924, it is mentioned that her parents were Jakob Bergmans of Waldheim and that she had a good upbringing in the "Sitten strenge Kleine Gemeinde". She was baptised in 1892 by Jakob Wiens, a Mennonite

Brethren minister. The family emigrated to Hillsboro in 1904 and later moved to California where she died.²¹ Their son Peter P.Rempel (born 1865) emigrated to America in 1900 where he served as the pastor of the Hillsboro M.B.Church.²²

Gen	Name	Birth	Marriage	Death
3	Jakob K.Bergman	Feb 10,1820		Dec 1,1902
m	Eliz Braun			
4	Eliz Barkman	Nov 21,1841	Aug 15,1868	Sep 15,1917
m	Peter B.Friesen	Feb 3,1838		Jan 27,1900
4	Gertrude Bergman	Apr 26,1846	Oct 18,1864	Dec 3,1923
m	Peter Rempel	Feb 10,1844		Feb 10,1915

3 Son **Peter K.Barkman** (1826-1917) married Anna Toews the daughter of Jakob Toews (1805-1873) of Lindenau, Molotschna, in 1848.²³ The family moved to the village of Margenau shortly thereafter as son Peter T.Barkman was born there in 1861.²⁴ Peter K.Barkman was a miller and millwright by occupation.²⁵ Later the family moved to the village of Rosenfeld, Borosenko. Peter Fast (1831-1916) reports that they owned a Holland style windmill and a very fine set of buildings which were destroyed by a fire in November of 1872. They were unable to save anything since both the Barkmans were working in the windmill at the time. Father Jakob J.Barkman had been very sick at this time and son Peter K.Barkman had also been sickly.²⁶

In 1874 they emigrated from Russia settling in Steinbach, Manitoba.²⁷ Peter K.Barkman married for the second time to Elizabeth Warkentin the daughter of Gerhard Warkentin, formerly of Pordenau and later Lindenau, Molotschna. (See Martin Warkentin Genealogy, cf.)

An interesting incident is related in the *Genealogy of Peter K.Barkman 1826-1975*: "Mr Barkman was asked to build a grist (flour) mill on the West Reserve. (He had built a number of similar mills in Russia.) In order that he could get to the West Reserve, he swam across the Red River and worked there until the mill was completed. On his way home, after what must have been a number of weeks, he again swam across the Red River. While still near the River, he bought a fishhook from a boy, caught a fish and took it to a house nearby where the occupants prepared the fish dinner for him, before he proceeded on his way home."²⁸

4 Son **Jakob T.Barkman** worked in the flour mill in Steinbach moving to a farm in Heuboden (now Kleefeld) in 1890.²⁹ Daughter **Anna Barkman** married Johan S.Friesen settling in Steinbach, Manitoba, in 1874.³⁰ A number of their sons moved to Saskatchewan to homestead. Daughter **Aganetha Barkman** married Abram W. Reimer son of Klaas R.Reimer (1837-1906) pioneer merchant in Steinbach. He was employed at the Steinbach flour mill and later operated a restaurant in Giroux. Son **Peter T.Barkman** operated the second machinery dealership in Steinbach. His son Klaas served as the first Mayor of Steinbach and son Jakob was Reeve of the R.M.of Hanover. Son **Johan T.Barkman** was married to Agatha Enns.³¹ He also worked for the Steinbach flour mill of which his father Peter K. Barkman was part-owner.³²

Gen	Name	Birth	Marriage	Death
3	Peter K.Barkman	Mar 21,1826	Jan 18,1848	Jan 5,1917
m	Anna Toews	Aug 9,1827		Aug 5,1881
4	Jacob T. Barkman	Nov 14,1848	Sep 21,1869	Jul 11,1935
m	Agan Giesbrecht	Mar 2,1848		May 26,1918
4	Anna T. Barkman	Jun 13,1854	Jan 27,1874	Jan 24,1923
m	John S. Friesen	May 17,1853		Oct 5,1937
4	Agan Barkman	Aug 20,1859	Dec 31,188_	Apr 24,1955
m	Abram W. Reimer	May 27,1860		Feb 25,1930
4	Peter T. Barkman	Feb 10,1861	Jul 1,1883	Mar 17,1936
m	Kath W. Reimer	Jul 15,1868		Sep 15,1940

4	Joh T. Barkman	Apr 28,1862	Oct 1,1882	Nov 8,1900
m	Agatha Enns	Oct 5,1863		Jan 19,1890
3	Peter K.Barkman	Mar 21,1826		Jan 5,1917
2m	Eliz Warkentin	1837	1881	1911

3 Daughter **Aganetha Barkman** (1828-1899) married Peter W. Toews³⁵ a brother to the wife of Peter K.Barkman. The Peter W.Toews family lived in Prangenau where son Jakob was born. By the 1860s the family had moved to Margenau later moving to Rosenfeld in Borosenko. In 1874 they settled in Blumenort, Manitoba, where he farmed in a large way owning one of two steam engines in the district in 1883.³⁶

4 Daughter **Anna Toews** married deacon Heinrich Wiebe who froze to death in a snow storm in 1876.³⁷ She married for the second time to Isaac DeVeer (1856-1925).³⁸ Daughter **Aganetha Toews** married Martin Penner who became a minister of the Church of God in Christ, Mennonite.³⁷ Son **Jakob B.Toews** moved to Hochstadt and later to the new settlement in Swallowell, Alberta.³⁸ Daughter **Gertrude Toews** and her husband Aaron Penner farmed in the village of Blumenhof where he was killed by lightning. Son **Peter B.Toews** farmed in the Greenland area just north of Blumenort. Daughter **Margaretha Toews** and her husband Isaac Penner also farmed in the Greenland area. Daughter **Katharina Toews** married Jakob S.Friesen the founder of the Steinbach Post. Son **Johan B.Toews** was a school teacher.³⁹

Gen	Name	Birth	Marriage	Death
3	Aganetha Barkman	Jun 18,1828	Dec 30,1851	Jun 18,1899
m	Peter W. Toews	Jan 7,1831		Oct 28,1922
4	Anna Toews	Feb 14,1853	Oct 21,1871	Nov 22,1935
m	Hein Wiebe	Apr 3,1851		Dec 14,1876
2m	Isaac DeVeer	Oct 23,1856	1879	Nov 06,1925
4	Aganetha Toews	Apr 1,1854	Dec 11,1871	Jun 26,1928
m	Martin Penner	Apr 1,1849		Aug 6,1928
4	Jakob Toews	Feb 21,1855	Jan 25,1876	May 7,1938
m	Maria Loewen	Aug 4,1856		Feb 14,1948
4	Peter Toews	Aug 4,1856		In Infancy
4	Gertrude Toews	Jul 20,1857	Sep 17,1876	May 03,1892
m	Aron Penner	Mar 30,1852		Sep 2,1892
4	Peter B.Toews	Jan 19,1859	Nov 24,1878	Aug 11,1945
m	Elizabeth Reimer	Oct 2,1858		Sep 4,1886
2m	Anna Toews	1868		1938
4	Marg Toews	Nov 26,1860	1879	Aug 30,1933
m	Isaac Penner	Jan 28,1860		Oct 24,1924
4	Katharina Toews	Sep 15,1863	1884	1933
m	Jakob S. Friesen	Jan 6,1862		1931
4	Johan B.Toews	Mar 18,1865	Apr 17,1887	Jul 8,1967
m	Eliz Regehr	Jan 21,1865		Jul 9,1899
2m	Maria Penner	Jul 24,1867	Apr 15,1900	Aug 3,1943
3m	Helen Thiessen	Sep 24,1876	Nov 17,1945	Feb 18,1960
4	Eliz Toews	Jul 24,1867		In Infancy
4	Cornelius Toews	1869		In Infancy

3 Daughter **Katharina Barkman** (1832-1923) and husband **Johan M.Koop** farmed in the village of Muntau, Molotschna, where most of their children were born.⁴⁰ By the later 1860s they had moved to a new settlement adjacent to the Borosenko Colony north west of Nikopol, called Neuanlage. According to a report of Peter Fast the village of Neuanlage was located 10 werst or about 6 miles from Rosenfeld.⁴¹ Johan Koop was a substantial farmer in Russia, having many Russian workers. In 1874 the family moved to Blumenort,

Manitoba. In 1878, he founded the village of Neuanlage, later known as Twin creek, together with his sons and sons-in-law Peter W.Loewen and Peter B.Klassen.⁴² In 1883 Johan Koop (1831-1897) was the highest assessed farmer in the Blumenort area north of Steinbach.⁴³

4 Daughter **Anna Koop** married Peter W.Loewen who was a Kleine Gemeinde minister. Sons **Johan** and **Jakob Koop** farmed in Neuanlage all their lives. **Jakob Koop** was married to Sara Baerg the daughter of Kleine Gemeinde minister Peter Baerg (1817-1901).⁴⁴ Daughters **Aganetha**, **Gertrude**, **Helena** and **Maria** married the sons of Cornelius S.Plett (1820-1900) all of whom were substantial farmers in the Blumenhof district north of Steinbach. Sons-in-law **David** and **Jakob L.Plett** also operated steam engine/ threshing outfits during the first two decades of the 20th century.⁴⁵

Gen	Name	Birth	Marriage	Death
3	Kath Barkman	Apr 4,1832	Nov 8,1853	Jul 28,1923
m	Joh M.Koop	Feb 4,1831		Jan 25,1897
4	Anna Koop	Dec 18,1854	Jan 5,1872	Oct 2,1890
m	Peter W.Loewen	Sep 10,1853		Nov 16,1917
4	Katharina Koop	Feb 6,1857	Dec 26,1874	Aug 6,1947
m	Peter B.Klassen	Oct 2,1852		Jun 7,1930
4	Jakob Koop	Jun 23,1858	Dec 25,1883	Feb 25,1937
m	Helena Nickel	Sep 6,1862		May 15,1921
4	Agan B.Koop	Oct 12,1859	Feb 27,1879	Apr 4,1883
m	Peter L.Plett	Feb 6,1858		Oct 19,1944
4	Gertrude B.Koop	Nov 25,1861	Nov 21,1879	Jun 2,1943
m	Abr L.Plett	May 18,1859		Oct 15,1934
4	Johan Koop	Jun 13,1863	Jan 4,1883	Oct 12,1935
m	Sara Baerg	Jun 30,1864		May 8,1941
4	Helena B.Koop	Feb 8,1865	Jan 20,1883	Mar 30,1940
m	David L.Plett	Oct 8,1863		Jun 25,1953
4	Eliz Koop	Oct 14,1866		Mar 30,1873
4	Maria B. Koop	Jun 10,1864	Nov 14,1885	Sep 13,1918
m	Jakob L.Plett	Dec 12,1864		Nov 4,1931
4	Peter B.Koop	Jan 7,1870	Jan 6,1893	
m	Marg Schellenberg	Feb 11,1870		Sep 17,1900
2m	Auguste Hemiger	Aug 30,1886	Jan 3,1905	

3 Daughter **Gertrude Barkman** (1835-1862) married **Gerhard Rempel**.⁴⁶ No further information available at this time.⁴⁷

Gen	Name	Birth	Marriage	Death
3	Gertruda Barkman	Apr 22,1835		Feb 9,1862
m	Gerhard Rempel			

Section Four. **Martin J.Barkman.**

2 Son **Martin J.Barkman** (1796-1872) was born in Furstenaerweide, Prussia.⁴⁸ Apparently he learned the craft of tailoring in his youth.⁴⁹ In 1818 he emigrated to Russia together with his brother **Jakob**. He worked in the new homeland until he married in 1819 to **Katharina Epp** Regier the daughter of **Hans Regier** (born 1759) who emigrated to Russia in 1804.⁵⁰ Her mother was **Catharina Epp** (born 1764) the daughter of **Aeltester Peter Epp** (1725-1789). See "Peter Epp Family Tree 1690" cf. According to **Peter Fast**, his mother-in-law, nee **Katharina Regier**, was from **Ekatherinoslav**.⁵¹

Martin J.Barkman and his bride jointly acquired a **Wirtschaft** in **Ruckenau** where they farmed.⁵² It appears that **Martin J.Barkman** must have been a successful farmer, since his **Wirtschaft** included a brick hay shed, which only the more established farmers could afford.⁵³ Grandson **Martin B.Fast**, editor of the **Rundschau** has recorded that the **Imperial**

Czar had once visited and eaten a meal at the place of his grandparents Martin J.Barkmans.⁵⁴ According to the writings of Aeltester Abraham Friesen (1782-1849), Martin J.Barkman had also served for a considerable period of time as Schulz, presumably of the village of Ruckenuau. See Section Three, "Jakob J.Barkman Family" cf.⁵⁵

On October 3, 1867, Martin J. Barkman married for the second time to a widow Hiebert, nee Maria Kornelsen, from Neukirch. He only lived in this second marriage five years, 2 months. Martin J.Barkman was buried in the Ruckenuau cemetery. After his death the Wirtschaft was sold to son-in-law Peter Fast and the money divided between six children and the step-mother.⁵⁶

Gen	Name	Birth	Marriage	Death
2	Martin J.Barkman	Nov 3,1796	Aug 5,1819	Dec 23,1872
m	Kath Regier	Jun 27,1800		Dec 31,1866
3	Martin Barkman	Aug 11,1821		Sep 2,1894
3	Jakob Barkman	Feb 12,1824		Jun 4,1875
3	Johan Barkman	Jan 16,1827		Oct 10,1879
3	Kath Barkman	Feb 2,1830		Nov 23,1880
3	Corn Barkman	Mar 16,1832		Nov 25,1907
3	Julius Barkman	Mar 23,1835		Sep 27,1897
3	Agan Barkman	Dec 30,1837		Jun 25,1899
3	Anna Barkman	Oct 13,1840		Nov 10,1905
3	Peter Barkman	Oct 17,1845		Mar 18,1904
2	Martin J.Barkman	Nov 3,1796		Dec 23,1872
2m	Maria Kornelsen		Oct 3,1867	

3 Son **Martin M.Barkman** (1821-1894) married Margaretha Reimer the daughter of Klaas Epp Reimer (1770-1837) founding Aeltester of the Kleine Gemeinde.⁵⁷ The family resided in Ruckenuau where they owned a half Wirtschaft. In 1870 they moved to Borosenko where they pursued sheep farming with considerable success. In 1874 they settled in Jansen, Nebraska. His second wife was the daughter of Johan Thiessen (1813-1888) also of Jansen.⁵⁸ Martin Barkman married for the third time to Katharina Bergman, the widow of his brother Johan.⁵⁹ Since this was not allowed in the Kleine Gemeinde the couple went to Kansas to be married. All the children died in infancy. According to the 1880 census records the Martin Barkmans had adopted his first wife's nephew Cornelius B.Reimer (1873-1951).⁶⁰ Martin Barkman was well off financially, according to one report he divided \$1300.00 among his bride's friends at the time of his second marriage, and by the time of his death 19 years later he again had a net worth of \$15,000.00.⁶¹

Gen	Name	Birth	Marriage	Death
3	Martin Barkman	Aug 11,1821	Jan 11,1845	Sep 2,1894
m	Marg Reimer	Jan 14,1819		Sep 30,1874
4	Helena Barkman	Nov 17,1845		Nov 18,1845
4	Helena Barkman	Oct 2,1846		Oct 3,1846
4	Martin Barkman	May 16,1848		May 17,1848
4	Martin Barkman	Aug 27,1853		Aug 28,1853
3	Martin Barkman	Aug 11,1821		Sep 2,1894
2m	Elis Thiessen	Jan 11,1838	Dec 15,1874	Jul 20,1881
4	Johan Barkman	Oct 15,1875		In Infancy
4	(Twins)	Nov 13,1876		Nov 15,1876
4	Elis Barkman	Mar 23,1878		Jun 2,1878
4	Johan Barkman	Mar 25,1879		Jul 21,1879
4	Elis Barkman	Jul 20,1881		In Infancy
3	Martin Barkman	Aug 11,1821		Sep 2,1894
3m	Kath Bergman	Feb 2,1834	Oct 20,1881	Nov 25,1916

3 Son **Jakob M.Barkman** (1824-1875) married Elizabeth Giesbrecht who may have been a sister to Gerhard Giesbrecht (1816-1863).⁶² The family evidently lived in the paternal village of Ruckenuau for a time as their oldest two children were born there. Later they had a half Wirtschaft in Waldheim.⁶³ A Jakob Barkman from Waldheim received eight votes in the Kleine Gemeinde ministerial election of 1861.⁶⁴ Although cousin Jakob K.Baergman /Barkman (1820-1902) also lived in Waldheim and evidently still belonged to the Kleine Gemeinde at this time, it appears likely that this reference would be to Jakob M.Barkman. The Kleine Gemeinde fellowship in Waldheim also included: Isaac Friesen, step-son of Kleine Gemeinde minister Klaas Friesen (1793-1870) of Altona;⁶⁵ and Jakob Loewen (1820-1901), the son of Kleine Gemeinde deacon Isaac Loewen (1787-1873).⁶⁶

Jakob M.Barkman married for the second time to the widow Peter Warkentin, nee Katharina Thiessen. See "Martin Warkentin Genealogy" cf. for further information on her family. In 1867 the Jakob M.Barkman family moved to the Borosenko area where he was one of the founders of the nearby village of Friedensfeld. In 1873 he was elected as a minister of the Kleine Gemeinde at Blumenhof, Borosenko.⁶⁷ During the emigration of 1874 Jakob M.Barkman served as a leader of one of the groups.⁶⁸ Shortly after his arrival in Manitoba he wrote several detailed epistles to Aeltester Peter Toews of the Kleine Gemeinde who had remained in Russia for one more winter. See Part One Chapter One cf. for the full text of these letters which tell of the privations of Manitoba pioneer life in vivid detail.

At a church service on May 30, the last Sunday before Jakob Barkman died, the brethren decided that they as a church, should send some men to Winnipeg to get flour and potatoes for the needy. Jakob M.Barkman, his cousin Peter K. Barkman and Jakob K.Friesen (1822-1875) were elected to make the trip. Tragically both Jakob K.Friesen and Jakob M. Barkman lost their lives in the process of attempting to cross the Red River on their way to Winnipeg.⁶⁹ Brother-in-law Peter Fast reports that he was a very earnest and upright man who was held in high regard.⁷⁰

4 Daughter **Katharina Barkman** married Cornelius P.Goossen, the son of Gerhard Goossen (1811-1854) school teacher of Blumstein, Molotschna. The family farmed 80 acres in Steinbach, Manitoba, making a good living.⁷¹ Son **Martin G.Barkman** was married to Anna Doerksen and lived in Hochstadt.⁷² Son **Jakob G.Barkman** lived in Steinbach and was married to a daughter of Jakob K.Friesen who had drowned in the Red River in 1875. Son **Johan G.Barkman** was also married to a daughter of Jakob K.Friesen and served for a quarter century as Steinbach Schulz or mayor.⁷³ Son **Cornelius T.Barkman** was one of the early adherents of the E.M.B. Bruderthaler Church in Steinbach.⁷⁴ Daughter **Aganetha T.Barkman** married Johan R.Reimer who served as Schulz or mayor of Steinbach during its pioneer village period.⁷⁵ Daughter **Maria Barkman** married Johan W.Reimer, son of pioneer merchant Klaas R.Reimer (1837-1906), of Steinbach.⁷⁶

Gen	Name	Birth	Marriage	Death
3	Jakob Barkman	Jan 30,1824	Mar 5,1849	Jun 8,1875
m	Eliz Giesbrecht			Mar 14,1858
4	Kath Barkman	Jan 13,1850		Sep 18,1850
4	Kath Barkman	Aug 4,1851	Feb 7,1871	Dec 5,1912
m	Corn Goossen	Dec 30,1839		Jan 18,1916
4	Mart Barkman	Nov 18,1853	Oct 24,1875	Feb 8,1896
m	Anna Doerksen	Dec 28,1854		Oct 10,1937
4	Jacob Barkman	Jan 23,1856	Sep 8,1878	May 23,1899
m	Maria Friesen	May 27,1860		May 30,1942
4	Johan Barkman	Mar 26,1858	Jan 6,1878	Oct 20,1937
m	Marg Friesen	Mar 24,1858		Jan 20,1946
3	Jakob Barkman	Jan 30,1824		Jun 8,1875
m	Kath Thiessen	Dec 2,1829	Jun 5,1858	Aug 5,1889
4	Agan Barkman	Jul 5,1859		Apr 19,1860

4	Corn Barkman	Apr 27,1861	Aug 1,1886	Mar 1,1923
m	Maria Friesen	Nov 12,1869		Mar 11,1933
4	Agan Barkman	Aug 5,1863	Mar 19,1882	Mar 5,1938
m	Johan R.Reimer	Jun 3,1848		Mar 23,1918
4	Anna Barkman	Aug 21,1865		Nov 22,1874
4	Maria Barkman	Jan 11,1868	Apr 5,1891	Dec 14,1941
m	Johan W.Reimer	Jan 8,1870		Aug 3,1941
4	Marg Barkman	Dec 8,1870		Oct 16,1875

3 Son **Johan M.Barkman** (1826-1879) married **Katharina Bergman**.⁷⁷ They built a house on an Anwohnerstelle in Ruckenau close to the school. In 1870 he set up a tread mill on his yard which was kept busy. He also had a kiln together with his father, which did a very good business. After his father's death in 1872, Johan Barkman and his brother Julius bought half of the land which had belonged to his father's Wirtschaft.⁷⁸ The family emigrated to America in 1878 settling in Jansen, Nebraska.⁷⁹ Shortly thereafter he became sick and was confined in bed for 21 weeks suffering severely from arthritis, and had to endure fearfully prior to his death. His widow married for the second time to his brother **Martin M.Barkman**.⁸⁰

4 Daughters **Katharina** and **Anna Barkman** married brothers **Jakob** and **Heinrich F.Reimer**, the sons of Kleine Gemeinde deacon **Klaas F.Reimer** (1812-1874) formerly of Tiede, Molotschna. Both families moved to Meade in 1908 and the **Jakob F.Reimer** family moved to Mexico in 1924.⁸¹ Daughter **Aganetha Barkman** married **Klaas R.Friesen** son of Kleine Gemeinde minister **Peter W.Friesen** (1815-1892). The **Klaas R.Friesen** family remained in Jansen, Nebraska, where he served as an E.M.B. minister. Son **Martin Barkman** married the daughter of wealthy Jansen, Nebraska, farmer **Peter Heidebrecht** (1815-1896). See **Jakob Heidebrecht** Genealogy cf. Daughter **Maria Barkman** married **Johan Bartel** the son of **Jakob Bartel** (1808-1872) and **Agatha Fast** (1828-1896).⁸² Daughter **Elizabeth Barkman** married **Henry J.Ratzlaff** the son of one time Kleine Gemeinde minister **Heinrich Ratzlaff** (1848-1922). The family moved to Lanigin, Saskatchewan in 1906.⁸³

Gen	Name	Birth	Marriage	Death
3	Johan Barkman	Jan 16,1826	Mar 7,1854	Oct 10,1879
m	Kath Barkman	Feb 2,1830		Nov 25,1916
4	Kath Barkman	Mar 20,1856	Feb 5,1880	Aug 14,1943
m	Hein F.Reimer	Mar 8,1856		Nov 7,1923
4	Agan Barkman	Oct 31,1858	Jun 23,1881	Jul 9,1931
m	Klaas R.Friesen	Sep 13,1857		Oct 4,1922
4	Anna Barkman	Dec 30,1869	Mar 24,1881	Oct 10,1948
m	Jacob F.Reimer	Jun 15,1854		May 6,1948
4	Martin Barkman	Sep 8,1863	Jun 28,1884	May 6,1945
m	Eliz Heidebrecht	Nov 27,1863		Nov 13,1958
4	Susanna Barkman	Oct 7,1865		Mar 20,1878
4	Maria Barkman	Jun 22,1867	Aug 22,1886	Mar 12,1934
m	Johan Bartel	Feb 19,1864		Oct 05,1937
4	Elis Barkman	Dec 19,1870	Dec 7,1889	Oct 29,1956
m	Hein J.Ratzlaff	Oct 26,1869		Aug 31,1948

3 Daughter **Katharina Barkman** (1830-1880) married widower **Klaas Koop**. They lived in Furstenau from where they moved to Landskrone, Molotschna. They emigrated in 1879 settling in Jansen, Nebraska. **Klaas Koop** married for the second time to **Anna Friesen**, daughter of **Klaas Friesen** (1792-1870) and **Karolina Plett** (1823-1887). **Klaas Koop** may have been the only member of his family to come to America.⁸⁴

Only daughter **Katharina Koop** and sons **Martin** and **Klaas Koop** are listed in the 1877

Ship Lists and the 1880 census.⁵⁵ According to one source he had only two boys both of whom lived in Jansen, Nebraska.⁵⁶ Son Klaas Koop married Anna Heidebrecht, the widow of Abraham F.Thiessen (1838-1889) the famous Russian Mennonite land reformer. Klaas Koop Jr lived in Long Beach, California.⁵⁷

Gen	Name	Birth	Marriage	Death
3	Kath Barkman	Feb 2,1830	Jan 16,1852	Nov 23,1880
m	Klaas Koop	1825		Sep 21,1916
4	Kat	Mar 8,1853		Mar 18,1853
4	Anna Koop	Nov 1,1854		Jan 25,1882
4	Martin Koop	Feb 18,1858		
4	Klaas Koop	Sep 6,1861		Dec 30,1952
m	Anna Heidebrecht	Nov 6,1858		Apr 16,1944
5	Anna Koop	Feb 26,1891		Jun 4,1950
m	Hein K.Friesen			

3 Son Cornelius M.Barkman (1832-1907) was married to Aganetha Wiens, of Schoenau, in 1854. She died after only 32 weeks of marriage. She was a sister to Katharina Wiens (1833-1877) who married his brother Julius M.Barkman.⁵⁸ In 1857 Cornelius married Maria Ediger of Rudnerwiede. They built a house on an Anwohnerstelle in Ruckenu, in addition, they also farmed a small acreage. Peter Fast relates an interesting story how Cornelius M.Barkman was bitten in the foot by a small viper while working in the field. The foot was immediately swollen thick, by the time that the doctor arrived some of the swelling had almost reached his heart. The doctor immediately cut into the wound and squeezed out the poison so that he was saved from imminent death.⁵⁹

Cornelius M.Barkman remained a widower after the death of his second wife and in 1907 he was living with his youngest son in the Terek settlement in Russia.⁶⁰ He was the last to die of the nine children of Martin J.Barkman, Ruckenu, Cornelius M.Barkman was very sick for the last while and had to be nursed.⁶¹

4 During his visit to Russia in 1908 Martin B.Fast visited some of the children of Cornelius M.Barkman living in Schelenaja also known as the Memrik settlement. Son Martin Barkman happened to be in the field surveying some land at the time that M.B.Fast arrived. Daughter Margaretha Barkman was married to a Johan Dick.⁶² The first husband of daughter Katharina Barkman, a Mr. Isaac, had drowned during a flood in Ruckenu. As of 1908 she was happily married for the second time to a widower Born.⁶³

Gen	Name	Birth	Marriage	Death
3	Corn Barkman	Mar 16,1832	Dec 9,1854	Nov 25,1907
m	Agan Wiens	Oct 8,1826		Jul 27,1855
2m	Marie Ediger			Jul 2,1857
4	Martin Barkman	May 1,1858		
m	?			
5	Martin Barkman			
4	Marg Barkman	Jul 17,1859		Jul 17,1859
4	Salomo Barkman	May 23,1861		Jan 24,1864
4	Corn Barkman	Jun 14,1862		Nov 5,1862
4	Corn Barkman	Jan 3,1864		Jan 24,1864
4	Kath Barkman	Mar 7,1865		
m	Mr. Isaac			
2m	Mr.Born			
4	Marg Barkman	Apr 10,1866		
m	Johan Dick			
4	Anna Barkman	Feb 9,1868		
4	Corn Barkman	Apr 15,1869		
4	Jakob Barkman	1872		1872

3. Son **Julius M. Barkman** (1835-1897) married Katharina Wiens, who was the daughter of Johan Wiens (1800-1881) of Schoenau.⁹⁴ Katharina Barkman, nee Wiens, died in 1877.⁹⁵ Julius married for the second time to Helena Harder, the daughter of Aeltester Johan Harder (1811-1875) of the Orloff Gemeinde. See Johan Harder Genealogy cf. Julius Barkman then married for the third time to Maria Daniels from Muensterberg in 1893. In 1870 they bought his brother Martin Barkman's half Wirtschaft in Ruckenuau and a small business in addition. In 1873 Julius and his brother Johan purchased half of the farmland belonging to his father's Wirtschaft. He was evidently well regarded by his fellow villagers as in 1876 he was elected as candidate Schulz with 15 votes. He died in 1897 survived by three children and leaving an abundant estate.⁹⁶ During his trip to Russia in 1908, Martin B. Fast visited his aunt, his uncle's third wife now (1908) a Mrs Kruger, still living on the old place in Ruckenuau.⁹⁷

4 Son **Julius Barkman** (born 1877) married Katharina Gaede from Schordau. When cousin Martin B. Fast visited their half Wirtschaft in Alexanderwohl in 1908 he reported that she was losing weight. At this time they had four children including a baby that was only a few weeks old. Martin B. Fast goes on to report that son **Johan Barkman** was studying in Germany at that time. Martin B. Fast had left a message for him that he should visit his relatives in America before returning home.⁹⁸ In 1916 one of the Julius Barkman sons visited the Peter M. Barkman family around Hillsboro but did not like the area and returned to Russia.⁹⁹ Likely this must have been Johan. Daughter **Helena Barkman** was married to Kornelius Boschman and had six children, namely, Kornelius, Helena, Jakob, Johan, Elizabeth and Peter.¹⁰⁰ It seems that Boschmans also lived in Alexanderwohl.¹⁰¹

Gen	Name	Birth	Marriage	Death
3	Julius Barkman	Mar 23, 1835	Nov 23, 1855	Sep 27, 1897
m	Kath Wiens	Aug 19, 1833		Jan 20, 1877
4	Justina Barkman	Jan 21, 1874		In Infancy
4	Johan Barkman	Jul 19, 1876		Aug 21, 1876
3	Julius Barkman	Mar 23, 1835		Sep 27, 1897
2m	Helena Harder	Sep 2, 1844	Feb 19, 1877	Jan 8, 1892
4	Julius Barkman	May 7, 1877		
m	Kath Gaede			
4	Helena Barkman	Mar 29, 1880		
m	Korn Boschman	Mar 9, 1878		
4	Johan Barkman	Dec 2, 1881		
4	Eliz Barkman	Aug 12, 1884		1884
3	Julius Barkman	Mar 23, 1835		Sep 27, 1897
3m	Maria Daniels			Oct 19, 1893

3 Daughter **Aganetha Barkman** (1837-1899) married Peter Fast, the son of Bernard Fast (1809-1878), one time Kleine Gemeinde minister and school teacher in Rosenort. See Daniel Fast Genealogy cf. They lived with his parents for the first year after the marriage after which they bought a home and a windmill in Tiegerweide. At this time the family was in deep debt which caused considerable anxiety. In 1862 Peter Fast supplemented his income with the purchase of a treadmill and by 1866 the two mills and 12 acres of land were fully paid for.¹⁰² In 1866 Peter Fast also became a so-called Anwohner Schulz negotiating with the authorities for the landless Mennonites in the Molotschna at the time. "One time he was hauled away and was to go to prison, but he pleaded for grace and had to promise that he would not do this again, and was allowed to walk home."¹⁰³ His memoirs provide a fascinating account of the "landless struggle" in the Molotschna.¹⁰⁴

In 1867 Peter Fast went to the Crimea, where his brother-in-law Peter M. Barkman later moved, with plans of buying land there which did not come to fruition. In 1870 Peter Fast rented land from his brother-in-law Franz Kroeker whose father had purchased a large tract of land at Alleow sometimes also referred to as Rohrback. Later the same year they

were able to purchase a Klein Wirtschaft in Ruckenuau for 1250 rubles which suited them much better. In 1873 Peter Fast purchased the half Wirtschaft of his father-in-law with the buildings for 2600 ruble.¹⁰⁵

In 1877 the Peter Fast family settled in Jansen, Nebraska. In 1880 they joined the K.M.B. Church where he also served as minister. He died at the home of his daughter, Mrs. J.J.Thiessen in Reedley, California.¹⁰⁶

4 Son **Martin B.Fast** became the well-known editor of the *Rundschau*. His wife Elizabeth Thiessen was a sister of Jakob J.Thiessen who married daughter *Katharina Fast*.¹⁰⁷ They were the children of Peter P.Thiessen (1832-1898) of Jansen, Nebraska.¹⁰⁸ Daughter *Aganetha Fast* married widower Frank Ens of Inman, Kansas.¹⁰⁹

Gen	Name	Birth	Marriage	Death
3	Agan Barkman	Dec 30,1837	Nov 22,1855	Jun 25,1899
m	Peter Fast	Aug 20,1831		Dec 17,1916
4	Martin Fast	Jan 6,1858	1884	Mar 15,1949
m	Eliz Thiessen	1865		Sep 4,1931
4	Kath Fast	Mar 9,1860		Jun 10,1860
4	Bernhard Fast	Oct 8,1861		Oct 22,1861
4	Peter Fast	Aug 7,1863		Oct 10,1887
4	Kath Fast	Aug 15,1866	Jan 12, 1884	
m	Jakob J.Thiessen			
4	Bernard Fast	Mar 23,1869		Infancy
4	Agan Fast	May 8,1870		Infancy
4	Agan Fast	Dec 3,1871		1941
m	Frank Ens			1928
2m	Fast			
4	Corn Fast	Jul 29,1874		Infancy
4	Anna Fast	May 8,1876		May 15,1876
4	Anna Fast	Jul 17,1877		Jul 20,1877
4	Johan Fast	Aug 27,1878		Sep 3,1878

3 Daughter **Anna Barkman** (1840-1905) married Franz Kroeker who was born in Tiegerweide, Molotschna.¹¹⁰ They owned a half Wirtschaft in Tiegerweide. During his trip to Russia in 1908 Martin B.Fast reports that he visited the Wirtschaft in Tiegerweide where his uncle Franz Kroeker had formerly lived.¹¹¹ In 1870 Franz Kroeker's father, also a Franz Kroeker, purchased a large block of land in Rohrbach, also known as Alleow, of which they wanted to lease 100 desjatien to Peter Fast. The young Franz Kroekers moved to this Chutor which they managed for his father.

Peter Fast tells the story how the Kroekers had been visiting at the place of Kornelius Barkman's in Ruckenuau and over turned their carriage on leaving. Apparently the Gutsbesitzer drove with three horses and the coachman had not fastened the reins of the third horse firmly enough.¹¹² In 1878 the Franz Kroekers emigrated to Jansen, Nebraska, settling as neighbours to the Peter Fast family. Mrs Kroeker was very hard of hearing and also had much arthritis in the head.¹¹³ It appears that the Franz Kroekers were members of the Ebenezer Church since his funeral was held there.¹¹⁴ The 1880 Census records list only son Martin, daughters Aganetha, Katharina and Anna.

Gen	Name	Birth	Marriage	Death
3	Anna Barkman	Oct 13,1840	Mar 1,1860	Nov 10,1905
m	Franz Kroeker	Mar 1,1835		Apr 15,1913
4	Franz Kroeker	Dec 18,1860		Feb 3, 1861
4	Martin Kroeker	May 23,1862		
4	Franz Kroeker	Mar 26,1864		Jun 22,1869
4	Agan Kroeker	May 26,1866		
4	Jakob Kroeker	Dec 30,1868		Nov 18,1870

4	Anna Kroeker	Oct 11,1871	May 18,1877
4	Kath Kroeker	May 31,1874	Aug 19,1874
4	Anna Kroeker	Apr 8,1878	
4	Franz Kroeker	Feb 5,1881	

3 Son Peter M.Barkman (1845-1904) married Anna Goossen. They lived with his parents in Ruckenau until 1868 when they moved to the Crimea. Here they lived with her father, a widower in the village of Schwesterthal, Crimea.¹¹⁵ Evidently they were members of the Kleine Gemeinde congregation in the Crimea until their baptism into the K.M.B. in 1872.¹¹⁶ In 1874 the family emigrated to Gnadenu, Kansas, together with some 35 other families. Peter M.Barkman brought along two gallons of the largest, darkest red coloured, best shaped kernels from their wheat bin for seed stock. The wooden chest in which the wheat was shipped was presented to the Tabor College Museum in Hillsboro by Edwin F. Barkman, a grandson of Peter M.Barkman.¹¹⁷

The family originally settled in the Gnadenu village where they are listed on the second Wirtschaft west of the school house between teacher Johan Harder and Peter Wohlgemuth. In 1877 Peter Barkman is also listed as one of the trustees of the K.M.B. Church in Gnadenu.¹¹⁸ In 1878 they moved onto their own homestead where they made their home.¹¹⁹ The Peter M.Barkmans also had two foster sons, Edward Dewald (born May 1894) and Wilhelm Dewald (born Aug 1896). According to Peter Fast, the family was always very successful in their farm operations.¹²⁰

4 Daughter Anna Barkman (1866-1929) married Johan Wohlgemuth, a son of Peter Wohlgemuth (1805-1873), and a brother to Heinrich Wohlgemuth (1849-1899) of Blumenhof, Manitoba. The Johan Wohlgemuth family later moved to Herbert, Saskatchewan. Son Martin G.Barkman married Anna Buschman, the daughter of Heinrich Buschman of Gnadenu.¹²¹ The family moved to Korn, Oklahoma.¹²² Son Jakob G.Barkman married Maria Hart. In his younger years he served as a school teacher. In 1907 he was elected as a minister of the Gnadenu K.M.B.¹²³

4 Son Peter G.Barkman (1871-1929) married Katharina Krause. The family lived in Kansas, Oklahoma, and in Dinuba, California where he died after a short illness. Daughter Maria Barkman and her husband Gerhard Siemens moved to Herbert, Saskatchewan.¹²⁴ Son Johan Barkman and his wife Matilda Stucky spent over 40 years as missionaries to the Belgian Congo. Son Diedrich G.Barkman and daughter Aganetha Barkman married brother and sister Jakob E.Priebe and Elizabeth Priebe.¹²⁵ Both families moved to Saskatchewan settling as pioneers in the Herbert area.¹²⁶

Gen	Name	Birth	Marriage	Death
3	Peter M.Barkman	Oct 17,1845	May 25,1865	Mar 18,1904
m	Anna Goossen	Aug 9,1843		Aug 23,1910
4	Anna Barkman	Apr 2,1866	Feb 28,1893	Aug 12,1929
m	Johan Wohlgemuth	Dec 16,1868		Feb 27,1935
4	Mart Barkman	Feb 21,1868	Sep 7,1890	Sep 24,1949
m	Anna Buschman	Aug 13,1871		Feb 17,1935
4	Jakob Barkman	Jan 21,1870	Jan 4,1895	Mar 4,1956
m	Maria Hart	Jun 3,1870		Dec 23,1941
4	Peter Barkman	Oct 11,1871	Apr 18,1893	Apr 11,1929
m	Kath Krause	Oct 24,1870		Aug 17,1943
4	Kath Barkman	Feb 22,1873		Mar 26,1873
4	Johan Barkman	Feb 13,1873		Sep 8,1876
4	Corn Barkman	Mar 19,1876		Sep 23,1878
4	Kath Barkman	Jan 2,1878		Jul 2,1878
4	Maria Barkman	May 6,1879	Jun 8,1911	Apr 13,1959
m	Gerhard Siemens	Apr 12,1873		Aug 15,1922
4	Johan Barkman	Jan 27,1881	Jun 14,1914	May 14,1967

m	Matilda Stucky	Jan 4,1883		Oct 17,1966
4	Diet Barkman	Oct 2,1882	Aug 30,1906	Jun 19,1957
m	Eliz E.Priebe	Mar 25,1888		Jan 12,1972
4	Agan Barkman	May 4,1885	Feb 23,1905	Feb 25,1964
m	Jakob E. Priebe	Dec 1,1883		Aug 30,1949

Section Five. Julius Barkman.

2 Son **Julius Barkman** (born 1800) married Maria Buschman. The family remained in West Prussia raising their nine children.

3 Son **Jakob B.Barkman** was born in Furstenaerweide in 1821. Daughters **Katharina Barkman** and **Maria Barkman** were living in Neustaedterwald in 1910. Son **David Barkman** died in Klein Mausdorf.

3 Son **Julius Barkman** (1838-1890) was born in Furstenaerweide where he also died. In 1876 Julius Barkman travelled to Russia to visit his niece in Samara and other relatives there. Apparently he had served in the German Army and advised Peter Fast (1831-1916) to leave Russia while he could since, in his view, military service in Russia would be even harder than in Germany. Peter Fast also records that he later received a letter from Julius Barkman confirming that he had arrived safely in Prussia.

3 Daughter **Margaretha Barkman** moved to Ellerwald. Son **Martin Barkman** was living in Reinland, near Tiegenhof, West Prussia, in 1910.¹²⁷

3 Son **Peter Barkman** (born 1843) was living in America in 1910.¹²⁸ His daughter was married to a Neustadter and in 1872 they visited the Peter Fast family in Russia. Apparently they visited friends in the Samara district where they settled for a number of years and in 1907 they were living in Kleeefeld.¹²⁹ Peter Fast tells an interesting story of his cousin Peter Barkman whose store was closed by his financier Franz Klassen and all the inventory taken away. Apparently Barkman had been unable to pay according to the letter of the contract but Klassen was in no danger of losing any money because Barkman was sound financially.¹³⁰ Nothing else is known at this time about this family.

Gen	Name	Birth	Marriage	Death
2	Julius Barkman	Aug 23,1800		
m	Maria Buschman	Aug 20,1802		
3	Jakob Barkman	Jul 19,1821		
3	Katharine Barkman	Aug 16,1828		
3	David Barkman	Feb 10,1831		
3	Maria Barkman	Sep 13,1833		
3	Julius Barkman	Apr 27,1838		Oct 10,1890
3	Anna Barkman	Feb 11,1840		
3	Margaretha Barkman	Feb 22,1842		
3	Peter Barkman	Aug 7,1843		
3	Martin Barkman	Dec 9,1845		

Endnotes. Jakob Barkman Genealogy 1765.

1. Jo Ferguson, *The Barkman Family*, (Midwest City, Oklahoma,1982),1.

2. Gustav Schulz. Letter to the *Mennonitische Rundschau*, December 14,1910. Courtesy of historian Henry Fast, Steinbach, Manitoba. 1985. The family name here is recorded as Bergmann.

3. Research of Hermann Thiessen. Breslauer Str.3, D-3167 Burgdorf, Germany, as quoted by Jo Ferguson,*The Barkman Family Volume Two*, (Midwest City, Ok., 1985), 33. Neustaedterwald is also listed as the place of origin on the immigration records for sons Martin and Jakob J.Barkman in 1818. See B.H.Unruh, 360. The 1776 *Konsignations Liste*, a census listing of Mennonites in West Prussia, does not list any Barkman families in Neustaedterwald for that year. Karl-Heinz Ludwig, *Zur Besiedlung des Weichseldeltas* (Marberg/Lahn, 1961), 174-175 and 230. Nine Barkman families are listed for 1776 including two Jakob's and one Peter Barkman.

4. Jo Ferguson, *The Barkman Family Volume Two*, 33-34, where Hermann Thiessen indicates that in 1806 a Peter Bergman is mentioned in Neustaedterwald who may have taken over the Jakob Barkman farm. Mrs Ferguson has suggested that this Peter Bergman may have been a son by an earlier marriage.

5. See Dr. Glenn Penner, "West Prussian Mennonite Villages ca.1540-1821". Paper presented for Symposium of the Manitoba Mennonite Historical Society, 1979. Dr. Penner also indicates that some of the inhabitants of Neustaedterwald were Frisian Mennonites of the Orloffter Gemeinde. The information that Jakob Barkman (born 1794) in Neustaedterwald was the son of Jakob Barkman 1765 is also recorded in the Tiegenhagen Gemeinde Buch. Letter of Hermann Thiessen to the author, dated August 1, 1988.

6. Hermann Thiessen, 33-34. There seems to be some difficulty in identifying the children of Jakob Barkman Sr. Hermann Thiessen indicates that a daughter Margaretha was born on December 22, 1792, while Gustav Schulz, *op.cit.*, states that daughter Anna was born on the same date. It would appear that the two were either twins, or one source is incorrect, or Margaretha belongs to a different Barkman family altogether. Another cause for confusion is the reference by Peter M. Barkman, *Familien-Verzeichnis des Martin J. Barkman, Ruckkenau, Sud-Rusland*, (Jakob G. Barkman, Hillsboro, Kansas, 1900), 2, where he states that his aunt, the widow Johan Klassen died in 1863. Some writers have assumed that this refers to another Barkman sibling, but Allan Peters, Fresno, California, has pointed out (during a visit with the author in February of 1988) that Peter M. Barkman is probably referring to his mother's sister, Aganetha Regier (1793-1863) who was married to a Johan Klassen and had eleven children. See "Peter Epp Genealogy 1690" cf. See also Ted Schellenberg, "The Klassen Lineage", Unpublished essay, 12-13. Received courtesy of B.N. Neufeld, Dinuba, California.

Another possibility is raised by B.H. Unruh, 360, who refers to a "Gertrude van Bergen, Ruckkenau, maid with family Krueger," who emigrated to the Molotschna in 1818, and who in 1836 granted a release or satisfaction piece (presumably for an estate settlement), prepared in Halbstadt, together with Jakob and Martin J. Barkman of Ruckkenau. This would seem to indicate that she may have been a sister or some other close relative. The estate release could, for example, refer to their mothers estate since she was known to be alive in 1818 when the two brothers emigrated.

7. Courtesy of Henry Fast.

8. Jakob J. Barkman (1794-1875), as quoted in the "Familienbuch" of granddaughter Mrs Peter B. Klassen, nee Katharina B. Koop. As recorded by Gertrude Klassen (1892-1985). Courtesy of Anna Klassen, Steinbach, Manitoba, 1983.

9. B.H. Unruh, 360.

10. P.J.B. Reimer, *Genealogy of Jakob Barkman 1825-1875*, (Steinbach, Manitoba, 1975), 2.

11. Rev. Frank P. Wiebe, *Genealogy of Jakob Barkman 1825-1875*, 1.

12. M. Woltner, *Die Gemeinde Berichten 1848 der Deutschen am Schwarzen Meer*, (Leipzig, 1941), 122-125.

13. Jakob J. Barkman (1794-1875), *op.cit.*

14. See *The Golden Years*, 299-302. The official record of these letters as recorded, by Aeltester Peter Toews, used only the initials and not the full names of the individuals involved in an apparent effort to save the family embarrassment. The same practice was followed in numerous handwritten transcriptions of this correspondence seen by this writer. The reader should note also an error in the English translations of this letter in *The Golden Years*, which incorrectly refer to the initials "J.B." and not "J.B."

Fortunately one collection of documents referred to these parties by their full names, namely, that of Kleine Gemeinde minister Peter W. Friesen (1815-1892) of Jansen, Nebraska, who refers to Jakob Baergman and his brother Martin Baergman, thereby making a positive identification possible. This information also indicates that the change of the family name from Baergman to Barkman occurred sometime after 1845. Courtesy of "Kleine Gemeinde Document Collection", Mennonite Library and Archives, Bethel College, North Newton, Kansas, 1982.

Another interesting connection is raised by a Power of Attorney signed by a Jakob Barkman and Isaac Enns as Vormunder or Guardians of certain infant heirs on April 11, 1838. The information that Jakob Barkman had served for many years as village Schulz and the fact that no reference to another Jakob Barkman of the appropriate age is at hand would support the theory that this is the Jakob J. Barkman (1797-1875). The Vollmacht /Power of Attorney was received courtesy of Ken Reddig, Centre for M.B. Studies, Winnipeg, Manitoba, 1988.

Another Barkman family is listed as immigrating to Russia in 1817, namely, the family of Jakob Baerkman born September 18, 1782, married to Margarete Isaac born March 3, 1790. The family is listed as being from Zeyerskampen, Prussia, and moving to Orloff, Molotschna, and secondly to Tiege. Unruh, 359. See K. Peters, "Baerkman Family Records", Courtesy of Centre for M.B. Studies, Winnipeg, Manitoba, who has recorded that Jakob Baerkman (1782-1836) was the son of Cornelius Baerkman (1741-1783). She lists the Jakob Baerkman (1782-1836) family as having 11 children including a son Jakob Baerkman (April 23, 1815-Sept 12, 1869) too young to be *Walsenvorsteher* in 1838. Jakob Baerkman (1815-1869) is to have lived in Ladekopp and served as a minister of the Halbstadt Gemeinde. Youngest daughter Maria Baerkman (1833-1920) married Jakob Schellenberg. See "Gerhard Schellenberg 1725-1802" cf.

The only other Baerkman/ Bergman families listed as immigrating to the Molotschna are as follows: 1) Eliza Bergmann born 1818, Margarete Bergmann born 1812 and Peter Bergmann born 1823, immigrating in 1841. The latter is listed as being the son of Cornelius Bergmann, Ellerwald, 2) Cornelius Baerkman born 1815 and Heinrich Baerkman born 1823, immigrating in 1842. All are listed as being born in Ellerwald with Niedau as the place of origin in Prussia. K. Peters has listed four children for Abraham Baerkman (1741-1783): Kornelius born May 17,

1778; Abram born September 11, 1779 and died March 17, 1802; Maria born February 18, 1781 who married Abraham Thiessen; and Jakob born September 18, 1782. K.Peters has also recorded that Cornelius Baerkman (born 1778) had two sons: Kornelius (died January 14, 1875) was married to a widow Loewen, nee Shierling; and Peter (died August 19, 1880) who was a minister in Halbstadt. It is possible that Bergmann /Baerkman families immigrating in 1841-1842 are the children of Cornelius Baerkman born May 17, 1778.

15. Jakob J.Barkman, 1.

16. Courtesy Bernard P.Doerksen, Blumenort, Manitoba. Unpublished family records. 1979.

17. Various references. Courtesy of Henry Fast, Steinbach, Manitoba. See Profile, 231, footnote 92.

18. Profile, 224 and 231, footnote 92.

19. Gerhard G. Giesbrecht, "Steinbach, Then and Now", a series of historical sketches published in the Steinbach Post in 1916. Courtesy of Henry Fast, Steinbach, Manitoba. See Part Three cf.

20. Profile, 235. Please note that the name of Peter Rempels' wife is mistakenly recorded here as Elizabeth and not Gertrude.

21. Courtesy of Henry Fast, April 1, 1989. Mr.Fast is of the view that Gertrude Bergman must have been brought up and baptised into the Kleine Gemeinde.

22. A.Warkentin, *Who's Who Among The Mennonites*, (Newton, Kansas, 1937), 117. See also Orlando Harms, *The Journey of a Church*, (Hillsboro, Kansas, 1987), 63-66.

23. See "Cornelius Toews Genealogy 1737-1800", Profile, 226. By 1846 the Jakob Toews (1805-1873) family had moved to Prangenau as it is recorded that a daughter Katharina was born there in 1846. Evidently she must have died young as there is no record of her marriage. See "Family Record of Peter W.Toews (1831-1922)". According to this "Record" Margaretha Loewen (1767-1823), the mother of Jakob Toews (1805-1873), was the daughter of Johan Loewen (1738-1797) and Anna Siemens (1734-1803) of Tiegenhof, Prussia. Courtesy of Ted DeVeer, 10th Ave S.E., Salmon Arm, B.C. 1988.

24. Klsas J.B.Reimer, *Das 60 Jahrige Jublaeum*, (Steinbach, Manitoba, 1935), 32.

25. Abe Warkentin, *Reflections On Our Heritage*, (Steinbach, Manitoba, 1971), 53. Also contains a good deal of biographical information on the children of Peter K.Barkman.

26. Peter Fast, "Wiederholtes Tagebuch und sonstige wichtige Chroniken angefangen den 8 Januar 1907", Jansen, Nebraska, Unpublished Journal, page 41. Courtesy of Tabor College, Hillsboro, Kansas. February, 1989.

27. See Profile, 12.

28. Marie Doerksen and Margaret Klassen, *Genealogy of Peter K.Barkman 1826-1975*, 1. This book contains a listing of the descendants of Peter K.Barkman as well as biographical information of all his children.

29. Profile, 13 and 62.

30. Profile, 13.

31. Maria Doerksen and Margaret Klassen, *op.cit.*

32. Johan T.Barkman was married to Agatha Enns who was the daughter of Peter Enns (1822-1896). See Profile, 14. Her aunt Anna Enns (born 1845) was married to pioneer school teacher Abraham Harms (1833-1909) in Hillsboro, Kansas. Her uncle Gerhard Enns (1828-1897) lived in York County, Nebraska. Her aunt Maria Enns (1819-1862) was married for the first time to Martin Thielmann of Nikolaidorf and later to Jakob L.Friesen (1837-1902) of Jansen, Nebraska. I am indebted to Henry Fast, Steinbach, Manitoba, for providing this information. For more information see, "Genealogy of Peter Enns, Neukirch, 1791-1857", Unpublished family sketch, 5 pages, 1989.

33. From a review of the families included in the 1808 *Revisions Liste* it would appear that Anna Wiebe (1801-1881), the wife of Jakob Toews (1805-1873), was the daughter of Peter Wiebe listed as the owner of Wirtschaft No. 2 in Lindenau, Molotschna. The family is recorded as follows as of 1808: "Peter Wiebe, age 43, from Marienburg, Landwirt; Wife Anna 39, Children Johan 11, Abraham 9 and Anna 7. Property: 1 wagon, 1/2 plough, 6 horses and 6 cattle. Unruh, 311. This is a proposition only at this stage and based primarily on the fact that she is the only Anna Wiebe born 1801 listed who is the correct age. The fact that the parents of Jakob Toews (1805-1873) also pioneered in Lindenau in 1804 tends to corroborate this theory.

34. See Royden Loewen, *Blumenort, A Mennonite Community in Transition*, 315-317, for considerable information on this family and their children.

35. Profile, 14.

36. He was the son of Johan DeVeer. See Ted DeVeer, *The Isaac DeVeer Family*, (1050 63rd St S.E., Salmon Arm, B.C. V13 4M3), 3. Johan DeVeer had one full sister, namely, Maria DeVeer (1842-1916) who was married to Klaas B.Friesen (1838-1922) of Steinbach, Manitoba. Profile, 28. They had two half brothers, Jakob Regehr (1832-1906), see Profile, 23, and Isaac Regehr; and one half sister, Katharina Regehr (1822-1900). Information courtesy of Henry Fast, Steinbach, Manitoba, 1986. See also "Isaac Regehr/ Johan De Veer Genealogy" unpublished sketch, 4 pp, by the author, 1989.

37. Profile, 12.

38. Frank Barkman ed., *Jakob B.Toews Family Register*, (Calgary, Alberta, 1981), 127pp.

39. Royden Loewen, *op.cit.* See John B.Toews, *Memoirs of Johan Barkman Toews*, (Rosenort, Manitoba, 1961), 46 pp. Also published in Part Two, cf.

40. Johan Koop (1831-1897) was the son of Johan Koop (born 1801) and Anna Martens (born 1805). The Koop family was always associated with Muntau, Molotschna, and a Johan Koop family is listed on the 1808 *Revisions-Liste* on Wirtschaft 14 in the village of Muntau having a son Johan born in 1801. Therefore this must be the family of Johan Koop (born 1801). See B.H.Unruh, 307. A *Schoenschreiben* by a Johan Koop of Muntau dated 1808, donated to the Mennonite Heritage Village, Steinbach, Manitoba, by the grandchildren of son-in-law Peter B.Klassen, further verifies this view. This *Schoenschreiben* has been reproduced by Ethel Abrahams, *Frakturmalen und Schoenschreiben The Fraktur art and penmanship of the Dutch German Mennonites while in Europe 1700-1900*, (North Newton, Kansas, 1980), 50. Unfortunately the book incorrectly identifies the work as being from the village of Muntau, West Prussia, and not from Muntau, Russia. This author has since provided a memorandum to the Mennonite Heritage Village, Steinbach, Manitoba, outlining the historical origins of the document and some of the family traditions surrounding the same.

Johan Koop (born 1801) appears to have had only two children, namely Johan Koop (1831-1897) and Katharina Koop (1826-1900) who married Martin Rempel (1823-1874). See *Profile*, 173-175. In a letter to the *Rundschau* of 1899 their son Gerhard Rempel (born 1867) writes that his mother's father died at an early age after which her mother married for the second time to Abraham Rempel (1798-1878) of Margenau who later became her father-in-law. Abraham Rempel was a brother to Peter Rempel. See *Profile*, 233-238, for a listing of brother Peter's family. It appears that the only son Johan Koop (1831-1897) would have taken over the paternal Wirtschaft in Muntau.

41. Peter Fast, 41. Peter Fast gives the impression from this trip to Borosenko that the people in the area are sickly and that the climate was at fault. He notes that the Baseluck River may have caused some fever like symptoms and that one village which lay along its banks was later relocated to higher ground. This observation is of interest since other reports are glowing in their description of the fertility and beauty of the Borosenko region.

42. See Royden Loewen, *op.cit.*, for considerable additional information regarding the Koop family.

43. R.M.of Hanover Assessment Records, for Kleine Gemeinde Villages as published in *Profile*, 75-82.

44. For additional information on the family of Rev.Peter Baerg (1817-1901) and his numerous siblings, see Russell H. Janzen, *Janzen 1780-1989 A Family History and Genealogy of Jakob F.and Susanna (Baerg) Janzen their ancestors and descendants*, (#37 -3351 Horn Road, Abbotsford, B.C. V2S 4N3), Chapter 13, pages 221-259iii. See also "Jakob Baerg (1777-1845) Genealogy", Unpublished family sketch, 1989, 13 pages, by the author.

45. See *Plett Picture Book*, for additional information.

46. The only source to date for this information is, Gerhard Doerksen, "Familienbuch", Courtesy of Rev. Bernard P.Doerksen, Blumenort, Manitoba, 1980.

47. It has been speculated that she may have been the second wife of Gerhard Rempel (1816-1888) who settled in Jansen, Nebraska in 1876. There is no evidence for this other than the fact that members of a Gemeinde tended to marry within their own circles and also that Gerhard Rempel may have been a widower at the appropriate time. *Profile*, 235-236.

48. Peter Fast, 24.

49. Peter Fast, *op.cit.*

50. Peter M.Barkman, *Familien Verzeichnis des Martin J.Barkman*, (Jakob G.Barkman, Hillsboro, Kansas, 1900), 1.

51. Peter Fast, 24.

52. For a picture of this Wirtschaft see, Martin B.Fast, *Reisebericht*, (Scottdale, Pe., 1910), 68.

53. During his trip to Russia in 1908, M.B.Fast notes that the brick hay shed which had belonged to his grandfather Martin Barkman is missing. Many older buildings in Ruckenuau were destroyed by a fire in about 1904. See M.B.Fast, *Reisebericht*, 62. These hay sheds were used for threshing so that work could continue in spite of rain.

54. M.B.Fast, 69.

55. *The Golden Years*, 299-302.

56. Peter Fast, "Autobiography", published by Jo Ferguson, *The Barkman Family Volume Two*, 16.

57. Johan C.Reimer, *Familienregister der Nachkommen von Klass und Helena Reimer*, (Steinbach, Manitoba, 1958), 15.

58. Martha Goering, *The Von Riesen-Friesen Genealogy 1756-1966*, (Blumenort, Manitoba, 1966), 10. Mrs Johan Thiessen, nee Anna F.Friesen, was a sister to Johan Friesen (1808-1872) the third Kleine Gemeinde Aeltester. See *Profile*, 271-273.

59. Most of the information for the biographies of the children of Martin J.Barkman settling in Jansen, Nebraska, is taken from the work of Henry Fast, "The Kleine Gemeinde in the United States of America", in *Profile*, 87-143. Additional biographical information is found in the 1880 Nominal Census and Property Listing for Cub Creek Precinct also published in *Profile*, 141-149.

60. The listing of the grandchildren of Martin J.Barkman (1796-1872) is based on the *Familien Verzeichnis des Martin J.Barkman* by son Peter M.Barkman of Hillsboro, Kansas, *op.cit.* The same has been translated and partially published in Frank P.Wiebe, *Genealogy of Jakob Barkman 1825-1875*, 7-10, and again in a more complete format by Jo Ferguson, *The Barkman Family Volume Two*, 28-31.

61. Peter Fast, 62.

62. In a letter to the *Rundschau* of May 28, 1890, Johan G. Barkman (1858-1937) asks for information regarding his uncles Jakob Giesbrecht, Blumstein, and Wilhelm Giesbrecht. The theory that his mother, nee Elizabeth Giesbrecht, was a sister to Gerhard Giesbrecht (1816-1863) is enhanced by a letter of W. Giesbrecht in the *Rundschau* of March 29, 1899, where he states that Jakob Barkman, presumably Jakob G. Barkman (1856-1899), is his cousin. I am indebted to Henry Fast, Steinbach, Manitoba, for referring me to this most valuable information.

63. Peter Fast, 25.

64. *Storm and Triumph*, 154.

65. *Profile*, 242.

66. See Dr. Sol. Loewen, *History and Genealogy of the Jakob Loewen Family*, (Hillsboro, Kansas, 1983), 14-18.

67. *History and Events*, 65.

68. P. J. B. Reimer, *Genealogy of Jakob Barkman 1825-1975*, 2-4.

69. For a full account of these tragic events see; Peter J. B. Reimer, *Jakob Barkman Genealogy 1825-1875*, 2-4; Peter J. B. Reimer, *The Sesquicentennial Jubilee Evangelical Mennonite Conference*, 39-41; and P. J. B. Reimer, "The Barkmans Come to Canada", *The Messenger*, 1974, September 20.

70. Peter Fast, 25.

71. *Profile*, 27. The reader is asked to note a publishing error in the text of the article by Johan K. Esau, "The Esau Family Tree (1740-1933)", in *Profile*, the tenth line of page 202, should refer to "When Cornelius P. Goossen's family", and not to "Gerhard Goossen's family". Brother Gerhard P. Goossen had in fact died in Russia in 1872.

72. *Profile*, 52. See also Yvonne Lupky, *Doerksen The Genealogy of Gerhard and Helena Doerksen 1767-1984*, (Steinbach, Manitoba, 1984), 7-33, for a listing of descendants.

73. See Clarence Hiebert, *The Holdeman People*, (South Pasadena, California, 1973), 144, for a picture of Mr. and Mrs. Johan G. Barkman. See also Abe Warkentin, 71. See also Gerhard G. Kornelsen, "Steinbach, Then and Now", cf. Johan G. Barkman (1858-1937) was also the grandfather to L. A. Barkman, Steinbach mayor and Member of the Legislative Assembly for Manitoba during the 1960s and 1970s.

74. Rev. Travis Reimer, *God Working Through Us*, *Steinbach Evangelical Mennonite Brethren Church 1897-1972*, (Steinbach, Manitoba, 1972), 12.

75. P. J. B. Reimer, *Familienregister...Klaas und Helena Reimer*, 256-273, has additional information.

76. They were the parents of John C. Reimer, well-known Steinbach teacher and historian.

77. She later wrote the *Rundschau* inquiring as to her uncle Jakob Bergman in Schoenec. It is noted again that much of the information regarding those members of the Barkman family who settled in Jansen, Nebraska, is based on the historical sketch by Henry Fast, Steinbach, Manitoba, published in *Profile*.

78. M. B. Fast, *Reisebericht*, 62, where M. B. Fast refers to the Wirtschaft of his grandfather Martin J. Barkman and notes that the owners, his grandfather and later his uncle Johan Barkman, have already rested in the quiet earth for many years. See also Peter Fast, 46.

79. For a listing of descendants see, Joan Siemens, *The Family Book of Johan and Katharina Barkman 1826-1984*, (Hutchinson, Kansas, 1984), 104. Courtesy Jo Ferguson.

80. Peter M. Barkman, *Familien Verzeichniss des Martin J. Barkman*, 3. A marriage certificate for this marriage should contain the names of her parents which would be invaluable for further research regarding her family.

81. A number of letters written by Jakob F. Reimer to his brother-in-law Rev. Cornelius L. Plett (1846-1935), at that time living in Satanta, Kansas, have been preserved and provide a primary source of information regarding the first Kleine Gemeinde settlers in Mexico during the 1920s.

82. She was a sister to Johan W. Fast (1837-1924) later a M. B. minister in Jansen, Nebraska, and Mountain Lake, Minnesota. See Martin Warkentin *Genealogy* cf. See also "Johan Bartel Genealogy", Unpublished family sketch, 1989, 7 pages, by the author.

83. Henry Fast, *Profile*, *op.cit.*

84. See Henry Fast, *Profile*, 107-108, for more information on his family.

85. D. A. Haury, *Index to Mennonite Immigrants on United States Passenger Lists 1872-1904*, (North Newton, Kansas, 1986), 74.

86. Peter Fast, 26.

87. Gerhard T. Thiessen, "Genealogical Album", Unpublished family record written in 1952, 7 and 50. Courtesy of Willie Thiessen, 19411 E. Parlier Ave, Reedley, California, 93654. 1988.

88. Elizabeth Krause, "Stammbuch Elizabeth Kroeker, nee Wiens, born 1912", Unpublished family record, Courtesy of M. L. A., Bethel College, North Newton, Kansas, Microfilm #51, as transcribed and somewhat edited by the author.

89. Peter Fast, 23.

90. Peter Fast, 26.

91. M. B. Fast, *Reisebericht*, 159.

92. Peter M. Barkman, 5, refers to a daughter Maria not Margaretha. Presumably the reference is to one and the same person.

93. M. B. Fast, 159-160.

94. Elizabeth Krause, *op.cit.* Johan Wiens (1800-1881) was the son of David Wiens (1775-1838) who settled on Wirtschaft 16 in Schoenau in 1805. Urub, 309. Another line of Schoenau Wiens' were descended from Jakob Wiens (born 1762) who settled on Wirtschaft 7 in the same village in 1804. His descendants included Aeltester Heinrich Wiens (1800-1872) and probably Heinrich F.Wiens (1830-1901) of Inman, Kansas. See "Wiens Families in the Kleine Gemeinde", *cf.*

95. She had a brother Peter Wiens, who bought the Klein Wirtschaft of Dietrich Brauns when they moved to Gnadenthal in 1874. Mrs. Peter Wiens was a Cornelius Janzen daughter from Ladekopp, a sister to Mrs Aron Reimer, in Mountain Lake, Minnesota. Peter Fast, 61. See also Profile, 243.

96. Peter Fast, 26.

97. M.B.Fast, 76-77. Apparently he was a bachelor Franz Kroeker from Blumstein. Peter Fast, 26.

98. M.B.Fast, 86.

99. Information courtesy of Jo Ferguson, December, 1988.

100. Johan Harder, "Family History and Genealogy", Courtesy of Leland Harder, Newton, Kansas, 1983.

101. M.B.Fast, 170. The reference is not totally clear since during the drive to the house of Boschmans, M.B.Fast refers to the road going to Fürstenwerder, although presumably he was merely describing the locality.

102. Peter Fast, "Autobiography", Translated and published by Jo Ferguson, *The Barkman Family Volume Two*, 15-19.

103. Martin B.Fast, *Mitteilungen*, 63-63. As recounted in *The Golden Years*, 137.

104. Peter Fast, *op.cit.* The "Memoirs" portion of the "Wiederholtes Tagebuch", pages 1-124, have been translated by John W.Wohlgemuth, Hadashville, Manitoba, 1989.

105. Peter Fast, 46.

106. Henry Fast, 103.

107. Peter Fast, 18.

108. See Elizabeth Fast, *Zur Erinnerung an Mutter Elizabeth Fast*, (Reedley, Cal., 1932), 32 pp, for further information regarding the Thiessen family.

109. *Ibid.*

110. Henry Fast, Profile, 108.

111. Martin B.Fast, *Reisebericht*, 143.

112. Peter Fast, 64.

113. Peter Fast, 27.

114. Henry Fast, *op.cit.*

115. According to the *Korn K.M.B. Gemeinde Buch*, Martin G.Barkman was born in Ruckenu, on February 23, 1868. The year 1869 for the move to the Crimea is given by Jakob G.Barkman, "Letters to Alberta Pantle June 7, 1944 and July 19, 1944"; From Tabor College, courtesy Royden Loewen, Blumenort, Manitoba, March, 1988. According to Peter Fast, 30, they lived with Mr.Goossen for the first while evidently looking for a place of their own.

116. Jakob A.Wiebe, "Gnadenu Gemeinde Buch", Unpublished Register, Courtesy of Tabor College, Hillsboro, Kansas. According to Peter Fast, the Peter M.Barkman's were rebaptized in 1870.

117. See Jo Ferguson, *Barkman Family Volume One*, 15. This incident is also mentioned by C.F.Plett, *The Story of the Krimmer Mennonite Brethren Church*, (Hillsboro, 1985), 75, who quotes H.F.Friesen, *History of Turkey Hard Wheat in the U.S.A.*

118. David V.Wiebe, *Grace Meadow*, (Hillsboro, 1967), 55.

119. Jakob G.Barkman, *op.cit.* For the full story of the Peter M.Barkman family and their settlement in Gnadenu, see Jo Ferguson, *The Barkman Family Volumes One and Two*, published in 1982 and 1985 respectively. These are both very well done family studies which provide a listing of the descendants of Peter M.Barkman and the history of his children and grandchildren, etc..

120. Peter Fast, 27.

121. See "Boschman's in the Kleine Gemeinde", Unpublished family sketch, 1989, 11 pages, by the author.

122. *Korn K.M.B. Gemeindebuch*, courtesy of Jo Ferguson, Midwest City, Oklahoma, 1987.

123. C.F.Plett, 81.

124. Jo Ferguson, *Barkman Family Volume One*, 261.

125. Gnadenu Gemeinde Buch, 82-82. It appears that they were the children of Jakob Priebe (born 1860) and Helena Enns (1862-1913) who was the daughter of Cornelius Enns (1832-1879) who baptised Jakob A.Wiebe in 1869. Cornelius Enns was the oldest son of Heinrich Enns (1807-1881), Fischau, the fourth Aeltester of the Kleine Gemeinde. See Profile, 248-249.

126. For information on the Priebe family see also, Fred E.Priebe, *One Hundred Years on the North American Prairies. The (Jakob) Priebe Story*, (47 Rossin Crescent, Saskatoon, Sask., 1975), Approximately 100 pp.

127. The information for the Julius Barkman family is from Gustav Schulz, "Letter to Rundschau, December 14, 1910". Courtesy of Henry Fast, Steinbach, Manitoba.

128. The 1880 Census for Cottonwood County, Minnesota, shows a Peter Barkman (born 1840) in Carson Township, almost the correct age. His family is listed as follows: wife Helena age 40, Peter age 9, Helena age 6, Henry age 4, John age 2 and Jakob age 3 months. A Peter Bergman family is also listed among the earliest members of the Korn M.B. Church which was established in 1893, as follows: Peter Bergman (born 1838) and Helena Voth (born 1845). These are the only records of a Peter Barkman /Bergman in the United States before 1910 known to the writer. This family is eliminated from further consideration by reference to the family book by Abraham H.Voth, *Genealogy of the Voth Family 1800-1974*, (Mountain Lake, Minnesota, Sara Voth Isaac, 1975), "Peter and Helena (nee Voth) Bergman Section". According to this source Peter Bergman was born in Friedensdorf, Molotschna. Evidently the family resided in Friedensdorf later moving to Prangenau, before moving to Mountain Lake in 1876. After sometime in Kansas they settled in Korn, Oklahoma. It appears that Peter Bergman (1839-1901) of Korn, Oklahoma, was the brother of Mrs Johan M.Barkman, nee Katharina Bergman (1830-1916) since her granddaughter Anna Barkman Bartel (born 1906), resident in Mineola, Kansas, as of 1989, has listed the Peter P. Bergman (1839-1901) family in her "Familienbuch". Hopefully further research will identify the whereabouts of the Peter B.Barkman (born 1843) family and also provide more information as to his siblings who remained in Prussia.

129. Peter Fast, 41 and 49.

130. Peter Fast, 70.

CHAPTER TWO

THE PETER EPP FAMILY TREE 1690

Section One. The Family Patriarch, Peter Epp, 1690.

1 The Epp family was one of the more prominent among the Prussian-Russian Mennonites.¹ Apparently the Epp name was Frisian in origin.² Most of the Epps in the Mennonite Church belonged to the Flemish Branch of the movement.³ The Epp name was first found in the West Prussian area near Danzig in 1584 and by 1776 there were 46 families recorded of that name.⁴

Of special significance, particularly in terms of service to the Mennonite Church, was the family of Peter Epp born 1690.⁵ Peter Epp Sr. was married to Anna Claassen and the family lived in Petershagen near Tiegenhof in the Grosswerder.⁶ According to genealogist Dr. Glenn Penner, a Peter Epp listed in the Tiegenhofen Brandordnung "lived in Petershagen in 1727 and owned two Hufen 4 Morgen of land" and appears to be the Peter Epp born 1690.⁷ Little else is known about this couple except that many of their descendants, including three sons, held ecclesiastical office.⁸

The following family tree of Peter Epp and Anna Claassen is largely based on information gathered and graciously shared by Margaret Kroeker/Mennonite Genealogy and Anna Epp Ens, Winnipeg; Glenn Penner, Plum Coulee, Manitoba; and on the work of B.H. Unruh.⁹ An attempt has been made to provide brief biographies of the first generations where information was available.

Gen	Name	Birth	Marriage	Death
1	Peter Epp	1690		
m	Anna Claassen			
2	Heinrich Epp	1721	Jun 9,1769	Jul 13,1780
2	Peter Epp ¹⁰	Jan 23,1725	Apr 24,1751	Nov 12,1789
2	Cornelius Epp	Aug 6,1728		Oct 19,1805
2	Aganetha Epp	1745		
2	Wilhelm Epp			1781

Section Two. Lehrer Heinrich Epp 1721-1780.

2 The eldest son Heinrich Epp lived in Neumuensterberg where he served as a minister in the Flemish Furstenwerder congregation from 1762 until his death. The name of his first wife is unknown. He married for the second time to Maria Wiens of Ellerwald near Elbing.¹¹ The Konsignation Liste of 1776 shows a Heinrich Epp resident in Neumuensterberg, farmer and land owner of moderate wealth.¹² The family members listed consist of man and wife, three sons, two daughters and one servant.

Gen	Name	Birth	Marriage	Death
2	Heinrich Epp	1721		Jun 13,1780
m	?			
2m	Maria Wiens	Nov 24,1742	Jun 9,1769	Dec 24,1808
3	Sara Epp			
3	Maria Epp	Aug 28,1770		18__
3	Thomas Epp	Aug 28, 1772		1823
3	Heinrich Epp	Feb 3, 1774		
3	Peter Epp	Jul 25, 1776		
3	Cornelius Epp	Nov 5, 1779	1804	

3 Daughter Maria Epp (born 1770) married for the first time to Martin Wiens and for the second time to Johan/Jakob Claassen.

Gen	Name	Birth	Marriage	Death
3	Maria Epp	Aug 28,1770		18__

3 **Thomas Epp (1772-1823)** lived in Neumuensterberg, Prussia, where all his children were born. He married for the second time to Helena Epp from Neumuensterberg. Thomas Epp served as a minister of the Furstenwerder congregation after 1806.

4 **Son Heinrich Epp (1814-1863)** married Agatha Regier who was born in Altbakke, Prussia. The family apparently lived in Schoenberg, Prussia, their son Herman being born there in 1855. Herman Epp (1855-1902) died in Neumuensterberg.¹³

Gen	Name	Birth	Marriage	Death
3	Thomas Epp	Aug 28,1772		Jul 29,1823
m	Maria von Riesen			
4	Anna Epp	Apr 1, 1804		
4	Peter Epp	May 5, 1805		
3	Thomas Epp	Aug 28,1772		Jul 29,1823
m	Helena Epp	Oct 13,1772	Jul 29,1813	Oct 27,1861
4	Hein Epp	Aug 15,1814	Feb 8,1838	Feb 8,1863
m	Agatha Regehr	Oct 9,1819	Feb 2,1838	Jan 5,1901
5	Herman Is.Epp	Apr 12,1855	Mar 11,1880	Dec 14,1902
m	Marie Penner	Sep 25,1859		Sep 22,1882
4	Gerhard Epp	Jul 22,1815		
4	Maria Epp	Mar 3,1817		
4	Thomas Epp	Mar 3,1818?		

3 **Son Cornelius Epp (born 1779)** married in 1804 to Gertrude Goossen/Enns of Mieraerwald. The family emigrated to Chortitza, Russia, in 1804.

Gen	Name	Birth	Marriage	Death
3	Cornelius Epp	Nov 5, 1779	1804	
m	Gert Goossen/Enns			
4	Cornelius Epp	Jun 25, 1805		

Section Three. Aeltester Peter Epp 1725-1789.

2 **Son Peter Epp** was born in Petershagen near Tiegenhof, in the Grosswerder in 1725.¹⁴ In 1751 he married Catharina Wiens from Nassenhuben in the Grosswerder. The family lived on a farm in Neunhuben near Danzig. A Peter Epp is listed in the 1776 **Konsignations Liste** as a land owner and farmer in the village of Neunhuben. He is listed as a widower with three sons, three daughters and one servant. He is reported to be of medium status financially.¹⁵

Peter Epp was elected as a deacon April 3, 1757, as a minister on February 5, 1758, and as Aeltester of the Danzig Flemish Gemeinde on September 26, 1779. Peter Epp was the last of the Danzig ministers to preach in Dutch and started to preach in German mixed with Dutch in 1777.¹⁶ He actively promoted the teachings of the faith and was personally involved in organizing the emigration to Russia which he saw as an opportunity to revitalize the Mennonite Church.¹⁷ Many devout Mennonites, including members of the Kleine Gemeinde, regarded Peter Epp as one of the normative leaders of the movement and cherished his memory and writings which they recopied and handed down from generation to generation.¹⁸

Peter Epp died in 1789 in the midst of preparations for a trip to Russia. In the course of his research on the ancestors of Aeltester Klaas Reimer (1770-1837), Glenn Penner, Plum Coulee, Manitoba, was also able to provide a listing of the children of Peter Epp which forms the basis of the following family tree.¹⁹

Gen	Name	Birth	Marriage	Death
2	Peter Epp	Jan 23,1725	Apr 24,1751	Nov 12,1789
m	Catharina Wiens	Nov 12,1730		Jan 6,1776
3	Anna Epp	Jan 16,1752		Jan 23,1754

3	Sara Epp	Dec 15,1753	Oct 11,1779
3	Peter Epp	Mar 19,1755	Jan 15,1802
3	Heinrich Epp	Jan 9,1757	Nov 25,1805
3	Anna Epp	Feb 13,1758	Jan 21,1792
3	Maria Epp	Apr 13,1760	Oct 26,1806
3	Catharina Epp	Feb 9,1764	
3	Cornelius Epp	Jun 2,1767	1768
3	Jakob Epp	Feb 15,1769	Mar 1,1769
3	Cornelius Epp	Feb 15,1769	Jul 13,1788
3	Jakob Epp	Apr 25,1774	

3 The oldest living child **Sara Epp** (1753-1779) married Peter Klassen a land owner and farmer of Hochzeit, Grosswerder. A Peter Klassen family is listed in the **Konsignation** of 1776 for the village of Hochzeit. The family includes man and wife, and one son, and is listed as moderately wealthy. Peter Klassen married for the second time to Catharina Woelke born on August 8, 1762 in Neuendorf.²⁰

In 1804 the family emigrated to the Molotschna Colony, South Russia, where they settled on Wirtschaft No.14 in the village of Petershagen. Three children are listed in the emigration records with the notation that six children died in childhood. According to the 1808 Revisions Liste of the Molotschna, Peter Klassen owned the following goods: 2 wagons, 1 plow, 2 harrows, 4 horses, 12 cattle, 11 sheep, and 14 loads of hay. Also living with the family is a friend, Heinrich Bock age 24 and a servant girl Maria age 29.

Gen	Name	Birth	Marriage	Death
3	Sara Epp	Dec 15,1753	Oct 14,1773	Oct 11,1779
m	Peter Klassen	May 7,1749		
4	Peter Klassen	Jul 7,1775	Mar 22,1804	
4	Cath Klassen	Nov 23,1778		
4	Magdalena Klassen	Apr 25,1786		

4 Oldest son **Peter Klassen Jr.** (1775-1844) married Gertrude Regier the daughter of Michael Regier (born 1747) and Aganetha Reimer from Scharfenburg near Danzig, who emigrated to the Molotschna village of Furstenau in 1805.²¹ The young couple emigrated to Russia with his parents in 1804 and settled on Wirtschaft No. 2 in the village of Petershagen. By 1808 they owned the following goods: 1 wagon, 1 harrow, 3 horses, 5 cattle, 2 sheep and 10 loads of hay. The list of children of Peter Klassen (1775-1844) is taken from Katie Peters, **Genealogy of Johan Janzen 1752-1977**.²²

Gen	Name	Birth	Marriage	Death
4	Peter Klassen	Jul 7,1775	Mar 22,1804	Jan 4,1844
m	Gertrude Regier	Aug 1,1775		Aug 30,1849
5	Peter Klassen	Oct 22,1805		Aug 8,1816
5	Kath Klassen	Jan 8,1809	Dec 5,1833	
m	Jakob Regehr			
5	Gerh Klassen	Apr 10,1812	Dec 5,1839	
m	Catar Klassen			
5	Joh Klassen ²³	Nov 19,1814	Dec 5,1840	May 22,1881
m	Anna Dueck	May 13,1819		Oct 23,1899
5	Gert Klassen	Sep 16,1818	Oct 24,1840	Jul 15,1849
m	Eduart Klassen			

4 There is some evidence to indicate that daughter **Catharina Klassen** (born 1778) married Franz Wiens of Neunhuben, Prussia, who emigrated to Petershagen, Russia, in 1804 as an employee. He is listed as single at the time of the emigration. Four years later in 1808 he is listed as the owner of Wirtschaft No. 5 in Petershagen, with wife Catharina age 31, daughter Catharina age 3 and daughter Maria 6 months. Since Peter Klassen Sr. has a daughter of the appropriate age and bachelor Franz Wiens was residing in the same

village, there is some basis to suppose that the two married shortly after arriving in the Molotschna in 1804.

In 1805 Franz Wiens was elected as a minister.²⁴ He was the third member of the **Lehrdienst** resident in Petershagen. By 1808 the young couple owned the following property: 1 wagon, 1 plow, 1 harrow, 4 cattle, and 15 loads of hay. It appears that Franz Wiens (born 1779) was one of the four ministers who broke away from the Gemeinde of Aeltester Bernhard Fast (1783-1861) in 1824 to reorganize as the Reine Flemish Gemeinde which became known as the Grosze Gemeinde.²⁵

Gen	Name	Birth	Marriage	Death
4	Caterina Klassen	Nov 23, 1778	1804	
m	Franz Wiens	Jan 14, 1779		
5	Catharina Wiens	1805		
5	Maria Wiens	1808		

4 Daughter **Magdalena Klassen** (born 1778) was apparently also known as Helena as the 1808 Revisions Liste shows a daughter by that name of appropriate age living with Peter Klassens Sr. on Wirtschaft No. 14 in Petershagen. Also listed is her husband Abraham Ensz and it is possible that the young couple was preparing to take over the farm from her parents who were already elderly.

Gen	Name	Birth	Marriage	Death
4	Magdalena Klaasen	Nov 23, 1778	1804	
m	Abraham Ensz	1779		

3 The oldest son **Peter Epp** (1755-1802) married Maria Penner of Tiegerfelde, Prussia, in 1778. She was the daughter of Gerhard Penner and a sister to the first wife of Heinrich Epp (1757-1805) her brother-in-law.²⁶ The family resided in Neunhuben until 1795 when they moved to the Chortitza Colony.²⁷ The following year 1796 Peter Epp was elected as a minister.²⁸

Gen	Name	Birth	Marriage	Death
3	Peter Epp	Mar 19, 1755	Oct 7, 1778	Feb 15, 1802
m	Maria Penner	May 10, 1759		18 ?
4	Peter Epp	Oct 14, 1779		
4	Gerhard Epp	Nov 17, 1781		Jan 5, 1782
4	Abr Epp	Jul 31, 1784		Oct 15, 1784
4	Cath Epp	Oct 29, 1785		
4	Corn Epp	Mar 16, 1789		
4	Anna Epp	Jun 1, 1792		
4	Hein Epp			

3 The second son **Heinrich Epp** (1757-1805) married three times. His first wife was Anna Penner, daughter of Gerhard Penner, Tiegerfelde, Prussia. He was baptised on June 25, 1775,²⁹ in the City Quarter near Danzig where the family also resided until 1795 when they emigrated to Russia settling in the Chortitza Colony.³⁰ Here Heinrich Epp was elected as a minister of the Chortitzer Flemish Gemeinde 1806. He married for the second time to Margaretha Epp, the daughter of his cousin David Epp (1750-1802) Aeltester of the Chortitza Flemish Gemeinde.³¹ After her death Heinrich married for the third time to Susanna Bartsch, daughter of Johan Bartsch, one of the Mennonite delegates to Russia in 1788. After his death his widow married again with Jakob Isaak (1784-1830).

Gen	Name	Birth	Marriage	Death
3	Heinrich Epp	Jan 9, 1757		Nov 25, 1805
m	Anna Penner	May 19, 1757	Oct 29, 1775	179_
4	Peter Epp	Feb 6, 1777	179_	Oct 23, 1844
4	Christina Epp	Sept, 1778		Oct 16, 1779
4	Gerh Epp	Nov 5, 1780	1798	Apr 11, 1851
4	Corn Epp	Nov 18, 1782		Jan 7, 1787

4	Hein Epp	Jun 11,1784		
4	Anna Epp	Dec 23,1787		Jan 13,1788
4	Kath Epp	May 15,1793		Feb 28,1818
4	Corn Epp	Feb 4,1796	Nov 29,1817	Aug 15,1872
3	Heinrich Epp	Jan 9,1757		Nov 25,1805
2m	Marg Epp	Mar 13,1777	179_	1800
4	Marg Epp	Sep 20,1799	Oct 3,1817	Jul 25,1873
4	Jakob Epp	1800		
3	Heinrich Epp	Jan 9,1757		Nov 25,1805
3m	Susanna Bartsch	Feb 10,1782	1801	Dec,1809
4	Johan Epp	Oct 17,1804	Oct 13,1827	Mar 31,1880

4 The oldest son **Peter Epp** (1777-1844) married Catharina (Martin) Ens. He was a teacher in village of Neuendorf, in the Chortitz Colony.³²

Gen	Name	Birth	Marriage	Death
4	Peter Epp	Feb 6,1777	179_	Oct 23,1844
m	Catharina Enns	1770		
5	Anna Epp	1797		
5	Peter Epp	1799		
5	Susanna Epp	1803		

4 The second son **Gerhard Epp** (1780-1851) married Magdalena (Peter) Neufeld in 1798. The family lived in Rosenthal, Chortitz Colony. Gerhard Epp was a farmer and blacksmith.³³

Gen	Name	Birth	Marriage	Death
4	Gerhard Epp	Nov 5,1780		Apr 11,1851
m	Mag Neufeld	1780	1793	
5	Magdalena Epp	1803		

4 Son **Heinrich Epp** (b.1784) married Anna whose family name is not known at the present time. Heinrich apparently came from Rosenthal, Chortitz, but after their marriage the couple settled in the village of Altonau, Molotschna. The family is listed as follows in the 1808 Revisions-Liste: Heinrich Epp 25 from Danzig, farmer, wife Anna, son Johan. Property 1 wagon, 1 plow, 3 horses, and 5 cattle.³⁴

Gen	Name	Birth	Marriage	Death
4	Heinrich Epp	Jun 11,1784		
m	Anna ?	1786		
5	Johan Epp	1807		
5	Anna Epp	Jun 6,1813		

4 Daughter **Katharina Epp** (1793-1818) married Johan Jakob Reimer in 1810. The Reimer lived in Chortitz and Rosenthal.³⁵

Gen	Name	Birth	Marriage	Death
4	Kath Epp	May 15,1793		Feb 28,1818
m	Johan Reimer			

4 Son **Cornelius Epp** (1796-1872) married Maria Pries, the daughter of Gerhard Pries. The family lived in Rosenthal.³⁶

Gen	Name	Birth	Marriage	Death
4	Corn Epp	Feb 4, 1796	Nov 27,1817	Aug 15,1872
m	Maria Pries			

4 Daughter **Margaretha Epp** (1799-1873) married Heinrich D. Hildebrand.

Gen	Name	Birth	Marriage	Death
4	Margaretha Epp	Sep 20,1799	Oct 3,1817	Jul 25,1873

4 The youngest son **Johan Epp** (1804-1880) married **Anna Andres**. Daughter **Margaretha Epp** (1831-1885) and her husband **Jacob Wilhelm Classen** lived in Kronsgarten.³⁷

Gen	Name	Birth	Marriage	Death
4	Johan Epp	Oct 17,1804	Oct 13,1827	Mar 31,1880
m	Anna Andres			
5	Johan Epp	Jun 29,1828		Jul 5,1828
5	Anna Epp	Sep 6,1829	Nov 20,1851	Oct 26,1912
m	Joh Ab.Kroeger	Oct 26,1812		
4	Marg Epp	Sep 9,1831	Jan 19,1861	Aug 19,1885
m	Jak W.Classen			
5	Corn Epp	Oct 11,1832		Dec 27,1832
5	Corn Epp	Nov 30,1833		Jul 11,1872
5	Joh Epp	Aug 16,1835	Oct 23,1858	Sep 26,1892
m	Maria Friesen	Jan 6,1835		
5	Helena Epp	Sep 11,1837		
m	Gerh P. Epp		May 16,1857	
2m	Joh Jak.Winter		Apr 22,1869	
3m	Jakob Neufeld		Nov 29,1883	
5	Hein Epp	Aug 16,1839		
5	Maria Epp	Aug 16,1841	May 9,1865	
m	Jak Corn Pauls			
5	Jakob Epp	Apr 3,1844	Nov 17,1868	Sep 19,1908
m	Agan Braun	Oct 28,1847		Jul 29,1874
5	Gerh Epp	Jun 18,1846	Jan 1,1871	
m	Agan Rempel	Apr 5,1848		Aug 29,1892

3 Daughter **Anna Epp** (1758-1792) married **Gerhard Jantzen** of Neunhuben, Prussia, in 1792. According to a family history by F.F.Jantzen, he was the son of **Paul Jantzen** (1704-1765) and **Helena Philipsen** (1725-1777).³⁸ In 1792 **Gerhard Jantzen** married for the second time to another **Anna Epp**. According to one source she was from **Neumunster Bergfeld**.³⁹ There is no indication that these wives were related although it seems possible. Nine children were born of the second marriage. **Gerhard Jantzen** was elected as a minister in 1796 at the age of 35.⁴⁰ The family emigrated to the **Molotschna Colony** in 1809 although the village of settlement is not given.⁴¹

Gen	Name	Birth	Marriage	Death
3	Anna Epp	Feb 13,1758	Nov 9,1784	Jan 21,1792
m	Gerh Jantzen	Apr 2,1764		Nov 14,1813
4	Peter Jantzen	May 8,1786		1813
4	Gerh Jantzen	Oct 11,1788		Nov 6,1788
4	Paul Jantzen	Jun 22,1790		Jan 19,1867

3 Daughter **Maria Epp** (1760-1806) married **Klaas Reimer** (1770-1837) the son of **Heinrich Reimer** and **Aganetha Epp** of **Petershagen**.⁴² At the time of their marriage she was employed as a householder for her aged uncle **Cornelius Epp** (1728-1805). Shortly thereafter the couple bought a half share in the **Wirtschaft** and farmed together with **Ohm Epp** for a number of years. In 1801 **Klaas Reimer** was elected as a minister in the **Danzig Gemeinde** and in 1804 he and some 30 of his parishioners decided to emigrate to **Russia** where they settled in **Petershagen** in the **Molotschna Colony**.

In **Russia** **Klaas Reimer** lead the **Kleine Gemeinde** reform movement which originally included most of his fellow villagers in **Petershagen** as well as others. **Maria Epp Reimer** died in 1806 followed shortly thereafter by the death of her only child **Aganetha**. **Klaas Reimer** married for the second time to **Helena Friesen** daughter of the prominent **Abraham von Riesen** (1752-1810) clan of **Orloff, Molotschna**.⁴³

Gen	Name	Birth	Marriage	Death
3	Maria Epp	Apr 13,1760	Feb 15,1798	Nov 11,1806
m	Klaas Reimer	Oct 16,1770		Dec 18,1837
4	Agan Reimer	Aug 21,1801		Infancy

3 Daughter Catharina Epp (born 1764) married Johan "Hans" Regier from Neumunsterberg in 1785. Three Regehr/Regier families are listed in Neumunsterberg in 1776 and it is possible that he was the son of one of them. The couple evidently lived in Nuenhuben after their marriage as this is listed as their village of origin in the emigration records. According to Peter M.Barkman (1845-1904), of Gnadenu, Kansas, his mother emigrated to the Molotschna Colony with her parents in 1804 although the name of the village is not stated.⁴⁴

The family is listed in the 1804 emigration records as follows: "Regier, Johan (Hans) Neunhuben, born August 8, 1759 Neumunsterberg, farmer, to the Molotschna, married January 18, 1785, Epp, Catharina, Neunhuben, to the Molotschna. Children, Peter born September 5, 1790, Agnetha born August 28, 1793, Maria born June 10, 1796, Catharina born July 9, 1800, and Johan born June 30, 1802."⁴⁵ B.H.Unruh also lists a Maria Thielmann, from Neunhuben who was a maid with the Hans Regier family.⁴⁶ According to a number of sources the Regier /Regehr family settled in the City of Ekatherinoslav where he was a clockmaker. It appears that the Johan "Hans" Regehr family were charter members of a small community of urban Mennonites who settled in Ekatherinoslav as early as 1805.⁴⁷ See Johan Klassen (1785-1841) Section below.

Gen	Name	Birth	Marriage	Death
3	Cath Epp	Feb 9,1764	Jan 18,1785	
m	Hans Regier	Aug 12,1759		
4	Peter Regier	Sep 5,1790		
4	Agan Regier	Aug 28,1793		1863
4	Maria Regier	Jun 10,1796		
4	Kath Regier	Jul 9, 1800		Dec 31,1866
4	Johan Regier	Jun 30,1802		1842

4 The identity of son Peter Regehr (1790-1879) has not yet been totally verified. B.H.Unruh has record of a Peter Regehr, born July 3, 1790, died 1875, married to Gertrude Wiebe, with one daughter Gertrude Regehr born January 1, 1838, and emigrating to Muntau, Molotschna, sometime before 1835.⁴⁸ Although the date is not given it is presumed to be sometime after 1820 or so as they are listed as a family unit. The problem is that the birth date given for Peter Regier, son of Hans Regier (born 1759), is September 5, 1790, and therefore the theory that they are one and the same person is debateable.⁴⁹

Although not conclusive the fact that the descendants of Peter Regehr, born July 3, 1790, used the spelling "Regehr" and not "Regier" tends to cast doubt that they are the same person. Considerable historical information is available regarding the family of Peter Regehr born July 5, 1790, which is included here subject to the above caveat, in the hope that it may facilitate further research to prove or disprove the connection.

According to a family record "Urkunde of Peter Regehr" the Peter Regehr family settled in Muntau, Molotschna, where they had a Wirtschaft of 65 desjatien of virgin land. They built a small house by the woodlot in Muntau where Peter Regehr apparently also made his living as a shoemaker. He died in Gnadenthal at the home of his children Franz Heinrichs. Mrs. Gertrude Regehr was confined to a sick bed for eight years of her life, apparently she had ruined her back by pushing a pushcart during the emigration from Prussia.⁵⁰

5 Son Peter Regehr (1828-1913) settled in the village of Gnadenthal in 1862 and was elected as a minister of the Margenauer Gemeinde in 1867.⁵¹ Son Heinrich Regehr (1842-1929) lived in Muensterberg. Son Isaac Regehr lived in Sagradovika.⁵²

Gen	Name	Birth	Marriage	Death
4	Peter Regehr	Sep 5,1790		Jan 24,1879

m	Gertrude Wiebe	1800		Jan 3,1871
5	Peter Regehr	Nov 2,1828	Nov 9,1850	Nov 29,1913
5	Gertruda Regehr	Jan 21,1838		
m	Franz Woelk			
2m	? Janzen			
3m	Franz Heinrichs			
5	Isaac Regehr			
5	Hein Regehr	Nov 14,1842		May 11,1929
5	Marg Regehr			

4 Daughter **Aganetha Regier** (1793-1863) married Johan Klassen (1785-1841), son of Johan Klassen (1758-1812) who immigrated to Russia in 1804 bringing along three of his sons, Abraham, Johan and Jakob.⁵³ The family settled on Wirtschaft No. 3 in Tiege, Molotschna, in 1805.⁵⁴ The Klassen family was quite enterprising and the brothers Johan, Abraham and Jakob Klassen had a large sheep and cattle ranch for which they rented the land on which the village of Neukirch was established in 1818 and another parcel on which the village of Tiegerweide was laid out in 1822. On the latter property they constructed a barn and dwelling houses and called it Tiegerweide which was the name later adopted by the villagers.⁵⁵

In his "Klassen Lineage" Ted Schellenberg has recorded that Johan Klassen (1785-1841) travelled to Ekatherinoslav to find his bride, a daughter of clockmaker Peter Regier.⁵⁶ Another source, grandson Abraham A.Klassen also makes reference that the parents of "Aganetha Regehr" (sic) were "Peter Regehren who emigrated to Russia and settled in the City of Ekatherinoslav since the great-grandfather (Regehr) was clockmaker, where the great-grandparents also died after a number of years."⁵⁷ In any case genealogist Allan Peters, Fresno, California has concluded that the reference to Peter Regehr is an error and that Aganetha Regier (1793-1863) was the daughter of Hans Regier and Catharina Epp.⁵⁸ It is evident that the Johan Regier family settled in the City of Ekatherinoslav upon their immigration to Russia in 1804.⁵⁹

By 1812 Johan Klassen (1785-1841) had settled in the village of Tiege, Molotschna, as he is listed as an Anwohner on his father's Wirtschaft in the *Verzeichnis* of 1812/1813.⁶⁰ Evidently he took over the farming operation after his father's death in October of 1812. The Johan Klassen family belonged to the Kleine Gemeinde. In 1822 they moved from Tiege to Tiegerweide where he served as the village Schulz from 1827-1832.⁶¹ According to Peter Fast (1831-1916) of Jansen, Nebraska, he held the office of **Oberschulz** for the entire Molotschna Colony from 1827-1833.⁶² Johan Klassen died and was buried in Tiegerweide in 1841.⁶³ Mrs Klassen died at the home of her children Peter Goossen's on the "Gemeinde Schaefererei", namely, the sheep ranch owned by the Molotschna Colony.⁶⁴

5 According to Ted Schellenberg, daughter **Helena Klassen** (1812-1892) was married to David Friesen of Halbstadt.⁶⁵ It is possible that he was David A. Friesen (1807-1893) the famous **Oberschulz** of the Molotschna Colony from 1848-1865.⁶⁶ According to Heinrich Schroeder, the maiden name of David Friesen's wife was Klassen and the age of Helena would be appropriate.⁶⁷ Daughter **Aganetha Klassen** (1814-1843) married Peter Wiebe of Tiegerweide. They were survived by one son and three daughters of whom only one daughter, Mrs. Cornelius Dueck in Halbstadt, was alive on March 30, 1900.⁶⁸

5 Son **Johan Klassen** (1816-1887) married Anna Janzen (1820-1885) of Petershagen who appears to be the daughter of Johan Jantzen (1782-1861) who settled in Petershagen in 1805.⁶⁹ See Section Five, cf. Mrs Johan Klassen predeceased her husband by a number of years and died in Kansas.⁷⁰ Aganetha Klassen (1844-1928), daughter of Johan Klassen (1816-1887) was married to Johan Neufeld (1828-1914) who settled in Inman, Kansas, during the 1870s.⁷¹

5 Daughter **Katharina Klassen** married Gerhard Koop of Tiegerweide. For the last years after the death of her husband, Mrs. Koop lived in Kleefeld, Molotschna. Daughter **Maria Klassen** (1825-1895) married Abraham Klassen of Tiegerweide. They were both buried in Ladekopp.⁷²

5 Son **Abraham Klassen** (1828-1906) married **Helena Martens** (1833-1894) who was born in the village of **Blumenort**.⁷ He worked for some years in **Blumenort**, and then started his own lumber yard in **Neukirch** where he prospered. He lost much of his business due to a sickness. Consequently the family moved to **Prangenu** in 1866 where he took over a **Wirtschaft**. At this time of despair he joined the **Kleine Gemeinde** and in 1869 became a minister in that denomination. **Peter Fast** (1831-1916) mentions that he went to the auction sale of **Abraham Klassen's** in **Prangenu** on February 14, 1874.⁸ That same spring the family emigrated from **Russia** settling first in **Rosenort**, **Manitoba**, from where they moved in the spring of 1875 to the village of **Alexanderfeld**, **Kansas**.⁹ A number of letters written by **Abraham Klassen** (1828-1906) have been translated and are published in Part One Chapter One, cf.

Gen	Name	Birth	Marriage	Death
4	Agan Regier	Aug 28,1793	Sep 28,1811	Dec 24,1863
m	Joh Klassen	Jul 19,1785		Oct 28,1841
5	Helena Klassen	Aug 25,1812	Feb,1832	Sep 21,1892
m	David Friesen			
5	Agan Klassen	Aug 22,1814		Jul, 1843
m	Peter Wiebe			1842
5	Joh Klassen	Oct 11,1816		Jul 22,1887
m	Anna Jantzen		Nov 28,1839	
5	Abr Klassen	Oct 14,1818		Apr,1821
5	Jakob Klassen	Dec 8,1820		Dec,1821
5	Kath Klassen	Jan 25,1823	Nov 14,1844	
m	Gerh Koop			1890
5	Maria Klassen	May 21,1825		Nov 26,1895
m	Abraham Klassen		Nov 14, 1844	May, 1894
5	Abraham Klassen	Sept 9,1828	Nov 15, 1851	Aug 26,1906
m	Helena Martens	May 28,1833		May 6,1894
5	Adelgunda Klassen	Dec 9,1830	Dec 8,1849	Mar 24,1890
m	Peter Goossen	of Schoensee		
5	Anna Klassen	Apr 22,1833	Nov 17,1852	Dec 8,1890
m	Johan Enns	of Orloff		
5	Marg Klassen	Apr 19,1836		Dec 5,1874
m	Isaak Baerg	of Blumenort		

4 Daughter **Katharina Regier** (1800-1866) was married to **Martin J.Barkman** (1796-1872) the son of **Jakob Barkman** and **Katharina Wiens** of **West Prussia**.⁷ **Martin J. Barkman** and his brother **Jakob Barkman** travelled from **Prussia** to the **Molotschna Colony** on foot in 1818. The **Martin J. Barkman** family settled in **Ruckenau**, **Molotschna**, where they lived the rest of their days. **Martin J.Barkman** also served for some time as village **Schulz**.⁷

5 Son **Jakob M.Barkman** (1824-1875) was a **Kleine Gemeinde** minister who drowned in the **Red River** near **Winnipeg**, **Manitoba**, in 1875.⁷ Sons **Martin M.Barkman** (1821-1894) and **Johan M.Barkman** (1826-1879) and sons-in-law **Peter Fast** (1831-1916), **Klaas Koop** (1825-1916) and **Franz Kroeker** (1835-1913) settled in **Jansen**, **Nebraska**, during the 1870s.⁸ Son **Peter M.Barkman** (1845-1904) emigrated to **Gnadenau**, **Kansas** in 1874 with the **Krimmer Mennonite Brethren**. He was the author of the **Familien-Verzeichnis des Martin J. Barkman Ruckenau, Sued-Rosland**, which includes a listing of all his eight siblings and their immediate families. See Part Four Chapter One, "**Jakob Barkman Genealogy**" cf.

Gen	Name	Birth	Marriage	Death
4	Kath Regier	Jun 27,1800	Aug 5,1819	Dec 31,1866
m	Martin J.Barkman	Nov 3,1796		Dec 23,1872
5	Martin M.Barkman	Aug 11,1821		Sep 2,1894
m	Marg Reimer	Jan 14,1819	Jan 11,1845	Sep 30,1874
2m	Eliz Thiessen	ca 1842	Dec 15,1874	Jul 21,1881
3m	Kath Bergman	1834	Oct 20,1881	1916

5	Jakob Barkman	Jan 30,1824		Jun 4,1875
m	Eliz Giesbrecht		Feb 20,1849	Mar 14,1858
2m	Kath Thiessen	Dec 2,1829	Jun 5,1858	Aug 5,1889
5	Joh Barkman	Jan 11,1826	Mar 7,1854	Oct 10,1879
m	Kath Bergman	1834		1916
5	Kath Barkman	Feb 2,1830	Jan 16,1852	Nov 23,1879
m	Klaas Koop	1825		Sep 21,1916
5	Corn Barkman	Mar 16,1832		
m	Agatha Wiens		Dec 9,1854	Jul 27,1855
2m	Maria Ediger		Jul 2,1857	
5	Julius Barkman	Mar 23,1835		Sep 27,1897
m	Kath Wiens		Nov 23,1855	Jan 20,1877
2m	Helena Harder		Feb 19,1877	Feb 2,1892
3m	Maria Daniels		Oct 19,1893	
5	Agan Barkman	Dec 30,1837	Nov 23,1855	Jun 25,1899
m	Peter Fast	Sep 1,1831		Dec 17,1916
5	Anna Barkman	Oct 13,1840	Mar 1,1860	Nov 10,1905
m	Franz Kroeker	Mar 1,1835		Apr 15,1913
5	Peter Barkman	Oct 17,1845	May 25,1865	Mar 18,1904
m	Anna Goossen	Aug 9,1843		Aug 23,1910

4 Son **Johan Regier** (1802-1842) lived in the village of Schoensee. He served as **Oberschulz** or district mayor of the Molotschna from 1833 to 1841 succeeding his brother-in-law Johan Klassen of Tiegerweide who had served from 1827-1833.⁸⁰ Peter Fast (1831-1916) has written that his wife's uncle, Johan Regier "was somewhat hot tempered by nature, and the furthering of the affairs of the Colony was no small matter for him. This resulted in much frustration and anxiety so that he started to drink brandy and eventually fell under the influence of this vice. On one occasion he had lamented to his sister, our mother, "Oh, sister you have expressed yourself so contrary to me." The end to which he came is already talked about too much, I will say no more about it. Mother had a sister married to Johan Klassen of Tiegerweide who also served as **Oberschulz**. He was very even tempered and quiet spoken"⁸¹

Dr. James Urry has dealt with the work of Johan Regier as **Oberschulz** indicating that he was closely allied with Johan Cornies Chairmⁿ of the Agricultural Society. Dr. Urry states as follows: "...Johan Regier of Schoensee who, even according to his opponents, was a competent administrator. Assisted by the district secretary appointed by the government, Regier was a keen supporter of the Agricultural Union as Cornies expanded its activities. But Regier had a dreadful weakness: he drank to excess. As his drinking problems increased he was called before his congregation and forced to repent his ways. Repentance, however, did not result in increased sobriety, and Warkentin, obviously faced with a dilemma if Regier was banned by his congregation yet remained district mayor, appealed to the other elders to assist him in a complaint to the Guardian's Committee which might result in Regier's removal. The other elders, no doubt suspicious of Warkentin's motives, refused to support such a move. They pointed out that the affairs of the District Office were all in order and that Regier's drinking did not interfere with his fulfilling the duties of office."⁸²

In spite of strong opposition Regier was elected for a third term in 1838. For the next term starting in 1842, Jakob Warkentin put up his own candidate for **Oberschulz**, namely, Peter Toews, of Tiege. In spite of his successful election Johan Regier continued to carry out the duties of **Oberschulz** even though his term had expired. In February of 1842, Warkentin together with his brother-in-law Johan Klassen (born 1781) formerly of Rosenort, drove to Odessa to lodge a formal complaint. Another election was ordered but Regier died before it was completed with the result that Peter Toews was elected with 800 votes.⁸³

Gen	Name	Birth	Marriage	Death
4	Johan Regier	Jun 30,1802		1842
m	?			

Section Four. Lehrer Cornelius Epp 1728-1805.

2 Cornelius Epp was born in Petershagen, West Prussia in 1728. He married for the first time to Sara Andres from the Scheibe near Danzig where the couple resided in 1781. Later they moved to Neunhuben. In 1766 Cornelius Epp was elected minister in Nassenhuben and by 1798 he had become the leading minister of the Danzig Gemeinde. His first wife died in 1758 after which Cornelius Epp married for the second time to Christina Fast from the City Quarter of Danzig. She died in 1796 in Neunhuben.⁶⁴

According to the *Konsignation* 1776 there was a Cornelius Epp living in Neunhuben of moderate wealth, with no children, and having one male and two female servants. It is probable that this is the correct family as all of their children could have been married and on their own by 1776.

In his *Kleines Aufsatz* Klaas Reimer sheds some additional light on the life of Cornelius Epp.⁶⁵ When Reimer married Maria Epp, daughter of the deceased Aeltester Peter Epp, she was engaged as the householder or steward for the aged Ohm Cornelius in Nuenhuben. The young couple then bought a half share in the *Wirtschaft* and farmed happily with their uncle until 1804 when they decided to emigrate to Russia together with Ohm Cornelius Epp where they settled in the village of Petershagen.

By this time Cornelius Epp was elderly and feeble and may have been in the care of his sister Aganetha, Mrs Abraham Jantzen, who had settled in the same village.⁶⁶ In a letter of April 11, 1805, Jakob Wiens, minister of the Chortitza Colony reports as follows regarding Cornelius Epp, "...there were nine ministers not counting the Honourable Cornelius Epp who was unable to tender much service because of his age, although he is quite well at the present time, and it is possible that he wiles away his time at the place of the Honourable Heinrich Epp."⁶⁷ B.H.Unruh has recorded that Cornelius Epp died childless in Petershagen, Molotschna, later the same year on October 10.⁶⁸ According to genealogist Glen Penner the Danzig Church records say "Kinder erzeugt werden" meaning that his children were already grown up by the time that the "Danziger Familienbuch" was written in 1789.⁶⁹

It seems evident that Cornelius Epp was a devout supporter of the beliefs shared by his brother Aeltester Peter Epp and by Klaas Reimer whom he evidently regarded like a son.

Gen	Name	Birth	Marriage	Death
2	Cornelius Epp	Aug 6,1728		Oct 10,1805
m	Sara Andres	1727		1758
3	Elizabeth Epp	Sep 23,1745		Apr 11,1793
3	Cornelius Epp	174_		
3	David Epp	Jun 15,1750		Sep 29,1802
3	Sara Epp	Nov 30,1751		Jan 3,1773
3	Peter Epp	1754/55		Apr 12,1804
3	Agatha Epp	1756		Jan 21,1810
2	Cornelius Epp	Aug 6,1728		Oct 10,1805
2m	Christina Fast	Oct 27,1737	Oct 22,1758	Nov 9,1796

3 The oldest daughter Elizabeth Epp (1745-1792) was married to Heinrich Penner and for the second time to Isaac Toews.⁷⁰

Gen	Name	Birth	Marriage	Death
3	Elizabeth Epp	Aug 23,1745		Apr 11,1792
m	Hein Penner	Oct 16,1733		Jun 6, 1769
2m	Isaac Toews	Jul 24,1741	Nov 7,1760	May 12,1811

3 Son Cornelius Epp married Gertrude Kroecker of the City Quarter near Danzig.

Gen	Name	Birth	Marriage	Death
3	Cornelius Epp	174	May 12,1771	
m	Gertrude Krocker	Aug 14,1750		Sep 26,1772

3 Son **David Epp** (1750-1802) married in 1773 to Magdalene Krocker of the City Quarter. In 1780 he married for the second time to Anna Barkman/Bergman of Roscnort. The date of his third marriage to the widow Judith Broeyel, nee Peters is not known. He married for a fourth time to Katharina Penner.⁹¹ David Epp emigrated from Danzig to Chortitza, Russia, in 1789.

The same year he and Minister Gerhard Willms were delegated to travel to St.Petersburg to make representations regarding the *Privilegium*. Their mission took 28 months and was blessed with success.⁹² In 1790 he was elected as a minister of the pioneer settlement and in 1792 as Aeltester. He died in Chortitza in 1802 leaving a large family.⁹³ A considerable amount of correspondence by David Epp is still extant.⁹⁴

Gen	Name	Birth	Marriage	Death
3	David Epp	Jun 15,1750		Aug 29,1802
m	Mag Krocker		Jun 6,1773	
2m	Anna Bergman	Jan 16, 1762	Aug 17,1780	
4	Gertruda Epp	1775		Jul 11,1776
4	Margaretha Epp	1777		1800
4	Hans Epp	1779		1814
4	David Epp	Aug 13,1781		May 5,1843
4	Anna Epp	1791/1792		
4	Katharina Epp	1796		

4 Daughter **Margaretha Epp** (1777-1800) married Heinrich Epp, who was her father's cousin, the son of Aeltester Peter Epp (1725-1789) of Danzig. See Section Three for further information.

Gen	Name	Birth	Marriage	Death
4	Margaretha Epp	1777		1800
m	Heinrich Epp	Jan 9,1757		1805

4 **David Epp** (1781-1843) married Maria Wiens. The second marriage was to the widow Helena Martens, nee Thiessen. The family lived in the village of Chortitza in the Chortitza Colony.⁹⁵ In addition to his *Wirtschaft* David Epp had also leased a so-called *Chutor* about 20-27 miles from the Old Colony where his daughter Maria and her husband later lived. David Epp also served as a minister of the Flemish Gemeinde in Chortitza.⁹⁶ His diary covering the years 1837 to 1843 is an important primary source for the history of the Russian Mennonites and was used extensively by Dr.John B.Toews to document this period in his book *Perilous Journey The Mennonite Brethren in Russia 1860-1910*.⁹⁷ The family of David Epp (1781-1843) was one of the more prominent in the Old Colony.

Some interesting personal glimpses of David Epp (1781-1843) are provided by grandson Heinrich B.Friesen (1837-1926) who fondly recalled the trips with his parents or Friesen grandparents to visit his Epp grandparents in the Old Colony.⁹⁸ He describes a trip made during spring of 1842 as follows: "My grandfather, David Epp, still lived at that time and it was very interesting for me to be able to say my Christmas and New Year's wish (poem) to both grandparents. I still remember that I was small but lively and everyone was delighted by me. The dear grandfather gave me a primer (Fiebel) to study and also a primer with pictures (Bilderfiebel). The latter I treasured highly and kept it for a long time, The dear grandfather died in the fall of that year."

Heinrich B.Friesen describes another occasion in 1856 when he visited his mother's family in the Old Colony and how "The dear grandmother came out and hugged us repeatedly and gave each of us a kiss. I am still moved to tears when I think of that time." During another trip in 1863 he mentions that the "dear grandmother visited with us the whole time.... Then came the time that we had to go home again and we took a loving

farewell, especially from the dear grandmother (Epp).⁹⁹ Heinrich B.Friesen also mentions that his uncle David Epp (1812-1855) was never married.⁹⁹

Gen	Name	Birth	Marriage	Death
4	David Epp	Aug 13,1781		May 5,1843
m	Maria Wiens	Oct 1,1779		Oct 30,1815
5	David Epp	1803		1804
5	Maria Epp	1804		1804
5	David Epp	1805		1810
5	Maria Epp	1808		1808
5	Jakob Epp	1809		1809
5	Barbara Epp	1810		1891
5	David Epp	1812		1855
5	Maria Epp	1814		1814
5	Maria Epp	Oct 24,1815		Feb 26,1846
4	David Epp	Aug 13,1781		May 5,1843
2m	Helena Martens	Aug 16,1797		Apr 14,1864
5	Heinrich Epp	1816		1824
5	Dietrich Epp	Feb 19,1819		Apr 3,1900
5	Jakob Epp	Dec 26,1820		Nov 5,1890
5	Johan Epp	1822		1825
5	Helena Epp	Jul 28,1825		Jan 15,1873
5	Heinrich Epp	Dec 18,1827		Apr 11,1896
5	Johan Epp	Dec 4,1830		Mar 17,1888
5	Anna Epp	Jun 10,1833		Oct 2,1919
5	Abraham Epp	Apr 14,1836		Jun 17,1860
5	Katharina Epp	Oct 15,1839		Feb 17,1915

5 Daughter **Barbara Epp** (1810-1891) married Peter Rempel. They lived in the village of Schoenhorst. They had eleven children of whom seven died in infancy. According to Dr. Hans Rempel, Peter Rempel was quite wealthy as depicted in the following letter quoted by him written by grandson David Heinrich Rempel dated November 28, 1955: "I can recall incidents and episodes of my grandfather Peter Rempel. I was acquainted with his farm in Schoenhorst. The large wooden barn and house structure had a diagonal threshing shed attached to it with a "Meddfach" which could house the entire harvest, which was then gradually threshed in autumn and winter. As was then customary, every farmer taught his sons a trade. Grandfather had three sons, Peter, Heinrich (my father) and David (your grandfather). Grandfather was only successful in teaching my father the blacksmith's trade, but father wanted to be a pharmacist. Grandfather, possibly one of the richest farmers in the village Schoenhorst, left his four children (three sons and one daughter) the farm as well as a sum of money. The money according to the cook, was kept covered with old mending rags in a chest."¹⁰⁰

Heinrich B.Friesen remembered a visit there in 1856: "The next day, afternoon, we went back to Chortitza and from there to the Peter Rempel home in Schoenhorst. She was mother's sister and our right aunt. Here we also had a very friendly and loving reception. Also met our great-grand-aunt who was in the 80's as I remember, in her right mind and quite active. Her husband was also still living. She lived to be some 90 years old. Everywhere we had a loving reception."

"What surprised me, during this visitation trip, especially in Schoenhorst--what a great importance they put on brandy. After being greeted, the first thing they did was to give us a drink of brandy (Schnaps). Before the meal, and during and after the meal, we had brandy. Fortunately only those needed to drink who wanted to and only as much as they wanted. The time to part came and so we went back to Chortitza. The dear uncle Peter Rempel went along so far and from there was to ride back with the horse. We remained a few days with our dear grandmother and dear aunt and then we took a heartfelt farewell. We will remember this visitation trip as long as we live."¹⁰¹

After the death of her first husband Barbara Rempel, nee Epp, married for the second time to Johan Sawatzky which turned out to be a tragic mistake. According to Dr. Hans Rempel, "Sawatzky pushed the children from home and cheated them of their inheritance."¹⁰²

6 Son **Peter Rempel** (1836-1899) lived in poverty as an Anwohner in Schoenhorst and eventually became janitor of the church in Chortitz. Son **Heinrich Rempel** (1837-1909) married Sara Wiebe, the daughter of Gerhard Wiebe (1806-1863) who lived on Novo Witebsk on the Judenplan where they were neighbours to the Minister Jakob Epp (1820-1890). Heinrich Rempel (1837-1909) came to visit his uncle Jakob Epp where he was introduced to the recently widowed Sara Wiebe Banman.¹⁰³

6 Son **David Rempel** (1840-1905) bought a farm in Michaelsburg where he also served as the village blacksmith. His son Heinrich Rempel became an Aeltester in Ohrenburg. Son David Rempel worked as a preacher and teacher and immigrated to Rosthern, Saskatchewan. Daughter Maria Rempel married Peter Braun and two of her sons eventually settled in Paraguay.¹⁰⁴ Son David Rempel (1840-1905) was the grandfather of Dr. Hans Rempel author of **The Peter Rempel 1797-1976 family book**.¹⁰⁵

Gen	Name	Birth	Marriage	Death
5	Barbara Epp	1810		1891
m	Peter Rempel	1797		1859
6	Peter Rempel	1836		1899
m	Margaretha Penner	1836		1919
6	Heinrich Rempel	1837		1909
m	Sara Wiebe	1834		1866
2m	Justina Veer	1837		1927
6	David Rempel	1840		1905
m	Anna Thiessen	1841		1923
6	Maria Rempel	1847		1924
m	Peter Braun	1846		1909

5 Daughter **Maria Epp** (1815-1846) married Bernard Friesen, the son of Heinrich Friesen (1786-1842)¹⁰⁶ and Justina Warkentin (1789-1855), whose parents Johan Warkentin's were quite well to do and acquired a double Wirtschaft in Blumenort, Molotschna, in 1805. The Warkentin family was closely connected with the Kleine Gemeinde reform movement in the Molotschna.¹⁰⁷

Evidently Bernard Friesen had sought employment in the Old Colony where he was engaged as a tailor (Blacksmith?) in the home of minister David Epp of Chortitz.¹⁰⁸ In the years after the wedding the couple worked for her parents, at first in Chortitz, and later on their Chutor. They did not prosper financially and consequently son Heinrich B.Friesen (1837-1926) was raised by his grandparents in Blumenort. Mrs Bernard Friesen died and was buried in this village where they were living at the time. Bernard Friesen married for the second time to the widow Daniels who died in 1848. He married for a third time to the widow Gerhard Kliever.¹⁰⁹

6 Son **Heinrich B.Friesen** (1837-1926) married Helena Duerksen the daughter of Kornelius Duerksen (1789-1878) of Alexanderthal.¹¹⁰ In 1865 Heinrich B. Friesen, together with his brother-in-law Kornelius Duerksen (1824-1888), bought the Wirtschaft of his father-in-law in Alexanderthal.¹¹¹ In 1879 the Heinrich B.Friesen family emigrated to America settling in the area south east of Inman, Kansas.¹¹²

6 Daughter **Maria Friesen** (1843-1910) married her second cousin Franz Isaac (born 1838) son of Johan W.Isaac (1809-1864) and Anna Plett (1813-1887) of Schoenau.¹¹³ Maria Isaac, nee Friesen died in Kansas. Daughter **Justina Friesen** (1841-193) married Abraham Woelk the foster son of Jakob Thiessen dye and print shop owner in Schoenau. Abraham Woelk was a minister of the Sagradovka Gemeinde in 1875.¹¹⁴ The family moved to Kansas in 1893.¹¹⁵ Both Abraham Woelk and his wife died in Gossel, Kansas.¹¹⁶

Gen	Name	Birth	Marriage	Death
5	Maria Epp	Oct 24,1815		Feb 26,1846

m	Bernard Friesen	Apr 25,1810	May 18,1866
6	Hein Friesen	May 9,1837	Oct 25,1926
m	Hel Duerksen	1839	1920
6	Helena Friesen	1838	1872
m	Gerhard Janzen	1839	1882
6	David Friesen	1840	1914
m	Maria Franzen	?	1912
6	Justina Friesen	1841	1933
m	Abraham Woelk	1840	1900
6	Maria Friesen	Feb 21,1843	Jan 27,1910
m	Franz Isaac	Sep 29,1838	1928
6	Bern Friesen	1845	1914
m	Anna Thiessen	1844	1921

5 Son **Dietrich Epp** (1819-1900) married Katharina Siemens. Their daughter Katharina Epp died in Neu Chortitz in 1851. In the same year at the age of 32, Dietrich Epp took over the position of Superintendent of the **Judenplan** which was an agricultural settlement consisting of six villages where Jewish settlers were trained in farming practices.¹¹⁷ Dietrich Epp held this position for 48 years.¹¹⁸

In a grave side message the Jewish author Zinaov described the work of Dietrich Epp as follows

"When Dietrich Davidovitch was appointed superintendent of the Jewish settlement he undertook to organize the settlement put in his care. The villages had just been established and the residents were completely inexperienced in agriculture. The superintendent spared no pains or energy in his benevolent instructions. While they were working on the steppes, he was continually riding from one place to the other, directing the Jewish farmers by precept and example, showing them how to cultivate their land; he also taught them how to plant trees around their houses. His work received repeated grateful recognition from the government."¹¹⁹

6 Daughter **Helena Epp** (1842-1908) married Jakob Paetkau and in 1870 the couple moved to the village of Neu Chortitz in the Baratov Settlement. Here Jakob Paetkau served the congregation for many years as minister and after 1910 as Aeltester.¹²⁰ Daughter **Katharina Epp** (1852-1889) married school teacher Peter Johan Penner who taught in Burwalde after 1872 and at the Zentralschule in Chortitz after 1892. Peter Penner also became a minister of the Chortitzer Gemeinde in 1898.¹²¹

6 Son **Heinrich D.Epp** (1861-1941) was a teacher for 15 years in the village of Michaelsburg, in the Furstenlandt settlement. In 1886 he was ordained to the ministry by his uncle Heinrich Epp who was the Chortitz Aeltester. In 1895 Heinrich D.Epp was made principal of the school in Burwalde, and from 1906 to 1921 he taught in the Nikolaipol Zentralschule. In 1920 he became Aeltester of the Nikolaipol Gemeinde which office he served until 1935. Daughter **Anna Epp** (1859-1912) married Jakob Unger and their daughter Maria Unger married Gerhard Derksen (1887-1957) founder of the Carillon News in Steinbach, Manitoba.¹²²

Gen	Name	Birth	Marriage	Death
5	Dietrich Epp	Feb 9,1819	Aug 24,1839	Apr 3,1900
m	Kath Siemens	Jan 24,1821		Mar 16,1900
6	David Epp	Jun 17,1840		Jul 2,1840
6	Helena Epp	Sep 5,1842		1908
m	Jakob Paetkau	Oct 14,1841		1919
6	Kath Epp	Oct 1,1844		1851
6	Peter Epp	Jul 25,1846		Nov 2,1867
6	Dietrich Epp	Jan 9,1849		1930
m	Maria Unger	1849		1903

6	Katharina Epp	Dec 27,1852	1889
m	Peter Penner	Oct 7,1851	Dec 9,1922
6	David Epp	Sep 24,1854	Nov 28,1889
m	Marg Olfert	1857	
6	Jakob Epp	Jan 22,1857	May 18,1859
6	Anna Epp	Apr 25,1859	1912
m	Jakob Unger	1857	
6	Hein Epp	Jan 26,1861	Jun 18,1941
6	Isaac Epp	Nov 15,1862	1935
m	Kath Beargen	1872	1950

5 Son **Jakob Epp** (1820-1890) married Maria Klassen. From about 1850 to 1874 the family lived on the **Judenplan**.¹²³ In 1874 the family moved to the village of Gnadenthal, Baratov. He was a leading minister of the Chortitzer Mennonite Gemeinde in this settlement.¹²⁴ Like his father he also left a diary which is a major primary source for Russian Mennonite history.¹²⁵ He married for the second time to Judith Dyck who immigrated to Saskatchewan, Canada, in 1893, together with her children, whose descendants are known as the "Eigenheim Epps".¹²⁶

Gen	Name	Birth	Marriage	Death
5	Jakob Epp	Dec 26,1820		Nov 5,1890
m	Maria Klassen	Aug 29,1822	Nov 18,1841	Mar 16,1863
6	Helena Epp	Jun 3,1844		1925
m	Johan Andres	1841		1915
6	Kath Epp	Jul 25,1846		1896
m	Johan Beargen	1845		1895
6	Maria Epp	Feb 28,1848		Mar 10,1848
6	David Epp	Jan 28,1849		1933
m	Margar Heide	1847		1935
6	Maria Epp	Dec 15,1850		1923
m	Wilh Martens	1848		1917
6	Jakob Epp	Feb 11,1853		1912
m	Helena Janzen	1868		1944
6	Peter Epp	May 15,1855		1920
m	Anna Dyck	1855		1894
2m	Susanna Dyck	1862		1896
3m	Eliz Epp	1853		1929
6	Dietrich Epp	Oct 19,1857		1940
m	Susanna Peters	1861		1913
6	Heinrich Epp	Aug 28,1860		
6	Marg Epp	Mar 4,1863		Mar 4,1863
5	Jakob Epp	Dec 26,1820		Nov 5,1890
2m	Judith Dyck	Feb 27,1830	Jul 25,1863	Jul 15,1906
6	Gerhard Epp	Sep 8,1864		1919
m	Kath Janzen	1868		1944
6	Elizabeth Epp	Dec 19,1866		1946
m	Hein Wieler	1865		1949
6	Johan Epp	Nov 27,1868		Mar 6,1873
6	Judith Epp	Nov 22,1871		Nov 10,1876
6	Johan Epp	Dec 31,1874		Feb 27,1948
m	Marg Jansen	Mar 23,1877		May 17,1945
2m	Kath Neufeld	Apr 11,1881		

5 Daughter **Helena Epp** (1825-1873) married Martin Dyck and the family lived in the village of Chortitza. After the death of her first husband of cholera, she married for the second time to Jakob Paetkau (1816-1908), the son of Jakob Paetkau (1789-1843). Jakob

Paetkau (1816-1908) was born in Burwalde, but later moved to Chortitza.¹²⁷ He served as a minister of the Neu Chortitzer Gemeinde in Baratov.¹²⁸ Jakob Paetkau (1816-1908) was married four times. The story is told of him that after the death of one of his wives he was giving serious consideration to marrying again, "he was asked if he did not have serious thoughts about taking another wife, and his response was, "As long as the Lord takes, I take too."¹²⁹ By his first marriage to Margaretha Dyck (1815-1856) he was the father to Jakob Paetkau (1841-1919) who married Helena Epp (1842-1908).¹³⁰

On a trip to the Old Colony in 1856 nephew Heinrich B.Friesen describes his Aunt Helena as follows: "We arrived at our dear Aunt Dueck's (sic) place at noon."¹³¹ She was a widow at the time and our dear grandmother was living with her. After we came into the yard, I got off the wagon, went to the door, and asked if this was the Martin Dueck's place, and whether we could feed our horse there. They asked whether there were more people on the wagon, from where we came, and what our destination was? In the meantime, the others had gotten out of the wagon and the dear aunt became suspicious—could we be Bernard Friesen's children? Of course, we were the ones. Then the greeting began so that we forgot about unhitching the horse and also of eating dinner. The dear grandmother came out and hugged us repeatedly and gave each of us a kiss. I am still moved to tears when I think of that time. We visited in Chortitza several days. Then we went on foot through the village Rosenthal, to the Dnieper River.¹³²

6 Son Martin Dyck (1849-1908) became a minister of the Nikopoler Gemeinde in 1876.¹³³ Son Heinrich Paetkau (1864-1910) was a miller and minister. He was the father of Jakob H.Paetkau (1895-1947) who became the Aeltester of the Memrik Settlement in 1922 and eventually died in the Gulag in Siberia.¹³⁴ Son David Paetkau (1867-1919) was shot to death.¹³⁵

Gen	Name	Birth	Marriage	Death
5	Helena Epp	Jul 28,1825		Jan 15,1873
m	Martin Dyck	Oct 16,1823	May 9,1848	Jun 4,1855
6	Martin Dyck	Jun 13,1849		Mar 28,1908
m	Kath Friesen	1856		1928
6	Helena Dyck	Oct 18,1851		May 13,1866
6	Marg Dyck	Jan 26,1854		Aug 18,1860
5	Helena Epp	Jul 28,1825		Jan 15,1873
2m	Jakob Paetkau	Jan 28,1816	Sep 10,1857	Oct 12,1908
6	Maria Paetkau	Nov 16,1859		
m	Gerh Neufeld	1858		
6	Eliz Paetkau	Mar 1,1862		Jan 10,1920
m	Peter Hildebrand	1858		
6	Hein Paetkau	Oct 18,1864		Sep 10,1910
m	Sara Goertzen	1873		
6	David Paetkau	Nov 20,1867		Nov 7,1919
m	Ang Klassen	1868		

5 Son Heinrich Epp (1827-1896) started teaching school in 1854. In 1858 he succeeded Heinrich Franz at the Chortitza Zentralschule and taught there for 19 years during which time the school grew appreciably. In 1864 Heinrich Epp was elected as a minister of the Chortitza Gemeinde a post which he held until 1885 when he was elected as Aeltester. "His service until his death was attended with great blessing."¹³⁶

6 Son David H.Epp (1861-1934) served as a teacher. In 1886 he was elected as a minister of the Chortitza Gemeinde. In 1912 he moved to Berdjansk and devoted his full time to the publication of the Botschafter and church work. He was the author of several historical works including Die Chortitzer Mennoniten.¹³⁷ In 1923 he was chosen as Aeltester of the Lichtenau Gemeinde in the Molotschna and in 1927 he took up the same office for his home congregation in Chortitza.¹³⁸

6 Son Heinrich H.Epp (1873-1939) studied in Moscow and then became a teacher of the Chortitza Zentralschule. In 1905 he became principal of this institution and devoted his

entire life to it.¹³⁹ Son **Dietrich H.Epp** (1875-1956) taught in the Chortitza Zentralschule. In 1923 he moved to Rosthern, Saskatchewan, where he founded the German language paper *Der Bote*.¹⁴⁰

Gen	Name	Birth	Marriage	Death
5	Heinrich Epp	Dec 18,1827		Apr 11,1896
m	Anna Siemens	Sep 29,1831	Jul 30,1850	Jan 8,1863
6	Helena Epp	Aug 30,1851		Aug 30,1851
6	Heinrich Epp	Apr 12,1853		Apr 27,1853
6	Heinrich Epp	Oct 9,1854		Mar 20,1856
6	Peter Epp	Mar 27,1858		Aug 11,1860
6	Heinrich Epp	Nov 13,1860		1860
6	David H.Epp	May 30,1861		Oct 19,1934
m	Anna Hamm	Feb 22,1864		1934
5	Heinrich Epp	Dec 18,1827		Apr 11,1896
2m	Eliz Perk	Mar 1,1830	Jul 26,1872	Jan 25,1904
6	Hein H.Epp	May 9,1873		1939
m	Helena Koop	1873		1920
2m	Agnes Klassen	1883		
6	Diet H.Epp	Mar 17,1875		1956
m	Maria Thiessen	1879		1906
2m	Malvina Thiessen	1880		1942
6	Helena Epp	Aug 18,1877		
m	Bern Pauls	1877		

5 Son **Johan Epp** (1830-1888) married Helena Siemens. He was the village school teacher in Krongarten and served as the Secretary of the Chortitzer Gebietsamt from 1867-1888.

6 Son **Johan Epp** (1852-1919) served as a teacher in the villages of Osterwick and Neuendorf and also in the Chortitza Zentralschule. He became a minister of the Chortitzer Gemeinde in 1886 and also served in this office in the Forstci. The family moved to Kornejewke in 1892. He maintained a valuable diary.¹⁴¹ Son **Heinrich Epp** (born 1874) was the father of Johan Epp (born 1898) who served as Rajonchef/Oberschulz of the Chortitza Colony during the German occupation in 1941-43 and is widely known among the Umsiedler in West Germany.¹⁴²

Gen	Name	Birth	Marriage	Death
5	Johan Epp	Dec 4,1830		Mar 17,1888
m	Helena Siemens	Mar 4,1834	Aug 12,1851	Sep 8,1913
6	Johan Epp	Jul 31,1852		Dec 26,1919
m	Gert Hamm	Nov 10,1858	Jul 7,1877	Sep 29,1880
2m	Ag Heinrichs	Nov 12,1862		Jan 24,1920
6	Peter Epp	Feb 27,1854		1890
m	Kath Thiessen	1851		1915
6	David Epp	Oct 31,1855		Mar 6,1858
6	Helena Epp	Nov 23,1857		Apr 1,1861
6	Heinrich Epp	Nov 23,1857		Nov 27,1857
6	Katharina Epp	Dec 13,1859		Dec 13,1860
6	David Epp	Sep 7,1861		1908
m	Anna Rempel	1866		1919
6	Helena Epp	Feb 1,1864		Aug 19,1866
6	Dietrich Epp	Jul 9,1866		1945
m	Eliz Dyck	1869		1945
6	Helena Epp	Feb 15,1869		Jan 26,1870
6	Anna Epp	Nov 25,1870		Mar 23,1871
6	Jakob Epp	Mar 7,1872		1944
m	Agatha Peters	1874		1919

6	Heinrich Epp	Aug 8,1874	1920
m	Ida Peters	1874	1915

5 Daughter **Anna Epp** (1833-1919) married Cornelius Hildebrand who was the son of Jakob Hildebrand, Aeltester of the Altkronsweide or Frisian congregation in the Old Colony.¹⁰ Cornelius Hildebrand was the owner of several large factories and founder of the firm "Hildebrand and Pries" in Chortitza.¹⁴

Gen	Name	Birth	Marriage	Death
5	Anna Epp	Jun 10,1833	Jul 25,1854	Oct 2,1919
m	Korn Hildebrand	Jan 9,1833		
6	Anna Hildebrand	1854		1854
6	Jakob Hildebrand	Nov 8,1855		1899
m	Katharina Braun	1862		1934
6	Helena Hildebrand	Apr 2,1857		Jun 8,1877
6	Kath Hildebrand	Dec 20,1858		Jan 19,1861
6	Korn Hildebrand	Oct 27,1860		Nov 28,1860
6	Korn Hildebrand	Jan 16,1862		Nov 7,1866
6	Anna Hildebrand	Sep 4,1863		1922
m	Peter Pries	1863		1922
6	Peter Hildebrand	Apr 11,1866		
m	Susanna Sawatzky	1869		
6	Kath Hildebrand	Oct 15,1867		1977
6	Agan Hildebrand	May 1,1869		
m	Johan Martens	1865		
6	Maria Hildebrand	Oct 21,1870		1922
m	Abram Goertzen	1865		1921
6	Eliz Hildebrand	Jan 11,1873		
m	Jakob M.Dyck	1877		1950
6	Korn Hildebrand	Nov 28,1875		1934
m	Marg Loewen	1876		

5 Son **Abraham Epp** (1836-1860) married Anna Friesen.

Gen	Name	Birth	Marriage	Death
5	Abraham Epp	Apr 14,1836	Sep 2,1856	Jun 17,1860
m	Anna Friesen	Feb 2,1840		Jun 28,1866
6	Helena Epp	Jun 10,1857		Oct 10,1857
6	Anna Epp	Oct 29,1859		Oct 23,1861

5 Daughter **Katharina Epp** (1839-1915) married Bernhard Schellenberg who was employed as the colony doctor. Nephew Heinrich B.Friesen (1837-1926) mentions a visit in 1862 where he refer to this family: "Everywhere we received a hearty loving welcome by uncles and aunts. From aunt Dueck we went to uncles Heinrich Epp, Johan Epp, Cor. Hildebrand, and then to Bernhard Schellenbergs who lived in Rosenthal in a beautiful colony orchard. Since we had our own conveyance we could drive wherever we wanted to. One day uncle Bernhard Schellenberg and I went to a cove and brought back a live fish for dinner."¹⁵

Bernhard Schellenberg trained as a surgeon's assistant and was given the opportunity to establish a medical practice in the Chortitza region. He served as the area doctor from 1859 until 1884 when Jakob Esau a licensed doctor took over.¹⁶

Gen	Name	Birth	Marriage	Death
5	Katharina Epp	Oct 15,1839	Jul 14,1862	Feb 17,1915
m	Bern Schellenberg	Feb 2,1840		Feb 13,1888
6	Helena Schellenberg	Sep 13,1863		1923
m	Jakob Penner	1858		1935
6	Bern Schellenberg	1865		1921

m	Katharina Braun	Sep 23,1866	1948
6	David Schellenberg	Sep 5,1867	Nov 2,1867
6	David Schellenberg	Oct 30,1868	Dec 18,1872
6	Kath Schellenberg	Feb 20,1871	
m	Abraham Loewen	1865	1935
6	Anna Schellenberg	Mar 17,1876	1930
m	Jakob Kroeker ¹⁷	1868	1905
6	Maria Schellenberg	Mar 17,1876	Jun 3,1887
6	Paulina Schellenberg	Mar 2,1880	Oct 10,1880

3 Sara Epp (1751-1773), daughter of Cornelius Epp (1728-1805), was baptised in Danzig on June 16, 1771. She married for the first time to Jakob Penner who lived in Weiszhof near Danzig. Her second marriage was to Jakob Kroeker who lived in Einlage on the Nogat River.¹⁶

Gen	Name	Birth	Marriage	Death
3	Sara Epp	Nov 30,1751		Jan 3,1773
m	Jakob Penner	Dec 27,1707		1778
4	Korn Penner	Aug 4,1774		
4	Jakob Penner	Feb 26,1776		Jul 17,1776
4	Jakob Penner	Jul 25,1777		May 12,1778
3	Sara Epp	Nov 30,1751		Jan 3,1773
2m	Jakob Kroeker	1759		
4	Johan Kroeker	May 3,1779		
4	Franz Kroeker	Feb 1,1781		
4	Agan Kroeker	Dec 3,1782		
4	Peter Kroeker	Apr 7,1785		Apr 23,1829
4	Sara Kroeker	Feb 23,1790		Dec 3,1790
4	Jakob Kroeker	Jan 13,1794		Apr 21,1794

4 Son Johan Kroeker (1779-1813) was born in Weiszhof near Danzig. He married a widow Wiens, nee Maria Penner, and the couple lived in Einlage on the Nogat. His wife was in her elderly years and so they remained childless. Johan Kroeker died in Walldorf, Prussia.

Gen	Name	Birth	Marriage	Death
4	Johan Kroeker	May 3,1779		1813
m	Maria Penner			Feb 28,1818

4 Son Franz Kroeker (1781-1843) married a widow Esau, nee Katharina Epp, who was born in Petershagen. The couple lived in Einlage on the Nogat. Since his wife was already well on in years the couple remained childless. Both Franz and Katharina Kroeker died in Weiszhof near Danzig.

Gen	Name	Birth	Marriage	Death
4	Franz Kroeker	Feb 1,1781	May 9,181	Jul 15,1843
m	Kath Epp	Dec 12,1772		Jul 11,1843

4 Daughter Aganetha Kroeker (born 1782) married Johan Wiehler. They emigrated from Ellerswald, Prussia, on August 24, 1804, and settled in the Molotschna. He is recorded as a craftsman in the emigration records but B.H.Unruh has noted that this cannot be correct as the family is also listed with a servant.¹⁸

Gen	Name	Birth	Marriage	Death
4	Agan Kroeker	Dec 3,1782		
m	Johan Wiehler	1771		

4 Son Peter Kroeker (1785-1829) was born in Weiszhof near Danzig where he also died. He married Elizabeth Kroeker from Tiegenhagen and the family lived on the Nogat or

Weiszhof near Danzig. A number of their descendants came to Uruguay in 1948.

Gen	Name	Birth	Marriage	Death
4	Peter Kroeker	Apr 7,1785	Jul 7,1823	Apr 23,1829
m	Eliz Kroeker	May 30,1797		Mar 29,1839
5	Jakob Kroeker	Jul 27,1824		Nov 5,1893
5	Sara Kroeker	Jun 6,1826		Mar 20,1928

5 Son Jakob Kroeker (1824-1893) married for the first time to Amalia Wiens who was born in Ruckenau, Prussia. He married for the second time to Margaretha Fast from Pordenau, Prussia. His third wife was Anna Fast, also born in Pordenau, Prussia. The family evidently lived in Hochzeit, Prussia, as this is listed as the place of death of the first and second wife, later moving to Leske, Prussia, where the third wife died.

Gen	Name	Birth	Marriage	Death
5	Jakob Kroeker	Jul 27,1824		Nov 5,1893
m	Amalia Wiens	Nov 3,1821	Mar 23,1846	Jan 12,1854
6	Anna Kroeker	Jan 2,1847		
6	Amalia Kroeker	Mar 2,1852		
5	Jakob Kroeker	Jul 27,1824		Nov 5,1893
2m	Marg Fast	Apr 13,1831	Jul 27,1856	Aug 15,1863
6	Johan Kroeker	Aug 12,1863		
5	Jakob Kroeker	Jul 27,1824		Nov 5,1893
3m	Anna Fast	Jul 15,1833	Oct 6,1864	Apr 20,1895
6	Marg Kroeker	Apr 5,1866		

5 Daughter Sara Kroeker (1826-1928) married Abraham Friesen from Neumunsterberg, Prussia, the son of Jakob Friesen (1786-1853).¹⁵⁰ According to the birth places recorded for the children, the family lived in Neumuensterberg, Prussia, until about 1851, after which they moved to Tiegenhagen. Abraham Friesen (1823-1899) also served as a minister in the Tiegenhagen Gemeinde after the 1850s.

6 Son Abraham Friesen (1849-1901) married for the second time to Margaretha Regier who was born in Kalteherberge. She was a sister of Aeltester Peter Regier, founder of the Rosenorter Gemeinde in Tiefengrund, Saskatchewan.¹⁵¹ Abraham Friesen was elected as a minister of the Furstenwerder Gemeinde in Prussia in 1872. The family lived in Vogtei, Prussia, from where they emigrated to Tiefengrund, Saskatchewan, Canada, in 1894. Abraham Friesen had 20 children. Daughter Margaretha Friesen (1881-1941) married David Toews (1880-1947) who served as Elder of the Rosenorter Gemeinde, in Tiefengrund, and as chairman of the Colonization Board which organized the immigration of the Mennonites fleeing Russia during the 1920s.¹⁵²

Gen	Name	Birth	Marriage	Death
5	Sara Kroeker	Jun 6,1826		Mar 20,1928
m	Abr Friesen	Jul 27,1823	Feb 25,1847	May 26,1899
6	Abr Friesen	Feb 4,1849		Jun 21,1901
m	Kath Neufeld	Aug 7,1849	May 9,1871	Oct 10,1875
2m	Marg Regier	Feb 28,1859	Nov 30,1876	Jul 14,1912
6	Jakob Friesen	Oct 25,1850		
m	Anna Neufeld	Sep 1,1851		
6	Peter Friesen	Oct 29,1852		
m	Elise Neufeld	Dec 18,1855		
6	Elise Friesen	Jun 23,1854		
m	Jakob Wiebe			
6	Johan Friesen	Jul 5,1856		
m	Marg Regier	Aug 17,1857		

3 Son Peter Epp (1754/5-1804?) married Susanna whose surname is not known. The family emigrated from Prussia in 1790 settling in Rosenthal, Chortitz Colony. He gave his

Feuerstelle over to Cornelius Andres.¹⁵³

Gen	Name	Birth	Marriage	Death
3	Peter Epp	1754/5		Apr 12,1804
m	Susanna ?	1760		Apr 14,1805
4	Susanna Epp	1780		Jan 24,1842
4	David Epp	1790		Jan 1,1827
4	Anna Epp	1794		
4	Kornelius Epp ?			

4 Son David Epp (1790-1827) was married to Agatha Rempel, the daughter of Wilhelm Rempel and Margaretha Siemens. The family lived in Rosenthal.¹⁵⁴

Gen	Name	Birth	Marriage	Death
4	David Epp	1790		Jan 1,1827
m	Agatha Rempel			
5	Agatha Epp	1813		
5	Susanna Epp	1814		1815
5	Margaretha Epp	1816		
5	Susanna Epp	1817		
m	Johann Dyck			
5	Maria Epp	1819		1820
5	Cath Epp	1820		
5	Anna Epp	1820		
m	Dirk Neufeld			
5	David Epp	Jun 20,1823	Nov 19,1844	
m	Kath Unger			
5	Cath Epp	1825		1827

3 Daughter Agatha Epp (1756-1810) married Solomon Jantzen from Krampitz.

Gen	Name	Birth	Marriage	Death
3	Agatha Epp	1756		Jan 21,1810
m	Sol Jantzen		Mar 5,1800	

Section Five. Aganetha Epp.

2 Daughter Aganetha Epp (born 1745) married Abraham Jantzen of Petershagen, Prussia. An Abraham Jantzen family is listed in Petershagen in the **Konsignation 1776** as land owner and farmer. The family consists of husband and wife, son and daughter and is only of moderate means.

The family emigrated to the Molotschna Colony in 1804 settling on Wirtschaft No. 12 in Petershagen where her brother and several of her nieces had also settled. The emigration records of 1804 show that the Abraham Jantzen family had two daughters at home, Maria and Anna, and also her brother Cornelius Epp.¹⁵⁵ It appears that Abraham Jantzen married for a second time to Maria Willms.¹⁵⁶ By 1808 the Abraham Jantzen family was quite well-to-do and is listed as owning the following property: 2 wagons, 1 plow, 7 horses, 17 cattle, 7 sheep, 19 loads of feed.

3 The family at this time consisted of daughter Anna Jantzen age 26, her husband Johan Jantzen age 26 and their children Abraham and Aganetha age 1. It seems likely that her husband was her first cousin Johan Jantzen, born May 3, 1782, the son of Johan Jantzen (1752-1823) who emigrated from Schoensee, Prussia, and settled in Petershagen in 1805.¹⁵⁷ Johan Jantzen (1752-1823) was a brother to Abraham Jantzen and the father of Cornelius Jantzen born 1780 co-founder of the Kleine Gemeinde.¹⁵⁸

Another interesting connection is established by oral tradition; namely, that Heinrich Janzen (1752-1824), Aeltester of the Kronswiede Gemeinde in the Old Colony from 1800-1824, was a brother to Johan Janzen (1752-1823).¹⁵⁹ These family connections help to explain why the leaders of the infant Kleine Gemeinde movement received a favourable reception from the Frisian Gemeinde in the Chortitza Colony at the time of its founding

in 1812.¹⁶⁰

It appears that Abraham Jantzen was regarded as the senior figure in the village as it is reported that "all the others were indebted to him" and "that the village was given the name Petershagen at his request in memory of a previous place in the former fatherland where many of the villagers had once lived."¹⁶¹ It is also possible that Gerhard Jantzen (1764-1813), Section Three cf., from Nuenhuben, Prussia, was somehow related to the brothers Abraham and Johan Jantzen.

Gen	Name	Birth	Marriage	Death
2	Aganetha Epp	1745		
m	Abraham Jantzen	1747		
3	Maria Jantzen			
3	Anna Jantzen	1782		
m	Johan Jantzen	1782		
4	Aganetha Jantzen			

Section Six. Wilhelm Epp.

2 Another son by the name of Wilhelm Epp died in 1781 in Neumunsterberg. A Wilhelm Epp family of medium wealth, property owner, is listed in the *Konsignation* 1776 in Neumunsterberg and is possibly the same. The family consists of man and wife, one son and five daughters. Nothing further is definitely known about Wilhelm Epp or his family.

One speculation based on the work of B.H.Unruh is that Klaas Epp who settled on *Wirtschaft* No. 1 in Petershagen sometime after 1808 was a son or other relative of Wilhelm Epp.¹⁶² According to the *Verzeichnis* of 1812/1813 a son Wilhelm Epp was born to Klaas Epp on May 27, 1813. It is also recorded that the widow Klassen, mother-in-law of Klaas Epp, died on March 25, 1813. Although probably purely coincidental, the emigration records for 1803 show the following family No. 47 arriving in the Molotschna: "Epp, Claas, Tiegenhof, ...married Maria Klassen, Tiegenhof, ...Children, Behrend, Elizabeth, Claas and Marie, all single."

The fact that Claas Epp had a son Wilhelm raises the possibility that he was the son of Wilhelm Epp. The fact that so many members of the Epp family settled in Petershagen makes it plausible that another relation would settle there. The fact that Klaas Epp's mother-in-law was a Klassen makes it possible that Claas Epp of Petershagen and Family No.43 in the 1803 emigration records are one and the same. This theory is purely speculative for further study. It is also possible that Claas Epp was related to Klaas Reimer (1770-1837) the founder of the *Kleine Gemeinde*, whose mother was Agatha Epp.¹⁶³

Gen	Name	Birth	Marriage	Death
2	Wilhelm Epp	17__		1781
m	?			
3	Claas Epp	?	Speculative only.	
m	Maria Klassen	?		
4	Berhren Epp	?		
4	Eliz Epp	?		
4	Claas Epp	?		
4	Maria Epp	?		
4	Wilhelm Epp	May 27,1813		

Section Seven. Conclusion.

It is evident that the children and grandchildren of Peter Epp 1690 were prominent citizens within their society. The Epps were especially influential within the Church community, two of the sons were ministers and one a leading Aeltester. One Aeltester and two ministers are found among the grandsons and two granddaughters were married to ministers.

The family was well off financially as the three sons are listed in the medium wealth category on the 1776 *Konsignation*, a favourable status only shared by a small percentage of the population at the time. This also explains why so many members of the Epp family

were able to devote time to the ministry, an unpaid vocation at the time.

The Epp family is of interest in that it was represented among the major Mennonite emigrations of the 18th and 19th century. Some members of the family moved to Chortitz in 1789 and after, while others went to the Molotschna in 1803 and after, and still others were content to remain in Prussia. Family members expressed their religiosity within all branches of the Mennonite Church in Prussia and Russia. As was to be expected some were influenced and swayed by the radical pietism emanating from Wuerttemberg, Germany; while others, more moderate, remained in the mainstream Mennonite groups in Chortitz and Molotschna.

One of the paramount features of the Epp family was the number of descendants settling in the village of Petershagen, Molotschna, including two children and six or more grandchildren. From this one would conclude that the concern over the future of the Mennonite faith so dramatically expressed by Aeltester Peter Epp (1725-1789) was shared by other members of this family. Much of this religiosity found expression in support for the Kleine Gemeinde reform movement which was centred in the village of Petershagen and led by son-in-law Klaas Reimer (1770-1837).

The Epp family provides the historian with a profile of the village of Petershagen during its pioneer years, the village which gave birth to the Kleine Gemeinde movement. Petershagen was essentially settled by two major family groups, the Jantzens and the Epps, all of whom were relatively wealthy.¹⁶⁴ A third family, that of Daniel Friesen Wirtschaft No. 6, also supported the Kleine Gemeinde, in fact his granddaughter Justina Friesen was the wife of Jakob A. Wiebe, the Aeltester who seceded from the Crimean Kleine Gemeinde to found the K.M.B. movement. Jakob Friesen (1817-1894), wealthy mill owner in Gnadenau, Kansas, was also a grandson.¹⁶⁵ Another familiar name in Petershagen was that of Abraham Krueger (born 1751) owner of Wirtschaft 16, the brother to clockmaker Johan Krueger in the Old Colony.¹⁶⁶

The Petershagen villagers evidently carried considerable weight in the Molotschna Colony, especially in ecclesiastical matters. The original settlers included three ministers, namely, Ohm Cornelius Epp, Klaas Reimer, and Cornelius Jantzen who was the son of Johan Jantzen Senior.¹⁶⁷ In addition Franz Wiens (Wirtschaft No. 5) was elected as a minister in 1805. The influence of these positions was enhanced by the close ties of the Epp and Janzen families to important leaders in the Chortitz Colony and in the Prussian Homeland.

It was here in Petershagen within a setting of wealthy burghers and close kinship ties that the Kleine Gemeinde held its first private devotional gatherings. It was here and in Muensterberg, at the other end of the Colony, that the infant reform movement held its first formal worship services in 1812.

The Epp family was a major influence in these and other events which shaped the Mennonite world of the day and therefore provides an important window on developments such as the formation of the Kleine Gemeinde. This study confirms the view that on a socio-economic level, the formation of the Kleine Gemeinde represented an attempt by the children of prominent Prussian families, to reassert on the steppes of Russia the teachings and beliefs which they had come to regard as normative.

Endnotes. The Peter Epp Family Tree 1690.

1. In fairness it should be noted that the Epp family also included fanatical adherents of Separatist Pietism such as David Epp (1779-1863) minister of the Heuboden Congregation in Prussia and his nephew Claasz Epp who in the 1880s lead a group of radical millennialist to Asia to await the Second Coming of Christ in accordance with the teachings of Jung-Stilling which were in vogue with the "progressives" among the Prussian-Russian Mennonites at the time. See *The Golden Years and Storm and Triumph* for further discussion. See also Dr. James Urry, *None But Saints*, (Winnipeg, 1989), 227, who indicates that this was one of the main reasons why many of the so-called "progressive" Mennonites did not leave Russia during the 1870s.

2. Horst Penner, *Die Ost und Westprussischen Mennoniten*, (Mennonitischer Geschichtsverein, 1978, Weierhof), 261.

3. Anna Epp Ens, *The House of Heinrich: The Story of Heinrich Epp (1811-1863) Rosenort, Molotschna, and His Descendants*, (Winnipeg, Manitoba, 1980), 23-24.

4. Gustav Reimer, "Epp", ME 2, 233.
5. I acknowledge with thanks Margaret Kroeker, Mennonite Genealogy, Winnipeg, Manitoba, who first wetted my interest in the Epp family by providing me with a list of the children of Peter Epp born 1690. Margaret Kroeker, Letter to the author August 13, 1982.
6. I am particularly indebted to Anna Epp Ens for the research she has done on this family. It was largely through her research and her "Pedigree Chart of Peter Epp and Anna Classen" Appendix insert to *The House of Heinrich*, that I was able to place the children of Peter Epp (1725-1789) into the proper context. I also acknowledge with thanks her invaluable assistance in the proofreading and editing of this chapter. Anna Epp Ens, Letter to the author, April 17, 1989.
7. Letter to the author September 15, 1988.
8. See also Heinrich Schroeder, *Russlanddeutsche Friesen*, (Dollstaedt, 1936), 18, who speculates that Peter Epp, farmer and landowner in Nuepshen near Danzig, may be a descendant of Abel Epp who came from Ommelander (middle Friesland) to Danzig where he was engaged as a teacher.
9. B.H.Unruh, *Die Niederlaendisch-niederdeutschen Hintergruende der Mennonitischen Ostwanderungen*, (Karlsruhe, 1955).
10. There appears to be some question as to the correct age of Peter Epp since Abram A.Vogt's, "Epp Family Records", show him to be born on January 23, 1729, which would make him younger than Cornelius Epp. Courtesy of Margaret Kroeker, Mennonite Genealogy, Box 393, Winnipeg, Manitoba, R3C 2H6. Letter to the author October 24, 1989.
11. This section is based entirely on the information obtained from Anna Epp Ens, *op.cit.*
12. Horst Penner, 429.
13. Anna Epp Ens, "Appendix Insert", *House of Heinrich*, *op.cit.*
14. There seems to be some question as to the date of birth. The Abram A.Vogt, "Epp Family Records", show the date of birth to be January 23, 1729. Courtesy of Mennonite Genealogy Inc./Margaret Kroeker, Letter to the author October 24, 1989. The source for the January 23, 1725, birth date seems to be H.G.Mannhardt, ME 2, page 237.
15. Horst Penner, *op.cit.*
16. Abram A.Vogt, "Epp Family Records", Courtesy of Mennonite Genealogy Inc./Margaret Kroeker, Letter to the author October 24, 1989.
17. For additional information see: H.G.Mannhardt, *Die Danziger Mennoniten*, (Danzig, 1919), 122 and 127; D.H.Epp, *Die Chorlitzer Mennoniten*, (Mennonitische Post, Steinbach, Manitoba, 1984), 10; H.G.Mannhardt, "Peter Epp", ME 2, 237; *The Golden Years*, 146.
18. Other 18th century leaders in this category were Cornelius Warkentin (1740-1809) Rosenort, Cornelius Regier (1743-1794) Rosenort, and Gerhard Wiebe who served as Bishop in Ellerwald during the same period.
19. *The Golden Years*, 148.
20. Unruh, 321 and 348.
21. Unruh, 355.
22. Katie Peters, *Genealogy of Johan Janzen 1752-1977*, (E.J.Klassen, Winnipeg, Manitoba, 1977), 370.
23. Johan Klassen (1844-1910), son of Johan Klassen (1814-1881) and Anna Dueck (1819-1899), married Justina Janzen (1845-1884) daughter of Abraham Janzen (1815-1881). He was the son of Kornelius Janzen (born 1780), the co-founder of the Kleine Gemeinde, and his first cousin Justina Janzen (1815-1847), the daughter of Jakob Janzen (1784-1853), the brother of Rev. Cornelius Janzen. See John P. Dyck, *Klaas Dueck and Descendants (1743-1981)*, (Springstein, Manitoba, 1981), fold-out chart page 9.
24. Unruh, 353.
25. Franz Isaac, *Die Molotschner Mennoniten*, (Halbstadt, Taurien, 1908), 94. Franz Wiens (born 1779) immigrated to Petershagen, Molotschna, where he was elected a minister in 1805 and where he was resident in 1812, see Unruh, 321 and 335. This connection assumes that he was still resident in Petershagen 12 years later in 1824 and that no other Franz Wiens of that village had become a minister in the intervening years. His co-minister Johan Friesen (1758-c.1830) also had a strong Kleine Gemeinde connection having married for the second time to Margaretha Von Riesen (1784-1835), the sister of Abraham Friesen (1782-1849), the second Altkester of the Kleine Gemeinde. See *Profile*, 270-274, for a listing of their children and grandchildren many of whom were very prominent in the Kleine Gemeinde.
26. James Urry, "The Closed and the Open", Doctoral Dissertation, Oxford University, London, 1978, 159-160.
27. B.H.Unruh, 300-301.
28. I again acknowledge my indebtedness to Anna Epp Ens, *op.cit.*, as the sections on Peter Epp (1755-1802) and Heinrich Epp (1757-1805) are based largely on her work.
29. Abram A.Vogt, "Epp Family Records", Courtesy of Mennonite Genealogy Inc./Margaret Kroeker, Letter to the author October 24, 1989. According to this source the family came from Hochzeit, Prussia.
30. J.R.Lehm, "Die Epp in Russland", *Mitteilungen des Stippenverbandes der Danziger Mennoniten Familien Epp-Kauenhown-Zimmerman*, (Jahrg.2, April 1936, Heft 2, Goettingen), 34. Traces this family through the youngest son Johan Epp (1804-1880).
31. Urry, "The Closed and the Open", 159.
32. A.A.Vogt, "Epp Family Records", Mennonite Genealogy Inc, Letter to the author, October 24, 1989.
33. Mennonite Genealogy Inc/Margaret Kroeker, Letter to the author, October 24, 1989.

34. Unruh, 317.
35. Courtesy of Mennonite Genealogy Inc./Margaret Kroeker, Letter to the author, October 24, 1989.
36. In her bibliography of Epp Genealogies, Anna Epp Ens, 317, lists the following research paper as dealing with the history of this family, namely, Lottie Epp, "Kornelius Epp-Rosenthal Line", 1978.
37. Anna Epp Ens, 317, indicates that a genealogy by Heinrich Epp deals with the family of son Johan Epp (1835-1892). See Heinrich Epp, *Mein Ahnen und deren folgende Generationen*.
38. F.F.Jantzen, *Jantzen Family Record 1704-1952*, (Paso Robles, California, 1952), 2. Courtesy of M.B.Archives, Fresno, California, 1988. Heinrich H.Thessman, "Record Book # One", page 31, refers to Anna Epp (1758-1792) as being from the "Stadtsgebirth bei Danzig". Courtesy of Irvin Thessman, Box 2010, Sparks, NV, 89431, 1988.
39. Franz Jantzen, "Family Register" Transcribed by Kath Friesen Regier, February 21, 1933, and translated to English by Samuel Regier, 914 Old Lake, Houston, Texas, April 10, 1983. Courtesy M.B. Archives, Fresno. This register was apparently started by Franz Jantzen (1828-1891) a grandson of Gerhard Jantzen (1764-1813) by Franz Jantzen (1800-1872) a son of his second marriage. Franz Jantzen (1828-1891) emigrated to York County, Nebraska, from where they moved to Boone County where he died.
40. B.H.Unruh, 359.
41. Unruh, 359.
42. *The Golden Years*, 148
43. *Profile 1874*, 265-293, for a listing of her family to the fourth generation.
44. Peter M.Barkman, *Familien Verzeichnis des Martin J.Barkman*, 1.
45. Unruh, 351.
46. B.H.Unruh, 352.
47. Dr. George K.Epp, "Urban Mennonites in Russia", published in Dr. John Friesen ed., *Mennonites in Russia* (Winnipeg, 1989), 240-241. The commercial and social abilities of Johan Regehr's children and grandchildren, seems to support the interpretation, that the family settled in the City of Ekaterinoslav where they were involved in business activities.
48. Unruh, 377.
49. I acknowledge my indebtedness to Richard Thiessen, 9623 Windsor St., Chilliwack, B.C., V2P 6C3, for drawing this discrepancy to my attention in a letter of August 8, 1988.
50. Peter Regehr. "Urkunde der Familie Peter Regehr", Unpublished manuscript, Received courtesy of Richard Thiessen, Chilliwack, B.C. It is noted that this section of the "Urkunde" is based on the recollections of grandson Heinrich Regehr (1816-1919). The report here may be somewhat unclear as son Peter Regehr (1790-1879) would have been too young to receive one of the original village farmsteads in 1804. It is possible that the parents Hans Regiers received a pioneer Wirtschaft in Muntau and that their son Peter Regehr built a small house by the woodlot where he made his living as a shoemaker. If the theory is correct that Peter Regehr, born July 3,1790, listed by Unruh, page 377, is the son of Hans Regier born 1759, he must have stayed behind in Prussia for some reason in 1804 when his parents emigrated. The other possibility would be that Peter born 1790 would have emigrated in 1804 and then returned to Prussia to get married. It is noted that the two sources also differ in that the "Urkunde" give the date of death of Peter Regehr as January 24,1879, while Unruh, records the date of death as 1875.
51. Peter Regehr (1828-1913) was the grandfather of Jacob G. Regehr (1895-1986) the founder of Regehr's Printing in Winnipeg. This information courtesy of his daughter Mrs Lorraine Harms. Lafayette, Indiana. 1988.
52. Courtesy of Richard D.Thiessen, Letter to the author January 28, 1989.
53. Abraham A.Klassen, "Familien Buch", Unpublished Family Records, Courtesy of Tabor College, Hillsboro, Kansas, February 9, 1989, 13 pp, at page 2.
54. Unruh, 325.
55. Woltner, *Die Gemeinde Berichten*, 120 and 140.
56. Ted Schellenberg, "The Klassen Lineage", Unpublished paper prepared for a Klassen Family Reunion held in Lehigh, Kansas, June 2, 1968. Received courtesy of Ben Neufeld, Dinuba, California. I also acknowledge with special thanks genealogist Allan Peters, Fresno, California, who was kind enough to share the information on the family of Johan Klassen, Tiege, during my visit there on February 8, 1988.
57. Abraham A.Klassen, "Familien Buch" op.cit. Peter Fast (1831-1916) of Jansen, Nebraska, also mentions in his "Wiederholtes Tagebuch", Unpublished Journal, Courtesy of Tabor College, page 24, that his father-in-law Martin Barkman (1796-1872) "married mother Catarina Regier from Ekaterinoslav."
58. Allen Peters, Family Records, Volume 2, Unpublished compilation. This is also confirmed by Peter M.Barkman, *Familien-Verzeichnis des Martin J. Barkman, Ruckena, Sued-Russland*, (Jakob G. Barkman, Hillsboro, Kansas, 190), 2, where he states that his "aunt the widow Johan Klassen died on December 24, 1863, at 2 o'clock in the morning on the sheep ranch of her children. She had attained the age of 70 years, 4 months and 12 days. She was mother over 11 children and in addition was the forbearer of 64 grandchildren and 10 great-grandchildren. She had been a widow for 22 years." The statement fits exactly the circumstances of the Johan Klassen (1785-1841) family.
59. Unruh, 351. See also Dr.George K.Epp, 240-241.
60. Unruh, 335.

61. There are several other instances of Kleine Gemeinde serving as village mayors although this was not encouraged during the first decade after the founding in 1812. It seems to have been accepted during the 1830s to early 1860s after which the office was frequently politicized in the disputation involving the landless and pietist separatists. See *The Golden Years*, 115-116.

62. Peter Fast, 28. See also Franz Isaac, *Die Molotschnaer Mennoniten*, (Halbstadt, 1908), 87.

63. For considerable detail regarding the role played by Johan Klassen (1785-1841) in the Molotschna see, Franz Isaac, 98-113. See also James Urry, *None But Saints The Transformation of Mennonite Life in Russia 1789-1889*, (Winnipeg, Manitoba, 1989), 127-131. Unfortunately Dr. Urry has confused the two Johan Klassen's who served as Oberschulz. Johan Klassen (born 1781) of Rosenort, served as the second Oberschulz of the Molotschna Colony from 1806-1808. He served again from 1812-1814 and again from 1824-1826. See F. Isaac, 87. See also *The Golden Years*, 182, where Aeltester Klaas Reimer (1770-1837) identifies the Oberschulz Johan Klassen in office immediately after the division of 1824 as being the founder of the textile factory at Halbstadt. Therefore he would be the same person as Johan Klassen (born 1781) who originally settled in Rosenort. Unruh, 329.

The matter is somewhat confused by the fact that Franz Isaac has listed his place of residence during his third period in office as Orloff. According to A. Braun, "Kleine Chronik der Mennoniten an der Molotschna seit ihrer Ansiedlung bis im meinen 80. Jahr", *Mennonitische Jahrbuch*, 1907, 70, Johan Klassen was the brother-in-law to Aeltester Jakob Warkentin (born 1783) of Altoonau. Obviously he must be referring here to the Johan Klassen (born 1781) Oberschulz originally from Rosenort. It is evident from Klaas Reimer's account that this Johan Klassen was very opposed both to the Kleine Gemeinde and to Johan Cornies, accusing the former with General Insov in Odessa. *The Golden Years*, 182.

The Johan Klassen (1785-1841) of Tiegerweide, Oberschulz from 1827-1832, was a child of the Kleine Gemeinde and according to Ted Schellenberg was in fact associated with that denomination. Ted Schellenberg, II. He could not have accompanied Jakob Warkentin to Odessa in 1842 since he died on October 28 of the previous year. It is evident that Johan Klassen (1785-1841) would have favoured the Kleine Gemeinde and the reforms of Johan Cornies. Likewise Johan Regier (1802-1842), his successor in office. In fact the real reason that the Supervisory Committee in Odessa issued Regulation No 4501 on January 28, 1843, to the Schulzenamt prohibiting further discrimination against the Kleine Gemeinde and withholding of privileges is probably that their brethren, who held the highest civic office the Molotschna from 1827-1841, had simply determined to make an end to the nonsense. This seems to be a more realistic interpretation than Dr. Urry's suggestion that the Kleine Gemeinde was granted recognition as some kind of pay off for supporting the Agricultural Society against Jakob Warkentin's Gemeinde. See Urry, "All that Glisters...Delbert Plett and the Place of the Kleine Gemeinde in Russian Mennonite History", *Journal of Mennonite Studies*, Volume 4, 1986, 239.

64. Abraham A. Klassen, 1.

65. Abraham A. Klassen, 1. He specifically states that his aunt married "David Friesen, Halbstadt".

66. Unruh, 390.

67. Heinrich H. Schroeder, *Russlanddeutsche Friesen*, (Doelstaedt, 1936) 88. See also page 18 for a picture of this couple.

68. Abraham A. Klassen, 4.

69. According to Katie Peters, *Genealogy of Johan Jantzen 1752- 1977*, 117, Anna Janzen, the daughter of Johan Janzen (1782-1861), married a Johan Klassen. Since no dates are given a completely unequivocal identification cannot be made at this point.

70. Abraham A. Klassen, 4. This information is also confirmed by the diary of son-in-law Johan Neufeld (1828-1914) of Inman, Kansas. Received Courtesy of Ben Neufeld, Reedley, California, October 15, 1988. The diary entry for July 22, 1887, states that "our father was found dead in the morning. He was buried in the 24th, age 70 years and 9 months."

71. Ben Neufeld, "Peter Neufeld 1697-1769", Unpublished family sketch, Box 667, Dinuba, California. See also *Profile 1874*, 290.

72. Abraham A. Klassen, 3.

73. She was a sister to Gerhard Martens (born 1829) who died in Oklahoma. See Abraham A. Klassen, 6.

74. Peter Fast, 56.

75. This information courtesy of Raymond F. Wicbe, Wichita, Kansas. See *Storm and Triumph*, 48-49 and 58, for a brief biography of Abraham Klassen (1828-1906) and a letter written by him in 1869. The Peter Toews Collection contains many letters written by him. Please note that the date of birth of 1851 given for him in *Storm and Triumph*, page 58, is an error. See also *Profile of the Kleine Gemeinde 1874*, various pages, for additional information and references to Abraham Klassen.

76. Letter of Gustav Schulz, *Mennonitische Rundschau*, Dec 14, 1910. Courtesy of Henry Fast, Steinbach, Manitoba. This letter also makes reference to Anna Bergman (born 1792) a sister to Martin. She married Martin Fast born 1800 and the family resided in Furstenwerder until 1860 when they moved to Russia together with their four children. The letter also makes reference to another brother Julius Barkman (1800-1892) who remained resident in West Prussia with his nine married children except for Peter Barkman, born 1843, who had moved to America by 1910. See also Jo Ferguson, *The Barkman Family Vol 2*, (Midwest City, Ok, 1985), 32-37, for additional information on the parents and siblings of Martin J. Barkman (1796-1872)

77. See Jakob Barkman Genealogy Chapter One, cf. for considerable additional information. For a picture of the Barkman Wirtschaft in Ruckenu, see M.B. Fast, *Meine Reise Nach Russland und Zurueck*, (Scottdale, Penn,

1910) 68. M.B. Fast, later editor of the *Rundschau*, was a grandson of Martin J. Barkman, and his father Peter Fast (1831-1916) later bought the Barkman Wirtschaft in Ruckenuau.

78. Profile, 41 and elsewhere for additional information.

79. Profile 1874, 103, 107-108.

80. See Franz Isaac, 87. Peter Fast, 28.

81. Peter Fast, 28.

82. Dr. James Urry, *None But Saints*, 127-128.

83. Urry, 127-128. For an interesting comment on this election see, Aeltester Abraham Friesen (1782-1849), "An Epistle to Heinrich Neufeld, 1842", *The Golden Years*, 285, where he states that the opponents of the government "have spited the highest authorities with more than 800 votes." For an additional glimpse at the personality of Johan Regier, see Peter M. Friesen, 727, who states as follows: "To what arbitrariness this 'district-school' (a name which was understood to mean "school of the administrative office," i.e. of the area administrator) was exposed is proven by the fact that the Area Administrator Regier (1833-1842), a genial man but a terrible drunkard, removed the entire school equipment for a time to an adjacent house on his own yard in Schoensee." "It is more convenient for me this way" -perhaps also because he wanted his son, or sons, to study." Because of the proven prejudice of Peter M. Friesen against anyone associated with the Anabaptist Mennonites and particularly the Kleine Gemeinde one must take this story with a grain of salt.

84. I again acknowledge my indebtedness to Anna Epp Ens, Winnipeg, for the material she has gathered and organized. These details are based on her *Pedigree Chart of Peter Epp, op.cit.*

85. *The Golden Years*, 148-152.

86. Unruh, 350.

87. Jakob Wicns, "Ein Alter Brief", *Der Bote*, January 5, 1938. Courtesy of Mennonite Heritage Centre.

88. Unruh, 349.

89. Letter to the author September 15, 1988.

90. The information on the children of Cornelius Epp other than son David Epp (1781-1843) is courtesy Anna Epp Ens, *op.cit.*

91. The information regarding the four marriages of David Epp (1750-1802) is based on: D. Epp, *Epp Stammbaum*, (Winkler, Manitoba, 1957), page 1. Courtesy of Margaret Kroeker /Mennonite Genealogy, Winnipeg, Manitoba.

92. Cornelius H. Friesen, "Chronik der Familie Friesen", 5 pp, and "Geschlechts Register", 2 pp, M.L.A., Bethel College, North Newton, Kansas. See "Geschlechts Register", page 2. These documents evidently were compiled by the son of Heinrich B. Friesen (1837-1926).

93. C. Neff, "David Epp", ME 2, 234. I acknowledge with thanks the work of Margaret Kroeker, Mennonite Genealogy, Box 393, Winnipeg, Manitoba, R3C 2H6, who has provided additional information to complete the data on the David Epp (1750-1802) family. Letters to the author of September 1, 1988, and August 28, 1989.

94. See Microfilm 51, Mennonite Library and Archives, North Newton, Kansas.

95. For a full listing of the descendants of this family see, D. Epp, *Epp Stammbaum*, (Winkler, Manitoba, 1957), 15 pp.

96. Cornelius H. Friesen, "Chronik", page 2.

97. John B. Toews, *Perilous Journey*, (Hillsboro, Kansas, 1988), 94 pp. Chapters One and Two, pages 1-24 are based almost completely on extensive extracts from this diary. I acknowledge my indebtedness to John Dyck, Winnipeg, for confirming this connection for me. Telephone call March 11, 1989. A copy of the David Epp (1781-1843) diary is located in the holdings of the Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, Manitoba.

98. Heinrich B. Friesen, "Diaries and Memoirs", Books One and Two 164 pages, Manuscript Collection No. 51, Mennonite Library and Archives, Bethel College, North Newton, Kansas. English translation by August Schmidt, 1974, Newton, Kansas, 123 pages. Courtesy of Royden Loewen, Blumenort, Manitoba, 1989.

99. Heinrich B. Friesen, 1-2, 35-36 and 47.

100. Dr. Hans Rempel, *The Peter Rempel Family 1797-1976*, (Kiel, Germany, 1976), pages 8-9. Courtesy Margaret Kroeker, October, 1989.

101. Heinrich B. Friesen, 24.

102. Dr. Hans Rempel, 8-9.

103. Courtesy of John Dyck, 48 Coral Crescent, Winnipeg, July 19, 1989.

104. Dr. Hans Rempel, 8-9.

105. *Ibid.*

106. He was the son of Heinrich Friesen (born 1752) who settled on Wirtschaft 19 in Blumenort, Molotschna, in 1805. See Unruh, 327. Evidently this farm was still owned by a Friesen in 1913. See Heinrich B. Friesen (1837-1926), 1.

107. Unruh, 326. For a more detailed survey of the Johan Warkentin family see Peter Isaac, *Stammbuch*, 9-15. Also published as Chapter Six Part Two cf.

108. Cornelius H. Friesen, "Chronik", page 2.

109. Courtesy Mennonite Genealogy, Letter of August 28, 1989.

110. Both Kornelius Duerksen (1789-1878) and his son Kornelius Doerksen (1824-1888) are listed as being from the village of Alexanderthal, Molotschna, in the Kleine Gemeinde ministerial election of 1851. See *Storm and Triumph*, 146. Kornelius Duerksen (1789-1878) was the son of Johan Duerksen (1750-1840). A considerable amount of information is available regarding this important Kleine Gemeinde family: See Elsie (Duerksen) Schmidt, *The Johann Duerksen Genealogy 1833-1978*, Hillsboro, Kansas, 1978. Courtesy of Heritage Collection, Tabor College, Hillsboro, Kansas; Myrtle Duerksen, "The Duerksen Heritage", Unpublished paper. Courtesy Tabor College, 1989; "Geschlechts Register des Kor Duerksen", Undated manuscript, 8 pp. Courtesy of M.L.A., North Newton, Kansas, 1989; Dr. Alvin W.Gaede, *Johann Duerksen 1750-1840*, (Bakersfield, California); and Adelaide Duerksen Middleton, *Duerksen Family History from 1750*, Unpublished paper, Courtesy of Tabor College, 1989. Gerhard Gerhard Duerksen son of Gerhard Duerksen (1814-1880), son of Johan Duerksen (1750-1840), served as Oberschulz of the Gnadenfeld Wollst from 1887 to 1904. See Helmut Huebert, *Herschau An Example of Russian Mennonite Life*, (Springfield Publishers, 1986), 218 and 366.

111. Kornelius Duerksen (1824-1888) of Alexanderthal, Molotschna, was married for the second time to Maria Toews (1854-1918), the sister to Aelfester Peter P.Toews (1841-1922).

112. Heinrich B.Friesen, 65-66.

113. He was a brother to Peter P. Isaac, author of the famous *Stammbuch Meiner Voreltern*. The mother of Johan W.Isaac (1809-1864) was Margaretha Warkentin (born 1788) a sister to Justina Warkentin (1789-1855) who married Heinrich Friesen (1786-1842). Most of the Isaacs and Warkentins were strong adherents of the Kleine Gemeinde.

114. Margaret Kroeker, Letter to the author, August 28, 1989.

115. Peter Isaac, 12.

116. Margaret Kroeker, *op.cit.*

117. According to historian John Dyck, 48 Coral Crescent, Winnipeg, R2J 1V7, the diary of brother Jakob Epp reveals that Carl Jager was the Superintendent of Novo Podolsk, on the Judenplan, until his death in 1860, and that Peter van Kampen held this position in Novo Witebsk, followed by his son Martin van Kampen. John Dyck, telephone call with the author, July 19, 1989.

118. Heinrich H.Epp, "Heinrich D.Epp", ME 2, 236.

119. D.H.Epp, "Judenplan", ME 3, 125.

120. Esther L.Paetkau, *The Paetkau Book 1714-1987*, (Saskatoon, Saskatchewan, 1987), 59. I am indebted to Margaret Kroeker, Mennonite Genealogy, Winnipeg, Manitoba, for referring me to this source.

121. Abram A.Vogt, "Epp Family Records", Courtesy of Margaret Kroeker /Mennonite Genealogy, Winnipeg, Manitoba.

122. Elsa Friesen editor, *Derkson Genealogy 1749-1987*, (Steinbach, Manitoba, 1987), 151-157.

123. Dr. Harvey Dyck, "The Judenplan Experiment", published in Dr. John Friesen ed., *Mennonites in Russia*, (Winnipeg, 1989), 183-201.

124. Abram A.Vogt, "Epp Family Records", Courtesy of Margaret Kroeker /Mennonite Genealogy, Winnipeg, Manitoba.

125. Dr. John B.Toews also refers to this diary in his book *Perilous Journey*, 25-26.

126. Courtesy of Margaret Kroeker, Note to the author, September, 1989.

127. Esther L.Paetkau, 35.

128. Abram A.Vogt.

129. Esther L.Paetkau, 35.

130. Esther L.Paetkau, 59.

131. Note that Heinrich B.Friesen uses the spelling "Dueck" in describing his aunt Mrs Martin Dyck. Other family records all use the spelling Dyck. It seems that the spelling Dueck was more commonly used among the Kleine Gemeinde.

132. Heinrich B.Friesen, 24.

133. Abram A.Vogt, "Epp Family Records". courtesy of Mennonite Genealogy, Winnipeg, Manitoba.

134. Esther L.Paetkau, 74.

135. Esther L.Paetkau, 35.

136. A. Braun, "Heinrich Epp", ME 2, 236.

137. David H.Epp, *Die Chortitzer Mennoniten Versuch einer Darstellung des Entwicklungsganges derselben*, (Odessa, 1889), 195 pp. Republished by the Mennonite Post, Steinbach, Manitoba, 1984.

138. D.Epp, "David Heinrich Epp", ME 2, 235.

139. D.Epp, "Heinrich H.Epp", ME 2, 236.

140. Cornelius Krahn, "Dietrich H.Epp", ME 2, 235-236.

141. Neil Heinrichs, *Kornelius Heinrichs and His Descendants 1782-1979*, (Altona, Manitoba, 1980), pages 39-40.

142. I am indebted to Margaret Kroeker for referring this information to me.

143. Heinrich B.Friesen, 35-36. See also N.J.Kroeker, *First Mennonite Villages in Russia 1789-1943 Khoritisa Rosenthal*, (Vancouver, 1981), 50-51. Johan Hildebrand, a brother to Kornelius Hildebrand, was a large farmer on the Island Chortitza and also served as Oberschulz of the Chortitza Colony from 1881 to 1887. See N.J.Kroeker, 120-121.

144. N.J.Kroeker, 92-93 and 239-240.

145. Heinrich B.Friesen, 36.
146. N.J.Kroeker, 131-132. Also includes a family picture.
147. They were the parents of Nikolai J.Kroeker author of the *First Mennonite Villages in Russia*, 2.
148. The information for the entire Sara Epp (1751-1773) Section is based on the Abram A.Vogt, "Epp Family Records", Courtesy of Mennonite Genealogy Inc./Margaret Kroeker. Letter to the author, October 24, 1989.
149. Unruh, 353.
150. For further information on the family of Abraham Friesen (1823-1899) see, Alfred Wieler, *Perseverance Prayer & Progress The Friesen Story, Canada -1967*, (2113 Clarence Avenue, Saskatoon, Sask, 1967). I am indebted to Margaret Kroeker (Mennonite Genealogy Inc, Winnipeg, Manitoba, for referring this material to me.
151. Dr.C.Krahn, "Peter Regier 1851-1925", ME 4, 275. Margaretha Regier (1859-1912) was the daughter of Peter Regier (1825-1897) Aeltester of the Furstenwerder Gemeinde, Prussia. He in turn was the son of Peter Regier (1798-1856) Aeltester of the Grosswerder Gemeinde, Prussia. He in turn was the son of Abraham Regier (1774-1851) the Aeltester of the Heuboden Gemeinde. See Otto Regier, "Peter Regier 1798-1856", ME 4, 275. He in turn was the son of Cornelius Regier (1743-1794) the Aeltester of the Heuboden Gemeinde whose writings and ministry were frequently referred to among the Kleine Gemeinde. Cornelius Regier (1743-1794) was the son-in-law of Gerhard Von Baergen (1704-1771) his predecessor as Aeltester of the Heuboden Gemeinde. See also Alfred Wieler, 2, for additional information.
152. See J.G.Rempel, "David Toews (1870-1947)", ME 4, 735.
153. Abram A.Vogt, "Epp Family Records", Mennonite Genealogy Inc./Margaret Kroeker, Letter to the author October 24, 1989.
154. The information for the David Epp (1790-1827) Section is based entirely on the Abram A.Vogt,"Epp Family Records", Courtesy of Mennonite Genealogy Inc./Margaret Kroeker, Letter to the author October 24, 1989.
155. Unruh, 350.
156. Anna Epp Enns, op.cit.
157. This connection is established by Unruh, 354, who lists a son Johan for Johan Jantzen (1752-1823) and then states that the son Johan Janzen is the one described in listing number 73 on page 350, where he is described as: "Johan Jantzen, Schoensee, born May 3, 1783, landowner, to Petershagen, married."
158. Woltner, *Gemeinde Berichten*, 107. See also Katie Peters, *Genealogy of Johan Janzen 1752-1977*, (E.J.Klassen, Winnipeg, Manitoba, 1977), page 117, who lists some of the descendants of Johan Jantzen (1752-1823) of Petershagen, Wirtschaft no. 8, including Johan Janzen born March 5, 1783. This must be the same person referred to by Dr.Unruh, page 350, as born on May 3, 1783, since it is an exact transposition of the month and day, something quite likely to happen when copying genealogical records. However Katie Peters has the information that Johan Janzen (1782-1861) was married to a Maria Willms, July 28, 1807, listing children: Johan (1808-Nov 15,1860); Aganetha (no dates); Anna (no dates) and Jakob (born Mar 8,1816). One solution to the problem would be that Maria Willms was the second wife of Johan Jantzen (1782-1861) and that Aganetha Janzen who married Heinrich Guenther (no dates given) was born of a first marriage to Anna Jantzen (born 1782). The matter is clarified by the "Abram A.Vogt Family Records", which state that Johan Janzen was married for the first time to Anna Jantzen (born 1782) and for the second time to Maria Willms and also list a son Abraham Jantzen born 1805 who died young, and show a birth date of 1808 for Aganetha. Evidently all the children were born of the second marriage. Mennonite Genealogy Inc./Margaret Kroeker, Letter to the author, October 24, 1989.
159. Ernest J.Klassen, Winnipeg, Manitoba, telephone call with the author, September, 1988. If Aeltester Heinrich Janzen was the brother to Johan Janzen (1752-1823) he must also be the brother to Abraham Janzen born 1745.
160. *The Golden Years*, 86, 172 and 182.
161. Woltner, 107.
162. Unruh, 321, 334 and 338.
163. *The Golden Years*, 148. I again acknowledge my indebtedness to genealogist Glenn Penner, Plum Coulee, Manitoba, through whose gifted research this information has been made available.
164. Another possible member of the Epp family is Johan Dueck Wirtschaft No.3 whom Aeltester Klaas Reimer refers to fondly as both a neighbour and in-law. *The Golden Years*, 176 and 184.
165. Jakob J. Friesen, "Autobiography of Jakob J.Friesen 1853-1940 Family Father", Unpublished manuscript, Courtesy of Raymond F. Wiebe, Wichita, Kansas.
166. Glenn Penner, "The Early Krueger Kroeger Family in Prussia", Mennonite Family History, January 1989, 18-19.
167. It is noteworthy that the descendants of the charter members of the Kleine Gemeinde, such as Rev.Cornelius Jantzen (born 1780), would marry back into those circles. A case in point is his grandson Peter Janzen, born 1850, who married Agatha Enns, born 1855, the granddaughter of Heinrich Enns (1807-1881) the fourth Aeltester of the Kleine Gemeinde. See *Profile*, 248; Katie Peters, 5 and 21; and Peter Janzen, "Letter to the Rundschau", May 8,1907. Courtesy of Henry Fast, Steinbach, Manitoba. These interconnections seem almost infinite, e.g.Johan Willms, who married Susanna Jantzen, Peter Janzen's sister, was the brother-in-law of Klaas R. Reimer, pioneer merchant in Steinbach, Manitoba, and grandson of Klaas Epp Reimer, who founded the Kleine Gemeinde in 1812 together with minister Cornelius Janzen, (born 1780).

CHAPTER THREE

CORNELIUS ESAU GENEALOGY 1772

Section One. Family Patriarch.

The forefather of one of the two Kleine Gemeinde Esau families was **Cornelius Esau**, born 1772, who settled on Wirtschaft No. 19 in the village of Fischau, Molotschna, South Russia, in 1804.¹ According to the emigration records of 1803, Cornelius Esau was a day-labourer from the village of Neuteicherwalde and was married to Anna Cornelsen.² The 1808 Molotschna Census lists the family as follows: "Cornelius Esau, age 36, from Neuteicherwald, Amt Neuteich, farmer, wife Anna 34, children; Cornelius 9, Peter 8, Johan 3, Abraham 2, Anna 1/2. Property: 1 wagon, 1/2 plough, 4 horses, 10 cattle, 18 loads of feed." According to the available information the family had the following children.

Gen	Name	Birth	Marriage	Death
1	Cornelius Esau	1772		
m	Anna Cornelsen	1774		
2	Corn Esau	1799		
2	Peter Esau	1800		
2	Johan Esau	Jun 20,1805	May 3,1828	May 21,1855
2	Abraham Esau	1806		
2	Anna Esau	1808		

Section Two. Peter Esau and other descendants.

2. Son **Peter Esau** was born in 1800. Nothing is known about this family except that his son **Johan Esau** (1828-1906) was a member of the Kleine Gemeinde in Annafeld in the Crimea. From here he emigrated to Manitoba settling in the village of Gruenfeld in 1875 where he resided until his death.³ **Johan Esau** (1828-1906) was a bachelor.

Gen	Name	Birth	Marriage	Death
2	Peter Esau	1800		
m	?			
3	Johan Esau	1832		Jan 11,1906

3. Granddaughter **Katherina Esau** (1832-1901) was another member of the Cornelius Esau (b.1772) family who should be mentioned. Henry Fast, Steinbach, Manitoba, has provided the information that she was a cousin to Johan Esau (1832-1904) the Kleine Gemeinde Brandaeltester in Rosenfeld, Manitoba, and therefore it is assumed that she was a granddaughter of Cornelius Esau. She is possibly the daughter of Cornelius Esau (b.1799), Abraham Esau (b.1806) or maybe the child of another son of Cornelius Esau (b.1772) not even listed by B.H.Unruh.⁴

Katharina Esau (1832-1901) married **Peter Braun** (1840-1904) the son of **Isaac Braun** and **Katharina Harms** (1798-1883) of Blumstein, Molotschna. The couple lived in Friedensfeld, Russia, from where they emigrated to Manitoba, with most of his family. After a short stay in Manitoba the Peter Brauns' settled in Jansen, Nebraska, from where they moved to Glen Elder, Kansas, ten years later. **Katharina Braun**, nee Esau, died in 1901 while the couple was on a trip to Edenberg, near Gretna, Manitoba, to visit brother **Isaac Braun**.⁵

Gen	Name	Birth	Marriage	Death
3	Kath Esau	1832		Jul 13,1901
m	Peter Braun	1840		Jan 19,1904
4	Kath Braun	1864		
4	Anna Braun	1866		
4	Peter Braun	1868		
4	Eliz Braun			

Section Three. Johan Esau 1805-1855.

2. More complete information is available regarding **Johan Esau** (1805-1855) and the remainder of this sketch will deal with his family. According to the record book of son Johan Esau his father was born in Fischau on June 20, 1805. He was baptized on the second day of Pentecost in 1825.

Johan Esau was married to Helena Peters of Fischau on May 3, 1828.⁶ This information is problematic as no Peters families are listed in Fischau in the 1808 census and so this reference must refer to a Peters family which moved to Fischau sometime after 1808. Another possibility is that Helena Peters may be the daughter of Jakob Peters and Anna Martens owners of Wirtschaft No. 10 in Schoenau although this connection is only speculative.⁷ Other Kleine Gemeinde families and sympathizers in Schoenau included; Jakob Braun Wirtschaft 2⁸, Johan Friesen Wirtschaft 5⁹, and Peter Fast Wirtschaft 6,¹⁰ and Peter Wiebe Wirtschaft 21.¹¹ The Kleine Gemeinde fellowship in Fischau included Cornelius Eidse Wirtschaft 10¹² and Cornelius Ensz Wirtschaft 13.¹³

Johan Esau (1805-1855) and his family resided in Fischau and may have taken over his fathers farm. The first wife of Johan Esau died in 1847 after which he married for the second time to a widow, nee Maria Goertzen. Johan Esau died on May 21, 1855, at 3 o'clock in the morning. His widow died on March 18, 1859.

Gen	Name	Birth	Marriage	Death
2	Johan Esau	Jun 20,1805		May 21,1855
m	Helena Peters	Dec 23,1807	May 3,1828	Sep 5,1847
3	Johan Esau	Feb 2,1829		Mar 2,1829
3	Helena Esau	Feb 16,1830		Jan 17,1896
3	Johan Esau	Nov 16,1832		Oct 3,1904
3	Abr Esau	Dec 21,1834		
3	Corn Esau	Mar 13,1837		Sep 2, 1890
3	Peter Esau	Oct 7,1839		Dec 19,1840
3	Anna Esau	Nov 9,1840		Dec 25,1919
3	Peter Esau	Dec 20,1842		Dec 29,1885
3	Marg Esau	Dec 28,1844		
3	Died Esau	Nov 28,1846		
2	Johan Esau	Jun 20,1805		May 21,1855
2m	Maria Goertzen	Feb 14,1850		Mar 18,1859

3 The oldest daughter **Helena Esau** (1830-1896) married David Koop. The couple remained in Russia where she died on 1896.¹⁴ No further information presently available.

Gen	Name	Birth	Marriage	Death
3	Helena Esau	Feb 16,1830		Jan 17,1896
m	David Koop			

3 Son **Johan Esau** (1832-1904) from Fischau, Molotschna, was baptized on May 20,1855.¹⁵ In 1859 he married Eva Peters from Schoenau. It is conceivable that she was a daughter or granddaughter of the Jakob Peters Vollwirt No 10 in Schoenau above referred to.¹⁶ This connection is confirmed by a dedication in the front page of a Luther Bible printed in 1856 in Coelm, Germany. The memorial reads as follows: "Maria Martens, Halbstadt. My son Johan Esau has received this Bible as his inheritance from his mother, nee Eva Peters from Schoenau. Fischau Johan Esau. 1864."¹⁷

Another theory as to the parentage of Eva Peters is provided by the "Familienbuch" of Jakob W. Friesen (1892-1981) formerly of Kleefeld, Manitoba, who recorded that his grandfather Jakob P. Wiebe (1829-1901) was a cousin to Johan P. Esau (1860-1940).¹⁸ This would mean that the mother of Jakob P. Wiebe (1829-1901),¹⁹ Elizabeth Peters, who married Jakob Wiebe (1799-1856) of Schoenau in 1823, and Eva Peters who married Johan Esau (1832-1855) were sisters.²⁰ One possible connection is the family of Gerhard Peters (1772-1848) who emigrated to the Molotschna in 1818 who had a daughter Elizabeth Peters of the appropriate age born in 1802.²¹

The first wife of Johan Esau, nee Eva Peters, died in 1864, after which he married Margaretha Rempel, daughter of the Abraham Rempel (1798-1878), a prosperous Vollwirt in Margenau.²² Sometime after 1865 the Johan Esau family moved to the village of Rosenfeld in the new Borosenko settlement north-west of Nikopol. In 1874 the family emigrated to America settling in the village of Rosenfeld, East Reserve, near Steinbach, Manitoba. Johan Esau served his community as Brandaeltester, which meant that he was in charge of the mutual fire insurance system of the Molotschna Mennonites in Manitoba.

Johan Esau and his wife also opened their home to a foster daughter, namely, Elizabeth Broski, born 1866, who came to stay with the Esaus on April 1, 1874. She returned to her parents on December 11, 1879, coming back to the Esaus again on December 19, 1880. Johan Esau has recorded that on November 11, 1886, they arranged for Elizabeth Broeski to be engaged as a maid at the home of Abram P. Reimer (Bran'te Reimer) who had recently settled on the East 1/2 of Section 26-6-6E, in the village of Steinbach.²³ This is possibly where she met her future husband Heinrich E. Kornelsen (born 1860) son of Gerhard S. Kornelsen (1816-1894).²⁴

A David Hiebert was engaged at the Johan Esau home for three years for food and clothes sometime shortly after the emigration. In 1890 Margaretha Schellenberg, born 1873, was engaged at the Johan Esau home for one year for twenty-five dollars.²⁵

In their later years the Johan Esaus made room for yet another family taking in their grandchildren, Justina and Margaretha Esau, whose mother Maria F. Unger died on March 23, 1894. At this time their son Johan Esau (1860-1940) was seemingly unable to look after his children by himself.²⁶ Johan Esau has recorded in his notebook that they took care of the girls as their own after the death of their mother and that they were to inherit the same as their own children.²⁷

On October 15, 1902, the Johan Esaus held an auction sale at their farm in Rosenfeld. Several days later they moved to a small home on the yard of nephew Abraham R(empel) Penner in the village of Blumenort where Johan Esau died several years later.

Gen	Name	Birth	Marriage	Death
3	Johan Esau	Nov 16, 1832		Oct 3, 1904
m	Eva Peters	Jun 16, 1859		Mar 22, 1864
4	Johan Esau	Feb 5, 1860		Sep 30, 1940
m	Justina Unger	Aug 16, 1862	Oct 21, 1882	Mar 23, 1894
4	Corn Esau	Feb 18, 1862		Mar 21, 1862
4	Corn Esau	Jan 16, 1864		Apr 28, 1864
3	Johan Esau	Nov 16, 1832		Oct 3, 1904
2m	Marg Rempel	Mar 16, 1833	May 24, 1864	Oct 9, 1907
4	Marg Esau	Feb 14, 1871		May 21, 1871

3 Son Cornelius Esau (1837-1890) emigrated to Kansas where he died in 1890 at the age of 53 years.²⁸ There is only one Cornelius Esau of appropriate age listed in the ship records emigrating to the United States in 1885, namely, the S.S. Elbe. The information as to the family and children of Cornelius Esau (1837-1890) is taken from the Ship Records on the assumption that this is the correct family.²⁹

Gen	Name	Birth	Marriage	Death
3	Cornelius Esau	Mar 13, 1837		Sep 2, 1890
m	Helene ?	1841		
4	Hein Esau	1865		
4	Corn Esau	1867		
4	Helene Esau	1874		
4	Marg Esau	1878		

3 Daughter Anna Esau (1840-1919) married Diedrich Isaac the son of Peter Isaac.³⁰ Diedrich Isaac (1827-1902) was involved in the Podwodden during the Crimean War.³¹ Brother Johan Esau has recorded that they attended the Verlobniss for his sister Anna Esau on September 12, 1865. The Dietrich Isaac's lived in the ancestral village of Fischau

until 1875 when they emigrated to Manitoba.

The following letter found in the "Journal" of brother Johan Esau (1832-1904) was apparently written by Anna Isaac just prior to the departure of the first emigrants in 1874. The letter illustrates the deep pain felt by family members separated by the movement to America.

"A Letter by Anna Isaac: To my beloved brother and sister-in-law. I find it very difficult when I consider that you are planning to move away. I cannot truly reflect without tears that we will likely not see each other again in this earthly dimension. If only I could fully comfort myself that we would meet again in heavenly bliss which surely is the heartfelt wish of all of us. The situation in our Gemeinde causes me much concern about getting there. There is no one here with whom I can edify myself from the Word of God though I find that I am very weak in that regard, and it grieves me the most for such uplifting is so necessary for me."

"Oh, during the times when I am truly able to pray from the heart and commence to pray, so many other thoughts impinge upon my consciousness. Sometimes when I read something for my husband, it occurs to me that I am doing it solely for the purpose of demonstrating how I can read. Nor does it help me that I frequently have to struggle within myself until things become somewhat easier again."

"Even today while writing it occurred to me that I should cut out this page, for surely it is only so valueless what I am writing. "Ach, es will mir nicht gelingen, dasz ich konnte froehlich singen. Ach ich kann mein Gott nicht mehr dienen Namen geben Ehr, wie vormahls pflegt zu geschehen. Nun ist aller Trost dahin weil ich hart beschweret bin."

"Beloved brother! You will surely perceive from my writing that my senses have abandoned me; for when something worthwhile occurs to me which I should relate to you, my pen does not cooperate; thereby disturbing the constructive thoughts, and restricting much that I would have wanted to write when I started; because it became so moving to me.

I greet you sincerely from my heart. "Anna Isaac"

It seems that Anna Isaac and her husband changed their minds about the emigration, and in 1875, they settled in the village of Rosenfeld, Manitoba, where brother Johan Esau had homesteaded the previous year. On October 25 of the same year the Diedrichs Isaac's were formally accepted as members of the Kleine Gemeinde. Their daughter Justina married Heinrich Warkentin Bartel of Kleefeld and daughter Anna married Jakob R. Dueck who became a minister of the Kleine Gemeinde.²¹

Gen	Name	Birth	Marriage	Death
3	Anna Esau	Nov 9,1840	1865	Dec 25,1919
m	Dietrich Isaac	Jan 27,1831		Jul 5,1902
4	Justina Isaac	Jul 15,1866	Nov 18,1883	Mar 29,1935
m	Jakob W.Bartel	Jun 14,1864		Dec 1,1947
4	Anna Isaac	Jun 15,1868	Jul 5,1885	Feb 7,1925
m	Jakob R. Dueck	Jan 18,1865		Dec 9,1924

3. Daughter **Margaretha Esau** (1844-1885) married **Abraham Schellenberg** (1839-1924) the son of **David Schellenberg** (1803-1854) and **Helena Reimer**.²² Ted Schellenberg has written that his ancestor **Abraham Schellenberg** (1807-1884) bought the dye-works and factory of his deceased brother in Tiede in 1854. The fact that the father of **Abraham Schellenberg** (1839-1924) appears to have been quite well off financially supports the view that his father was the former owner of the dye factory. Since it is recorded that **David Schellenberg** died in 1854 the implication is that he was the former owner and the father of **Abraham Schellenberg** (1839-1924).

In any event, it is known that the father of **Abraham Schellenberg** (1839-1924) died young, as he regarded his uncle **Abraham Schellenberg** (1807-1884) as his foster father.²⁴

Apparently his uncle also acted as guardian of a considerable amount of money since he wrote various letters to Gerhard S. Kornelsen (1816-1894) the first Kleine Gemeinde Waisenvorsteher in Manitoba, reporting as to receipt of certain payments of money owing to Abraham Schellenberg (1839-1924).³⁵ Periodically funds were forwarded to Abraham Schellenberg, Kleefeld, Manitoba. For example a 1875 letter of Isaac Bergen of Tiede, enclosed a payment of 700 ruble.³⁶

Margaretha Esau and her husband Abraham Schellenberg (1839-1924) lived in the village of Tiede, Molotschna, as their son Jakob E. Schellenberg has recorded that he was born in that village.³⁷ The family emigrated to Manitoba settling in the village of Gruenfeld, now Kleefeld, in 1875. Abraham Schellenberg married for the second time to a widow Braun although the marriage was not a happy one. According to the R.M. of Hanover Assessment Records of 1883/1884 the family was moderately well-to-do.³⁸

Gen	Name	Birth	Marriage	Death
3	Marg Esau	Dec 28,1844		Dec 29,1885
m	Abr. Schellenberg	Sep 6,1839		Feb 7,1924
4	Maria Schellenberg	Feb 9,1867		Infancy
4	Jakob Schellenberg	Feb 18,1870		Sep 25,1943
m	Helena Reimer ³⁹	May 13,1879	Nov 21,1898	
4	Marg Schellenberg	Feb 11,1872	Jan 6,1893	Sep 17,1900
m	Peter B. Koop ⁴⁰	Jan 7,1870		1956
4	Joh Schellenberg	Mar 12,1873		
m	Elizabeth ? ⁴¹			
4	Abr Schellenberg ⁴²	Dec 3,1878		Apr 3,1939
4	Anna Schellenberg	Mar 10,1880	Nov 16,1902	Oct 23,1903
m	Corn P.Reimer ⁴³	Jun 30,1880		May 13,1946
4	Susan Schellenberg	Jan 3,1883		Oct 23,1947
m	Jakob Enns ⁴⁴			
4	Helena Schellenberg	Apr 17,1888		Apr 16,1934
m	Jakob Unger ⁴⁵	Jan 16,1863	May 1,1930	

Endnotes. Cornelius Esau Genealogy 1772.

1. For a history of the other Kleine Gemeinde Esau line see, Johan K. Esau, "The Esau Family Tree 1740-1933", published in *Profile*, 193-202.

2. Unruh, 310 and 338.

3. Henry Fast, Steinbach, Manitoba, has provided the information that Johan Esau (1828-1906) was a cousin to Johan Esau (1832-1904) the Kleine Gemeinde Brandaeltester in Rosenfeld. Therefore it is assumed that Johan Esau (1828-1906) was the son of Peter Esau born 1800 as Peter Toews has recorded that the father of Johan Esau (1828-1906) was a Peter Esau. (*Profile*, 46).

4. Hopefully it will be possible to obtain a death certificate for Katharina Esau indicating the names of her parents as this would clarify this matter.

5. See "Johan Harms Genealogy", cf. Most of the information for this section was provided by Henry Fast, Steinbach, Manitoba.

6. Johan Esau, "Abschrift von Familieneignissen des Johan Esau, Fischau, Russland, Beginnend 1805" Unpublished Journal, 58-70. Courtesy Henry Fast, Steinbach, Manitoba.

7. B.H. Unruh, 308, has recorded that the Jakob Peters family originated in Neulanghorst, Amt Elbing, Prussia. In 1808 the Jakob Peters family is listed with one daughter Helena age 1, and is relatively well-to-do owning 9 horses and 13 head of cattle. There were two Peters families in the Molotschna in 1808 who had a daughter Helena born in 1807. The other family is that of Johan Peters born 1776 who settled in the village of Fuerstenau in 1807.

8. *Profile*, 223-224.

9. *Profile*, 270-274.

10. Peter Fast born 1781 was the father of Kleine Gemeinde minister Bernhard Fast who was the grandfather of M.B. Fast later editor of the *Rundschau*. Peter Fast, born 1781, was the son of Daniel Fast Wirtschaft No 14 in Tiegengagen. See "Transcript of our fathers Johan Fast from the village of Schoenaun", courtesy Dr. Leland Harder, North Newton, Kansas. See "Daniel Fast Genealogy" cf.

11. Grandfather of the Blumenort, Manitoba, Wiebes. See *Profile*, 14,34,37 and 211.

12. *Profile*, 253-259.

13. **Profile**, 247-252. Later of course they were joined by other families such as: Johan Toews (1793-1873), the father of Aeltester Peter Toews (1841-1922); Bernhard Doerksen (1797-1874) father of Gerhard Doerksen (1825-1882) who settled in Rosenfeld in 1874. It is noteworthy that Gerhard Doerksen (1825-1882) married Helena Dyck (1832-1910) who appears to be the daughter of Cornelius Dyck (born 1804) the son of Peter Dyck who settled on Wirtschaft No.8 in Schoenau in 1804. See Gerhard Doerksen, 'Familienbuch', Unpublished Journal maintained by Rev. Bernard P. Doerksen, Blumenort, Manitoba. Another Kleine Gemeinder from Fischau was Diedrich Isaac (1831-1902).

14. Johan Esau, "Sterbeliste von 1874 bis 1905", Unpublished Ledger contained in the same Journal Book as the "Abschrift von Familienereignissen", 33.

15. Peter Toews, "Genealogy Register", **Profile**, 15.

16. This interpretation would mean that Johan Peters married his first cousin if his mother Helena Peters (1807-1847) was also the daughter of Jakob Peters of Schoenau. The theory that another Peters family moved into Schoenau sometime after the 1808 census is not without merit. It is also possible that Eva Peters was the daughter of one of Gerhard Peters (born 1785), Peter Peters (born 1788) or Aron Peters (born 1796), the step sons of David Wiens (born 1775) who settled in the village of Schoenau in 1805. Unruh, 309. See "Wicns Families in the Kleine Gemeinde" cf.

17. This bible was handed down from Mrs Johan Esau (died 1864), nee Eva Peters, to her son Johan Esau (1860-1940) to his daughter Elizabeth Esau (1893-1930) who married David K. Plett (1889-1930) to their daughter Helena E.Plett who married A.L.R.Barkman, to their son Rev.Leonard Barkman, Pansy, Manitoba, who presently holds this Bible in his possession. Courtesy of Leonard Barkman, 1986.

18. Jakob W. Friesen, "Familienbuch", Unpublished Journal presently (1982) in the possession of son Albert K. Friesen of Kleefeld, Manitoba.

19. **Profile**, 26.

20. Although there is a considerable difference in age this is not impossible if Elizabeth was one of the older siblings and Eva Peters one of the younger siblings.

21. Unruh, 364. This theory is supported by the fact that Elizabeth Peters and her husband Jakob Wiebe (1799-1856) twice named a son Gerhard Wiebe both of whom died in infancy. On the other hand, a listing of the siblings of Gerhard Peters (1799-1832), son of Gerhard Peters (born 1772), does not include a daughter Eva Peters. The youngest child according to this listing is Abraham Peters (1821-1847). See Katie Peters, **Family Tree of Gerhard Peters 1772-1964**, (Winnipeg, Manitoba, 1964), page 2. Courtesy of Helga Froese, Steinbach, Manitoba, 1986. Another option would be that one of the brothers of Elizabeth Peters had a daughter by the name of Eva. Another possible Kleine Gemeinde connection is a Anna Peters (born July 26, 1815) who married Bernhard Doerksen (1797-1874) the father of Gerhard Doerksen (1825-1882) of Fischau, Molotschna, who settled in Rosenfeld, Manitoba, in 1874. See **Profile**, 51. Katie Peters lists a sister Anna for Gerhard Peters (1799-1882) but the birth date is September 17, 1813. See also Unruh, 364. Another interesting lead is a Jakob Peters (born 1825) also from Fischau, Molotschna, who settled in Inman, Kansas.

22. **Profile**, 15.

23. Johan Esau, *op.cit.*

24. **Profile**, 250. See Johan Harms Genealogy cf.

25. Johan Esau, "Journal", 67-71.

26. See Gilbert Unger, Peter H. Unger 1841-1896 Justina Friesen 1836-1905 Family Record 1765 to 1983 inclusive, (Steinbach, Manitoba, 1983), pages MI-M 10, for a listing of descendants and further information regarding the family of Johan Esau 1860-1940. See also Plett Picture Book, 120-121.

27. Johan Esau, 69.

28. David L. Plett, "Sterbe Register", Unpublished Journal, unpaginated, has noted after the year 1895, that Cornelius Esau, brother of the aged Johan Esau, Rosenfeld, had died in Kansas, on September 2, 1890, at the age of 53 years, five months.

29. D.A.Haury, 115. Hopefully someone, somewhere, can provide a clue as to what happened with the family of Cornelius Esau (1837-1890), where they settled or perhaps whether there are any present day descendants?

30. **Profile**, 51. It is possible that Peter Isaac was the son of Durck Isaac b.1771 who settled on Wirtschaft No. 11 in Fischau in 1804 and had a son Peter born in 1798.

31. **Storm and Triumph**, 28.

32. **Profile**, 51. According to a letter in the Mennonitische Rundschau, Jakob Bartel sent money to Russia to help his wives' uncle Peter Isaac. Courtesy of Henry Fast, January 2, 1989.

33. This however is contrary to the Death Certificate of Abraham Schellenberg, courtesy of R.M. of Hanover, according to which the parents of Abraham Schellenberg (1839-1924) were Jakob Schellenberg and Helena Reimer. It has been established that Abraham Schellenberg (1839-1924) was a first cousin to Abraham Schellenberg (1845-1920) the founding Elder of the Ebenezer M.B. Church, near Buhler, Kansas. See **Profile**, 216 and 264. Elder Abraham Schellenberg (1845-1920) was the son of Abraham Schellenberg (1807-1884) of Tiege, Molotschna, who was a brother to Jakob Schellenberg (born 1799). According to Richard D. Thiessen, 3545 W. 30th St., Vancouver, B.C., and various family records, Jakob Schellenberg (1799-1872) was the patriarch of another line of Schellenbergs and therefore he cannot be the father of Abraham R. Schellenberg (1839-1924) of Kleefeld, Manitoba. See **Profile**, 262. Therefore his father must have been one of the other brothers of Gerhard Schellenberg (1807-1883) of Tiege. The only possibility remaining is David Schellenberg (1803-1854). See Gerhard Schellenberg 1725-1802 Genealogy Section Six cf. for a more detailed discussion of this troublesome point.

34. **Profile**, 264.
35. **The Golden Years**, 119. Gerhard S. Kornelsen also happened to be a first cousin to Abraham Schellenberg (1807-1884) and David Schellenberg (1803-1854).
36. Gerhard S. Kornelsen Letter Collection. Courtesy of John K. Schellenberg, Steinbach, Manitoba, 1985.
37. See Johan Essau, "Sterbeliste", *op.cit.*,
38. **Profile**, 77 and 81.
39. She was the daughter of Johan R. Reimer (1848-1918). See **Profile**, 17. For a brief biography of Jakob E. Schellenberg see, Abe Warkentin, **Reflections on our Heritage**, 50.
40. He was the son of Johan Koop (1831-1897). See **Profile**, 28.
41. Little is known about the family of Johan Schellenberg, born 1873. Apparently he died young leaving 5 sons and one daughter. His widow, whose maiden name is unknown at the present time, remarried to a Mr. Liverton, and lived in Winnipeg. Most of the information about the children of Abraham Schellenberg (1839-1924) is based on an interview with Ben R. Schellenberg, a son of Jakob E. Schellenberg. August 13, 1988.
42. He was somewhat simple and remained a bachelor.
43. Cornelius P. Reimer was the son of Peter R. Reimer (1845-1915). See **Profile**, 19. He was a leading farmer in the Steinbach area during the 1920s and 1930s. See **Plett Picture Book**, 67, for additional information.
44. He was of Choritzer background and the family lived in the Barkfield /Gruenthal area.
45. He was the son of David Unger born 1830. See **Profile**, 25. The David Unger family settled in Heuboden in 1874 later moving to Oregon where they were resident in 1896. They may also have lived at Duck Lake, Saskatchewan, as son Jakob Unger came from there. Helena and Jakob Unger lived in Giroux, Manitoba, during the 1930s.

CHAPTER FOUR

GENEALOGY OF DANIEL FAST 1753-1829

Section One. Daniel Fast, Family Patriarch.

1 Daniel Fast (1753-1829) of Tiegenhagen, Molotschna, is the patriarch of a major line of Kleine Gemeinde Fast's. Other Fast families in the Molotschna in 1808 with major descendancies within Kleine Gemeinde circles included Berend Fast (family 20) in Lichtenau,¹ and Johan Fast (family 10) in Blumstein.² In addition there was at least one line descendant from the families emigrating to the Molotschna in 1818 and later; namely, Cornelius Fast, of Friedensdorf.³

B.H. Unruh, states that the Daniel Fast family originated in Neuteicherhinterfeld, Amt Neuteich, West Prussia.⁴ The village of Neuteicherhinterfeld was located approximately five kilometres east of the Weichsel River, and approximately ten kilometres north west of Marienberg and a similar distance south west of Petershagen, towards the south west corner of the Grosswerder area.⁵ The Flemish Mennonites of the region would have belonged to the Ladekopp Orloff Gemeinde.⁶

According to the 1776 *Konsignations-Liste* there were two Fast families living in Neuteichhinterfeld, namely; Widow Fast, a landowner, gardener, living with a daughter, financially poor; and Jakob Fast, weaver, landowner, with one son and one daughter, poor financially.⁷ The only Daniel Fast listed is shown living with his wife in Leske, some 20 kilometres south along the Tiege River, a labourer, poor financially.⁸ Peter the oldest son of Daniel Fast was born in 1780 and therefore it is not impossible that this is the same family. Since Daniel Fast is listed as a *Pachter* or leaseholder he may have had opportunities to rent land in Leske and moved there temporarily in spite of it being some distance from home.

Daniel Fast was married to Katharina Neufeld, the daughter of Peter Neufeld (1697-1769), "who lived and was buried in Neukirch, Prussia."⁹ The Neukirch families also belonged to the Ladekopp Orloff Flemish Gemeinde. Neukirch was located several kilometres to the north-west of Neuteicherhinterfeld which would explain how the young couple met. It is puzzling however that Herman Neufeld (1760-1835) and Gerhard Neufeld (1758-1817), the brothers of Katharina, lived in Jungfer and Hegewald, respectively, two villages which were located in the north east corner of the Grosswerder triangle near the Frisches Haff.

In 1804 the Daniel Fast family emigrated to Russia together with his mother-in-law the widow Neufeld, nee Katharina Rogalsky (1729-1806). Joining them for the move was son Peter Fast (1780-1852), still a bachelor in 1804.¹⁰ Since her two sons, Herman and Gerhard, and daughter Anna (1753-1836) married to Dietrich Wiebe, had emigrated to Russia the previous year, Mrs. Neufeld probably made this decision in order to remain with her family. Son Herman Neufeld settled in Muensterberg, where he later served as village Schulz.¹¹ Son Gerhard and daughter Anna, Mrs. Dirk Wiebe, and their families settled in Lichtenau, Molotschna.¹²

The Daniel Fast family settled in the village of Tiegenhagen, Molotschna, on June 5, 1805, on Wirtschaft 14 right besides Jakob Enns (1763-1818), who became the first Aeltester of the Molotschna Flemish Gemeinde in 1805.¹³ Another Kleine Gemeinde family in Tiegenhagen was that of Jakob Schellenberg (Family 6) who had negotiated on the 1,000,000 ruble Volenko Estate together with Johan Warkentin, Blumenort (Family 3), and Klaas Reimer, Petershagen (Family 4).¹⁴ Families opposing the reform movement included Aeltester Jakob Enns (Family 15) and Isaac Wall (Family 9).¹⁵ A familiar name in the village was Heinrich Krueger (Family 19), a brother to Abraham Krueger in Petershagen and to Johan Krueger the famous clockmaker in Rosenthal, Chortitza.¹⁶

According to the 1808 *Revisions-Liste* the Daniel Fast family is listed as follows: "Daniel Fast, 56, from Neuteicherwald, Amt Neuteich, liner maker, wife Catharina, 57. Children Berend 22, Gerhard 19, Jakob 16, Son-in-law Aron Warkentin 25, wife Catharina

20. Property. 2 wagons, 1 plow, 2 harrows, 8 horses, 10 cattle, 5 sheep, and 22 loads of hay.¹⁷ It is evident that Daniel Fast had done very well with his leasehold farming in Prussia. In 1812 Daniel Fast married for the second time to Maria Dick (Dueck) but no information is available regarding her family background. The following listing of the children of Daniel Fast is taken from the "Family Album" of grandson Johan Fast (1813-1892).¹⁸

Gen	Name	Birth	Marriage	Death
1	Daniel Fast	Dec 14,1753	Apr 25,1779	Sep 3,1829
m	Kath Neufeld	Feb 20,1751		Aug 10,1811
2	Peter Fast	Sep 27,1780		Nov 18,1852
2	Susanna Fast	Dec 26,1782		Oct 29,1835
2	Bernhard Fast	Jul 21,1783		Apr 25,1861
2	Kath Fast	Oct 18,1785		Feb 9,1837
2	Gerh Fast	Nov 7,1789		
2	Jakob Fast	Nov 28,1792		
2	Dirk Fast	Oct 23,1795		
1	Daniel Fast	Dec 14,1753		Sep 3,1829
2m	Maria Dick		Jan 5,1812	
2	Johan Fast	May 3,1813		
2	Daniel Fast	Jan 30,1815		
2	Maria Fast	Mar 10,1818		

Section Two. Peter Fast.

2 Peter Fast (1780-1852) came to the Molotschna in 1804 with his parents who settled in the village of Tiegenhagen in 1805. The next year Peter Fast married a widow Herman Dyck, nee Helena von Baergen.¹⁹ Unruh has listed only one Herman Dyck emigrating to the Molotschna in 1803 who was from Neumuensterberg, Prussia.²⁰ The parents of Helena von Baergen were Jakob von Baergen (1758-1833) and Margaretha Wall (1778-1799) who settled on Wirtschaft 18 in Schoenau.²¹ This family had also originated in Neuteicherwald in Prussia and was moderately well-to-do.²²

It appears that Helena and her first husband Herman Dyck were married in 1803 since their only son Jakob was born on April 13,1804. After their arrival in the Molotschna they made their home on Wirtschaft No. 6 in the village of Schoenau together with her parents. Other Kleine Gemeinde associated families in Schoenau included Jakob Braun (Family 2),²³ Johan Friesen (Family 5),²⁴ Peter Dyck (Family 8),²⁵ Jakob Peters (Family 10),²⁶ and Peter Wiebe (Family 21).²⁷

After the death of Herman Dyck in 1805, Helena married Peter Fast and the couple continued the farm operation on her Wirtschaft where they are listed as follows in the 1808 Revisions-Liste: "Peter Fast, 27, Muensterburg, Amt Tiegenhof, Landwirth, wife Helena, 29, Son Jakob 4 and Peter 2. Property, 1 wagon, 1 plow, 7 horse, 11 cattle, 6 sheep, 15 loads of hay."²⁸

The father, Peter Fast, died 1852, November 18 at the age of 72 years, 1 month, 22 days. The mother died 1846, November 5, at the age of 67 years, 7 months, 9 days. They had 38 grandchildren. Since the information is available, the family listing of step-son Jakob Dyck has also been included here.

Gen	Name	Birth	Marriage	Death
2	Peter Fast	Sep 27,1780	Jan 3,1806	Nov 18,1852
m	Hcl von Baergen	Mar 17,1779		Nov 5,1846
3	Jakob Dyck	Apr 13,1804		1882
3	Peter Fast	Mar 27,1807		Oct 2,1849
3	Bernhard Fast	Mar 19,1809		Jan 1,1878
3	Katharina Fast	Sep 14,1811		1862
3	Johan Fast	Sep 5,1813		May 22,1892
3	Helena Fast	Mar 1,1816		1866
3	Elizabeth Fast	July 13,1819		Dec 15,1883

3 Step-son **Jakob Dick** (1804-1882) married the widow **Johan Isaac** in 1827. In 1846 he married for the second time to **Margaretha Warkentin**. **Jakob Dick** died 1882. When **M.B.Fast** visited **Russia** in 1908 he reported that he visited his cousin uncle **Gerhard Dick** and reminisced how friendly aunt **Dick** had always been when he had come to **Alexanderkron** for a visit in his youth. "Ohm **Gert** had become a wealthy man owning 2 1/2 **Vollwirtschaft**, one or two **Kleinwirtschaft** and 300 **desjatien** of land in **Siberia**."²⁹ In July 1873 **Peter Fast** (1831-1916) mentions that **Peter Dicks** of **Alexanderkron** came for a visit and that her father and his father were half brothers.³⁰

Gen	Name	Birth	Marriage	Death
3	Jakob Dick	Apr 13,1804		1882
m	widow Isaac		Feb 20,1827	Jan 21,1846
4	Helena Dick	Jan 22,1828		
4	Eliz Dick	Jan 22,1828		
4	Jakob Dick	May 21,1836		
3	Jakob Dick	Apr 13,1804		1882
2m	M. Warkentin		Apr 21,1846	
4	Peter Dick	Feb 14,1847		Jul 25,1847
4	Johan Dick	Feb 13,1848		
4	Peter Dick	Apr 5,1849		
4	Marg Dick	Apr 25,1851		Apr 19,1852
4	Marg Dick	18?		

3 Son **Peter Fast** (1807-1849) married **Katharina Wiebe**.³¹ Daughter **Helena** died from small pox in 1853.³² After the death of **Peter Fast** his widow remarried to **Franz Penner** who was a very strict step-father and did not get along very well with his step-children. Two children, **Franz** and **Sarah**, were born of this marriage. The wife died and **Franz Penner** married again to a young woman, daughter of a **Wall** from **Lichtfelde**, a poor family. It was said that **Penner** received some of his own medicine during this marriage.³³ No further information available at this time.

4 **Peter Fast** (1831-1916) reports that on December 15, 1872, he and his cousin **Gerhard Fast** had driven to **Schoenau** together where they traded horses. Based on currently available information **Peter Fast** had only one cousin **Gerhard Fast** born on 1848. **Peter Fast** also mentions that both their fathers had made numerous horse transactions between themselves.³⁴ In 1873 **Peter Fast** reports that he visited his cousin **Dietrich Fast** in **Schoenau**.

Gen	Name	Birth	Marriage	Death
3	Peter Fast	Mar 27,1807	Feb 21,1832	Oct 2,1849
m	Kath Wiebe			
4	Dietrich Fast	Feb 2,1833		
4	Peter Fast	Sep 20,1835		
4	Helena Fast	May 19,1838		
4	Gerh Fast	Mar 10,1841		Apr 18,1844
4	Kath Fast	Oct 11,1843		Oct 31,1843
4	Kath Fast	1845		
m	Gerh Doerksen			
4	Gerh Fast	Jun 2,1848		

3 Son **Bernhard Fast** (1809-1878) married **Justina Isaac** in 1829. She suffered frequently from headaches and was often sickly. She was a daughter of **Peter Isaac** (1780-1857) who had settled in **Tiege** in 1804 together with his sister **Justina**, Mrs. **Gerhard Kroeker** (Family 1), and his brothers **Philip** (Family 9) and **Franz Isaac** (Family 13).³⁵ **Bernhard Fast** became a teacher in the village of **Rosenort** where he evidently prepared the **Gemeinde Berichte** for the village in 1848.³⁶

A number of **Kleine Gemeinde** related families lived in the village of **Rosenort**, including: **David Boschman** (family 10), a brother to Mrs. **Herman Neufeld** in

Muensterberg;³⁷ Peter Thiessen (family 12), father of Kleine Gemeinde minister Peter Thiessen (1808-1873) of Schoenau, and brother to Mrs. Jakob Friesen (family 16) in Muensterberg, an early Kleine Gemeinde supporter;³⁸ and Claasz Siemens (family 15), believed to be the father of Gerhard Siemens (1805-1877) who settled in Rosenort, Manitoba, in 1874, together with his son Gerhard Siemens (1834-1908).³⁹

These families were later joined by Klaas Friesen (1793-1870), brother to Kleine Gemeinde Aeltester Abraham Friesen; and his sister Regina, the wife of Heinrich Neufeld, a minister and owner of a lumber yard there.⁴⁰ Also living in Rosenort was another family by the name of Bernhard Fast. They were the children of Bernhard Fast (born 1790) of Lichtenau.⁴¹ In order to avoid confusion they were referred to as "farmer Fast".⁴² The Kleine Gemeinde ministerial election list of 1840 also shows a Peter Wiebe resident in Rosenort whose identity is presently unknown.⁴³

In a lengthy poem son Peter Fast (1831-1916) reports that his father was the only teacher he studied with. In 1848 when Peter was 17 his father also bought a flour mill which he enjoyed very much. In his time, Bernhard Fast served as a minister of the Kleine Gemeinde being elected to this office on February 5, 1846, first as deacon and later the same day as minister. Bernhard Fast was one of the candidates in the Aeltester election held the next year receiving 15 votes. He was removed from his pastoral office in 1848 because of insufficient uprightness regarding his debts.⁴⁴

In 1862 Bernhard Fast married for the second time to the widow Cornelius Janzen from Lichtfelde. She had 9 children of her first marriage.⁴⁵ On November 16, 1865 Bernhard Fast married for the third time to a widow Katharina Wallman from Hutterdorf. She was quite sick by the time of the wedding and died on December 13, 1865. On December 24, 1865, Bernhard Fast married for the fourth time to a young woman from the same village.

It appears that Bernhard Fast suffered financially in his older years. By 1866 he was unable to pay his debts and had to sell the family Wirtschaft in Rosenort. He took up his former vocation and was engaged in the village of Johannesruh as a school teacher. In 1870 Bernhard Fast was living in Hutterdorf which was located 12 west from Rohrbach where the Franz Kroekers had their Chutor.⁴⁶ It seems that his last marriage was a very difficult one and that this was aggravated by living in the same village as his wife's mother and relatives.

Accordingly his children encouraged him to take up a teaching post in Nikolaithal which he did. In 1873 Bernhard Fast took up a teaching post in Sagradovka where his fourth wife died on June 7, 1876.⁴⁷ At the time of emigration in 1877 Peter Fast reports that his "old father was very poor, he had his fourth wife and suffered much in this marriage. They had five children. Kornelius and I went to him, taking three days to get there. We felt it our duty as children to take care of him. His wife had died. The children went to her mother, she was a Hutterite, or to her relatives. When he died, he left 10 children having been a teacher for 35 years."⁴⁸

4 Son Peter Fast (1831-1916) married Aganetha Barkman of Ruckenu. They lived in Tiegerweide, moving to Ruckenu in 1869, and to Jansen, Nebraska, in 1877. See Jakob Barkman Genealogy cf. for more detailed information on his family. Daughter **Margaretha Fast** (born 1834) married Peter Neuman and the family lived in Rosenort. In 1875 their daughter Justina married Heinrich Hildebrand from Tiege.⁴⁹ In 1875 Neumans bought a Vollwirtschaft in Kleefeld.⁵⁰ In 1877 Neumans sold their place in Kleefeld and bought a Halbwirtschaft in Lichtfelde.⁵¹ In 1908 M.B. Fast wrote that "in the morning they came to the City (presumably Gulaipol) where aunt Neuman lived as a widow."⁵²

4 Son Kornelius Fast (born 1842) married Gertruda Friesen from Tiegenhagen whose father was simply known as tailor Friesen. He married for the second time to Elizabeth Unger from Neukirch, a cousin to his first wife.⁵³ Kornelius Fast served as a teacher in Tiegerweide.⁵⁴ In 1875 he bought a Vollwirtschaft from Andreas Schmidt in Alexanderwohl.⁵⁵ Later he was a minister in the Forstei Dienst.⁵⁶ Kornelius Fast had bought land for himself and his children in the Terek Colony as a retirement fund but was

bitterly disappointed since the settlement was plagued by floods and crop failures. In 1908 he was living in Berdjansk.⁵⁷

4 Son **Bernhard Fast** (born 1836) lived in Tiegerweide where M.B.Fast visited him in 1908. His daughter Elizabeth was married to Jakob Neuman, a friend of M.B.Fast from his boyhood days in Tiegerweide.⁵⁸ Daughter Katherina Fast was married to a Dick and died during M.B.Fast's visit in Russia. She had a twin sister Maria. M.B.Fast also refers to a cousin-in-law (kleine Schwager) Wilhelm Janzen, who was presumably married to one of the Bernhard Fast children.⁵⁹

4 In 1863 daughter **Elizabeth Fast** (born 1872) married Tobias Nactigal who was a school teacher in Prangenau.⁶⁰ M.B.Fast also reports of a visit he made in 1908 to "his aunt, father's youngest sister, in Gulaipol."

Gen	Name	Birth	Marriage	Death
3	Bernhard Fast	Mar 19,1809		Jan 1,1878
m	Justina Isaac	Sep 28,1809	Oct 11,1829	Oct 13,1861
4	Peter Fast	Sep 1,1831	Dec 4,1855	Dec 17,1916
m	Agan Barkman	Dec 30,1837		Jun 25,1899
4	Marg Fast	Jun 15,1834	1853	
m	Peter Neuman			
4	Bernhard Fast	May 18,1836		
m	Maria Neufeld			
4	Helena Fast	Feb 17,1838		Jan 17,1839
4	Korn Fast	Jan 20,1842		
m	Gert Friesen	1840		Mar 28,1866
2m	Eliz Unger			
4	Justina Fast	Feb 25,1844		
m	Tobias Nactigal			
4	Johan Fast	May 31,1847		Apr 27,1848
4	Jakob Fast	May 31,1847		Jul 26,1848
4	Anna Fast	May 8,1850		
3	Bernhard Fast	Mar 19,1809		Jan 1,1878
2m	?			
4	Maria Fast	Feb 21,1867		
m	Jakob Dekker			
4	Jakob Fast	Mar 6,1868		
m	Maria Tsh.			
4	Johan Fast	Sep 4,1870		
m	Kat Kleinsass.			
4	Eliz Fast	Feb 15,1872		
m	Herman Schmidt			
4	Andreas Fast	Jun 4,1874		
3	Bernhard Fast	Mar 19,1809		Jan 1,1878
3m	Kath Wallman			
4m	?			

3 Daughter **Katharina Fast** (1811-1862) married Gerhard Warkentin. It is believed that they are the parents of Peter F.Warkentin (1834-1907) who settled in Jansen Nebraska in 1878. The *K.M.B. Gnadenu Gemeinde Buch* states that he was born on November 18, 1834. According to the "Family Album" of Johan Fast (1813-1878), his sister Katharina and her husband Gerhard Warkentin, had a son named Peter born on November 30, 1834. The variance in age is accounted for by the different calender systems in use in Russia and the United States.⁶¹ The identical birth dates appear to establish that Peter F.Warkentin, Jansen, Nebraska, was the son of Katharina Fast (1811-1882). This view is reinforced by the fact that a number of Peter F.Warkentin's relatives lived in Jansen, Nebraska.⁶²

In her genealogy of the Peter F.Warkentin family, Clara Buschman has reported that his parents Gerhard and Katharina Warkentin lived in Tiegenhagen, Prussia.⁶³ This appears to be a misreading of the "Family Register" of Peter F.Warkentin quoted later in the book where it is stated that his parents moved from Tiegenhagen to the village of Friedensdorf in 1832 (sic) where they took up a Wirtschaft. The more logical interpretation would be that the Gerhard Warkentin family moved from Tiegenhagen, Molotschna, to Friedensdorf.⁶⁴

The only other information regarding the parentage of Gerhard Warkentin, is that son Peter was a cousin to Bernhard Warkentin (1847-1908) the miller in Halstead, Kansas. According to family records the latter was the son of Bernhard Aron Warkentin (1819-1894) and Helena Friesen (1815-1887) both stated to be born in Altona.⁶⁵ Because of the middle name it is logical to assume that Bernhard's father was Aron Warkentin. There is an Aron Warkentin listed in Altona (family 12) who could have been the patriarch of this line of Warkentins.⁶⁶

Another possibility is raised by the information that Gerhard Warkentin, the father of Peter, came from Tiegenhagen and that he was a brother to Bernhard Warkentin (1819-1894) whose father was Aron Warkentin.⁶⁷ There is only one possible family listed in Tiegenhagen; namely, Aron Warkentin (1783-1837) who was married to Katharina Fast (1785-1837) the daughter of Daniel Fast. This theory, if correct, would mean that Peter F.Warkentin (1834-1907) had married his father's cousin, a relatively common occurrence in those days. The latter proposition is verified by Peter Fast who states that Katharina Fast and her husband Gerhard Warkentin were cousins.⁶⁸ According to Clara Buschman all of the siblings of Peter F.Warkentin stayed in Russia.⁶⁹

After the death of Gerhard Warkentin, his widow, nee Katharina Fast, remarried to Peter Wiebe from Rudnerwiede whose father was a minister in the Rudnerwiede Gemeinde. His brother Isaac Wiebe married his wife's daughter **Helena Warkentin** (born 1838), he was a somewhat unusual man. According to her cousin Peter Fast, Helena had many an experience in her marriage. When the mother died in 1862, Peter Wiebe married again to a widow Walde, nee Doerksen, from Tiege, they had a fine Wirtschaft in Tiege.

4 Son **Bernhard Warkentin** (born 1841) had an alcohol problem but he had a good Christian wife and thereby the family remained in good circumstances financially. He died in Liebenau a number of years prior to 1907.⁷⁰

Gen	Name	Birth	Marriage	Death
3	Katharina Fast	Sep 14,1811	Oct 31,1830	1862
m	Gerh Warkentin			
4	Kath Warkentin	Jun 23,1832		
m	Gerhard Wiens			
4	Peter Warkentin	Nov 30,1834		Jul 24,1907
m	Wilh Wiens	Nov 27,1842	Feb 15,1862	Mar 21,1935
4	Gerh Warkentin	Aug 17,1836		Dec 17,1836
4	Gerh Warkentin	Sep 22,1837		Dec 10,1837
4	Helena Warkentin	Oct 10,1838		
m	Isaac Wiebe			
4	Gerh Warkentin	Dec 22,1839		Jun 5,1848
4	Bern Warkentin	Feb 23,1841		
4	Aron Warkentin	(?)		
4	Eliz Warkentin	Apr 24,1843		Sep 3,1844
4	Maria Warkentin	Aug 5,1844		Apr 22,1851
4	Eliz Warkentin	Jun 11,1851		

4 Son **Peter F.Warkentin**(1834-1907) grew up in the village of Friedensdorf which had been founded in 1824. One of the pioneer settlers in this village was Cornelius Fast, grandfather of Kleine Gemeinde school teacher, Cornelius W.Fast (1840-1927).⁷¹ In 1853

Peter F.Warkentin became a member of the Margenau Gemeinde. In 1862 he married Wilhelmina Wiens, a cousin to Aeltester Jakob A. Wiebe, of the K.M.B.⁷⁵ She had been orphaned at an early age and was brought up by her foster parents Gerhard Kroekers.

In 1862 the Peter F.Warkentins took over his parent's Wirtschaft in Friedensdorf where they farmed for 16 years. In 1878 they settled in the village of Rosenort, in Jansen, Nebraska, where they lived for 12 years. In 1890 they moved to Montana and from there to Inman, Kansas, after only six months. In 1892 they made their last move purchasing a farm in Marion County, Kansas, near Lehigh.⁷⁶ Most of their children lived in this area.

Clara Buschman has described an interesting incident regarding the relationship between Peter F.Warkentin (1834-1907) and his cousin Bernhard Warkentin (1847-1908): "Our great-grandfather and his cousin Bernhard Warkentin visited each other on occasion. Great-grandfather would take the train from Lehigh to Newton. Bernhard would always entertain his cousin Peter F.Warkentin in a restaurant and never in his home. In 1907 when our great-grandfather died, Bernhard Warkentin attended his funeral at the Springfield K.M.B. church near Lehigh, Kansas. Bernhard Warkentin came from Newton in his car, and for many of the people attending the funeral this was the first close look at a car. The car, which had to be parked some distance away in a pasture so as not to frighten the horses that had brought the other mourners, attracted much attention."⁷⁴

5 Daughter **Wilhelmina Warkentin** (1864-1938) attended school in Friedensdorf where her teacher was a Jakob Wiebe also a minister. She married Cornelius F.Penner born in the village of Prangenau to Franz Penner and Katharina Fast, who settled in Sutton County, Nebraska, in 1875. Son **Peter M.Warkentin** married for the first time to Elizabeth Thiessen the daughter of Peter Thiessen, Jansen, Nebraska.⁷⁵ Daughter **Helena Warkentin** married Peter D.Krocker, the son of Peter Krocker and Helena Dueck of Fuerstenwerder, Molotschna. Daughter **Justina Warkentin** married Heinrich Bergen, son of Bernard Bergen and Marie Willems, Fischau, who settled near Inman, Kansas, in 1876.⁷⁶

5 Son **Gerhard M.Warkentin** (1874-1961) married Helena Klassen, the daughter of Susanna Krocker and Abraham Klassen (born 1852), the eldest son of one-time Kleine Gemeinde minister Abraham Klassen (1828-1906).⁷⁷ Daughter **Elizabeth Warkentin** married Heinrich Ratzlaff son of Jakob Ratzlaff and Eva Voth of Friedensdorf. His father died in 1876 after which his mother settled in Mountain Lake, Minnesota, moving to Lehigh, Kansas, in 1881. Daughter **Maria Warkentin** married Jakob H. Wiebe, the son of Klaas Wiebe and Anna Harms of Jansen, Nebraska.⁷⁸

5 Son **Heinrich M.Warkentin** (1882-1965) married Elizabeth Eitzen, the daughter of Peter Eitzen and Gertrude Penner.⁷⁹ Son **Bernhard M.Warkentin** married Marie Penner, daughter of Heinrich F.Penner and Maria Fast. She married for the second time to George Krocker and retired in the Reedley Home for the Aged. The youngest daughter **Anna Warkentin** married Heinrich M.Penner of Henderson, Nebraska, a brother to Bernhard's wife. The family moved to Chico, California, in 1922.

Gen	Name	Birth	Marriage	Death
4	Peter Warkentin	Nov 18,1834	Feb 15,1862	Jul 24,1907
m	Wilhelmina Wiens	Nov 27,1842		Mar 21,1935
5	Wilh Warkentin	May 14,1864		Aug 13,1938
m	Corn Penner	Feb 1,1855		
5	Peter Warkentin	Jun 6,1865		Aug 25,1903
m	Eliz Thiessen	Feb 4,1868	Mar 20,1887	Mar 10,1888
2m	Louise Bier	May 30,1870	Sep 8,1889	Mar 27,1941
5	Helen Warkentin	Jan 27,1868	May 9,1893	Jun 20,1901
m	Peter Krocker	May 5,1864		Sep 2,1932
5	Just Warkentin	Apr 19,1870	Mar 10,1889	Apr 21,1953
m	Hein Bergen	Nov 15,1861		Jan 3,1942
5	Gerh Warkentin	Jan 20,1874	Oct 12,1899	Jun 7,1961
m	Helena Klassen	Oct 16,1877		Jun 16,1960

5	Eliz Warkentin	Feb 8,1877	Jan 4,1901	Jul 16,1962
m	Hein Ratzlaff	Sep 2,1873		Mar 20,1959
5	Maria Warkentin	Mar 7,1880	May 21,1908	Jun 14,1959
m	Jakob H.Wiebe	Oct 7,1876		Mar 20,1944
5	Hein Warkentin	Jun 14,1882	Mar 21,1906	Jul 8,1965
m	Eliz Eitzen	Sep 13,1883		Mar 2,1936
5	Bern Warkentin	Jul 24,1885	Feb 1,1911	Nov 5,1962
m	Marie Penner	Jul 27,1888		
5	Anna Warkentin	Nov 25,1887	Jun 3,1901	Jun 9,1951
m	Hein Penner	Nov 16,1885		

3 Son **Johan Fast** (1813-1892) married Elizabeth Isaac (1811-1878). She was a sister to Justina above. Both Johan and his bride were baptised in the Orloff Gemeinde, presumably by his uncle Bernhard Fast, who was Aeltester at the time. Johan Fast was a school teacher in the village of Schoenau where he was born. They lived in the village school house for over 20 years.⁶⁰ By 1867 the Johan Fast family had moved to the village of Annenfeld, Crimea, as nephew Peter Fast (1831-1916) reports visiting them there in that year.

Peter Fast (1831-1916) reports that the books of his uncle Johan Fast were sold very cheaply at an auction held at Kornelius Fast's place in Tiegenhagen.⁶¹ In 1873 the Johan Fasts, together with son-in-law Heinrich Flaming, emigrated to America settling in Marion County where they selected and reserved land for the main contingent of the K.M.B. arriving the following year. This became the village of Gnadenau where Johan Fast and his wife established their new home.⁶² A number of letters written by Johan Fast (1813-1892) are extant including seven letters written by him to relatives in Russia during his 1873 inspection of various settlement possibilities in the United States.⁶³ His "Family Album" was invaluable for the preparation of this family sketch.⁶⁴

Gen	Name	Birth	Marriage	Death
3	Johan Fast	Sep 5,1813	Sep 2,1834	May 22,1892
m	Eliz Isaac	Aug 7,1811		Dec 6,1878
4	Peter Fast	Oct 12,1835		Jan 9,1837
4	Elis Fast	Jan 18,1838		Dec 30,1898
4	Marg Fast	Nov 5,1840		Nov 11,1847
4	Peter Fast	Dec 11,1843		Mar 23,1849
4	Helena Fast	Dec 12,1845		Mar 21,1875
4	Johan Fast	Nov 14,1847		Dec 30,1847
4	Bernhard Fast	Jan 24,1849		Jan 24,1849
4	Jacob Fast	Jan 24,1849		Jan 25,1849
4	Johan Fast	Jan 26,1851		

4 Daughter **Elizabeth Fast** (1838-1898) married Johan Harder of Blumstein, the son of Johan P.Harder (1811-1875) Aeltester of the Orloff Gemeinde.⁶⁵ Johan Harder was a teacher serving for the first three years in Friedensruh, and then for four years in Schoenau, his wife's paternal home. In 1862 they moved to the village of Annafeld, Crimea, where Johan Harder was elected as a minister of the newly formed K.M.B. in 1871. In 1874 they emigrated to America settling in Gnadenau, Kansas. In 1886 Johan Harder moved out of the village settling on his own quarter of land. In 1900 he returned to Russia for a visit where he met his second wife.⁶⁶

5 Son **Johan Harder** (1860-1949) married Helena Klassen of Sparrau. The family lived near Buhler, where he was a farmer, minister and teacher. Daughter **Elizabeth Harder** married Jakob D.Klassen of Alexanderthal and the family lived near Inman, Kansas. Son **Isbrand Harder** married Anna Friesen of Prangenau and the family lived in Canton, Kansas. Son **Heinrich Harder** moved to East Bernard, Texas, and then to Korn, Oklahoma. Sons **Abraham**, **David**, and **Bernhard Harder** stayed in the Hillsboro and Lehigh, Kansas,

area.⁷⁷ Son Peter Harder moved to Borden, Saskatchewan. Daughter Helena Harder and her husband Dietrich Z. Wiebe moved to Hooker, Oklahoma, and from there to Grande Prairie, Alberta, where they are buried.⁷⁸ For additional information see "Johan Harder Genealogy" cf.

Gen	Name	Birth	Marriage	Death
4	Eliz Fast	Jan 18,1838		Dec 30,1898
m	Johan Harder	Aug 20,1836	Nov 16,1858	Feb 23,1930
5	Johan Harder	Apr 22,1860		Feb 1,1949
m	Helen Klassen	Oct 25,1862	Aug 20,1882	Jun 1,1945
5	Eliz Harder	Oct 10,1861		Nov 7,1861
5	Eliz Harder	Sep 8,1862	Oct 29,1882	Mar 25,1910
m	Jak Klassen	Apr 8,1858		Aug 9,1946
5	Abr Harder	Jun 17,1865		Oct 24,1943
m	Anna Loewen	Dec 23,1867	Oct 20,1889	Feb 28,1919
2m	Eleo Markus	Apr 5,1861	May 24,1922	Dec 5,1949
5	Isbr Harder	Feb 25,1867		Sep 7,1945
m	Anna Friesen	Aug 4,1869	Sep 6,1891	Aug 14,1939
5	Hein Harder	May 15,1870		Jul 17,1928
m	Maria Koop	May 31,1877		
5	David Harder	Apr 2,1872		Oct 16,1930
m	Marg Flaming	Jun 3,1879	Jul 18,1897	
5	Jakob Harder	Jun 5,1875		Jun 22,1875
5	Bern Harder	Jun 5,1875		
m	Agatha Friesen	Jan 1,1880	Dec 28,1900	
5	Peter Harder	Aug 13,1878		Feb 3,1946
m	Kath Loewen	Apr 10,1889	Sep 2,1906	
5	Helena Harder	Aug 13,1878		Dec 24,1950
m	Diet Wiebe	Jul 24,1882	Feb 8,1905	

4 Daughter Helena Fast (1845-1875) married Heinrich Flaming who was born in Schar dau, Molotschna. In 1862 he joined the Gnadenfeld Gemeinde. Evidently the family moved to Annenfeld in the Crimea shortly after their marriage where Heinrich Flaming served as a school teacher.⁷⁹ From here they emigrated to America in 1873. They settled in Florence, Kansas, where Heinrich Flaming taught in an English school. His wife died in 1875 a tragic event described in a letter to *The Herald of Truth* by her father Johan Fast.⁸⁰ The next year, Heinrich Flaming also settled in Gnadenau. He married for the second time to a widow Boschman, nee Kornelia Friesen, and moved to Korn, Oklahoma in 1894.

Gen	Name	Birth	Marriage	Death
4	Helena Fast	Dec 12,1845	Jun 11,1867	Mar 21,1875
m	Hein Flaming	Nov 23,1845		Jun 8,1928
5	Helena Flaming	May 1,1868		
5	Eliz Flaming	Nov 15,1869		
5	Agan Flaming	Sep 14,1871		
5	Hein Flaming	Jan 15,1873		
5	Maria Flaming	Mar 14,1875		

4 Son Johan J. Fast (1851-1934) came to America together with his parents in 1873. Here he married Helena Wohl gemuth the daughter of Peter Wohl gemuth who had apparently moved from Poland to the Crimea sometime in the 1860s.⁸¹ Her brother Heinrich settled in Blumenhof, Manitoba, in 1874.⁸² From Gnadenau Johan J. Fast moved to Korn, Oklahoma, where he served as Postmaster. Johan J. Fast was one of those taken in by the land swindler Henry Martens, trading his property in Korn, Oklahoma, for an uncertified

piece of land in Kern County, California, in 1909, from which he and the other settlers were evicted in by the Kern County Land Company, the real owners of the land.⁹⁰ Both Johan J.Fast and his second wife died in California, and are buried in the Shafter cemetery.⁹¹

Gen	Name	Birth	Marriage	Death
4	Johan J.Fast	Jan 26,1851		Jan 26,1934
m	Helena Wohlgenuth	Aug 1,1851	Oct 5,1874	Mar 5,1890
5	Johan Fast	Dec 3,1875		
5	Elis Fast	Mar 3,1877		
5	Helena Fast	Jan 15,1879		Oct 17,1881
5	Kath Fast	Jan 2,1881		
5	Helena Fast	Mar 31,1883		
m	? Kleinsasser			
5	Anna Fast	Aug 30,1885		
5	Sara Fast	Dec 4,1887		
m	? Enns			
4	Johan Fast	Jan 26,1851		Jan 26,1934
2m	Anna Neufeld	Aug 9,1869	Jun 21,1890	
5	Maria Fast	May 1,1891		
5	Agan Fast	Jul 25,1892		
5	Maria Fast	Feb 1,1894		
5	Martha Fast	1895		
5	Lydia Fast	Aug 31,1897		
5	Jakob Fast	Sep 25,1899		
5	Eva Fast	Dec 14,1900		
5	Peter Fast	May 31,1903		
5	Adina Fast	Jul 29,1905		
5	Arthur Fast	Jul 5,1911		

3 **Helena Fast** (1816-1866) married Peter Isaac, a brother to Justina and Elizabeth Isaac. i.e. Triple siblings. The Peter Isaac family lived in Schoenau directly across the street from his first cousin Johan Isaac (1808-1863), whose son Peter wrote the well known Isaac genealogy *Stammbuch Meiner Voreltern*.⁹² Helena and Peter Isaac died within three months of each other, he died of typhus and she had a stroke.

From his early youth Peter Isaac had always been a sincere and pious man. Peter Fast tells the story that the father of Peter Isaac was a strong smoker but did not want his sons to smoke and earnestly warned his children against the habit. It happened that Peter and his oldest brother Johan had been in the field plowing and Johan had been smoking, and Peter ploughed under his brother's tobacco pipe. Nor had Peter ever smoked. He was also a very temperate man. Peter Fast reports that the Peter Isaacs often visited with his parents and that he held them in highest esteem.

4 **Son Franz Isaac** (born 1850) was a school teacher, his marriage was not a happy one. He died a miserable death of cancer in Memrik. Son **Jakob Isaac** (born 1841) was elected as a minister but died before he could preach. Son-in-law **Heinrich Martens** died in Orenberg and daughter **Helena Isaac** (born 1835) was living as a widow with her children in Nikopol in 1907. Daughter **Anna Isaac** (born 1846) married Heinrich Harder and the family lived in Mariawohl.⁹³

Gen	Name	Birth	Marriage	Death
3	Helena Fast	Mar 1,1816	Nov 25,1834	Jun,1866
m	Peter Isaac	Apr 15,1813		Mar 18,1866
4	Helena Isaac	Jan 28,1835		
m	Hein Martens			
4	Peter Isaac	Jan 23,1838		Sep 21,1842

4	Johan Isaac	Feb 24,1840	
m	Kath Dick		
4	Jakob Isaac	Oct 16,1841	
m	Helena Loewen		
4	Peter Isaac	Nov 13,1843	
4	Bern Isaac	Feb 3,1845	Jul 6,1845
4	Anna Isaac	Dec 11,1846	
m	Hein Harder		
4	Kath Isaac	Jun 20,1849	
m	Peter Eggert		
4	Franz Isaac	1850	
m	Adelgunde Duck		
4	Eliz Isaac	Sep 26,1851	
m	Johan Koehn		

3 Elizabeth Fast (1819-1884) married Johan Krause and the family lived in Ladckopp, Molotschna.⁹⁷ She married for the second time to Kleine Gemeinde minister Peter W.Friesen, a prosperous Vollwirt in Tiege.⁹⁸ In 1874 Elizabeth and her second husband emigrated to America settling in Jansen, Nebraska, with their unmarried children.⁹⁹

Gen	Name	Birth	Marriage	Death
3	Eliz Fast	Jul 13,1819	1842	Jul ,1884
m	Johan Krause	Nov ,1816		Oct 15,1868
4	Peter Krause	Apr 26,1843		Jan 25,1909
4	Lena Krause	1846		1853
4	Eliz Krause	1851		1868
4	Johan Krause	Oct 12,1854		Jul 26,1931
4	Kath Krause	Oct 12,1854		Aug 1,1925
4	Jakob Krause	Nov 30,1857		Aug 30,1930
3	Eliz Fast	Jul 13,1819		Jul ,1884
2m	Pet W.Friesen	Dec 15,1815	1874	Dec 9,1892

4 Son Peter F.Krause (1843-1909) married Margaretha Thiessen, daughter of Peter Thiessen of Schoenau.¹⁰⁰ In 1874 they settled in Jansen, Nebraska. In 1880 they joined the K.M.B. and in 1892 they bought a 320 acre farm in Butler County, Kansas.¹⁰¹

Gen	Name	Birth	Marriage	Death
4	Peter Krause	Apr 26,1843	Nov 15,1866	Jan 25,1909
m	Marg Thiessen	Feb 23,1849		Aug 11,1927
5	Marg Krause	Aug 29,1867		
m	George Peters			
5	Kath Krause	Oct 24,1870		
m	Peter G. Barkman			
5	Peter M.Krause	Mar 23,1872		
m	Hclena Wiens			
5	John T.Krause	Jan 10,1875		
m	Agnes Funk			
5	Lizzie Krause	Apr 15,1878		
m	John Kohfeld			
5	Jacob T.Krause	Jan 6,1880		
m	Susie Funk			
5	Henry T.Krause	Jan 18,1883		
m	Anna Heinrichs			
5	Sarah Krause			
m	Dave Mack (Widower)			

5 Will Krause Oct 15,1888
 m Anna Suderman
 5 Herman Krause Mar 27,1892 single Apr 2,1954

4 Son **Johan F.Krause** (1854-1931) married Anna Friesen, daughter of Kleine Gemeinde deacon Klaas F.Friesen of Neukirch. Apparently she belonged to the Reformed Church.¹⁰²

Gen	Name	Birth	Marriage	Death
4	Johan F.Krause	Oct 12,1854		Jul 26,1931
m	Anna Friesen	Sep 8,1855	Jan 31, 1875	Feb 3,1915
2m	Sara Friesen	Feb 8,1877	Dec 30,1916	
5	Eliz Krause	Sep 30,1876		
m	Bernhard Ratzlaff			
5	John Krause	Apr 19,1878		Aug 25,1878
5	Anna Krause	Nov 25,1879		
m	John J. Ratzlaff			
5	John Krause	Jun 5,1881		
m	Alma Wittmus			
5	Marg Krause	Jul 6,1883		Aug 26,1883
5	Marg Krause	Jul 5,1884		
m	Andrew Flaming			
5	Kath Krause	Sep 9,1886		
m	Henry Wegele			
5	Helena Krause	Aug 5,1888		
m	Solomon Cressman			
5	Peter Krause	Feb 23,1890		1961

4 Daughter **Katharina Krause**(1854-1925) married Peter Wiens, the son of Franz Wiens and Elizabeth Neuman.¹⁰³ The couple moved from Jansen, Nebraska, to Conway, Kansas, in 1894, where they farmed on a small scale. Eight years after the death of her husband, Katharina Wiens moved back to Jansen, Nebraska. In about 1918 she moved to the Garden City area in Kansas, where she lived with several of her children until her death.¹⁰⁴

Gen	Name	Birth	Marriage	Death
4	Kath Krause	Oct 12,1854	Dec 1,1877	Aug 1,1925
m	Peter Wiens	Aug 17,1855		Oct 16,1897
5	Eliz Wiens	Lived past the age of seven years died young.		
5	Frank Wiens	died in infancy		
5	Peter Wiens	Apr 20,1880		
m	Lena Thiessen			
2m	Sara Goertzen			
5	Katie Wiens	May 17,1884		
m	Henry Loewen			
2m	George Klassen			
5	Susie Wiens	Feb 28,1886		
m	Isaac M. Friesen			
5	John Wiens	Jan 30,1888		
m	Eva Hildebrandt			
5	David Wiens	Apr 5,1890		
m	Elizabeth Willems			
5	Jacob Wiens	May 10,1896		Mar 1,1917
5	Henry Wiens	Jun 18,1897		Feb 27,1963
m	Sarah Mack	(no children)		

4 Son **Jakob C.Krause** (1857-1930) married Anna B.Duerksen. She was the daughter

of Martin Duerksens, Steinfeld, and her maternal grandfather was Johan Wiens of Altona. In 1904 the family was living in Cordell, Oklahoma, but evidently spread out over Kansas and Oklahoma.¹⁰⁵ No further information available.

Gen	Name	Birth	Marriage	Death
4	Jacob Krause	Nov 30,1857		Nov 8,1930
m	Anna Duerksen	Dec 12,1874	Nov 8,1900	Aug 30,1930
5	John Duerksen	Nov 29,1901		
m	Agnes Jackson			
5	Anna Duerksen	Jan 14,1903		
m	Ernest Koch			
5	Kath Duerksen	Aug 10,1904		Jan 1977
5	Jacob Duerksen	Nov 27,1906		
m	Joy Hayer			
5	Marg Duerksen	Dec 18, 1908		single

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Section Three. Susanna Fast.

2 Daughter Susanna Fast (1782-1835) emigrated to Russia with her parents in 1804 and settled in Tiegenhagen, Molotschna, the following year. Here she married widower Gerhard Warkentin who had settled on Wirtschaft 21 in Tiegenhagen at the same time. Gerhard Warkentin is listed as follows in the emigration records of 1804: "Gerhard Warkentin, Heuboden, 35, tailor, married November 11,1797, to Agatha Warkentin, Heuboden, 26. Children Johan 4, Gerhard 3, Agatha born October 10,1802."¹⁰⁶

It appears that the first wife of Gerhard Warkentin died sometime between the emigration records of 1804 and the Revisions-Liste of 1808 which lists the family as follows: "Gerhard Warkentin 41, from Heuboden, Amt Marienburg, Tailor, wife Susanna 25. Children Johan 10, Gerhard 8, Peter 2. Brother Johan W. 26, Peter W. 21, Property, not listed."¹⁰⁷ It is quite possible that son Peter listed in 1808 was a child of Susanna. According to the "Family Album" of Johan Fast, his aunt Susanna married a Gerhard Warkentin of Heuboden which seems to verify that this is the correct identification.

Dr. Carl Bangs has recorded oral tradition to the effect that Heinrich G.Warkentin (1824-1910) of Inman, Kansas, was related to Bernhard Warkentin (1847-1908) the miller in Halstead. Dr.Bangs then proceeds to establish an excellent case, based strictly on the information recorded by Benjamin H.Unruh, that Aron Warkentin and Katharina Fast, were the parents of Bernhard Aron Warkentin (1817-1894), the father of wheat miller Bernhard Warkentin (1847-1908) in Kansas. Dr. Bangs then concludes that Heinrich G.Warkentin (1924-1910) was one of the younger children of Aron Warkentin and Katharina Fast.

In his 1981 article Dr.Bangs also mentions some unsavoury dealings of Heinrich G.Warkentin and that a relative, possibly his daughter, was once turned away from the Bernhard Warkentin home, perhaps in the mistaken belief that a relation had called to beg for money.¹⁰⁸ This information is verified by the correspondence of Bernhard Warkentin (1847-1908).¹⁰⁹ In a letter of May 19,1874, Bernhard Warkentin mentions that "without expecting it,(he) met an uncle of his, a cousin to his father, named Heinrich Warkentin, at Castle Gardens. Bernhard Warkentin goes on to mention some of the unsavoury dealings of Heinrich Warkentin and that he would rather not have anything to do with him."¹¹⁰

It is problematic that Bernhard Warkentin (1847-1908) refers to this Heinrich Warkentin as the cousin of his father Bernhard Aron Warkentin. He also uses the term "uncle" but probably in the sense of a cousin uncle. Since it has been established that Bernhard Warkentin (1847-1908) already had an uncle Gerhard Warkentin, who married his cousin Katharina Fast (1811-1882), Heinrich G.Warkentin (1824-1910) cannot be the son of Aron Warkentin (born 1783). See Sections Two and Five. There is also the fact that

Heinrich Warkentin used the initial "G". All of this points in the direction that Heinrich G. Warkentin was the son of Gerhard Warkentin, a brother to Aaron Warkentin born 1785, or else otherwise-related through the Fasts.

It is possible that Gerhard Warkentin (born 1805), son of the Gerhard Warkentin (born 1767) listed on Wirtschaft 21 in Tiegenhagen, is the father of Heinrich G. Warkentin (1824-1910). Of course this connection would mean that he was really not part of the Fast family as he was a child of the first marriage of Gerhard Warkentin (born 1767).

Since this connection is rather speculative at this time, the information of the Heinrich G. Warkentin (1824-1910) family of Inman, Kansas, has not been included here. Anyone wishing further information on this family is referred to the "Heinrich G. Warkentin Genealogy" by Sol Warkentin.¹¹¹ The entire question is bound to remain somewhat obscure unless further information comes to light to resolve the question one way or the other. Hopefully the information contained in this section will aid others in their search for answers.

Gen	Name	Birth	Marriage	Death
2	Susanna Fast	Dec 26,1782		Oct 29,1835
m	Gerhard Warkentin	1767		

Section Four. Aeltester Bernhard Fast.

2 Son Bernhard Fast (1783-1861) emigrated to Russia with his parents in 1804 and settled in the village of Tiegenhagen. According to the records of Eduard Fast, Bernhard Fast married a widow Johan Baerg, nee Agatha Groening.¹¹² The only possible family recorded in the 1803 emigration records is that of Johan Baerg listed as follows: "Johan Baerg, Hegewald, 25, carpenter, to the Molotschna, married to Aganetha Groening, Hegewald, 30, to the Molotschna. Children, Johan I, and half brother of J.B., Jakob Baerg 12."¹¹³

The 1808 Revisions-Liste shows this family living on Wirtschaft No.5 in the village of Halbstadt. "Johan Baerg, 31, from Heywald, Amt Elbing, blacksmith, wife Aganetha 35, daughters Catarina 5 and Anganetha 3, his brother Jakob Baerg 18. Property, 1 wagon, 1/2 plow, 1 harrows, 3 horses, 7 cattle, 12 sheep."¹¹⁴ It is a well-known fact that Bernhard Fast resided in Halbstadt.¹¹⁵ This is verified by the Verzeichnis of 1812 which shows a daughter Susanna born to Bernhard Fast on Wirtschaft No 5 in Halbstadt. This record also shows that Jakob Baerg, friend of Bernhard Fast, married someone from the Chortitz Colony on June 15,1813.¹¹⁶ Therefore it is concluded that Bernhard Fast (1783-1861) was married for the first time to the widow of Johan Baerg, nee Aganetha Groening, and that the couple made their home on her Wirtschaft No. 5 in Halbstadt.

An interesting connection to the Kleine Gemeinde is seen in the family of Aganetha Groening, the first wife of Bernhard Fast. According to The Groening Wiebe Family 1768-1974, Peter Groening who settled on Wirtschaft No. 16 in Halbstadt was a brother to Aganetha Groening.¹¹⁷ His son Abraham Groening (1808-1834) married Anna Wiens (1810-1876) and their son Franz Groening (1834-1901) settled in Gnadenu, Kansas. Anna Wiens (1810-1876) married for the second time to Jakob Wiebe (1805-1853) and they were the parents of Jakob A. Wiebe, founding Aeltester of the K.M.B.¹¹⁸

Bernhard Fast (1783-1861) and his first wife Aganetha Groening had only one daughter; namely, Susanna referred to above. She was married to Gerhard Warkentin of Schoenau. Bernhard Fast married for the second time to a widow Klassen, nee Dick. She had a daughter Anna Klassen from her first marriage who became the second wife of Franz Isaac, author of Die Molotschnauer Mennoniten.¹¹⁹ Her first name is presently unknown but some biographical information is available. She was born in 1801 and her brothers Klaas and David Dick lived in the village of Schoenau. The one possible family in the 1808 Revisions-Liste is listed on Wirtschaft No 11 in Schoenau as follows: "David Dueck 39, from Reinland, Amt Tiegenhoff, farmer, wife Anna 39, children Anna 19, Sara 14, Elizabeth 13, Justina 6 and Claasz 3. Property 1 wagon, 1/2 plow, 2 harrows, 6 horses, 4 cattle, 20 loads

of hay.¹²⁰

Since the oldest child of daughter Anna Fast, who married Abraham J. Harder, was named Justina and the David Dueck-family had a daughter Justina who would have been born in about 1801 this may be her family. A brother Claasz is listed and presumably a son David could have been born later given that the father's name was also David.

3 Three children were born to the second marriage of Bernard Fast, namely, Justina, Anna referred to above, and the youngest son Bernhard who was still at home in 1861.¹²¹ Daughter Justina Fast was married to Jakob Wiebe who was a school teacher in the village of Friedensruh, where both of them died. Son Bernhard Fast married Margaretha Wiebe apparently the daughter of Maria Isaac and Johan Wiebe of Tiege.¹²² Evidently they were both quiet and reserved people. They became well-to-do and were living in the Crimea in 1907.¹²³

Bernhard Fast (1783-1861) was elected as a minister of the Molotschna Flemish Gemeinde in 1814 and as Aeltester in 1821. He replaced Jakob Fast (1772-1821) his neighbour two doors over on Wirtschaft No.2 in the same village of Halbstadt.¹²⁴ The performance of Bernhard Fast as Aeltester of the Molotschna Grosz Flemish Gemeinde was controversial, to say the least. His attempts to impose pietist forms of religiosity against the wishes of the majority of his parishioners resulted in the division of his Gemeinde with over three-quarters of his flock leaving to reorganize as a new Gemeinde. This left him with about 140 families under his jurisdiction, including many of the more progressive people. As leader of this group, which was known as the Orloff-Halbstadt Gemeinde, Bernhard Fast became the most powerful and controversial ecclesiastical leader among the Russian Mennonites in his time.¹²⁵

Gen	Name	Birth	Marriage	Death
2	Bernhard Fast	Jul 21,1783		Apr 25,1861
m	Agan Groening	1773		
3	Susanna Fast	Mar 12,1813		
m	Gerhard Warkentin			
2	Bernard Fast	Jul 21,1783		Apr 25,1861
2m	Dick	1801		May 17,1873
3	Justina Fast			
m	Jakob Wiebe			
3*	Anna Fast	May 9,1841		Nov 10,1898
m	Abraham Harder			
3	Bernhard Fast			
m	Margaretha Wiebe			

3 Daughter Anna Fast (1841-1898) married Abraham J. Harder, son of Johan Harder (1811-1875) of Blumstein who became Aeltester of the Orloff Gemeinde after the death of Bernhard Fast (1783-1861). Abraham J. Harder has written an extensive biography detailing many of the experiences encountered. Evidently he started his teaching career in apprenticeship to the well-known Franz Isaac, minister and teacher in Orloff.

Abraham J. Harder taught school from 1862 until 1870. According to the birth places of the children they must have lived in Tiege for the next five years. In 1875 they bought a Vollwirtschaft from Gaeddert in Alexanderwohl. Here he was elected as a minister of the Neukirch Gemeinde. At the time of the death of his first wife the Abraham J. Harder family was living in Alexanderwohl, Molotschna.¹²⁶

He married for the second time to a Warkentin daughter from Lindenau. When his brother Johan Harder visited him in 1900 they drove to the Crimea together where the Abraham Harders had children living. His second wife died during this trip. Abraham J. Harder married for a third time to a widow from the Crimea who was the daughter of H. Pauls of Furstenwerder. In 1902 they visited his third wife's mother and siblings in Inman, Kansas, and also his daughter Agnes Harder who was attending school in Newton,

Kansas, at the time. This daughter Agnes married a Wiens and went to India as a missionary.¹²⁷ In 1907 Abraham J. Harder and his third wife were living in the Crimea.¹²⁸

Gen	Name	Birth	Marriage	Death
3	Anna Fast	May 9,1841		Nov 10,1898
m	Abr Harder	Aug 22,1840	Jun 18,1861	
4	Justina Harder	Apr 22,1862	Sep 15,1884	Dec 16,1891
m	Johan Gaeddert	Gnadenheim		
4	Anna Harder	Aug 23,1863	Nov 22,1883	Feb 17,1895
m	Jakob Thiessen	Alexanderwohl		
4	Johan Harder	Dec 23,1864	Jan 4,1890	
m	Kath Klassen	Alexanderwohl		
4	Abr Harder	Sep 29,1866	Jan 22,1891	
m	Justina Epp	Rosenort		
4	Eliz Harder	Jun 7,1868	Nov 15,1890	
m	Johan Dick	Lichtfelde		
4	Maria Harder	Jan 19,1870	Apr 30,1891	
m	Jakob Dick	Lichtfelde		
4	Bern Harder	Oct 30,1871		Oct 14,1873
4	Helen Harder	Oct 29,1873	Jun 8,1895	
m	Jakob Thiessen	Alexanderwohl		
4	Kath Harder	Nov 23,1875		
4	Agan Harder	Feb 21,1878		Mar 30,1879
4	Agan Harder	Jan 11,1884		
m	Franz J. Wiens	1880		1942

Section Five. Katharina Fast.

2 Daughter Katharina Fast (born 1785) came to Russia with her parents in 1804. By the time of the Revisions-Liste of 1808 she had married Aron Warkentin born 1783 and the young couple was living with her parents in Tiegenhagen. According to Dr. Carl Bangs there is only one Warkentin family listed in the 1803/4 emigration records with a son Aron of appropriate age to be the husband of Katharina Fast, namely, "Elizabeth Warkentin, Kleine Lichtenau, son Arend (married June 28,1797 Heuboden) proprietor, in Klein Montau, Maria born May 8,1788 Klein Montau, Elizabeth born July 7, 1797 Usnitz."¹²⁹

There is strong evidence that Gerhard Warkentin, the father of Peter F. Warkentin (1834-1907) of Jansen, Nebraska, was the son of Aron Warkentin (born 1783) and Katharina Fast (born 1785). See Section two cf. for further discussion of this proposition and detailed information regarding the family of Gerhard Warkentin. This connection is further established by the information that Bernhard Warkentin (1847-1908), wheat miller of Halstead, Kansas, was a cousin to Peter F. Warkentin.¹³⁰ This proposition is verified by Peter Fast (1831-1916) who reports that in 1875 he went to visit his cousin uncle Bernhard Warkentin in Terpenie who had just returned from a trip to America where he had visited his son Bernhard Warkentin and inspected the land and people there.¹³¹

3 According to a "Familien Verzeichnis" son Bernard Aron Warkentin (1819-1894) was born in Altona which would indicate that his parents had moved there some time after 1808. He married Helena Friesen who was also born in Altona. They farmed on a Wirtschaft in Altona until the 1860s when they moved to the Russian village of Terpenie where he built a water driven mill, house, barn, hay shed and laid out a fruit garden. At this time the Wirtschaft and treadmill in Altona was given over to the married children. After the death of his wife, Bernard Warkentin (1819-1894) moved from Terpenie to Orloff, Molotschna, where he lived with his daughter Helena, Mrs. Johan Wiebe, where he died. He was buried in the graveyard in Altona 10 days after his death.¹³²

Gen	Name	Birth	Marriage	Death
2	Katharina Fast	1785		

m	Aron Warkentin	1783	1837
3	Gerhard Warkentin	(?)	
m	Kath Fast	Sep 14,1811	1882
3	Bern Warkentin	Dec 19,1819	Feb 10,1894
m	Helena Friesen	Dec 30,1815	Mar 13,1887
4	Eliese Warkentin	Nov 6,1842	Dec 3,1925
4	Helena Warkentin	May 12,1848	Feb 2,1918
4	Bern Warkentin	Jun 18,1847	Apr 1,1908
4	Gerh Warkentin	Oct 11,1852	Aug 3,1911

4 Daughter **Eliese Warkentin** (1842-1925) married Jakob Enns the son of Johan Enns. Son **Bernhard** married three times. There were two sons and two daughters living of the first marriage, two daughters of the second marriage, and one son and a daughter from the third marriage.

Gen	Name	Birth	Marriage	Death
4	Eliese Warkentin	Nov 6,1842		Dec 3,1925
m	Jakob Enns	Aug 17,1839		Mar 24,1917
5	Bern Enns	Aug 7,1864		
m	Gert ?	Apr 12,1864		1896
2m	Kath ?	May 24,1870		1905
3m	Eliese ?	Oct 28,1872		
5	Johan Enns	Aug 14,1869		
m	Kath Wiens			
5	Dietrich Enns	May 4,1875		
5	Gerhard Enns	Mar 14,1878		
5	Helena Enns	Apr 20,1868		
5	Eliese Enns	Nov 23,1873		
5	Maria Enns	Mar 14,1877		

4 Son **Bernhard Warkentin** (1847-1908) moved to the United States in 1873 where he settled in Halstead. He quickly became involved in various business enterprises, and established the Newton Milling Company in 1886. In 1886/1887 he built a stately home in Newton which serves as a house museum to the present day. He was accidentally killed while on a trip to Beirut in 1908.¹³³

Gen	Name	Birth	Marriage	Death
4	Bern Warkentin	Jun 18,1847	1875	Apr 1,1908
m	Mina Eisenmayer			

4 Daughter **Helena Warkentin** (born 1848) married Johan Wiebe, son of Philip Wiebe. The family lived in Orloff.

Gen	Name	Birth	Marriage	Death
4	Helena Warkentin	May 12,1848		
m	Johan Wiebe	Oct 4,1850		Feb 2,1918
5	Johannes Wiebe			
5	Eliese Wiebe			

4 Son **Gerhard Warkentin** (1852-1911) married Anna Thiessen and the family apparently lived in Altonau.

Gen	Name	Birth	Marriage	Death
4	Gerh Warkentin	Oct 11,1852		Aug 3,1911
m	Anna Thiesen	Mar 27,1858		Jun 14,1907
5	Bern Warkentin			
5	Gerh Warkentin			

- 5 Johan Warkentin
- 5 Helena Warkentin
- 5 Eliese Warkentin

Section Six. Gerhard Fast.

2 Son **Gerhard Fast** (born 1789) came to Russia with his parents as an 14 year old lad. In 1814 he married a widow **Wiebe**, nee **Katharina Siemens**. The only **Katharina Siemens** listed in the 1803/1804 emigration records and the **Revisions-Liste** of 1808 of appropriate age is **Katharina Siemens** (born 1790), the daughter of **Claasz Siemens** (family 15) in **Rosenort, Molotschna**. **Claasz Siemens** has also been identified as the father of **Gerhard Siemens** (1805-1877) who emigrated to **Rosenort, Manitoba**, in 1874.¹⁵⁴ This connection is verified by the statement of **Peter Fast** (1831-1916) made in 1907 "that Mrs. **Gerhard Fast** was the sister to the mother of **Johan S. Friesen** living here," namely, **Jansen, Nebraska**.¹⁵⁵

This widow **Katharina Wiebe** had two daughters by her first marriage. Daughter **Katharina Wiebe**, was married to **Peter Fast** (1807-1849) the son of **Peter Fast** (1780-1852). See Section Two cf. The other daughter was married to **Peter Reimer** of **Kleeefeld, Molotschna**, who was deathly ill and expected to die any day. She was a very healthy woman but fell over suddenly and died, when everybody had been expecting her husband to die.¹⁵⁶ One of the main sources of information for the children of **Gerhard Fast** (born 1789) are the family records of great great grandson **Eduard Fast**, of **Utrecht, Holland**, deceased.¹⁵⁷

Gen	Name	Birth	Marriage	Death
2	Gerhard Fast	Nov 7,1789	Jun 5,1814	
m	Kath Siemens	1790		
3	Susanna Fast	Mar 5,1815		Jan 6,1894
3	Eliz Fast	Apr 3,1817		
3	Maria Fast	Dec 5,1819		
m	Jakob Hiebert			
3	Aganetha Fast	Oct 27,1821		
m	Peter Wall			
2m	Jakob Neufeld			
3	Gerhard Fast	Jul 4,1823		Nov,1903
3	Klaas Fast	Jul 30,1825		May,1895
3	Sara Fast	Nov 16,1827		
m	Johan Klassen			
3	Helena Fast	Oct 9,1830		Oct 18,1830
3	Helena Fast	Dec 7,1832		
m	Jakob Groening			
2m	Peter Ediger			

3 Daughter **Susanna Fast** (1815-1894) married **Peter Isaac**, a first cousin to the three **Isaac** siblings who married three of the children of **Peter Fast** (1780-1852). See Section Two cf.¹⁵⁸ **Peter Isaac** had a good education and served as a teacher in **Groszweide**. In 1852 they bought a **Wirtschaft** in the same village. **Peter Isaac** also served for a time as a school inspector and director of an orphanage.

4 Son **Gerhard Isaac** (1836-1886) married **Agatha Hiebert** and they immigrated to **America**, first to **Minnesota** and then to **Kansas**. Their two oldest daughters became well-known doctors. Their sons **Jakob** and **Gerhard Isaac** were married and living in **Kansas** in 1916. Son **Peter Isaac** moved to **South Dakota**. Two of their children were living near **Rosthern, Saskatchewan**, in 1916. Son **Franz Isaac** lived in **Omsk**. Daughter **Susanna Isaac** and her husband also lived in **Omsk**. Son **Johan Isaac** lived at first in **Schoenau** and later in **Omsk**. Son **Nikolai Isaac** lived in **Rosenort** for 23 years after which they bought the **Vollwirtschaft** in **Neukirch** which had been owned previously by **Kleine Gemeinde Aeltester**

Johan F. Friesen. Later Nikolai Isaac moved to Friedensfeld to live with his son Peter. Son Abraham Isaac farmed in Lichtenau. Daughter Margaretha Isaac married Johan F. Harms the well-known Mennonite Brethren publisher. See Johan Harms Genealogy cf.¹³⁹

Gen	Name	Birth	Marriage	Death
3	Susanna Fast	Mar 5, 1815		Jan 6, 1894
m	Peter Isaac	Nov 23, 1812		Mar 28, 1888
4	Gerh Isaac	Feb 12, 1836		Mar 4, 1886
m	Agatha Hiebert			
5	Jakob Isaac			
5	Gerhard Isaac			
4	Peter Isaac	May 20, 1837		Jan 15, 1892
m	Anna Unruh			
4	Franz Isaac	Jul 1, 1844	1869	
m	Eliz Penner			
4	Susanna Isaac	Nov 20, 1845		
m	Peter Friesen			
4	Johan Isaac	Oct 23, 1847		
m	Helena Penner			
4	Nikolai Isaac	Nov 3, 1849	1873	
m	Kath Adrian			
5	Peter Isaac			
m	? Neufeld			
4	Abraham Isaac	Oct 30, 1851		
m	Barbara Janzen			
4	Marg Isaac	Apr 12, 1855		
m	Johan Harms			

3 Daughter Elizabeth Fast (born 1817) married Johan Suderman. They lived in Franzthal and later moved to Inman, Kansas. According to Peter Fast (1831-1916), Anna Suderman of India was their granddaughter.¹⁴⁰

Gen	Name	Birth	Marriage	Death
3	Eliz Fast	Apr 3, 1817		
m	Joh Suderman			
5	Anna Suderman			

3 Son Gerhard Fast (1823-1903) married Maria Hildebrand from Muensterberg. It appears that the family lived in Orloff as this is given as the place of birth of son Johan in 1861 and also as the place of death of Gerhard Fast in 1903. No children were born to his first wife who died young. He married for the second time to the widow Johan Cornies, nee Katharina Klassen.¹⁴¹

4 Son Jakob Fast lived in Spat. Son Abraham Fast died in Orloff in 1926. Their son Johan Fast entered the Dutch Mennonite mission of Java in 1888. He was very gifted.¹⁴² His oldest son Johan became a medical missionary and died in a Japanese camp on January 4, 1945.¹⁴³

Gen	Name	Birth	Marriage	Death
3	Gerhard Fast	Jul 4, 1823		Nov, 1903
m	Maria Hildebrand		1847	1854
4	Jakob Fast			1920
4	Abraham Fast	Mar 3, 1857		Oct 9, 1926
4	Johan Fast	Dec 23, 1861		Oct 15, 1941
m	Jakoba Jansz	May 15, 1866		Jul 25, 1945
4	Helena Fast	Aug 27, 1859		
m	Hein Martens			

4	Kath Fast	May, 1862	
m	Jakob Janzen		
3	Gerhard Fast	Jul 4, 1823	Nov, 1903
2m	(?) Eliz Klassen		

Endnotes. Daniel Fast 1753-1829 Genealogy.

1. Daughter Sarah Fast married Peter Warkentin (born 1789). See Martin Warkentin Genealogy cf. Daughter Helena Fast married Peter Reimer, son of Johan Reimer of Muensterberg. See Gus Reimer, op.cit. The children of son Borend or Bernhard Fast (born 1790) seem to have stayed in Russia. See John K. Fast, "Stamm Familienregister Fast und Epp", Courtesy of Mennonite Genealogy Inc., Winnipeg, Manitoba. 1988.

2. His son Johan Fast (born 1794), was the father of Johan W. Fast, teacher and minister of Jansen, Nebraska. See Martin Warkentin Genealogy cf. It is interesting to note the comment of Henry Fast, Profile, 103, that Johan W. Fast was a distant relation to Peter Fast in Jansen, Nebraska, a great grandson of Daniel Fast (1753-1829).

3. See D. Plett, "Cornelius Fast Genealogy", Unpublished family sketch, January 4, 1989. Also to be noted is Wilhelm Fast (family 22) in Fischau in 1808 whose son Wilhelm born 1794 may have been the father of Heinrich Fast (1826-1890), who settled in Steinbach, Manitoba, in 1874. AcLester Peter Toews has indicated that the father of Heinrich Fast (1826-1890) possibly was a Wilhelm Fast and this is the only person by that name listed in Unruh, 311.

4. Unruh, 323 and 349.

5. Horst Penner, 507.

6. Glenn Penner, 13.

7. It is noted that Jakob Fast (family 2) in Halbstadt also came from Neuteicherhinterfeld, and may possibly have been related to Daniel Fast. Two other Fast families from Neuteicherhinterfeld emigrated to the Molotschna in 1803, Isaac Fast (family 8 in Halbstadt) and Peter Fast, whose place of settlement in the Molotschna is not given. Unruh, 305 and 339.

8. Horst Penner, 430.

9. "Peter Neufeld Family Records", Unpublished Compilation, 4 pp. Evidently transcribed from the records of Johan Neufeld (born 1828) of Inman, Kansas. Received courtesy of Ben Neufeld, Box 667, Dinuba, California, 93618.

10. According to Peter Fast, 81, all the Daniel Fast children came to Russia. Peter Fast, "Wiederholtes Tagebuch und sonstige wichtige Chroniken und Ereignissen angefangen dem 8 Januar 1907", Unpublished journal, Courtesy of Tabor College, Hillsboro, Kansas. February 1988. The first 90 or so pages of this journal containing the memoirs of Peter Fast (1831-1916) have been translated by John W. Wohlgemuth, Hadashville, Manitoba, 1989.

11. Unruh, 316 and 343. The Golden Years, 169. This writer is working on a family study of the extended Peter Neufeld (1697-1769) family and would like to hear from anyone with additional information regarding this family. Rev. Heinrich Neufeld (1790-1864), Rosenort, Molotschna, was the son of Herman. See Profile, 288-291.

12. Son Gerhard Neufeld (born 1758) was married to Oelsie (Elenore) Neufeld (born 1763). Unruh, 314 and 343. Their family is detailed in a Vollmacht of 1843 from the Kleinmausdorferweide Documents Blatt 5. Their daughter Katharina Neufeld (1786-1826) married Michael Plett (born 1790) the son of Michael Plett (1761-1826) who settled on Wirtschaft No 1 in Halbstadt in 1804. Michael Plett (born 1790) lived in Neukirch in 1843. Their children are listed as follows: Anna born June 24, 1815, Catharina born February 10, 1817, Michael born November 1, 1819, Gertrude born December 20, 1820, in Halbstadt. Jakob Neufeld (born 1801), youngest child of Gerhard Neufeld (born 1758), married Anna Klassen from Neukirch in 1822 where the couple also made their home. Their son Johan Neufeld (1824-1884) lived in Kleefeld, Molotschna, from where he moved to Minnesota, with his family in 1876. For a listing of descendants see Roy E. Neuffeldt, Unser Stammbaum, (Fort Worth, Texas, 1976), 169 pp. Vollmacht courtesy of Ken Reddig, Centre for M.B. Studies, Winnipeg, Manitoba. 1988.

13. Unruh, 323 and 348.

14. The Golden Years, 164.

15. The Golden Years, 170.

16. Glenn Penner, "The Early Krueger /Kroeger Family in Prussia" Mennonite Family History, January, 1989, pp 18-19.

17. Unruh, 323.

18. Johan Fast (1813-1892), "Album Transcript of our Fathers, Johann Fast from the village of Schoenau", Transcribed family record, Unpublished, 9 pp. Courtesy of Leland Harder, North Newton, Kansas. 1982.

19. The information regarding the Jakob von Baergen family and the children and grandchildren of Peter Fast (1780-1852) is found in "The Family Album of Johan Fast, Schoenau", op.cit.

20. Unruh, 337.

21. Unruh, 309 and 347.

22. A total of five families in Schoenau are listed as originating in Neuteicherwald. The siblings of Helena von Baergen are: Margaretha 1780-1840, married Jakob von Baergen (died 1840); Johan 1783-1851; Elizabeth born 1785, married Johan Wiebe; Anna born 1787 spinster; Isaac born 1790 bachelor; Maria born 1791, married Jakob Peters, and Jakob born 1794. Johan Fast, "Family Album", *op.cit.*. According to Peter Fast, 81, they were apparently somewhat related to all the Baergens living in the Colony. Jakob von Baergen (1758-1833) married a second time in 1800 and had another 4 sons and 4 daughters. According to Peter Fast this family moved to the Chortitza Colony.

23. His son Isaac married the daughter of Cornelius Toews (1766-1831) of Lindenau, grandfather of Kleine Gemeinde Aeltester Peter Toews. See *Profile*, Chapter 17.

24. Elected minister in 1805, and father of Johan F.Friesen, the third Aeltester of the Kleine Gemeinde. See *Profile*, 270-274, for a listing of his family.

25. His son Cornelius (born 1804) was the father of Helena Dyck, who married Gerhard Doertzen (1825-1882), Fischau, who settled in Rosenfeld, East Reserve, Manitoba, in 1874. *Profile*, 51.

26. He may have been the father-in-law of Johan Esau of Fischau. See Cornelius Esau Genealogy 1772 *cf.*

27. Grandfather of the Wiebe brothers who settled in Blumenort, Manitoba, in 1874. *Profile*, 26,34,37, and 211.

28. Unruh, 308 and 332.

29. M.B.Fast, *Reisebericht*, 72 and 85. M.B.Fast refers to "meinem Kleinen dicken Onkel, Gerhard Dick." Johan Fast (1813-1873), *op.cit.*, has not listed any Gerhard Dick, son of Jakob Dyck, and therefore the writer is not quite sure of his relationship but he seems to fit into the Jakob Dyck family somehow. Would Johan Fast possibly have omitted to list one of his nephews? Another option is that Gerhard Dick had married one of the daughters of Peter Fast (1807-1849). M.B.Fast also mentions his father's cousin, Mrs Gerhard Neuman, in Tiegerwiede. Again it is not possible to fit her into the Fast family with the information presently available. M.B.Fast, 60. Similarly M.B.Fast, 28, refers to his father's cousin "Peter Wiebe in Kurman whose parents had formerly lived in Tiege, where they had a fine Wirtschaft. His wife was the daughter of Gerhard Fast one time book seller in Gnadenfeld." M.B.Fast, 129-130, also refers to his "Kleine Onkel" Bernhard Fast, neighbour to Peter Wiebes.

30. Peter Fast, 53.

31. She was the daughter of a widow Wiebe, nee Katharina Siemens, who married for the second time to Gerhard Fast (born 1789). See Section Six *cf.*

32. Peter Fast, 82. Peter Fast has put a question mark after the date.

33. Peter Fast, 82, actually uses the word "brutal" to describe Penner's treatment of his step children.

34. Peter Fast, 43.

35. See Peter P.Isaac, 4-49, for the full story of the Isaac clan, including the family of Franz Isaac (1784-1853), and his son Johan Isaac (1806-1864), whose family settled in Gruenfeld, Manitoba in 1874.

36. Woltaer, 126.

37. Ben Neufeld, *op.cit.* Also D.Plett, "Boschman Families in the Kleine Gemeinde", Unpublished paper, 1989.

38. Hermann Thiessen, *Martin Thiessen und seine Nachkommen 1737-1977*, (Breslauer Str.3, 3167 Burgdorf, West Germany, 1977), 8. *The Golden Years*, 172.

39. His daughter Helena was married to Johan S. Friesen and settled in Jansen, Nebraska. *Profile*, 16 and 105.

40. *Profile*, 282-291.

41. Bernhard Fast (born 1790), was the brother of Sarah Fast who married Peter W.Warkentin, son of Martin Warkentin of Blumstein, see Martin Warkentin Genealogy *cf.*; and Helena Fast who married Peter Reimer, son of Johan Reimer, Muensterberg. See Gus Reimer, *op.cit.*. See also Johan K.Fast, "Stamm Familienregister Fast und Epp vom Jahre 1758-1970 prepared from the records of Gerhard J.Fast", Oakland Ave, Winnipeg, Manitoba. Courtesy of Mennonite Genealogy Inc., 1988.

42. Peter Isaac, 13.

43. *The Golden Years*, 282.

44. *The Golden Years*, 305 and 315.

45. Peter Fast, II, reports that her son Jakob Janzen died in Rosenort on December 14, 1862. Another son Abraham Janzen, lived in rather limited circumstances in Oklahoma in 1907. A daughter who had been married to a Jakob Thiessen (she was a widow in 1907) was very well off financially, had a large family of girls whose husbands were all well to do.

46. Franz Kroeker was the brother-in-law to Peter Fast. See "Jakob Barkman Genealogy" *cf.*

47. Peter Fast, 73.

48. Peter Fast, "Story of my grandfather, Peter Fast, written in rhyme in 1906". Translated by Margaretha Dick, his grand daughter in 1976. As published by Jo Ferguson, 15.

49. Peter Fast, 59.

50. Peter Fast, 63.

51. Peter Fast, 77.

52. M.B.Fast, 163 and 167.

53. The reader is referred to "Lineage of my Grandparents Klaas Friesens", *Profile*, 211, where Helena Jahnke, nee Friesen, writes that: "In 1861 my sister Justina married Peter Unger, the stepson of Jakob Wiens in Neukirch." It is interesting to speculate regarding the possibility of a connection between the two Unger families.

54. M.B.Fast reports that he went to Tiegwerweide to the school of his uncle Kornelius Fast, at the time that his parents moved unto the land. M.B.Fast, *Mitteilungen*, 53.
55. Peter Fast, 58.
56. Henry Fast, *Profile*, 103.
57. M.B.Fast, 101 and 108.
58. M.B.Fast, 137 and 139.
59. He also refers to a cousin Kornelius Fast of Steinfeld. Hopefully information will come to light allowing for a more complete identification of some of these family members. M.B.Fast, 140.
60. Peter Fast, 18.
61. Compare with Clara Buschman, *The Family Record of Peter F.Warkentin 1834-1907 and Wilhelmina (Wiens) Warkentin 1843-1935*, (Hutchinson, Kansas, 1972), page 8 and 193, who gives the birth date as May 18, which may be merely a typographical error since it is also recorded as November 30, 1834, later in the book.
62. See also "Peter F.Warkentin, Jansen, Nebraska, later Lehigh, Kansas", Unpublished sketch by this writer revised October 11, 1988.
63. Clara Buschman, 9 and 193.
64. The reference to the year 1832 does not seem correct since both references to this move indicate that son Peter was already born at the time of the move.
65. Bernhard Warkentin, "Familien=Verzeichnis", n.d. Courtesy of D.A.Haury, M.L.A., Newton, Kansas, 1987.
66. Unruh, 318. The matter is confused by the fact that there were four Warkentin families listed in Altona in the 1808 Revisions Liste as follows: (1) **Johan Warkentin** (born 1750) Wirtschaft 11, he was the father of Duerck Warkentin (1788-1837), the father of Aeltester Dirk Warkentin (1815-1869), See Harry Warkentin, "The Warkentin Genealogy 1788-1983", Unpublished paper C.M.B.C., Winnipeg, Manitoba, 1983. (2) **Aron Warkentin** (born 1776) Wirtschaft 12. (3) **Jakob Warkentin** (born 1783) Wirtschaft 13. (4) **Johan Warkentin** (born 1778) Wirtschaft 16. Given the ages of these families there is a possibility that they were all members of one and the same family.
- Another family to be mentioned relative to Altonau Warkentins is that of Jakob Warkentin (1833-1903) who settled in Marion County, Kansas, in 1877. Jakob Warkentin (1833-1903) was born in Altona, Molotschna, the son of Jakob Warkentin and Katharina Neufeld. His siblings that grew to adulthood were Aaron, Peter, Johan and Katharina. Jakob Warkentin (1833-1903) was married to Katharina Sommerfeld, born 1837 in Alexanderwohl. See Mrs L.D.Warkentin, "The Warkentin Family" (Unpublished paper, prepared for Jim Warkentin, 1985), 7 pp. Received courtesy of Milton Harms, Moore, Oklahoma, August, 1989. Katharina Sommerfeld was the daughter of Heinrich Sommerfeld (1815-1887) who died at Alexanderwohl, Kansas. See Sophia Unruh, *Sommerfeld Genealogy 1815 to 1972*, (Newton, Kansas, 1972), 5.
67. This is based on the information of Clara Buschman, 9, that Peter F.Warkentin (1834-1907) was a cousin to Bernard Warkentia (1847-1908).
68. Peter Fast, 83. In German he states that they were "Nichte und Vetter".
69. Clara Buschman, 9.
70. Peter Fast, 83.
71. See "Cornelius Fast Genealogy", Unpublished Sketch, by the writer. 1989.
72. She was the daughter of Heinrich Wiens (born 1815) whose sister Anna Wiens (1810-1876) was the mother of Aeltester Jakob A.Wiebe. See "Wiens Families in the Kleine Gemeinde" cf. for additional information.
73. The information for this biography is taken primarily from the "Family Register" written by Wilhelmina Warkentin, nee Wiens, and translated and published by Clara Buschman, op.cit.
74. Clara Buschman, 9.
75. *Profile*, 10.
76. Mike Hornbaker, *The Bergen History*, (Self published, Box 192, Maize, Kansas, 67101), 31.
77. See "Peter Epp Genealogy 1690" for additional information regarding his family.
78. See "Johan Harms Genealogy" cf. for more information on this family.
79. See *Gnadenau Gemeinde Buch*, family 47, page 54. Peter Eitzen was born March 28, 1842, the son of Cornelius Eidse (1800-1860), whose son Abraham Eitzen (1830-1906) was born in Lindenau, Molotschna. *Rundschau*, May 23, 1900. Courtesy of Henry Fast, Steinbach, Manitoba. See Chapter 21, *Profile*. The Peter Eitzen family evidently lived near Canton, Kansas, where Elizabeth was born. Clara Buschman, 170.
80. Peter Isaac, 7-8.
81. Peter Fast, 49.
82. I am indebted to Leland Harder, Newton, Kansas, for this information. Letters to the author January 9 and February 6, 1988. Also Raymond F. Wiebe, Hillsboro, Kansas, *The City on the Prairie*, (Hillsboro, Kansas, 1985), 28. By an oversight Johan and Elizabeth Fast are not listed in the Ship Records with son Johan and son-in-law Heinrich Flaming and family as published by D.A.Haury, 5. See Leland Harder ed., "Items of Information about the descendants of Andreas (1816-1862) & Aganetha (1817-1877) Flaming", 9. Dr.Leland Harder, "Letter to the author June 24, 1989".
83. Dr.Leland Harder, North Newton, Kansas, "Letter to the author" June 24, 1989.
84. Received courtesy Leland Harder, Newton, Kansas.

85. He was the son of Johan Harder and Elizabeth Plett, the sister to Cornelius S.Plett (1820-1900), who settled in Blumenhof, Manitoba, in 1875. See Johan Harder Genealogy cf.
86. Menno S.Harder, "A Brief Biography of Johann Harder 1836-1930". Unpublished paper, n.d., 3 pp. See also Johan Harder, *From Annenfeld to Kansas 1874*, (Clovis, California, 1983), 69 pp. Translated and edited by Evangeline Kroecker. See also William J.Johnson ed., *Pictorial Highlights of Gnadenuu*, (Hillsboro, Kansas, 1874), 8, for a picture of Johan Harder. For a listing of the descendants of Johan Harder, see Menno S.Harder, *The Harder Family Book*, (Hillsboro, Kansas, 1952), Unpaginated approximately 100 pp.
87. David Harder was the father of Menno S.Harder and grandfather of Dr.Leland Harder, Newton, Kansas.
88. Information about their life in Hooker is found in *Homestead Memories* by Matilda Wiebe Suderman, published by the author in Newton, Kansas, in 1987.
89. William J.Johnson, 8. See also David V.Wiebe, *Grace Meadow*, 46 and 69.
90. Quoted by Leland Harder, "Items of Information About the Descendants of Andreas (1816-1862) and Anganetha (1817-1877) Flaming", 10-12.
91. For a listing of descendants see, John R.Wohlgemuth, *The Peter Wohlgemuth Genealogy 1805-1975*, (Peabody, Kansas, 1963), 61 pp.
92. Profile, 25. See Royden Loewen, *op.cit.*, for further information on the Heinrich Wohlgemuth family.
93. Dr.Leland Harder, Letter to the author November 15, 1989. Dr. Harder and Kevin Enns-Rempel (Fresno) are presently preparing a paper on the infamous Martens land swindle.
94. Regina M.Becker, *A Bundle of Living, Recollections of a Shafter Pioneer*, (Shafter, Cal., 1986), A3.15,19,A10,35. I am grateful to Leland Harder for referring me to this interesting book.
95. Peter Isaac, 8 and 15-17.
96. Peter Fast, 43.
97. Henry Fast, Profile, 108. Here it is reported that son Peter F.Krause was born in Ladekopp.
98. Henry Fast, Profile, 106. It is possible that the widow Johan Krause may have moved back to her parental village after the death of her first husband since she is described as being from Schoenuu. On the other hand the report may simply identify her as being from the Schoenuu Fast's.
99. For a listing of descendants see, Martha Goering, *Descendants of Johan Krause 1816-1868*, (Burton, Kansas, 1969), 135 pp.
100. Henry Fast, Profile, 108.
101. Henry Fast, *ibid.*.
102. Henry Fast, Profile, 108, 224 and 273.
103. Profile, 10.
104. Martha Goering, *op.cit.*.
105. Jakob and Anna Krause, Letter to the *Rundschan* March 2,1904. Courtesy of Henry Fast, Steinbach, Manitoba.
106. Unruh, 353.
107. Unruh, 323.
108. Dr Carl Bangs, quoted in Sol Warkentin, "Heinrich and Maria Regehr Warkentin", Unpublished family study, page 9.
109. Bernhard Warkentin "Letters to David Goertz 1874-1875", Courtesy of D.A.Haury, Mennonite Library and Archives, Bethel College, Newton,Kansas, September 1988.
110. In this letter Bernhard Warkentin goes on "He, as my father had written me previously, left his family and went to Turkey never to return home again. It seems as if this dear relative swindled several thousand from his father, and now he seems to be after his son, at least he is already facing failure and wants my advice, that is my help. I am in a real predicament. May God grant me means and a way in which I could serve this man, after that I would rather not hear from him." In a letter of May 22,1874, Bernhard Warkentin writes, "I do hope my uncle, of whom I wrote you previously, has arrived in Summerfield and also that he has received hospitality somewhere."
111. Sol Warkentin, *op.cit.*.
112. Eduard Fast, Utrecht, Netherlands. Family Records received courtesy of Alexander Fast, H.Wijnmaienstraat, 3555 VR Utrecht, 030-440515, 1988/1989. These records seem to follow the format of the "Family Album" of Johan Fast (1813-1892) of Schoenuu, with the exception that they trace only the direct line of ancestry of Eduard Fast, through Gerard Fast the son of Daniel Fast (1753-1829). These records do however contain a number of additional notations which add significantly to the original. Such as the information that Bernard Fast was married to the widow Johan Baerg, which immediately makes an entire string of conclusions and identifications possible. I am deeply indebted to Leland Harder, Newton, Kansas, for his kindness in forwarding these records to me.
113. Unruh, 336.
114. Unruh, 305.
115. Peter M.Friessen, 94.
116. Unruh, 331.

117. Raymond F. Wiebe, *The Groening-Wiebe Family 1768-1974*, (Hillsboro, Kansas, 1974), 17-18. This record differs somewhat in referring to the husband of Aganetha Groening as Jakob Baerg and not Johan Baerg. Presumably this is a minor discrepancy from Benjamin H. Unruh, in the reading of the original records which were still available at the time that the research for the first *Groening Wiebe* book was done.

118. Raymond F. Wiebe, 47-50.

119. Peter Fast, 21.

120. Unruh, 308.

121. Abraham J. Harder, "Auto-Biographie von Prediger Abraham J. Harder Alexanderwohl, Russland, Geschrieben im Jahre 1899." Unpublished Transcribed Journal, 15-19. Received courtesy of Leland Harder, Newton, Kansas, 1988.

122. Peter Fast, 21, reports that she was his cousin. It seems that this would be on the Isaac side as Peter Fast's mother had a sister Maria Isaac married to a Johan Wiebe who owned a Vollwirtschaft in Tiege.

123. Peter Fast, 85.

124. Unruh, 305. *The Golden Years*, 177.

125. Cornelius Krahn, "Bernard Fast", ME 2, 315. *The Golden Years*, 313-315, and *Profile*, 303.

126. Abraham J. Harder, *op.cit.*

127. See J.H. Lohrentz, "Franz J. Wiens (1880-1942)", ME 4, 948-949. Franz Wiens (1880-1942) was the son of Jakob Wiens of Henderson, Nebraska. For additional information see, "Wiens Families in the Kleine Gemeinde", *cf.*

128. Peter Fast, 85.

129. Unruh, 353. See Dr. Carl Bangs, "The Ancestry of Heinrich Warkentin (1824-1910)" published in Sol Warkentin ed., *Heinrich und Maria Regehr Warkentin 1824-1910*, (Inman, Kansas, 1981), pp 8-11. One difficulty with this proposition is that Arend Warkentin is listed as having married in 1802 whereas Katharina Fast is still shown as single and with her parents in the listing of 1804. The answer may be that Aron Warkentin married in 1802 for the first time and that his bride died almost immediately.

130. Clara Buschman, *op.cit.*

131. Peter Fast, 68. Peter Fast goes on to mention that his cousin uncle Bernhard Warkentin had a mill driven by water from a spring which provided enough water to power the mill for eight hours after which they had to stop the mill and wait for the water to build up again. Peter Fast also reports that during this visit he ate fried rabbit for the first time.

132. Bernhard Warkentin, "Familien Verzeichnis", Unpublished family record, 4 pages. No author or date given. Courtesy Mennonite Library and Archives, North Newton, Kansas.

133. Cornelius Krahn, "Bernhard Warkentin (1847-1908)", ME 4, 888.

134. See *Profile*, 16. It appears that he was also the father of Helena Siemens (1812-1888) the wife of Kleine Gemeinde minister Abraham F. Friesen (1807-1891) of Neukirch who settled in Jansen, Nebraska, in 1874. He also appears to be the father of Sara Siemens (1809-1885) who married Cornelius Janzen (1812-1864) of Neukirch. Their children belonged to the Kleine Gemeinde and emigrated to Jansen, Nebraska, or Manitoba, in the 1870s. *Profile*, 9. Classz Siemcns (born 1758) has also been identified by genealogist Edward Brandt, as being the father of Elisabeth Siemens (born 1788) who married Peter Brandt of Blumenort, Molotschna, (Wirtschaft 11), the grandfather of the Brandt brothers who settled in Manitoba, in 1874. Edward Brandt, *Brandt Roots 1605-1988*, (13-27th Ave, S.E., Minneapolis, Mn., 55414), 16.

135. Peter Fast, 85. See also *Profile*, 104-105, and 271. Johan S. Friesen (1852-1920) Jansen, Nebraska, was the son of Abraham F. Friesen (1807-1891) and Helena Siemens. It appears that he married his first cousin a daughter of Gerhard Siemens which explains why the family had the nickname "Siemens Friesens".

136. Peter Fast, 85.

137. Eduard Fast, *op.cit.*

138. For detailed information on this Isaac Family see, Peter P. Isaac, *Stammbuch Meiner Voreltern*, (Stern, Alberta, 1916), 89 pp. All references herein are to the English translation published by Prairie View Press, Rosenort, Manitoba, in 1981. See pages 44-47. See also Part Two *cf.* for a complete reprint of this book.

139. Orlando Harms, *Pioneer Publisher: The Life and Times of J.F. Harms*, (Hillsboro, Kansas, 1984), 116.

140. Peter Fast, 85.

141. Peter Fast, 85, states that he was married first to the Cornies widow (?) and then to a Hildebrand's daughter from Muensterberg.

142. Peter Fast, 85, also states that at the time that the Orloff Gemeinde had all the trouble with Aclteter Goertz, Johan Fast was apparently encouraged to try to take over the office, but did not do it.

143. This son Johan Fast (1892-1845) was the father of Eduard Fast (1919-1960) whose records provided the information for this section. His brother Alexander has recently been kind enough to share these records with Leland Harder and the writer.

CHAPTER FIVE

JOHAN HARDER GENEALOGY 1764-1826

Section One. Johan Harder (1764-1826).

The patriarch of the Kleine Gemeinde Harder family was Johan Harder (1764-1826) born in Halbstadt, West Prussia. He will sometimes be referred to herein Johan Harder III. His father was Johan Harder (1733-1803) born in Polnisch Huben and died in Sandhof. He was a Hofbesitzer. His paternal grandparents were Johan Harder and Gertrude Classen, Hofbesitzer. The father of Gertrude Classen was Jakob Classen, a Hofbesitzer in Polnisch Huben.¹ A Hofbesitzer was a farmer who owned his own farmyard or "Hof" in one of the Grosswerder villages. On January 11, 1761, Johan Harder (1733-1803) married for the second time to Sara Classen who was born January 1, 1731, and died February 2, 1769.²

There is record of a Johan Harder, or Hans Harder, living in Polnisch Huben as early as 1658 and again in 1665 and 1688.³ It is possible that these Harders were ancestors of the family patriarch. Further record is found of a Johan Harder living in Einlage an der Nogat as well as a Johan and Isaac Harder living in Halbstadt in 1772. It seems likely that one of the latter was the father of Johan Harder (1764-1826) since he was born in Halbstadt only 8 years earlier in 1764.

Johan Harder III married Helena Stees in Heuboden in 1786. Only one Stees, or Stoesz family is listed in the *Konsignations Liste* of 1776, namely, the family of a Cornelius Stees, living in the village of Krebsfeld, about five miles due north of Halbstadt.⁴ He is the forefather of the Stoesz family some of whose descendants emigrated to the Chortitza Colony in the late 1700s and came to Manitoba during the 1870s with the Bergthaler Mennonites. A list of the children of Cornelius Stoesz (1731-1811) does not include a daughter Helena born in 1781, and therefore Helena Stees, wife of Johan Harder III, must come from a different family.⁵

It appears that the Johan Harder family was associated with the Heuboden Flemish Gemeinde during its Prussian period. Most of the members of this Gemeinde lived in the southern part of the Grosswerder, a smaller part in Marienburg and east of the Nogat in former West Prussia and several at Dirschau (Tczew) west of the Vistula on Polish territory. The Gemeinde had its meeting place in the village of Heuboden located several miles north-west of Marienburg.⁶ The Flemish Mennonites in the villages of Sandhof, where Johan Harder II died in 1803; Halbstadt, where Johan Harder III was born in 1764; and Heuboden, where he married; all belonged to the Heuboden Gemeinde.⁷

Halbstadt, the village where Johan Harder III was born in 1764, was located along the Nogat River about five miles north-east of Marienburg and some 10 miles south of Petershagen, where Klaas Reimer, founding Aeltester of the Kleine Gemeinde was born in 1770. The 1776 *Konsignations Liste* shows three Johan Harders, living in Heuboden, Sandhof and Einlage, respectively.⁸ Since Johan Harder II was married in Heuboden in 1786 it is possible that the family had moved from Halbstadt to Heuboden sometime between 1764 and 1786. Koldau, (also referred to as Kalthof),⁹ Amt Marienburg, the village of residence listed for the Johan Harder (1764-1826) family in the emigration records, was located on the north west outskirts of Marienburg, only a few miles from Heuboden.

The Johan Harder (1764-1826) family emigrated to Russia from Koldau in 1803. The family arrived in the Molotschna Colony on June 6, 1804 and settled on Wirtschaft 16 in the village of Blumstein.¹⁰ Two other Harder families giving their destination as Blumstein emigrated at the same time, namely, Abraham Harder, age 38, from Neulanghorst, Prussia, and Franz Harder, age 33, from the castle Kalthof, Prussia.¹¹ Since Franz Harder and Johan Harder III came from the same area in Prussia it is possible that they were brothers or otherwise related.

The following information is recorded for the family in the 1808 *Revisions Liste*: "Johan Harder, 44 from Koldau, Amt Marienburg, linen maker, wife Helena 52, children

Abraham 21, Johan 18, Isbrandt 16, Maria 12 and Elizabeth 8. Property, 1 wagon, 1 plow, 1 harrows, 3 horses, 10 cattle, 2 sheep, 20 loads of hay." The family of Franz Harder settled on Wirtschaft 4 in Blumstein but the family of Abraham Harder is not listed.¹²

Johan Harder III farmed in Blumstein with his family. He was known as a horse lover. The date of death of his wife, nee Helena Stoesz, is not known. It appears that he remained relatively active until his accident in 1826 from which he died a short time later.¹³ In his book *Das Wachsame Auge Gottes*, son-in-law Johan Toews has provided a detailed account of the fateful journey during which Johan Harder III was mortally injured.¹⁴ He recalls that "In the fall of 1827 (sic), I went in company with my father-in-law Johan Harder, to Melitopol, to buy hogs. Since he was very fond of horses he thought he must occupy the driver's seat and have control of the lines." The full account of this tragic event is included in *Storm and Triumph*.¹⁵ During the last days of his life Johan Harder III stayed at the home of his son Abraham in Halbstadt where he was cared for and nourished.¹⁶ He died in 1826 at the age of 61 years.¹⁷

Gen	Name	Birth	Marriage	Death
1	Johan Harder			
m				
2	Johan Harder	May 14,1733		Dec 27,1803
m	?			
2m	Sara Classen	Jan 2,1731	Jan 11,1761	Feb 26,1767
3	Johan Harder	Aug 4,1764		1826
m	Helena Stees	1756	Jun 16,1786	
4	Abraham Harder	1787		
4	Johan Harder	1789		Feb 2,1847
4	Isbrandt Harder	1791		
4	Maria Harder	1795		
4	Elizabeth Harder	Apr 21,1800		Oct 6,1834

Section Two. Abraham Harder 1787-1844.

4 Son Abraham Harder married Maria Heide.¹⁸ Dr. Leland Harder has concluded that she was the daughter of Johan Heide, spelt Heude, owner of Wirtschaft No. 14 in Halbstadt, who had three daughters but no sons.¹⁹ This Johan Heide, also spelt Heyde, is listed as follows in the 1803 emigration records: "Johan Heyde from Neuteicherhinterfeld, journeyman mason, four daughters of whom the oldest is 16. Has emigrated secretly, a writ of bankruptcy has been issued with respect to his property."²⁰

The 1808 Revisions Liste for Halbstadt lists the Johan Heide family as follows: "Johan Heude, 44, from Neuteicher Stadtfeld, Amt Neutech, Mason, wife Elizabeth 45, daughters Susanna 21, Maria 19, Elizabeth 16. Property 1 wagon, 1 harrow, 1 plow, 8 horses, 11 cattle, 15 loads of hay."²¹ Heide originated from Neuteicherhinterfeld which was also the place of origin of Daniel Fast whose son Bernhard Fast became Aeltester of the Flemish Gemeinde in the Molotschna in 1821. See Daniel Fast Genealogy cf. Johan Heide was not one of those who supported the Kleine Gemeinde movement when it was founded in 1812. Klaas Reimer relates an incident which probably occurred in about 1810 when Aeltester Jakob Enns arranged for a group of men to confront the leaders of the reform movement at the home of the Schulz (presumably in Petershagen): "When we arrived at the Schulz there were about 25 men gathered there in order to discuss with me if I would not be able to support the Aeltester. Then we presented the Word of God to them whereupon they all fell silent except for three men: Klaas Rempel, Schoensee; Isaac Wall, Tiegenhagen; and Johan Heide, Halbstadt. Heide sat in front and lead the discussion. I think that many will still remember what kind of man he was. For me it was a wonder that the Word of God was proven and discussed at the home of the Schulz by such careless people."²²

It is evident that daughter Maria Heide who married Abraham Harder did not inherit any her of father's carelessness and lack of diligence since son Bernhard Harder has written fondly of her piety and patience which made a lasting impression upon him. It was here, at the home of Abraham Harders, that Johan Harder III was cared for during his last days

before his death in 1826. Peter M.Friesen states of the Abraham Harder family that "they were humble folk living in the lowliest of circumstances."²³

The Abraham Harder family had two daughters and seven sons, but Maria, the youngest died as a little girl. This left Bernhard as the youngest and often required to help his mother who treasured the talents of her son and encouraged his wishes and desires.²⁴ The main source of information for the children of Abraham Harder and Maria Heide are the brief biographies written by David Braeul (1861-1933) who married their granddaughter Eliese Harder (1870-1916).²⁵

Gen	Name	Birth	Marriage	Death
4	Abraham Harder	1787		1844
m	Maria Heide	1789		
5	Elizabeth Harder			
5	Johan Harder			
5	Abraham Harder			
5	Isbrand Harder			
5	Jacob Harder	1827		1875
5	Peter Harder			
5	Franz Harder			
5	Bernhard Harder	Mar 15,1832		Oct 1,1884
5	Maria Harder			At the age of 32 months

5 Daughter **Elizabeth Harder**, the oldest in the family, married Franz Baerg. He had a severe alcohol problem, and always had a bottle of whisky with him. He must have been a teamster as they were quite common at the time. He was good natured and when his sister-in-law was ill, he made many trips with her free of charge. His wife nursed the sick relative, sitting besides her bed at nights. They had a Halbwirtschaft (only half the size of a regular farm) in the neighbouring village of Schoenau. The couple was known for their hospitality. They had no children.²⁶

Gen	Name	Birth	Marriage	Death
5	Elizabeth Harder			
m	Franz Baerg			

5 The only information David Braeul has recorded for son **Johan Harder** is that he had low morals.

Gen	Name	Birth	Marriage	Death
5	Johan Harder			

5 Son **Abraham Harder** was a tavern attendant in Furstenau. He was strong and loved to fight. During a fight with a miller, they rolled down a steep slope, locked in combat, first one on top and then the other. This amused the spectators who shouted "Look there is always one crook on top!"²⁷

Gen	Name	Birth	Marriage	Death
5	Abraham Harder			

5 Son **Isbrand Harder** had a house in Halbstadt. This family had no children but adopted nephew Johan Harder the son of his brother Peter. He was a headstrong, obstinate man. He died of gangrene.

Gen	Name	Birth	Marriage	Death
5	Isbrand Harder			

5 Son **Peter Harder** lived in the Crimea. He had a weak back which made it hard for him to walk. He married a Janzen girl from Petershagen, who was a robust woman.

Gen	Name	Birth	Marriage	Death
5	Peter Harder			
m	(?) Janzen			

- 6 Johan Harder
- 6 Peter Harder
- 6 Maria Harder

5 Son **Jakob Harder (1827-1875)** married Katharina Bolt born in Lakendorf, Prussia, the daughter of Jakob Bolt. Jakob Harder and his family lived in Halbstadt. He was a man of high mental ability but had an alcohol problem. Evidently he worked in the wheat trade in the service of Jakob Esau of Halbstadt. In the course of his work he often travelled by horse to Charkow, Odessa, and as far as Cherson. The journeys to Cherson were rather dangerous as is expressed in a letter written by his wife in 1861.²⁸

6 Daughter **Katharina Harder (born 1869)** married Heinrich Unruh and the family lived in the Kuban where their oldest daughter was born in 1891. Daughter **Mariechen Harder** married Herman Rempel and their son Wilhelm Rempel was a school teacher who died in Neuman, Crimea. Daughter **Eliese Harder (1870-1915)** married David J. Braeul who taught for 38 years in the village of Wernersdorf, Molotschna. His father Johan Braeul (1835-1907) taught in the village of Orloff for 29 years.²⁹ His grandfather Johan Braeul taught in Rudnerweide from 1824-1856.³⁰

Gen	Name	Birth	Marriage	Death
5	Jakob Harder	1827		1875
m	Kath Bolt	1833		
6	Kath Harder	1869		
m	Hein Unruh			
7	Therese Unruh	1891	Aug 13, 1911	1948
m	Johan Reimer			
7	Hein Unruh			
7	David Unruh	Mar 19, 1918		1965
m	Olga ?	May 3, 1918		
2m	Agatha ?		1963	
6	Mariechen Harder	1866		
m	Herman Rempel	1870		
7	Abram Rempel			
m	? Klassen			
7	Kath Rempel			
m	Abr Fast			
7	Johan Rempel			In Youth
7	Mariechen Rempel		Remained single	
7	Wilhelm Rempel	Nov 19, 1891		Jun 18, 1938
m	Luisa Braeul	Mar 9, 1895		May 14, 1949
6	Eliese Harder	Aug 20, 1870	May 16, 1893	Feb 25, 1915
m	David Braeul	Sep 8, 1861		Oct 18, 1933

5 Son **Franz Harder** was married and lived in Karassan, Crimea. He was pockmarked. They were a fine loveable couple. They remained childless. Dr. Leland Harder has determined that Franz Harder was married to Aganetha Schulz, a sister to the wives of Franz Harder's first cousins Johan Harder (1811-1875) and Isbrandt Harder (1817-1840). See Section Three cf.³¹ According to family records Franz Harder had previously lived in Annenfeld.³² In *The Harder Family Review*, Dr. Leland Harder also refers to letter correspondence dated December 25, 1879, which indicates that Franz Harder served as the administrator of the estate of his first cousin Aeltester Johan Harder (1811-1875) of Blumstein.³³

Gen	Name	Birth	Marriage	Death
5	Franz Harder			
m	Aganetha Schulz	Dec 22, 1835		

5 **Bernhard Harder (1832-1884)** married Katharina Boschmann who appears to be the

daughter of Gerhard Boschmann (born 1795) and Catharina Berg (born 1800) of Pletzendorf, Prussia, who emigrated to Russia in 1847 and had a daughter Catharina of appropriate age.³⁴ He married for the second time to Helena Ewert from Berdjansk.³⁵

Bernhard Harder was a school teacher for 26 years teaching in Halbstadt, Blumstein, Friedensruh and Alexanderwohl.³⁶ In 1860 he was elected as a minister of the Orloff Gemeinde. He was a powerful speaker and many people were awakened from their sinful sleep through his preaching.³⁷ He adopted the eschatological views of Jung-Stilling which somewhat dated the value of his ministry.³⁸ These teachings held that the true church would be gathered in Russia where they would be spared from the tribulation. These beliefs were widely adopted among the so-called "progressive" Russian Mennonites influenced by the pietist movement which was one of the major reasons why many of this persuasion chose not to emigrate in 1874.³⁹

The extend of these influences is illustrated by the following story as recounted by M.B.Fast (1858-1949): "After the death of Johan Harder, Abraham Goertz was elected as Aeltester in his place. As a young youth, I was also present. It was somewhat late by the time the ordination was completed. Thirty one ministers and Aeltesten were in attendance. Then Ohm Berend went before the audience, Aeltester Toews who was chairing the proceedings motioned to his watch, but Ohm Berend was not intimidated. He went to the podium and took full advantage of the situation and read out his interpretation of the millennium. The people started to shuffle with their feet, and by the time he was finished over half had left the sanctuary. I remained until the final word. My uncle was sitting nearby, then someone asked him, "Mr Fast, what is the meaning of this?" Uncle answered, "that is called spiting the tiger in his den."⁴⁰

Bernhard Harder wrote numerous poems many of which were published in a major collection by his son Gerhard.⁴¹ Peter M.Friesen regarded Bernhard Harder and Johan Cornies as being the two greatest leaders ever produced by the Russian Mennonites.⁴²

6 Son Johan Harder was a teacher in Petershagen. Son Peter Harder (1867-1923) was a teacher and author of several books, including, "Die Lutherische Cousine", and others.⁴³

Son David Harder was a teacher in the Kuban and Memrik. Son Bernuhard Harder married Helena Martens of Tiegenhagen. The family lived in the Terek Settlement and were regarded as fine Christians. Daughter Maria Harder married Gerhard Penner, the son of Aron Penner. They lived in the Crimea where he was a factory employee. Son Gerhard Harder married Justina Peters, Berghthal. He was a teacher in the Halbstadt Model School and served as a minister and Reiseprediger of the Orloff Gemeinde.⁴⁴

Gen	Name	Birth	Marriage	Death
5	Bernhard Harder	Mar 15,1832		Oct 1,1884
m	Kath Boschmann	1832	Mar 16,1854	Oct 16,1878
6	Johan Harder			
6	Peter Harder	Jun 15,1867		Sep 15,1923
m	Helena Epp	Jul 20,1871		
6	David Harder			
6	Bernhard Harder			
6	Maria Harder			
m	Gerhard Penner			
6	Gerhard Harder	1857		1931
m	Justina Peters			
6	Nikolai Harder			
m	Katharina Friesen			
6	Franz Harder			
6	Helene Harder			
m	Hein Harder			
6	Anna Harder			
5	Bernhard Harder	Mar 15,1832		Oct 1,1884
2m	Helena Ewert			
6	Eliz Harder			

- 6 A Son
- 6 A Daughter
- 6 A Daughter

Section Three. Johan Harder 1789-1847.

4 Johan Harder emigrated to Russia with his parents in 1803 and helped them to establish their Wirtschaft No. 16 in the village of Blumstein. In 1810 he married Elizabeth Plett the daughter of Johan Plett (1765-1833) of Furstenwerder, Prussia.⁴⁵ Her father had been expelled from his parental home when he married Elizabeth Baer, a Lutheran widow working as the family maid, contrary to his fathers wishes.⁴⁶ After this occurrence son Johan Plett (1765-1833) lived in various places and experienced the seige of Danzig during the Napoleonic Wars.

Their first daughter Elizabeth Plett must have been born in about 1790.⁴⁷ It seems that Elizabeth emigrated to Russia by herself as a young girl. Benjamin H. Unruh has record of an Elizabeth Plett who emigrated to Russia in 1804 who is listed as being "from Neumuensterberg, born in Furstenwerder, and with the family of Jakob Wiens."⁴⁸ Elizabeth did have an aunt Margaretha Plett (born 1771) married to a Jakob Wiens of Wernersdorf and it is possible that she travelled to Russia in their company although no specific listing of this family is reported in the emigration records. At the time of the Revisions Liste in 1808 an Elizabeth Plittin age 22 is shown as residing with the Michael Plett family on Wirtschaft No. 1 in Halbstadt.⁴⁹ Although the age listed is too old, it is possible that Elizabeth was working for her uncle Michael Plett in Halbstadt at the time. She may have met her future husband Johan Harder (1789-1847) here when he visited his brother Abraham Harder (1787-1844), who had married Maria Heide and was living in the same village. See Section Two.

By 1820 father-in-law Johan Plett had tired of his itinerant lifestyle, and being aware that his daughter had made a good home for herself in Russia, decided to moved there as well. After spending some eight years to obtain the necessary passes the family arrived in the village of Blumstein in 1828. Johan Plett repented in his last years and evidently joined the Kleine Gemeinde since all five of the children of his last marriage belonged to this reform movement.⁵⁰

It is noteworthy that the Kleine Gemeinde related fellowship in the village of Blumstein, included nine of the twenty-one farmers listed there in 1808, namely: Cornelius Loepp (family 3), his daughter married Kleine Gemeinde deacon, Jakob W. Friesen; Gerhard Schellenberg (family 5), see Gerhard Schellenberg Genealogy cf; Martin Warkentin (family 6), see Martin Warkentin Genealogy cf; Daniel Wiens (family 8), their son Franz settled in Jansen, Nebraska in 1875;⁵¹ Johan Fast (family 10);⁵² Johan Harms (family 12), see Johan Harms Genealogy cf; Johan Harder (family 16); Aron Schellenberg (family 18) and Johan Neufeld (family 20) who had married the daughter of Gerhard Schellenberg. See Gerhard Schellenberg Genealogy cf.

Johan Harder (1789-1847) farmed together with his father for a number of years. His father had remained quite active as a horse lover until his death in 1826 although he lived with his son Abraham in Halbstadt for the last while. See Section One. Eventually son Johan Harder (1789-1847) inherited or purchased the family Wirtschaft No. 16 in Blumstein and continued a successful farming operation. Abraham J. Harder (born 1840) has recorded some memories of his grandparents Johan and Elizabeth Harder which have been translated and published by Dr. Leland Harder in *The Harder Family Review* and are quoted here verbatim:

"I recall less about grandmother than grandfather. I do not know whether grandmother was still living when I was born. By birth she was a Plett. Two brothers, Julius and Johan Plett, Hirschau, whom I knew well, were in her family line.⁵³ She was a kind and merciful person. One day a poor woman came to the door and complained about her need for clothes. Grandmother took her underwear and gave it to the lady. Earlier in life, grandmother knew what it meant not to have enough clothes."

"Grandfather knew Johan Cornies. They became close friends, and thus it happened

that Johan Cornies, out of love for his friend, sent grandfather's oldest son, my father Johan Harder, to the Orloff Verein Schule for a three year period, paying all expenses. This education was a great help to my father in his later life."

"An anecdote which was told about the elder Cornies and my grandfather is in my memory. One day in the dead of winter, Mr. Cornies and some of his friends walked home from church. They were walking along the ruts made by the sled runners in the deep snow. Several horse drawn sleds came home from church and made Mr. Cornies and his friends step out of the ruts into the deep snow so that they could get by. This aggravated Mr. Cornies that people had no more respect than that. While he was talking, he looked up and saw my grandfather coming along in a sled. Mr. Cornies said, "There comes Johan Harder from Blumstein. He will drive around us." His friends doubted it; but when my grandfather approached, he drove around just as Cornies had said he would."

"If I remember correctly, grandfather came home sick from a trip to the Crimea. Within a few days he was dead."⁵⁴

Dr. Leland Harder has stated that Johan Harder (1789-1847) "was highly respected in the community as a man of integrity and consideration for others."⁵⁵ Six children were born of his first marriage and two children of his second marriage.

Gen	Name	Birth	Marriage	Death
4	Johan Harder	1789	1810	Feb 2,1847
m	Elizabeth Plett	1790		
5	Johan Harder	Sep 15,1811		Sep 11,1875
5	Abraham Harder			
5	Isbrand Harder	May 18,1817	Jul 27,1839	Aug 10,1840
5	Eliz Harder			
5	Helena Harder			
5	Peter Harder			
4	Johan Harder	1789		Feb 2,1847
2m	Katharina Mandler			c.1840
5	Isbrand Harder			
5	Maria Harder			

5 **Johan P.Harder** (1811-1875) was born and raised on the family farm in Blumstein, Molotschna. He attended the Orloff Verein School for three years also learning the trade of a tailor. He was baptized in 1833 and the next year he married Justina Schulz, the daughter of Georg Schulz, from Friedensruh.⁵⁶ During their first years of marriage the couple lived in a small house on his father's Wirtschaft and Johan also did some tailoring for additional income. In about 1840 Johan Harder V "built a dwelling house, with attached stable and shop across the street. His mother had died and so his father moved into this Anwohner property and he presumably bought the Wirtschaft in 1841."⁵⁷

Abraham J.Harder (born 1840) wrote as follows about the entrepreneurial skills of his father: "My father was a serious man, but he had a good sense of humour. At his work he was fast and clever. Because he had such good luck in relation to agricultural handicrafts, father was able to remodel the whole Wirtschaft within five years." Dr. Leland Harder states that "as a consequence of the respect he enjoyed in the community, Johan was elected to the Blumstein village council, which dealt with various matters of judicial community concern."⁵⁸

In his village council work Johan Harder V was undoubtedly influenced by individuals like Jakob W.Friesen (1808-1889) who served as Schulz or Mayor of Blumstein at about this time. Friesen was the son of Kleine Gemeinde Aeltester Abraham Friesen (1782-1849).⁵⁹ In 1855 Johan Harder (1811-1875) was elected as a minister of the Orloff Gemeinde together with his friend Franz Isaac. At about this time he married for the second time to Katharina Schulz his first wife's sister. She was sick much of the time.⁶⁰

In 1860 Johan Harder was elected as Aeltester of the Orloff Gemeinde. In this office he became known for his Christian virtue and spirit. Some of his accomplishments included, working together with the Kleine Gemeinde to resolve the so-called "Barley Land

Dispute" and his later intervention on behalf of the landless and the "secessionists" who became known as the Mennonite Brethren.

It is noteworthy that Johan Harder (1811-1875) never adopted the teachings of Jung-Stilling and his eastward chiliasm, as did his cousin Bernhard Harder (1832-1884). In fact he supported his cousin Peter P.Toews, Aeltester of the Kleine Gemeinde, when that group published a tract by Peter J.Twisk which provided a more normative evangelical eschatology. See Leland Harder, *Harder Family Review*, Issue three, 1988, for a detailed account and analysis of the career and impact of Aeltester Johan P.Harder.⁶

Peter Fast (1831-1916) of Jansen, Nebraska, has recorded the death of Johan Harder (1811-1875) as follows: "Today our beloved Aeltester Johan Harder, Blumstein, died instantly. He had still gone to the field that day but returned home very tired, lay down, and managed to summon the children to come to pray. Three hours later he lay dead. His wife had been very sick for a considerable time already, so that the doctor had frequently been called there to tend to her, and on that day also they had sent for her. When she arrived the children rushed out of the house screaming "father is dead!" The Doctor had thought to herself, "they must be saying the mother is dead", since in her sickness she had frequently been at death's door. But it was indeed the father who was dead. He had evidently had a premonition of his death and had wanted to have a new Aeltester elected. Through his death the Gemeinde lost a very precious shepherd."^{6a}

Gen	Name	Birth	Marriage	Death
5	Johan Harder	Sep 15,1811	Oct 9,1834	Sep 11,1875
m	Justina Schulz	Dec 18,1814		Mar 8,1856
6	Justina Harder	Aug 5,1835		Aug 20,1835
6	Johan Harder	Aug 8,1836		Feb 2,1930
6	Justina Harder	Aug 2,1838		Jun 7,1851
6	Abr Harder	Aug 8,1840		
6	Isbrand Harder	Aug 24,1842		
6	Helena Harder	Sep 2,1844		
6	Hein Harder	Jan 24,1847		dead at birth
6	Hein Harder	Nov 23,1848		
6	David Harder	Dec 2,1850		
6	Eliz Harder	Jan 10,1853		
6	Justina Harder	Dec 28,1854		Dec 31,1863
5	Johan Harder	Sep 15,1811		Sep 11,1875
2m	Kath Schulz	Aug 19,1839	Jul 1,1856	
6	Kath Harder	Aug 13,1857		
6	Agan Harder	Jul 19,1859		
6	Anna Harder	Apr 30,1861		
6	Jacob Harder	Jun 17,1863		Sep 11,1866
6	Son Harder	Mar 14,1865		Stillborn
6	Jacob Harder	Jul 2,1867		Jan 2,1871
6	Bern Harder	Jan 30,1870		Nov 19,1881
6	Bern Harder	Oct 21,1872		Oct 9,1904
6	Jakob Harder	Aug 28,1873		

6 Son **Johan J.Harder** (1836-1930) married Elizabeth Fast, the daughter of school teacher Johan Fast in Schoenau. See Daniel Fast Genealogy cf. Johan Harder was a teacher serving for the first three years in Friedensruh, and then for four years in Schoenau, his wife's paternal home. In 1862 they moved to the village of Annenfeld, Crimea, where Johan Harder was elected as a minister of the newly formed K.M.B. in 1871.

In 1874 they emigrated to America settling in Gnadenu, Kansas. In 1886 Johan Harder moved out of the village settling on his own quarter of land.^{6b} In 1900 Johan Harder returned to Russia to visit his brothers and sisters. While there he met and married his second wife, a widow Schulz, nee Renette Kroeker, from Ladekopp. With this marriage he became step-father to her four daughters from her first marriage; namely, Tina born 1883,

Maria born 1885, Renette born 1888 and Liese born 1891.⁶⁴

7 Son **Johan F. Harder** (1860-1949) married Helena Klassen of Sparrau. The family lived near Buhler, where he was a farmer, minister and teacher in a Seventh Day Adventist School. He then taught for many years in his own SDA school in Hooker, Oklahoma, after which he taught in the SDA Clinton (MO) Theological Seminary for 13 years. He and his wife are buried in the Shafter, California, cemetery.

7 Daughter **Elizabeth Harder** (1862-1910) married Jakob D. Klassen of Alexanderthal and the family lived near Inman, Kansas, and in Hooker, Oklahoma, where she is buried in the small KMB cemetery.⁶⁵ Son **Isbrand Harder** (1867-1945) married Anna Friesen of Prangenau and the family lived in Canton, Kansas, and then in Waldheim, Saskatchewan, where he was a farmer and a preacher in the KMB Church. Son **Heinrich Harder** (1870-1928) moved to East Bernard, Texas, where he met and married his wife Maria Koop. Afterwards they lived in Hooker, Oklahoma, where they farmed and were members of the KMB Church, and in Detroit, Michigan, where he was hit and killed by a train while working as a rail road flagman. Both he and his wife are buried in the Gnadenu Cemetery south of Hillsboro, Kansas.

7 Son **Abraham Harder** (1865-1943) married Anna Loewen, daughter of KMB member Peter P. Loewen, who had settled in the Hoffnungsthal village west of Gnadenu. Loewen's sod house is now the Adobe Museum in Hillsboro. The Abraham Harder family also joined the Seventh Day Adventist Church and farmed in Hooker, Oklahoma, and several other places in Oklahoma and Kansas. They are buried in the Hillsboro cemetery. Son **David Harder** (1872-1930) and his wife Margaret Flaming, both children of KMB immigrants, lived in Hillsboro, where David taught at Tabor College. They are buried in the Hillsboro cemetery.⁶⁶

7 Son **Bernhard Harder** (born 1875) married Agatha Friesen, a sister of brother Isbrand's wife; and they farmed near Hillsboro, then near Hooker, Oklahoma, after which they moved to Shafter, California, where they died and are buried. Son **Peter Harder** (1878-1946) married Kathryn Loewen. Following the lead of his older brothers, Johan and Abraham, they too joined the SDA Church. He entered business and accounting in Hillsboro, after which he taught school in Borden, Saskatchewan. He died and is buried in Saskatoon, Saskatchewan.⁶⁷ **Helena Harder** (1878-1950) and her husband Dietrich Z. Wiebe moved to Hooker, Oklahoma,⁶⁸ and from there to Grande Prairie, Alberta, where they are buried.⁶⁹

Gen	Name	Birth	Marriage	Death
6	Johan Harder	Aug 20,1836		Feb 23,1930
m	Eliz Fast	Jan 18,1838	Nov 16,1858	Dec 30,1898
7	Johan Harder	Apr 22,1860		Feb 1,1949
m	Helen Klassen	Oct 25,1862	Aug 20,1882	Jun 1,1945
7	Eliz Harder	Oct 10,1861		Nov 7,1861
7	Eliz Harder	Sep 8,1862	Oct 29,1882	Mar 25,1910
m	Jak Klassen	Apr 8,1858		Aug 9,1946
7	Abr Harder	Jun 17,1865		Oct 24,1943
m	Anna Loewen	Dec 23,1867	Oct 20,1889	Feb 28,1919
2m	Eleo Markus	Apr 5,1861	May 24,1922	Dec 5,1949
7	Isbr Harder	Feb 25,1867		Sep 7,1945
m	Anna Friesen	Aug 4,1869	Sep 6,1891	Aug 14,1939
7	Hein Harder	May 15,1870		Jul 17,1928
m	Maria Koop	May 31,1877		
7	David Harder	Apr 2,1872		Oct 16,1930
m	Marg Fleming	Jun 3,1879	Jul 18,1897	
7	Jakob Harder	Jun 5,1875		Jun 22,1875
7	Bern Harder	Jun 5,1875		
m	Agatha Friesen	Jan 1,1880	Dec 28,1900	
7	Peter Harder	Aug 13,1878		Feb 3,1946
m	Kath Loewen	Apr 10,1889	Sep 2,1906	

7	Helena Harder	Aug 13,1878		Dec 24,1950
m	Diet Wicbe	Jul 24,1882	Feb 8,1905	
6	Johan Harder	Aug 20,1836		Feb 23,1930
2m	Renette Kroeker			

6 Son **Abraham J.Harder** (born 1840) married Anna Fast, the daughter of Aeltester Bernhard Fast (1783-1861) of Halbstadt, who had been his father's predecessor as Aeltester of the Orloff Gemeinde. See Daniel Fast Gencalogy cf. Abraham J.Harder has written an extensive biography detailing many of the experiences encountered. Evidently he started his teaching career in apprenticeship to the well-known Franz Isaac, minister and teacher in Orloff, his father's friend and colleague. See "Wiens Families in the Kleine Gemeinde" cf. According to the birth places of the children the family lived in Hierschau from 1862 until 1870 when they lived in Tiede, and after 1875 in Alexanderwohl.

At the time of the death of his first wife, the Abraham J.Harder family was living in Alexanderwohl, Molotschna.⁷⁰ In 1898 Abraham J.Harder married for the second time to Anna Warkentin who died two years later in the Crimea. He married for the third time to Maria Pauls.⁷¹ He and his third wife lived in Busau, Aktatchi, in the Crimea.⁷²

7 Son **Abraham A.Harder** (born 1866) was the founder of the orphanage at Grossweide, Molotschna.⁷³ Daughter **Katharina Harder** (1875-1926) married Gerhard J Thielmann and in 1900 they bought a Wirtschaft in Neukirch from Johan Reimers later moving to Sagradovka.⁷⁴ Daughter **Aganetha Harder** (born 1884) and her husband Peter Wiens served as missionaries in Russia.

Gen	Name	Birth	Marriage	Death
6	Abr Harder	Aug 22,1840		
m	Anna Fast	May 9,1841	Jun 18,1861	Nov 10,1898
7	Justina Harder	Apr 22,1862	Sep 15,1884	Dec 16,1891
m	Johan Gaddert	Gnadenheim		
7	Anna Harder	Aug 23,1863	Nov 22,1883	Feb 17,1895
m	Jakob Thiessen	Alexanderwohl		
7	Johan Harder	Dec 23,1864	Jan 4,1890	
m	Kath Klassen	Alexanderwohl		
7	Abr Harder	Sep 29,1866	Jan 22,1891	
m	Justina Epp	Rosenort		
7	Eliz Harder	Jun 7,1868	Nov 15,1890	
m	Johan Dick	Lichtfelde		
7	Maria Harder	Jan 19,1870	Apr 30,1891	
m	Jakob Dick	Lichtfelde		
7	Bern Harder	Oct 30,1871		Oct 14,1873
7	Helen Harder	Oct 29,1873	Jun 8,1895	
m	Jakob Thiessen	Alexanderwohl		
7	Kath Harder	Nov 23,1875	Sep 31,1899	Jan 20,1926
m	Gerh Thielmann	Aug 31,1868		Dec 23,1934
7	Agan Harder	Feb 21,1878		Mar 30,1879
7	Agan Harder	Jan 11,1884		
m	Peter Wiens			
7	Abr Harder	Aug 22,1840		
2m	Anna Warkentin		Oct 24,1899	Jun 5,1900
3m	Pauls		Dec 10,1900	

6 Son **Isbrand J.Harder** (born 1842) married Gertruda Neuman. He married for the second time to a widow Hiebert, nee Katharina Penner. She had 11 children of whom only four survived, son Abraham and daughters Anna, Katherina, and Elizabeth. Evidently they lived in the village of Altona since brother Johan J.Harder, from Hillsboro, visited them there during his trip to Russia in 1900.⁷⁵

7 Daughter **Justina Harder** (born 1868) married Isaac Hildebrand born in Tiede.

Daughter **Anna Harder** married Isaac Beargen born in Muensterberg. Daughter **Elisabeth Harder** married Aaron Klassen born in Schordow. Daughter **Susanna Harder** married Bernhard Wiens born in Altona.⁷⁶

Gen	Name	Birth	Marriage	Death
6	Isbrand Harder	Aug 24,1842		
m	Gertruda Neumann	Dec 24,1843	Feb 9,1864	Apr 14,1896
7	Gertruda Harder	Dec 22,1864		
7	Justina Harder	May 20,1868		
m	Isaak Hildebrand	Oct 23,1868	May 1,1894	
8	Isaak Hildebrand	Feb,1895		Aug 21,1895
8	Justina Hildebrand	Jun 8,1896		
8	Kath Hildebrand	Oct 18,1898		
8	Gert Hildebrand	Feb 9,1902		
7	Helena Harder	Apr 7,1870		
7	Eliz Harder	Aug 2,1872		Oct 14,1872
7	Isbrand Harder	Oct 12,1873		Jun 11,1875
7	Anna Harder	(?)		
m	Isaak Baergen	May 3,1871	Sep 27,1903	
8	Anna Beargen	Mar 1,1906		
8	Justina Beargen	Dec 26,1908		
7	Isbrand Harder	Feb 3,1876		Feb 8,1878
7	? Harder	Nov 1,1878		
7	Eliz Harder	Jan 23,1881		
m	Aaron Klassen	Aug 17,1874	Nov 9,1902	
8	Helena Klassen	Aug 10,1903		Dec 11,1905
8	Isbrand Klassen	Apr 8,1905		May 10,1906
8	Isbrand Klassen	Mar 2,1907		
8	Elis Klassen	Mar 2,1907		Apr 25,1913
8	Gert Klassen	Sep 20,1908		Sep 16,1911
8	Kath Klassen	May 27,1912		
7	Susanna Harder	Mar 18,1883		
m	Bernhard Wiens	Feb 19,1883	Nov 12,1905	
8	Agnes Wiens	Sep 10,1906		
8	Bern Wiens	Nov 6,1907		
8	Johann Wiens	Nov 6,1908		
8	Nikolai Wiens	May 12,1911		
8	Son Wiens	Dec 6,1913		
6	Isbrand Harder	Dec 22,1842		
2m	Kath Penner	Oct 28,1845		

6 Daughter **Helena S.Harder** (1844-1892) married widower Julius Barkman, son of Martin J.Barkman (1796-1872). See Jakob Barkman Genealogy cf. After her death her husband married for the third time to Maria Daniels in 1893. During his visit to Russia in 1908, Martin B.Fast visited his aunt, his uncle's third wife who had also remarried and was now a Mrs Kruger. M.B.Fast states "that she was still living on the old place in Ruckenuau."⁷⁷

7 Son **Julius H.Barkman** (born 1877) married Katharina Gaede from Schordau. When cousin Martin B.Fast visited their half Wirtschaft in Alexanderwohl in 1908 he reported that she was losing weight. At this time they had four children including a baby that was only a few weeks old. Martin B.Fast goes on to report that son **Johan Barkman** was studying in Germany at that time. Martin B.Fast left a message for him that he should visit his relatives in America before returning home.⁷⁸ In 1916 one of the Julius Barkman sons visited the Peter M.Barkman family around Hillsboro but did not like the area and returned to Russia.⁷⁹ Likely this must have been Johan. Daughter **Helena Barkman** was married to Kornelius Boschman and had six children, namely, Kornelius, Helena, Jakob,

Johan, Elizabeth and Peter.⁸⁰ It seems that Boschmans also lived in Alexanderwohl.⁸¹

Gen	Name	Birth	Marriage	Death
6	Helena Harder	Sep 2,1844	Nov 23,1855	Jan 8,1892
m	Julius Barkman	Mar 23,1835		Sep 27,1897
7	Julius Barkman	May 7,1877		
m	Kath Gaede			
7	Helena Barkman	Mar 29,1880		
m	Korn Boschman	Mar 9,1878		
7	Johan Barkman	Dec 2,1881		
7	Eliz Barkman	Aug 12,1884		1884

6 Son Heinrich S.Harder (1848-1907) married Katharina Dueck in Alexanderkron. She was born in Gnadenfeld. He married for the second time to Katharina Dueck, also in Alexanderkron.

7 The parents-in-law of son Johan Harder (born 1877) were Johan Gutwien and Anna Baerg. The parents-in-law of son Gerhard Harder were Gerhard Nickel and Sara Abrahams. The parents-in-law of son Isbrand Harder were Jakob Driedger and Helena Klassen.⁸²

Gen	Name	Birth	Marriage	Death
6	Hein Harder	Nov 23,1848		Mar 20,1907
m	Kath Dueck	Feb 1,1850	Nov 18,1871	Mar 7,1882
7	Gerh Harder	Sep 12,1872		Apr 20,1882
7	Kath Harder	Dec 2,1873		
7	Anna Harder	Mar 31,1875		Jul 24,1900
7	Hein Harder	Aug 21,1876	Oct 17,1902	
7	Johan Harder	Dec 2,1877	Oct 6,1907	
7	Abr Harder	Jul 26,1879	May 29,1906	
7	Isbrand Harder	Nov 25,1880		May 27,1882
6	Hein Harder	Nov 23,1848		Mar 20,1907
2m	Anna Dueck	Mar 9,1852	Jun 15,1882	
7	Gerh Harder	Nov 13,1883		Mar 4,1889
7	Maria Harder	Feb 2,1885		Dec 18,1886
7	Isbrand Harder	May 8,1886	Oct 26,1913	
7	Maria Harder	Jun 4,1888		
7	Gerhard Harder	Jan 31,1890		
7	Peter Harder	Jun 20,1891		Dec 24,1894
7	Marg Harder	Sep 8,1894		

6 Son David S.Harder (born 1850) married Agatha Loetkemann born in Kleefeld, Molotschna. She was the daughter of Jakob Loetkemann (1823-1901). Her mother died on April 21 at the age of 59 years.

7 Son Johan Harder (born 1878) married Anna Wall from Lichtfelde. They lived in the Crimea. Daughter Anna Harder studied in Riga as a nurse. She practised in Muehlenthi Hospital.

Gen	Name	Birth	Marriage	Death
6	David Harder	Dec 2,1850		
m	Ag Loetkemann	Feb 21,1855		
7	Anna Harder	Apr 29,1876		Mar 29,1879
7	Jacob Harder	May 11,1877		Aug 14,1877
7	Johan Harder	May 7,1878	Sep 28,1906	
m	Anna Wall			
8	Korn Harder			
7	David Harder	Mar 16,1880		Died at Delivery
7	Anna Harder	Sep 28,1881		
7	David Harder	Jul 23,1883		Died after 11 days

7	David Harder	May 30,1884	
m	Anna Rempel		
7	Jacob Harder	Jun 2,1886	
7	Helena Harder	Apr 19,1888	
7	Abraham Harder	Jun 9,1890	
7	Peter Harder	Jun 14,1892	May 12,1905
7	Hein Harder	Apr 14,1894	
7	Agatha Harder	May 24,1896	
7	Bern Harder	Oct 9,1899	

6 Daughter Elizabeth S.Harder (1853-1896) married David Epp. They made their home in Alexanderwohl. Son Johan Epp was married twice.

Gen	Name	Birth	Marriage	Death
6	Eliz Harder	Jan 10,1853	Feb 10,1876	Aug 15,1896
m	David Epp	Sep 5,1852		
7	David Epp	Dec 9,1876		Dec 13,1876
7	Eliz Epp	Dec 28,1877		Jan 29,1897
7	David Epp	Nov 7,1879		May 19,1898
7	Hein Epp	Sep 22,1881		Mar 29,1908
7	Johan Epp	Oct 1,1883		
7	Helen Epp	Sep 1,1885		
7	Abr Epp	Apr 19,1887		
7	Marg Epp	Feb 17,1889		
7	Kath Epp	Nov 26,1890		

6 Daughter Katharina S.Harder (born 1857) married Heinrich Voth in Memrik.

Gen	Name	Birth	Marriage	Death
6	Kath Harder	Aug 13,1857	Nov 21,1878	
m	Heinrich Voth	Jan 22,1858		
7	Jacob Voth	Aug 27,1879		
m	Maria Friesen	1875		
7	Tina Voth	Dec 16,1880		
7	Liese Voth	Oct 20,1883		
7	Aganetha Voth	Apr 21,1885		
7	Heinrich Voth	Mar 5,1887		
7	Anna Voth	Sep 10,1893		
7	Peter Voth	Dec 2,1896		Last son living.

6 Aganetha S.Harder (born 1859) married Heinrich Teigroeb. They lived first in Blumstein and later in Neukirch.

Gen	Name	Birth	Marriage	Death
6	Aganetha Harder	Jul 19,1859		
m	Hein Teigroeb	Sep 28,1861	Jun 7,1881	
7	Kath Teigroeb	Mar 25,1882		Mar 1,1883
m	Joh Hildebrand	Sep 4,1879		
8	Hein Hildebrand	Sep 6,1907		
8	Maria Hildebrand	Dec 13,1908		
8	Ag Hildebrand	Sep 10,1910		
8	Joh Hildebrand	Sep 20,1912		
7	Kath Teigroeb	Nov 7,1883		
7	Hein Teigroeb	Feb 11,1885		
m	Liese Huebert	Oct 10,1887	Sep 28,1913	
7	Agan Teigroeb	Feb 27,1887		
7	Johan Teigroeb	Jan 14,1889		
7	Anna Teigroeb	Feb 2,1891		

7	Liese Teigroeb	Oct 29,1893		
7	Abr Teigroeb	May 15,1896		
7	Bern Teigroeb	Sep 5,1898		Sep 9,1898
7	Bern Teigroeb	Apr 28,1900		

6 The youngest daughter **Anna S.Harder** (1861-1895) married Peter Loewen.

Gen	Name	Birth	Marriage	Death
6	Anna Harder	Apr 30,1861		Jul 16,1895
m	Peter Loewen	Jun 3,1861	Jun 5,1886	
7	Kath Loewen	Nov 12,1890		
7	Anna Loewen	Oct 22,1892		
7	Peter Loewen	1894		At birth

6 Youngest son **Bernhard S.Harder** (1872-1904) died of typhus at Tschetjabinsk, Teitja.

Gen	Name	Birth	Marriage	Death
6	Bernhard Harder	Oct 21,1872		Oct 9,1904

5 **Abraham P.Harder**, brother to Aeltester Johan P.Harder (1811-1875), was a gardener. His wife was a devout lady.⁸³ Unfortunately very little is presently known about several of the siblings of Aeltester Johan Harder (1811-1875).

Gen	Name	Birth	Marriage	Death
5	Abraham P.Harder			

5 **Isbrand P.Harder** (1817-1840) married Helena Schulz. She was a sister to Justina Schulz (1814-1856) who was the first wife of his brother, Aeltester Johan P.Harder, Blumstein. They had one daughter **Helena Harder** who married widower Johan Neufeld (1828-1914) and lived near Inman, Kansas. They had one son Isaac Neufeld.⁸⁴

After the death of Isbrand Harder his widow married for the second time to Wilhelm Harms (1808-1846).⁸⁵ They had 3 children: Wilhelm,⁸⁶ Agatha⁸⁷ and Anna.⁸⁸ After his death she married again to Johann Wiens (1823-1885) with whom she moved to Dolton, South Dakota in 1874. She had a family of nine children with her third husband. See "Wiens Families in the Kleine Gemeinde" cf.

Gen	Name	Birth	Marriage	Death
5	Isbrand Harder	May 18,1817	Jul 27,1839	Jun 9,1840
m	Helena Schulz	Aug 9,1820		Dec 17,1894
6	Helena Harder	Jun 28,1840	Aug 18,1860	Aug 4,1867
m	Johan Neufeld	Nov 24,1828		Aug 22,1914
7	Isaac Neufeld	Jul 13,1862	Dec 4,1884	Mar,1919
m	Anna Ediger	Mar 12,1862		
7	Abr Neufeld	Dec 3,1863		Dec 3,1863
7	Jakob Neufeld	Jan 7,1865	Feb 24,1907	Mar 21,1937
m	Agnes Hildebrand			
7	Abr Neufeld	Nov 6,1866		Nov,1866

5 **Elizabeth P.Harder** became the wife of a Thiessen, in Altonau.

Gen	Name	Birth	Marriage	Death
5	Eliz Harder			
m	? Thiessen			

5 Daughter **Helena P.Harder** (1825-1888) married Johan F.Warkentin, the son of Peter Warkentin of Blumstein. See Martin Warkentin Genealogy cf. Apparently the Johan F.Warkentin family had lived 80 werst behind Nikopol with the Hutterites.⁸⁹ In 1874 the family emigrated to Kansas together with several of his siblings. The Johan F.Warkentin family settled in the Inman area in McPherson County, Kansas, where he died in about 1877.⁹⁰

6 Son **Johan H.Warkentin** (1848-1876) married Maria Ekkert, daughter of Jakob Ekkert and Maria Giesbrecht. She was born in Muntau, Molotschna, and died in Washita County, Oklahoma. Johan H. Warkentin was a school teacher. He died only two years after the immigration and was laid to rest on their farm near the Sparta school.⁹⁰ His widow, nee Maria Ekkert, remarried to G. Kliever of Scharadow. Their daughter Helena was married to a Hiebert in Corn, Oklahoma.⁹¹

In a letter of 1910 cousin Peter S. Warkentin reports as follows regarding the other children of Johan Warkentin Sr.: Daughter **Helena H.Warkentin** was married to Isaac Enns.⁹² In 1910 their son Cornelius lived in Moundridge, Kansas. Daughter **Elizabeth H.Warkentin** married Heinrich H. Janzen of Franzthal (son of Heinrich Janzen (1825-1901)). She died in 1885. Their son Heinrich L. Janzen was resident in Syracuse, Kansas.⁹⁴

Gen	Name	Birth	Marriage	Death
5	Helena Harder	Jun 14,1825		1888
m	Johan F.Warkentin	Mar 11,1825		1877
6	Johan H.Warkentin	Dec 25,1848	Jun 25,1871	Jan 19,1876
m	Maria Ekkert	Sept 2,1847		Jan 23,1908
6	Johan Warkentin	1874		
6	Jakob Warkentin	1874		
6	Helena Warkentin			
m	? Hiebert			
6	Peter H.Warkentin	Apr 26,1850		
6	Helen Warkentin	Nov 13,1852	Sep 17,1872	Aug 19,1878
m	Isaac Enns	Mar 24,1847		Oct 19,1934
7	Corn Enns	Dec 16,1874	Oct 26,1900	Jun 11,1943
m	Helena Toews			
6	Eliz H.Warkentin	Feb 3,1857		Nov 2,1884
m	H.H.Janzen	Nov 12,1852		Nov 26,1915
6	Hein Janzen	Oct 17,1879		1976

5 **Peter P.Harder** married a widow Defehr. They were childless.

Gen	Name	Birth	Marriage	Death
5	Peter P.Harder			
m	? Defehr			

5 **Isbrand M.Harder**, son of the second marriage of Johan Harder (1789-1847), lived in Blumenort, Molotschna. His widow married for the second time to a Johan Krueger from Blumstein.

Gen	Name	Birth	Marriage	Death
5	Isbrand M.Harder			
m	(?)			

5 **Maria M.Harder** married an Epp who lived in Kleefeld. Her husband is believed to have been Johan Epp (1842-1908), the son of Heinrich Epp of Rosenort, Molotschna.⁹³ Since Maria M.Harder was the youngest daughter by her father's second marriage her year of birth could well be around 1840 or 1842 making her the appropriate age. The identification is further verified by the fact that Johan Epp died in Kleefeld, the village that nephew Johan J.Harder (1836-1930) has listed for her husband. However the connection must be taken as somewhat tentative at this time. The Johan Epp family relocated a number of times living in the Memrik, Ufa and Omsk settlements, in Russia. Only one daughter **Susanna Epp** married and had a family.

Gen	Name	Birth	Marriage	Death
5	Maria Harder			
m	Johan(?) Epp	1842		1908
6	Susanna Epp			
m	Johan Kroeker			

Section Four. Isbrandt Harder.

4 Isbrandt Harder (born 1792) lived in Muntau. He is known to have had at least four sons: Johann, Abraham (a cutter), Isbrand, and Peter (was a secretary in office of the (Agricultural ?) Society.⁹⁶

Gen	Name	Birth	Marriage	Death
4	Isbrand Harder	1792		
m	(?)			
5	Johan Harder			
5	Abraham Harder			
5	Isbrand Harder			
5	Peter Harder			

Section Five. Maria Harder 1795-1856.

4 Maria Harder was married to a Peter Giesbrecht and the family lived in Muntau.⁹⁷ He was the son of Gerhard Giesbrecht (born 1743) who settled on Wirtschaft No. 7 in Muntau, Molotschna, in 1804.⁹⁸ Maria Harder married for the second time to a Warkentin.

Gen	Name	Birth	Marriage	Death
4	Maria Harder	Jul 20,1795		Aug 25,1856
m	Peter Giesbrecht	Mar 10,1794	Apr 11,1815	Aug 20,1842
5	Helena Giesbrecht	Dec 21,1815		Dec 27,1815
5	Gerh Giesbrecht	Jun 8,1817		
m	(?)			
5	Joh Giesbrecht	Feb 3,1819		
m	Hooge			
5	Maria Giesbrecht	Dec 19,1820		
m	Eckert			
5	Peter Giesbrecht			
m	Unruh			
5	Sus Giesbrecht	Apr 23,1824		
m	J. Warkentin			
5	Eliz Giesbrecht	Nov 21,1824		
m	Corn Friesen			
5	Helen Giesbrecht	Nov 27,1828		
5	Isbr Giesbrecht	Oct 2,1830		
m	Braun			
5	Jak Giesbrecht	Oct 13,1832		Nov 27,1832
5	Abr Giesbrecht	Dec 5,1833		
m	Penner			
5	Kath Giesbrecht	Jan 26,1837		
m	Hein Graeve			
5	Jak Giesbrecht	Feb 15,1839		
m	Anna Penner			

Section Six. Elizabeth Harder 1800-1834.

4 Elizabeth Harder married Johan Toews, the son of Cornelius Toews (1766-1831) who settled on Wirtschaft No.10 in Lindenau in 1804.⁹⁹ After the marriage Johan Toews pursued his trade as a carpenter and cabinet maker. The young couple made their home in Lindenau until 1830 when they bought an Anwohnerstelle in Schoenau, where Elizabeth died in 1834. After her death Johan Toews married again to a widow Wiebe from Rosenort, who died within a few weeks.

He married a third time to Maria Plett (1811-1895), the younger sister of Elizabeth Plett, who married his first wife's oldest brother Johan Harder. Through this third marriage Johan Toews was the father of Peter Toews (1841-1922), who lead one congregation of the Kleine Gemeinde to Manitoba in 1874. In 1838 Johan Toews purchased a Wirtschaft in Fischau which they sold in 1864 to Heinrich Wiens (1830-1901) of Schoenau for 3000 silver.

ruble. On September 9, 1864, the Johan Toews family moved onto the land leased from Markus in the village of Friedrichsthal, where they settled near their son Cornelius Toews and took over 33 desjatien of land at a rental of 1 ruble per desjatien.¹⁰⁰

During a grievous illness in 1850 Johan Toews was inspired to write a biographical booklet *Das Wachsame Auge Gottes* which was published by his son Peter Toews in 1908.¹⁰¹

Gen	Name	Birth	Marriage	Death
4	Eliz Harder	Apr 21,1800	Jul 4,1816	Oct 6,1834
m	Johan Toews	Oct 25,1793		May 15,1873
5	Helena Toews	Dec 23,1817		
5	Marg Toews	Nov 23,1819	Mar 19,1839	Oct 22,1860
5	Eliz Toews	Nov 5,1821	Aug 22,1840	ca. 1852
5	Maria Toews	Aug 2,1824		1854
5	Johan Toews	Sep 10,1826	Aug 5,1856	Oct 26,1895
5	Kath Toews	Jan 17,1830		Feb 11,1905
5	Anna Toews	Jul 16,1832	Nov 15,1852	Dec 2,1893

5 **Helena Toews** (born 1817) married widower Jakob Buller of Alexanderwohl.¹⁰² According to the Alexanderwohl Church records, Jacob Buller was born in Przechowko, Prussia, the son of Jacob Buller and Elscke Wedels. He was married for the first time to Aganetha Reimer and the couple had one son David Buller.¹⁰³ The family belonged to the Alexanderwohl Gemeinde in the Molotschna and a number of the children emigrated to America in 1874 travelling on the S.S. Teutonia and S.S. Cimbria. These included: step-son David Buller of the first marriage who settled in the village of Emmethal, near Alexanderwohl, Kansas; daughter **Anna Buller** with her husband Peter Buller;¹⁰⁴ daughter **Elizabeth Buller** with her husband Jacob Schulz; and son **Heinrich Buller** and his wife Sara Buller.

Gen	Name	Birth	Marriage	Death
5	Helena Toews	Dec 23,1817	Dec 1,1835	
m	Jakob Buller	Aug 12,1796		
6	Anna Buller	Apr 13,1837		
6	Helena Buller	Feb 25,1839		Sep 26,1907
6	Sara Buller	Nov 26,1840		Mar 11,1841
6	Johan Buller	Jan 9,1842		
6	Maria Buller	Mar 19,1844	Nov 28,1867	
m	Johan Thieszen			
6	Elizabeth Buller	Apr 8,1846	Jun 13,1867	
m	Jacob Schulz ¹⁰⁵	1843		
7	Jakob Schulz	1870		
7	Heinrich Schulz	1874		
6	Eva Buller	Apr 30,1848	Jan 7,1868	
m	Johan Klassen			
6	Heinrich Buller	Dec 9,1850		
6	Sara Buller	Mar 4,1853		
m	Frank Penner			
6	Peter Buller	Oct 12,1855		1858
6	Margaretha Buller	Apr 10,1858	Oct 24,1867	
m	Jakob Reimer			

6 **Daughter Anna Buller** (born 1837) married Peter Buller, a brother to Jakob Buller (1827-1901) who became Aeltester of the Alexanderwohl Gemeinde in 1869. According to the Alexanderwohl Gemeindebuch the family lived in Steinfeld, Molotschna. In 1874 the family settled in the village of Emmethal near Alexanderwohl, Kansas.

Gen	Name	Birth	Marriage	Death
6	Anna Buller	Apr 13,1837	Nov 30,1854	

m Peter Buller Aug 7,1825
 7 Helena Buller
 7 Anna Buller
 7 Peter Buller
 7 Maria Buller

6 Daughter **Helena Buller** (1839-1907) married Jakob Bornn, born in Konteniusfeld, the son of Jakob Bornn (born February 21, 1773) and Helena Wiens (born 1788). He was a widower with seven children.¹⁰⁶ According to the Alexanderwohl Gemeindebuch Jakob Bornn was from Landskron at the time of the marriage and transferred from the Margenau Gemeinde. The family emigrated in 1874 arriving in South Dakota on September 5.¹⁰⁷ Helena Buller died at Marion, South Dakota.¹⁰⁸

Gen	Name	Birth	Marriage	Death
6	Helena Buller	Feb 25,1839	Jun 17,1865	Sep 26,1907
m	Jakob Bornn			
7	Sara Bornn	1874		

6 Son **Johan J.Buller** (1842-1920) married Aganetha Toews, daughter of Gerhard Toews (1809-1894) and Aganetha Warkentin (1810-1882), of Landskron, Molotschna, who immigrated to America where they settled in Nebraska.¹⁰⁹ The Johan Buller (1842-1920) family lived in Alexanderwohl, Molotschna, from where they immigrated in 1874. They settled in Henderson, Nebraska, on Section 4 Township 10 Range 5 West in Hamilton County. They were members of the M.B. Church. The family moved to Kansas in 1883, back to Nebraska in 1890, and from there to North Dakota in 1899.¹¹⁰ Mrs Buller died in Winton, California.¹¹¹

Gen	Name	Birth	Marriage	Death
6	Johan Buller	Jan 9,1842	Dec 7,1866	Jun 21,1920
m	Agatha Toews	May 7,1848		Sep 27,1927
7	Hein Buller			Infancy
7	Helena Buller	Sep 15,1867		Jan 18,1873
7	Joh A.Buller	Dec 26,1868		Oct 23,1955
m	Anna Warkentin	Oct 10,1879	Feb 12,1899	Oct 18,1963
7	Gerhard Buller	May 18,1871		Jul 28,1871
7	Gerhard Buller	Nov 10,1872		Feb 25,1873
7	Agatha Buller	Feb 8,1874		Apr 19,1874
7	Aganetha Buller	Apr 3,1875		Feb 13,1891
m	Jakob Schmor			Feb 4,1954
7	Anna Buller	Jan 22,1877	Nov 15,1894	
m	Peter D.Buller	Jun 16,1871		Dec 28,1946
7	Eliz Buller	Oct 22,1878		1960
7	Sara Buller	Jul 2,1880		1882
7	Maria Buller	Sep 3,1881		Sep 23,1881
7	Kath Buller	Jan 12,1884		Jun 8,1884
7	Franz Buller	Aug 4,1885	Sep 6,1942	
m	Eliz Rempel	Aug 23,1909		
7	Abr Buller	Dec 10,1887	Nov 1,1908	
m	Helena Buhler	Feb 19,1888		Sep 29,1963
7	Gerhard Buller	May 2,1889		May 15,1889
7	Eva Buller	Jun 18,1890		Oct 3,1890
7	Hein Buller	May 30,1892		May 30,1892
7	Hein Buller	Apr 27,1895		Aug 14,1895

6 Son **Heinrich Buller** (born 1850) married Sarah Buller in 1872. The wedding ceremony

was preformed by Aeltester Buller. The family lived in Alexanderwohl, Molotschna, from where they immigrated to America in 1874. The family settled in Henderson, Nebraska, where they belonged to the M.B.Gemeinde. The family later moved to Oklahoma.¹¹² According to the Alexanderwohl Gemeindebuch, the Heinrich Buller family settled in the village of Blumenort, near Alexanderwohl, Kansas. It is possible that they moved to Nebraska shortly thereafter.¹¹³

Gen	Name	Birth	Marriage	Death
6	Hein Buller	Dec 9,1850		
m	Sahrah Buller	Nov 25,1845	Dec 12,1872	
7	Anna Buller	Apr 25,1875		
7	Hein Buller	Jan 21,1878		
7	Peter Buller	Jul 27,1879		
7	Sahra Buller	Dec 2,1880		
7	Johan Buller	May 2,1883		
7	Jakob Buller	Sep 3,1886		Sep 10,1886

5 **Margaretha Toews** (1819-1860) married Jakob F. Friesen, a younger brother to the third Kleine Gemeinde Aeltester Johan Friesen.¹¹⁴ Jakob and some of his brothers were quite tall and so these Friesens were referred to as the "Grote Fries". Jakob himself was reported to be about seven feet tall. The family lived on their Wirtschaft in Kleefeld where Margaretha died. Later the family moved to Heuboden in the Borosenko settlement and from there to Rosenort, Manitoba.¹¹⁵

6 Daughter **Margaretha Friesen** (1840-1899) married Peter H. Dueck of Blumstein. Daughter **Maria Friesen** married Johan Klassen of Sparrau. Sons **Jakob**,¹¹⁶ **Johan** and **Abram Friesen** were school teachers.

Gen	Name	Birth	Marriage	Death
5	Marg Toews	Nov 23,1819	Mar 19,1839	Oct 20,1860
m	Jak Friesen	Sep 10,1820		Apr 26,1888
6	Marg Friesen	Mar 4,1840	Nov 27,1860	Sep 29,1899
m	Pet Dueck	Aug 19,1837		Aug 24,1931
6	Anna Friesen	1841		
6	Maria Friesen	Sep 11,1843	Oct 22,1861	
m	Johan Klassen	Nov 15,1838		
6	Helena Friesen	1844		Apr, 1863
6	Jac Friesen	Nov 10,1845	Oct 18,1867	
m	Eliz Rempel	Jan 6,1845		
6	Joh Friesen	Aug 17,1849	Feb 14,1871	1909
m	Anna Warkentin	Feb 3,1851		1909
6	Abram Friesen	1851		died as infant
6	Eliz Friesen	1852		died as infant
6	Abram Friesen	Apr 6,1854	Jun 3,1873	1909
m	Cornelia Harms	Apr 24,1853		Jul 31,1935
6	Eliz Friesen	1855		died as infant

5 Daughter **Elizabeth Toews** (1821-1853) married Martin Klassen of Paulsheim, Molotschna. The couple apparently resided here until her death in about 1853. The family later moved to the village of Annafeld, Borosenko, and from there to Manitoba in 1874. The next spring the family moved to Kansas, where they settled first in the village of Gnadenau and several years later in the nearby village of Hoffnungsthal.¹¹⁷ According to the 1880 Census Records of Marion County, Kansas, Martin Klassen was born in Prussia.¹¹⁸

6 Daughter **Agatha T.Klassen** (1848-1902) married Cornelius P. Friesen who immigrated to Blumenort, Manitoba, in 1874, where he was the village school teacher until his

death.¹¹⁹ Daughter **Elizabeth Klassen** was married to David Friesen, a brother to Cornelius. The family lived in Jansen, Nebraska.

<u>Gen</u>	<u>Name</u>	<u>Birth</u>	<u>Marriage</u>	<u>Death</u>
5	Eliz Toews	Nov 5,1821	Aug 22,1840	ca.1853
m	Martin Klassen	Feb 23,1822		ca.1882
6	Martin Klassen			
6	Johan Klassen			
6	Agan Klassen	Apr 26,1848	Apr 20,1869	Apr 12,1902
m	Corn Friesen	May 18,1844		Aug 8,1899
6	Eliz Klassen	May 7,1852		
m	David Friesen	Mar 4,1860		Feb 23,1902

5 **Maria Toews (1824-1854)** married Peter Loewen from Fischau where she died in 1854. No further information presently available.¹²⁰

<u>Gen</u>	<u>Name</u>	<u>Birth</u>	<u>Marriage</u>	<u>Death</u>
5	Maria Toews	Aug 2, 1824		1854
m	Peter Loewen			
6	Maria Loewen			
m	Isbrandt Friesen			
6	Helena Loewen			
6	Anna Loewen			
6	Peter Loewen			
5	Elizabeth Loewen			

5 **Johan H.Toews (1826-1895)** married for the first time to Katharina Friesen (1831-1856), a daughter of Kleine Gemeinde minister Abraham F. Friesen (1807-1891).¹²¹ His second wife, Anna Warkentin, was the daughter of Gerhard Warkentin, formerly of Blumstein, Molotschna. See Martin Warkentin Genealogy cf. After his first marriage, Johan Toews settled in the village of Alexanderkron where he farmed until 1864 when they sold the Wirtschaft for 2600 ruble silver. The family then moved to Markuslandt and later to Gruenfeld near Borosenko. In 1874 they emigrated to Gruenfeld, Manitoba.

<u>Gen</u>	<u>Name</u>	<u>Birth</u>	<u>Marriage</u>	<u>Death</u>
5	Johan Toews	Sep 10,1826		Oct 26,1895
m	Kath Friesen	Aug 2,1831	Sep 2,1851	Mar 4,1856
6	Johan Toews	Feb 28,1853	Mar 25,1873	Oct 20,1915
m	Eliz Gerky	Aug 21,1844		Jun 25,1924
6	Helen Toews	Apr 2,1855		Apr 5,1857
5	Johan Toews	Sep 10,1824		Oct 26,1895
2m	Anna Warkentin	May 4,1830	Aug 5,1856	Oct 16,1900
6	Anna Toews	Jun 20,1857		Mar 4,1858
6	Corn Toews	Nov 24,1858		May 24,1859
6	Corn Toews	Apr 11,1860		Aug 3,1862
6	Anna Toews	Oct 1,1861		Aug 10,1862
6	Helena Toews	Jun 10,1863	Apr 5,1889	Dec 26,1935
m	Abram Esau	Jul 24,1865		Jan 2,1950
6	Peter Toews	Jan 12,1866	Mar 20,1888	Jan 13,1935
m	Anna Brosky	Jul 6,1869		Feb 4,1901
6	Hein Toews	Jun 15,1868	Sep 28,1887	Aug 18,1942
m	Maria Penner	Mar 4,1869		Apr 26,1910
6	Anna Toews	Mar 30,1869	Jul 13,1888	Jul 8,1932
m	Isaac Wiens	May 18,1865		Nov 13,1938
6	Corn Toews	Jun 17,1871	Feb 16,1896	Aug 22,1946
m	Agan Penner	Nov 9,1877		Mar,1948

6	Jacob Toews	Oct 4,1873	Jul 1,1894	Apr 15,1905
m	Elis Isaac	Aug 3,1874		Dec 14,1956

5 **Katharina Toews (1830-1905)** was married to Heinrich Abrams of Alexanderwohl. The family belonged to the Alexanderwohl Church in Russia. She was living as a widow around the turn of the century. In a letter to the *Rundschau* of April 26, 1905, brother Peter Toews reports that his sister Katharina Abrams had died February 11, 1905. No further information presently available.

Gen	Name	Birth	Marriage	Death
5	Kath Toews	Jan 17,1830		Feb 11,1905
m	Heinrich Abrams			
6	Katharina Abrams			
6	Anna Abrams			died ca.1865
6	Johan Abrams			died
5	Maria Abrams	1865		

5 **Anna Toews (1832-1893)** married Jakob Regehr from Muntau, the son of Isaac Regehr. In 1861 the family purchased a *Wirtschaft* in Hirschau for 3400 ruble silver. The family moved to Kleefeld, Manitoba in 1874.¹² Jakob Regehr married for the second time to the widow Cornelius Toews, nee Cornelia Boschman (1837-1915) of Gnadenu, Kansas.¹²

Gen	Name	Birth	Marriage	Death
5	Anna Toews	Jul 26,1832	Nov 15,1852	Dec 3,1893
m	Jacob Regehr	Jan 27,1832		Nov 13,1906
6	Anna Regehr	Nov 9,1858	Oct 12,1876	Nov 23,1938
m	Gerh Schellenberg	Jan 4,1852		Oct 31,1932
6	Jacob Regehr	Jan 30,1861		Jul 26,1916
m	Justina Esau	Sep 2,1864	Jan 20,1884	Apr 25,1890
2m	Anna Loewen	Jul 6,1890	1897	
6	Maria Regehr	May 1,1863	Mar 30,1884	May 23,1942
m	David R.Loewen	Oct 7,1862		Nov 13,1945
6	John Regehr	Dec 18,1865	Jan 1,1885	Jun 4,1886
m	Eliz Dueck	Jan 21,1865		Jul 9,1899

Endnotes. Johan Harder Genealogy.

1. Hermann Thiessen, Letter to the author, August 1,1988. Hermann Thiessen is a semi-retired researcher and writer. Breslauer Str.3, 3167 Burgdorf, Germany.

2. Hermann Thiessen, *ibid.*

3. Horst Penner, *Die Ost-und Westprussischen Mennoniten*, (Wcierhof, 1978), 277.

4. Horst Penner, 459.

5. Dennis Stoesz, *Our Stoesz Heritage 1836-1987*, (Steinbach, 1987), 1-5. It is noted that Cornelia Stoesz (1731-1811) had a daughter Maria who married Gerhard Wiebe and emigrated to Halbstadt in the Molotschna Colony where they settled on *Wirtschaft* II with four grown daughters. Here she was a neighbour to Abraham Stoesz Harder (1787-1844) who evidently married the daughter of Johan Heide. See Section Two cf.

6. Sec. A.Dyck, "Heuboden", ME 2, 730-735, for a history of the Heuboden Gemeinde.

7. Glenn Penner, 8 and 15.

8. Horst Penner, 437.

9. Glenn Penner, 9.

10. Unruh, 315. Much of the information for the genealogy of Johan Harder (1764-1826) is taken from, Johan J. Harder (1836-1930), "Family History and Genealogy", Transcribed unpublished family records, 10 pp. Courtesy of Dr. Leland Harder, Box 363, North Newton, Kansas, 67117. 1984.

11. Unruh, 340.

12. Unruh, 314.

13. Abraham J.Harder, "Autobiographie von Prediger Abraham J.Harder Alexanderwohl, Russland, Geschrieben im Jahre 1899", Received courtesy of Leland Harder, 1987.

14. Johan Toews, *Das Wachsame Auge Gottes*, (Kleefeld, Manitoba, 1980), 16-20.

15. **Storm and Triumph**, 30. See also Leland Harder, **The Harder Family Review**, 2nd Issue, April, 1988, 5-6. This periodical includes one of the best presentations of a family history presently available and is must reading for anyone interested in the Harder family. Subscriptions may be ordered from Dr.Leland Harder, Box 363, North Newton, Kansas, 67117,

16. Abraham J.Harder, l.

17. Johan Harder (1836-1930), "Family History and Genealogy", Unpublished Family Records. Received courtesy of Leland Harder, Newton, Kansas.

18. John P.Dyck, **Brauel Genealogy (1670-1983)**, (Springstein, Manitoba, 1983), 80. This seems to be at variance with Peter M.Friesen, 945, who reports that the mother of Bernhard Harder (1832-1884) was a Berg, No Baerg /Berg/ or Bergen families are listed by Unruh with a daughter Maria of the appropriate age. Since the work of Peter M.Friesen is not known for its accuracy the source quoted by John P.Dyck is accepted as correct. A similar discrepancy occurs with respect to the date of death of Abraham Harder. Peter M.Friesen, reports that son Bernhard (1832-1884) was 11 years old at the death of his father, other sources report that Bernhard was 12 years old at the time. See Gerhard Harder (1857-1931), "Mitteilungen aus dem Lebensgange des Verfassers", published as a foreword to a collection of poems written by Bernhard Harder (1832-1884). Bernhard Harder, **Geistliche Lieder und Gelegenheits Gedichte von Bernhard Harder**, (Hamburg, 1888), VIII.

19. **Harder Family Review**, Issue Two,

20. Unruh, 340.

21. Unruh, 305.

22. **The Golden Years**, 170.

23. Peter M.Friesen, 945.

24. Gerhard Harder, *op.cit.*

25. Translated and published by John P.Dyck, 80-82.

26. Taken verbatim from the brief biographies prepared by David Brauel (1861-1933) who married niece Eliese Harder the daughter of Jakob Harder. Translated and published by John P.Dyck, 80-82.

27. John P.Dyck, 80.

28. For the full text of this letter see, John P.Dyck, 84. The genealogical information contained herein is extracted from the **Brauel Genealogy**.

29. See Peter P.Isaac, 47, where Isaac refers to this Brauel family and a son whom he visited in Kansas in 1902.

30. This Jakob Johan Brauel (1803-1866) was a renown teacher and his village school was gratuitously elevated to a rank equal to that of the Orloff Verein Schul in 1830. **The Golden Years**, 128-129. It is worthy of note that Jakob Brauel (1803-1866) was married for the first time to Elisabeth Penner (1799-1828), the daughter of Johan Penner, Wickerau, Prussia, who moved to Orloff, in 1805. One of the two major lines of Kleine Gemeinde Penners is known to have been associated with Orloff since Peter Penner (1816-1884) later of Blumenort, Manitoba, was born there. See **Profile**, 107. See also Gerhard Thiessen, "Genealogical Album", Unpublished Family Records, 1953, who states that his grandfather Bernard Ratzlaff (1835-1918) married Katharina Penner (1834-1878) in Orloff, Molotschna. I am indebted to Willie Thiessen, Reedley, California, for sharing this information with me. See **Profile**, 108-109. In addition Jakob Brauel (1803-1866) married for the second time to Elizabeth Penner (1804-1871), Pranganau, the daughter of Johan Penner and Elisabeth Dyck, Kleine Wickerau, Prussia. The coincidence is that the other major line of Penners in the Kleine Gemeinde is associated with the village Pranganau, Molotschna. See **Profile**, 284 and 293.

31. Dr.Leland Harder, "Letters to the author", May 11 and June 24, 1989. This conclusion is based on a translated copy of a "Family Record of George Schulz", Received courtesy of Royden Loewen, Blumenort, Manitoba, who in turn obtained the same from the Estate of Arnold Schulz, Tucson, Arizona, in 1988.

32. George Schulz, *op.cit.*

33. **The Harder Family Review**, Issue Number Six, page 8.

34. Unruh, 386.

35. The proposition that Catharina Boschmann, the first wife of Bernard Harder, was the daughter of Gerhard Boschmann is confirmed in the record of David Brauel who states that she was "lately from Prussia." John P.Dyck, 80-82.

36. See Leland Harder editor, **The Harder Family Review**, Issue Three, October, 1988, for a detailed biography of Bernard Harder (1832-1884).

37. Cornelius Krahn, "Bernhard Harder (1832-1884)", ME 2, 658-659.

38. **Storm and Triumph**, 124-125.

39. See **Storm and Triumph**, 241, for a discussion of this point. See also Dr. James Urry, **None But Saints**, (Winnipeg, 1989), 227.

40. M.B.Fast, **Mitteilungen**, (Reedley, California, 1935), 8-9. This interesting incident is confirmed by his father Peter Fast (1831-1916): "January 26, 1876, I attended church in Halbstadt, where the new Aeltester was being ordained by Aeltester Jakob Toews. There were very many listeners and the sanctuary was filled to overflowing. Everything went very well, but after Goertz had finished his presentation, Bernhard Harder stood up and read a completely contrary sermon which did not serve for a blessing. Peter Fast, "Wiederholtene Tagebuch", 70.

41. Bernhard Harder, 1208 pp.

42. Peter M.Friesen, 713.
43. Hein Goertz, "Peter B.Harder (1868-1923)", ME 2, 661.
44. Hein Goertz, "Gerhard Harder (1857-1931)", ME 2, 660.
45. Her grandfather Johan Plett (born circa 1730) was a wealthy Hofbesitzer in the village of Furstenwerder, Prussia. See Horst Penner, 452. For a listing of the children of Johan Plett of Furstenwerder, born circa 1730, see Gustav Schulz, letter to the *Rundschau*, December 14, 1910. Received courtesy of Henry Fast, Steinbach, Manitoba. This letter also confirms the report of Peter P.Isaac, *op.cit.*, that Johan Plett (1765-1833) had served in the Prussian Hussars (cavalry) for a time, and specifies that this service occurred during the years 1793-1797.
46. For a more detailed account of these events see, Leland Harder, *Harder Family Review*, Issue One, 1988, 7, and Issue Two, 1988, 7-8. See also Peter P.Isaac, *Stammbuch Melner Voreltern*, the original source for much of the information on the family of Johan Plett. Reprinted in Chapter Six, Part two.
47. Peter P.Isaac, 49-50, states that his aunt Elizabeth was over twenty years older than his mother who was born in 1813. According to nephew Johan P.Friesen (1847-1920), "Family Records", *op.cit.*, she also had a half brother Johan Plett who died in 1827 at nine years of age.
48. Unruh, 351.
49. Unruh, 305.
50. He also had a brother, Michael Plett (1761-1826) in Halbstadt, and at least one sister who had emigrated to the Molotschna. For more information on the family of Johan Plett (1765-1833) see, *Plett Picture Book*, 161 pp.
51. *Profile*, 10,62 and 111.
52. Their son Johan Fast, born 1794, married Elisabeth Warkentin, daughter of Martin Warkentin, and they were the parents of Johan W.Fast (1837-1924) Jansen, Nebraska, and Hillsboro publisher. See *Profile*, 103. See Section Four, "Martin Warkentin Genealogy," cf.
53. They were the sons of her cousin Johan Plett (1786-1854) the son of Michael Plett (1761-1826). See Rev.Peter Fehr, *Family Record of Peter J.Plett*, (Steinbach, Manitoba, 1979), 3 pp; See also Helmut Huebert, *Hierschau*, (Winnipeg, Manitoba, 1987), for additional information. Michael Plett (1761-1826) also had a son Michael Plett (born 1790) married to Catharina Neufeld (daughter of Gerhard Neufeld, Wirtschaft 15, in Lichtenau in 1804) whose children were: Katharina Plett born February 10, 1817; Michael Plett born November 1, 1819; Anna Plett born June 24, 1815; and Gert. Plett born December 20, 1820. Source, Vollmacht, April 11, 1838, Halbstadt. Courtesy of Centre for M.B. Studies, Winnipeg, Manitoba, 1988. For additional information see, Katie Peters, "Plett Family Records", M.B.Archives, Winnipeg, Manitoba.
54. Quoted from the *Harder Family Review*, Issue 2, April, 1988, 8.
55. *Harder Family Review*, Issue Three, 1988, 2.
56. For a full listing of her family, including several siblings immigrating to the United States, see Johan Harder (1836-1930), "Family History and Genealogy", 2-3. Courtesy of Dr. Leland Harder, Newton, Kansas. For excellent historical accounts of the Schulz family see also; *Harder Family Review*, Issue three, 1988, 4-5, II-13.
57. Dr.Leland Harder, *Harder Family Review*, Issue three, 1988, 4.
58. Leland Harder, *Harder Family Review*, Issue three, 1988, 5.
59. Jakob W.Friesen was himself elected as a deacon in 1849. *Profile*, 268.
60. "George Schulz Family Records", *op.cit.*
61. See *Storm and Triumph*, for extracts of his correspondence and various references.
62. Peter Fast (1831-1916), "Wiederholtenes Tagebuch", 66. Peter Fast goes on to describe a journey when they stayed at the home of minister Ediger in Altona on December 15,1875, where Ediger had earnestly related of Aeltester Harder's last activities and death as follows: "The beloved Aeltester was very loyal (devout), and had a premonition of his death and had said quite some time earlier that he wished to lay down his office, and allow a new Aeltester to be elected." Peter Fast, 68.
63. Menno S.J.Harder, "A Brief Biography of Johann Harder 1836-1930". Unpublished paper, n.d., 3 pp. See also Johan Harder, *From Anzenfeld to Kansas in 1874*, (Clovis, California, 1983), 69 pp. Translated and edited by Evangeline Kroeker. See also William J.Johnson ed., *Pictorial Highlights of Gnadenau*, (Hillsboro, Kansas, 1874), 8, for a picture of Johan Harder. For a listing of the descendants of Johan Harder, see Menno S.Harder, *The Harder Family Book* (Hillsboro, Kansas, 1952), Unpaginated approximately 100 pp.
64. Menno S.Harder, "Johan J.Harder (1836-1930)", ME 2, 661. For a brief biography of his son, see also Menno S.Harder, "David E.Harder (1872-1930)", ME 2, 659-660. The writer of these sketches, Menno S.Harder, was the father of Dr.Leland Harder, editor of *The Harder Family Review*.
65. Helena Klassen and Jakob Klassen were the children of Jakob Klassen (1832-1918) leader of the Zoar K.M.B. congregation at Inman, Kansas. See John H.Klassen, *The Genealogy Record of the Jakob Klassen Family*, (Inman, Kansas, 1960), 21-33.
66. David Harder was the father of Menno S.Harder and grandfather of Dr.Leland Harder, Newton, Kansas.
67. The biographies of the children of Johan J.Harder (1836-1930) are courtesy of Dr.Leland Harder, Letter to the author November 15, 1989.
68. He was the son of Heinrich A.Wiebe (1845-1910), the brother to the K.M.B. founder Jakob A.Wiebe. See "Wiens Family in the Kleine Gemeinde" cf.

69. Leland Harder, Letter to the author December 18, 1989. Dr. Harder also writes that "Information about their life in Hooker is found in *Homestead Memories* by Matilda Wiebe Suderman, published by the author in Newton, Kansas, in 1987."
70. Abraham J. Harder, *op.cit.*
71. Dr. Leland Harder, *Harder Family Review*, Issue 6, 13; also footnote 69.
72. Dr. Leland Harder, Letter to the author December 18, 1989. Dr. Harder also notes that the details of the sudden death of the second wife of Abram J. Harder are found in the *Rundschau*, July 25, 1900.
73. Ernst Harder, "Abraham A. Harder (1866-7)", ME 2, 658.
74. For detailed information on this family see, Alfred Redekopp, *Jakob Thielmann and Helena Kroeker A Family History and Genealogy of their descendants*, (229 Home St., Wpg, 1987), 231-240.
75. Johan Harder, Letter to the *Rundschau*, July 25, 1900. Courtesy of Henry Fast, Steinbach, Manitoba.
76. Johan J. Harder (1836-1930), 7.
77. M.B. Fast, 76-77.
78. M.B. Fast, 86.
79. Information courtesy of Jo Ferguson, December, 1988.
80. Johan Harder, "Family History and Genealogy", Courtesy of Leland Harder, Newton, Kansas, 1983.
81. M.B. Fast, 170. The reference is not totally clear since during the drive to the house of Boschman's, M.B. Fast refers to the road going to Furstenwerder, although presumably he was merely describing the locality.
82. Johan J. Harder (1836-1930), 8.
83. The biographies of the siblings of Actester Johan P. Harder (1811-1875) are based largely on the information contained in the "Family History and Genealogy" of son Johan J. Harder (1836-1930). Courtesy of Dr. Leland Harder, North Newton, Kansas.
84. It is noted that the record of nephew Johan J. Harder (1836-1930) indicates that their son was called Isaac. However Dorothy Darnell, *Jakob Wiens Family 1758-1986*, (Box 165, Mount Chasta, Cal., 1986), 36, indicates that the son of Helena Harder and Johan Neufeld was called Jakob. The correct interpretation seems to be that both Jakob and Isaac survived and raised families. For a listing of the Neufeld family see *Profile*, 290. See also "Wiens Families in the Kleine Gemeinde" *cf.*
85. He appears to be the son of Peter Harms (born 1764) owner of Wirtschaft 9 in Blumstein. Unruh, 315.
86. Her son Wilhelm Harms (1843-1930) married the widow Jakob T. Goossen, nec Anna Goossen (1856-1939). The family moved to Enid, Oklahoma, where they are buried in the Meannonite Brethren cemetery. See Dorothy Darnell, *Wiens Family History 1758-1988*, (Box 163, Mount Chasta, California, 1988), 37 and 150.
87. Agatha Harms (born December 2, 1841) married Abraham Willms on March 21, 1865. It appears that the children of Wilhelm Harms immigrated to America, following their mother and step father Johan Wiens (1823-1885), who settled in Dolton, South Dakota.
88. Anna Harms (born November 16, 1845) married widower Isaac Enns on October 12, 1884.
89. Marcellus Duerksen, "A History of the J.J. Kroeker and John Warkentin Families", Unpublished Family study, Fresno, California, 1977, Unpaginated.
90. *Rundschau*, January 18, 1888. Courtesy of Henry Fast, Steinbach, 1988.
91. Marcellus Duerksen, *op.cit.*
92. *Rundschau*, January 8, 1910. Courtesy of Henry Fast.
93. The *Rundschau* letter of January 8, 1910, says Jakob Enns but this is obviously an error as all other sources say that her husband's name was Isaac Enns. They were the great grandparents of Verne Ediger, Magna, Utah. See George Dyck and Verne Ediger, *Kornelius Ens 1819-1884 A Record of his Descendants In Canada and The United States*, (West Valley City, Utah, 1988), 178 pp.
94. *Rundschau*, January 8, 1910. Heinrich L. Janzen was the father of W. Rudie Janzen, 2222 Skyline Dr., Bartlesville, Ok., 74006, who is in the process of publishing a genealogy of the Janzen family. In a letter to the author of July 23, 1988, Mr. Janzen mentions that his grandparents Heinrich H. Janzens had lived in Syracuse, Kansas, but that by 1910 they were living two miles east of Inman. Mr. Janzen also reports having in his possession several additional sources which undoubtedly add further detail to the Warkentin family history; namely, "a 15 page compilation of records prepared by Dr. Maria H. Siemens. She was also a Warkentin descendant and spent many years compiling this Warkentin history of the Warkentin Brothers...also a 14 page compilation titled 'The Saga of Bernard Warkentin'. And... a 54 page 'Biography of Bernard Warkentin'".
95. Anna Epp Ens, *The House of Heinrich The Story of Heinrich Epp (1811-1863) Rosenort, Molotschna and His Descendants*, (Winnipeg, Man., 1980), 70-79.
96. The only source to date for this family is the record of Johan J. Harder (1836-1930). There is a possibility that Isaac Harder, who died in Rosenfeld, Borosenko, in 1870 (See *Profile*, II), was one and the same person as Isbrand Harder (born 1792) son of Johan Stoesz Harder (1764-1826). Isaac Harder (died 1870) is known to have had a son Peter Harder (1836-1879) as well as three daughters, Margaretha Harder (1820-1896), Maria Harder (died 1869) who married for the first time to Johan de Veer (died 1862) and for the second time to Gerhard Siemens (1834-1908), and Elizabeth Harder (1833-1869) who was married to Peter Penner (1816-1884) later of Blumenort, Manitoba. See "Isaac Harder, Rosenfeld", Unpublished paper, 1989, by the author, for additional details on these families. Family records indicate that Elizabeth Harder (1833-1869) was from Muntau which would tend to support

the above connection. See "Family Record of Heinrich W.Toews (1867-1942)", Unpublished family record", translated and courtesy of John Wohlgenuth, Hadashville, Manitoba, 1989. This booklet also contains a poem written by Blumenort school teacher Cornelius F.Friesen (1810-1892) regarding the life and death of Peter Penner (1816-1894). Oral tradition in the family of Peter Harder (1836-1879) holds that they were related to Bernhard Harder (1832-1884), the Russian Mennonite evangelist, but this connection could also be through Maria Harder (1839-1899), the wife of Peter Harder (1836-1879). Courtesy of Herb Giesbrecht, 1-169 Riverton Avenue, Winnipeg, R2L 2E5. Hopefully further information will come to light to verify this connection one way or the other.

97. Johan J.Harder (1836-1930) has recorded only that his great aunt was a Mrs Giesbrecht in Muntau, and that she became a Mrs Warkentin after her husband's death. From Unruh, 307, it is known that she would have been born in 1796. During some research at Mennonite Genealogy, Winnipeg, Manitoba, September, 1988, this writer came across the record of the family of Peter Giesbrecht (1794-1842) who was married to a Maria Harder, born 1795 and died 1856, and who later became a Mrs Warkentin. Since these facts correspond exactly this is taken as a definitive identification. Unfortunately the source of the information was not recorded.

98. Unruh, 307. It also appears that Peter Giesbrecht (1794-1842) was the brother to Elizabeth Giesbrecht (1801-1877) who married Peter Thiessen (1798-1881). See Gerhard J.Thiessen, "Genealogical Album", Family Records, 1953, page 35.. Courtesy of Willie Thiessen, Reedley, California. According to these records Peter Thiessen (1798-1881) moved to Muntau with his parents in 1805. No direct verification can be made from the emigration records cited by B.H.Unruh, nor does the family appear in the *Revisions Liste* of 1808. But the information is confirmed by the 1812 *Verzeichniss* which shows a Peter Thiessen living on Wirtschaft 18 formerly owned by Jakob Reimer. Unruh, 332. In any event Peter Thiessen (1798-1881) and Elizabeth Giesbrecht (1801-1879) were the parents of Wilhelm Thiessen and David Thiessen of Jensen, Nebraska. See *Profile*, III. A complete list of their siblings and spouses is given by Gerhard J.Thiessen, *op.cit.*

99. For a more detailed sketch of the family of Cornelius Toews see, Chapter 17, *Profile*, 217-231.

100. The Wirtschaft in Fischau was sold to Heinrich F.Wiens (1830-1901) of Schoenau who settled in Inman, Kansas, during the 1870s. See "Wiens Families in the Kleine Gemeinde" cf. The detail as to the rental of land at Markuslandt is based on the hand written manuscript of son Peter P.Toews for the book *Das Wachsame Auge Gottes*. At page 77, Peter P.Toews notes that his brother Cornelius P.Toews had moved from Hierschau to Pachtland near Harms. This reference would be to Isaac Harms (1811-1891) who is credited for being one of the leaders in the Kleine Gemeinde resettlement program of the 1860s. *Storm and Triumph*, 186.

101. Johan Toews, *Das Wachsame Auge Gottes*, (Elkhart, Indiana, 1908), 24 pp.

102. They are listed as members nos 51 and 52 in the "Kirchen Buch Der Gemeine Zu Alexanderwohl" translated by Velda Duerksen and Jacob A.Duerksen, and published by the Mennonite Immigrant Historical Foundation, Goessel, Kansas, 1987 under the title "Church Book of the Alexanderwohl Mennonite Church in the Molotschna Colony of South Russia."

103. Velda Duerksen, Letters to the author January 7 and February 10, 1987. See also Katie Peters, "Buller Family Records", M.B.Archives, Winnipeg, Manitoba, who has listed David Buller as being married to Maria Wedel (born Oct 11, 1838), the daughter of Peter Wedel (1792-1871). After the death of David Buller his widow married for the second time to a Kornelius Fast who had five children.

104. It is possible that step-son David Buller and son-in-law Peter Buller (born 1825), emigrated to South Dakota. Dr. Helmut Huebert, *Hierschau, An Example of Mennonite Life*, 90, Table X "Hierschau Emigration to the United States", lists a David Buller and a Peter Buller resident in Hierschau who emigrated and arrived in South Dakota on September 3, 1874. This is confirmed by the Alexanderwohl Gemeindebuch, page 53, which lists a David Buller from Hierschau, married to a Wedel daughter. However, the Alexanderwohl Gemeindebuch, page 143, also shows that the David Buller family settled in Emmethal near Alexanderwohl, Kansas. The Alexanderwohl Gemeindebuch, page 71, also lists a Heinrich Buller, son of Jakob Buller of Waldheim, as resident of Hierschau at the time of his marriage in 1868.

105. Information on birth years of children Jakob and Heinrich Schulz is based on Ship Records. Haury, 29.

106. Ship records for the S.S. Cimbria which arrived in New York on August 27, 1874, list a Jakob Barren age 41, wife Helene age 33, Children Agatha 19, Helene 17, Elizabeth 15, Gerhard 13, Cathar 9, Anns 6, Marie 3 and Sara 11 months. Haury, 20. It appears that all the children except Sara are from the first wife.

107. Courtesy Katie Peters, "Buller Family Records", *op.cit.*

108. Dave Wilms, Drawer 1, Canal Road, Ballantine, Montana, 59006. "Letter to Velda Duerksen". Information courtesy of Lloyd Warkentin, Box A, Three Hills, Alberta, Canada, TOM 2A0.

109. Anns Toews Wiens, "Gerhard Toews Genealogy", Loose leaf compilation, 1150 San Gabriel Way, San Jose, California. Courtesy of Tabor College, Hillsboro, Kansas. 1988. According to the Katie Peters record Mrs Gerhard Toews, nee Agatha Warkentin (1810-1882), died at sea but there is no Gerhard Toews family listed as ship passengers by D.A.Haury, *op.cit.*, for that period. Two sons of Gerhard Toews (1809-1894), namely, Isaac Toews and Abraham Toews are listed in the Henderson M.B. Gemeindebuch.

110. *Henderson Mennonite Brethren Gemeindebuch*, pages 26-27.

111. Anna Toews Wiens, *op.cit.* According to the family history, the older children of Johan J.Buller (1842-1920) were born in Stonefeld, South Russia, which would presumably refer to Steinfeld. Some of the younger children are listed as born in Hampton, Nebraska.

112. Henderson M.B. *Gemeindebuch*, pages 246-247. Neither the Korn, Oklahoma, *KMB Gemeindebuch* nor the Korn M.B. *Gemeindebuch* lists a Heinrich Buller family and therefore they must have settled elsewhere. It should also be noted that family records show the birth date of Heinrich Buller to be December 9, 1850, whereas the Henderson M.B. *Gemeindebuch* shows the birth date as December 21, 1850.

113. *Alexanderwohl Gemeindebuch*, page 127. These records list the family with a daughter Anna Buller born April 5, 1875.

114. *Profile*, 273.

115. *Profile*, 38.

116. Their son John R. Friesen (1885-1972) was also a teacher and translated the Peter P. Isaac, *Stammbuch Meiner Voreltern*, (Prairie View Press, Rosenort, 1980), 66 pp.

117. According to "The Plot Map of Hoffnungsthal Village located on Section 17, Township 20, Range 2 East, Liberty Township, Marion County" Martin Klassen owned 80 acres on the south side of the Hoffnungsthal village street which was located on the half mile of the section. His yard may have been located approximately a third of a mile from the east limit of the section with the South Cottonwood River crossing the property approximately 200 yards south of the north limit of the property. I acknowledge with thanks, Raymond F. Wiebe, Wichita, Kansas, who was kind enough to take the writer to view this location on February 10, 1989. Hoffnungsthal is famous as the original site of the Loewen adobe house which was later moved to Hillsboro. See Dr. Henry Loewen, *They Live in Hope A Guide to Hillsboro's Pioneer Adobe House Culture of Central Kansas 1874-1900*, (Hillsboro, Kansas, 1986), 14.

118. *Profile*, 27,66,71,153,220,226 and 230.

119. Cornelius P. Friesen and Agatha T. Klassen are the author's great grandparents.

120. *Profile*, 220.

121. See Abraham Von Riesen Genealogy, *Profile*, 271.

122. For additional information on this family see the forthcoming history of Kleefeld, Manitoba, by Henry Fast, Steinbach, Manitoba. See also "Isaac Regehr /Johan de Veer Genealogy", Unpublished paper, by the author, 1989, for additional information on the family of Jakob Regehr (1832-1906).

123. She was married for the first time to Cornelius Toews (1829-1884), a first cousin to the first wife of Jakob Regehr. See *Profile*, 225.

CHAPTER SIX

JOHAN HARMS GENEALOGY 1771

Section One. Introduction.

The patriarch of the Kleine Gemeinde Harms family was **Johan (Hans) Harms** born in 1771 in West Prussia. According to the B.H.Unruh, the family originated from the village of Ellerwald in West Prussia.¹ The village of Ellerwald was located in the north east corner of the Grosswerder area about half way between the Nogat River and the City of Elbing.² A Martin Harms family is shown as resident in the village of Ellerwald in the *Konsignation* of 1776 but it is not known whether he was the father of Johan Harms or even otherwise related.³ The Flemish Mennonites of the Ellerwald area belonged to the Elbing Gemeinde.⁴ A number of Harms families in the Kleinwerder area also belonged to the Frisian branch of the Mennonite faith, including a Simon Harms, who served as a minister in 1793.⁵ Johan F.Harms (1855-1845) has recorded that his great-grandfather Johan Harms (born 1771) emigrated from Dirschau, Prussia.⁶

Johan Harms (born 1771) married Maria Fast and in 1795 the young couple emigrated to Russia where they settled in the village of Osterwick in Chortitza.⁷ Later they decided to move to the Molotschna Colony and on June 20, 1804, they settled in the village of Blumstein, Wirtschaft No. 12. It seems possible that two of his brothers moved to Russia as B.H.Unruh lists an Isaac Harms (born 1786) and Peter Harms (born 1768) who emigrated to the Molotschna at the same time. All three are reported to be from Ellerwald, West Prussia.⁸ Peter Harms (born 1768) settled on Wirtschaft 9 in the village of Blumstein.⁹ Another possible connection is the family of Johan Fast (born 1770) who also emigrated from Ellerwald, Prussia, and settled on Wirtschaft 10 in Blumstein. Johan Fast was married for the first time to a Catharina Harms (born 1769) and it is possible that they were related.¹⁰

The Johan Harms family is listed in Blumstein in the 1808 Revisions Liste as follows: "Johan Harms 37, from Ellerwald, Amt Elbing, linen weaver, wife Anna 24; Children, Katharina 12, Johan 10, Peter 2 and Anna 4 months. Property, 1 wagon, 1 plow, 1 harrow, 6 horses, 12 cattle, 200 tschwert unthreshed grain and 30 loads of hay." Johan Harms (b 1771) was married for the first time to Maria Fast (born 1769) who died soon after the move to the Molotschna in 1803.

Shortly thereafter Johan Harms married for the second time to Anna Neudorf.¹¹ She was the daughter of Isbrand Neudorf, Linen weaver of Tiegenhagen, who moved to the Molotschna Colony in 1803. Neudorf was married for the second time to Anna Epp. B.H. Unruh has recorded that in 1806 Anna, who was from the first marriage, was able to have her mother's inheritance of 40 Reichsthaler paid to her in Russia.¹²

It appears that Johan Harms born 1771 was one of the charter members of the Kleine Gemeinde as the families of all of their children belonged to this movement and related denominations such as the K.M.B. and the Church of God in Christ, Mennonite. Other Kleine Gemeinde families in Blumstein included Cornelius Lepp (Wirtschaft 3), Gerhard Schellenberg (Wirtschaft 5), Martin Warkentin (Wirtschaft 6), Daniel Wiens (Wirtschaft 8), Johan Harder (Wirtschaft 16), Aron Schellenberg (Wirtschaft 18) and Johan Neufeld (Wirtschaft 20).¹³

Gen	Name	Birth	Marriage	Death
1	Johan Harms	1771		
m	Maria Fast	1769	ca 1794	ca 1804
2	Katharina Harms	1796		1883
2	Johan Harms	1798		Feb 2, 1887
1	Johan Harms	1771		
2m	Anna Neudorf	1784		
2	Peter Harms	1806		Jul 19, 1870

2	Anna Harms	Jun 18,1808	Aug 25,1874
2	Isaac Harms	Jan 10,1811	Sept 4,1891
2	Maria Harms	Feb 6,1813	Jan 15,1890
2	Abraham Harms	Feb 6,1813	Jun 24,1813
2	Jakob Harms	1815	1876/1881
2	Marg Harms	Jun 14,1818	Dec 18,1846

Section Two. Katharina Harms.

2 According to Johan K. Esau, the oldest daughter **Katharina Harms** (1796-1883) married Isaac Braun.¹⁴ Other sources indicate that her husband's name was Jakob Braun.¹⁵ The family apparently lived in Blumstein, Molotschna, as some of the children were born there. Isaac Braun Sr. died in Russia sometime prior to the 1874 emigration.

His widow Katharina Braun emigrated to Canada together with her children, the Peter Brauns, travelling on the S.S. Austrian which arrived in Quebec City, Canada, on August 31, 1874.¹⁶ Katharina Braun became blind as a result of "working very hard, getting warm, and drinking cold water. For a number of years she lived alone in a little house looking after her own needs. When cancer showed up in one of her eyes causing much pain, she moved to her daughter's home, Mrs. Peter Esau."¹⁷

Mrs. Isaac Braun, nee Katharina Harms, died in 1883 having been blind for the last 20 years of her life.¹⁸ Much of the information regarding the children of Katharina Braun (born 1798) has been obtained from the article "The Kleine Gemeinde in the United States of America" by Henry Fast.¹⁹

Gen	Name	Birth	Marriage	Death
2	Katharina Harms	1796	?	1883
m	Isaac Braun	?		
3	Kath Braun			Jan,1883
3	Peter Braun	1840		Jan 19,1904
3	Johan Braun	?		
3	Daughter Braun			
3	Jakob Braun			
3	Isaac Braun	1844		1901

3 Daughter **Katharina Braun** married Peter Esau, born in Sparrau, South Russia, in 1832, the son of Heinrich Esau (born 1792).²⁰ The family emigrated to Canada arriving in Winnipeg, Manitoba, with the first contingent of Mennonite settlers on July 30, 1874. The Peter Esau family originally settled in the village of Chortitz, near Steinbach, where they filed for a homestead on the SE1/4 Section 15-7-5 E.P.M. on August 27, 1874.²¹ It appears that the family later made their home somewhere in the West Reserve.²²

Gen	Name	Birth	Marriage	Death
3	Katharina Braun			Jan,1883
m	Peter Esau	Aug 1,1832		Jan 27,1897
4	Hein Esau	Jan 18,1858		Oct 14,1859
4	Kath Esau	Dec 26,1860		Dec 30,1882
m	? Guenther			
5	Child			In infancy
4	Peter Esau	Mar 8,1863		Aug 15,1883
4	Marg Esau	Aug 12,1866		Aug 31,1883
4	Anna Esau	Oct 7,1869		Aug 2,1884
4	Jakob Esau	Jun 23,1871		Oct 21,1928
4	Elis Esau	Dec 17,1875		Dec 24,1882

3 Son **Peter Braun** (1840-1904) was born in Blumstein, Molotschna. He was married to Katharina Esau of Fischau, Molotschna, who was a cousin to Johan Esau, who later settled in Rosenfeld, East Reserve, Manitoba.²³ The family lived in the Kleine Gemeinde settlement of Friedensfeld, near Nikopol, prior to 1874 when they emigrated to Manitoba,

Canada, together with his widowed mother.²⁴ They stayed at the home of brother Isaac Braun in Chortitz, Manitoba, for two weeks and then moved on to Jansen, Nebraska. Ten years later the Peter Braun family moved to Glen Elder, Kansas.²⁵

Mrs. Braun died in 1901 while they were on a trip to visit his brother Isaac Braun in Edenburg, near Gretna, Manitoba. The Peter Braun family may have been members of the Reformed Mennonites who had a settlement in Glen Elder, Kansas. The names of their children are listed as recorded in the Quebec Ship Records.

Gen	Name	Birth	Marriage	Death
3	Peter Braun	1840		Jan 19, 1904
m	Kath Esau	1832		Jul 13, 1901
4	Kath Braun	1864		
4	Anna Braun	1866		
4	Peter Braun	1868		
4	Eliz Braun	1873		

3 Son **Johan Braun** lived in Blumstein, Molotschna. His second daughter was married to a Gerhard Penner. Nothing further known at the present time.

Gen	Name	Birth	Marriage	Death
3	Johan Braun	?		
m	?			
4	Daughter Braun			
4	? Braun			
m	Gerhard Penner			

3 Another daughter **Braun**, whose name is unknown at the present time, was married to a Jakob Doerksen. They lived in Fischau, Molotschna. Some of their children moved to America.

Gen	Name	birth	Marriage	Death
3	? Braun			
m	Jakob Doerksen			

3 Son **Jakob Braun** lived in the village of Neuendorf. Henry Fast has speculated that he "may be the same Jakob Braun who immigrated to Nebraska, worked as a blacksmith in Fairbury, and then returned to live in Russia."²⁶

Gen	Name	Birth	Marriage	Death
3	Jakob Braun	?		?
m	?			

3 **Isaac Braun** (1844-1901) was born in Blumstein, Molotschna. On November 11, 1865, he married Maria Doerksen, daughter of Jakob and Maria Doerksen of Blumengart, Chortitz Colony, South Russia. It is possible that Isaac Braun (1844-1901) had moved to one of the Kleine Gemeinde settlements nearby where the couple may have met. They emigrated to Manitoba, Canada, together with his sister Anna and her family.

Initially they settled in Chortitz, East Reserve, as it is recorded that daughter Maria was born there. The family filed for a homestead on the NE1/4 Section 3-7-5 E.P.M. on August 3, 1874.²⁷ Sometime thereafter the Isaac Braun family moved to the West Reserve where they settled in the village of Edenburg, near Gretna. Isaac Braun remained a member of the Bergthal Gemeinde under Johan F. Funk until his death, but his wife left the Gemeinde in 1904.²⁸

4 It is recorded that daughter **Katharina Braun** joined the Sommerfelder Gemeinde because of marriage. Daughter **Maria Braun** married Peter Dueck, son of Peter and Maria Dueck of Strassberg, West Reserve, and moved to Saskatchewan with her husband. Son **Peter Braun** of Winkler, married Margaretha Doerksen daughter of Katharina Driedger of Osterwick, Manitoba. Son **Isaac Braun** married Anna Schmidt, daughter of Abraham and Anne Schmidt of Edenburg, and also moved to Saskatchewan.²⁹

Gen	Name	Birth	Marriage	Death
3	Isaac Braun	May 12,1844	Nov 11,1865	Mar 3,1901
m	Maria Doerksen	Mar 14,1843		
4	Kath Braun	Jul 30,1872		
m	?			
4	Isaac Braun	Sept 23,1873		Jul 3,1874
4	Maria Braun	Sept 14,1874	Nov 3,1895	?
m	Peter Dueck	Apr 24,1874		
4	Anna Braun	Oct 6,1875		Jan 15,1883
4	Isaac Braun	Feb 23,1877	Jun 23,1901	
m	Anna Schmidt	Dec 5,1885		
4	Eliz Braun	Jul 20,1878		Jan 17,1883
4	Jakob Braun	Oct 10,1879		May 12,1901
4	Peter Braun	Nov 13,1880		Apr,1881
4	Abr Braun	Nov 13,1880		Jan 20,1883
4	Peter Braun	May 23,1882	Jul 16,1905	
m	Marg Doerksen	Sep 28,1886		
4	Elis Braun	Sept 3,1883		?
4	Anna Braun	Aug 18,1885		?

Section Three. Johan Harms.

The oldest son **Johan Harms** (1798-1887) was born in the village of Osterwick, Chortitz Colony.²⁰ At the age of six his parents moved to the village of Blumstein, Molotschna, as Vollwirt. He received a sound elementary education and later also served as the teacher in the village school. In 1822 he married his first cousin Maria Giesbrecht who was probably the daughter of Jakob Giesbrecht of Blumstein (Wirtschaft 15) as the family had a 7 year old daughter Maria in 1808.³¹ After their marriage the couple moved temporarily to Marienthal where their third son Jakob Harms was born in 1826.³²

Shortly thereafter, the family moved to Margenau where they took up a full village farm. Johan Harms (1798-1887) was an aggressive farmer keeping his sons busily occupied on his Wirtschaft so that some of them later lamented that there had not been sufficient time to further their education. In the prime of his life, Johan Harms also served as village Schulz or mayor in which position he maintained very strict regulations. This of course made him the darling of the mighty Johan Cornies of Orloff.³³ Johan Harms (1798-1887) was the Schulz of Margenau in 1848 and was a signatory of the *Gemeinde Berichte* for the village in that capacity.³⁴

Johan F. Harms later reminisced that his grandfather was vitally interested in all matters of daily life and provided abundant advice in that regard. He would discuss matters in a masterful way speaking in a suspenseful and persuasive tone of voice. Grandmother, nee Maria Giesbrecht, was known for her cooking, tremendous goose and ham roasts and *Plumenmaus*. In his old age Johan Harms married for the second time but the marriage was not a happy one.³⁵

Gen	Name	Birth	Marriage	Death
2	Johan Harms	Mar 16,1798	Sept 7,1822	Feb 2,1887
m	Maria Giesbrecht	Aug 2,1802		Aug 8,1877
3	Johan Harms	1823		1865
3	Bern Harms	Nov 24,1824		Apr 9,1896
3	Jakob Harms	Oct 12,1826		Aug 14,1898
3	Peter Harms	Jan 29,1828		Jun 26,1911
3	Isaac Harms	Dec,1833		Aug 29,1886
3	Abr Harms	Dec 22,1837		Nov 10,1908
3	Wm Harms	Oct 7,1839		Feb 23,1915
3	Maria Harms	Mar 10,1842		Dec 24,1919
3	Susanna Harms	1844		
3	Hein Harms	Dec 27,1845		June 24,1886

3 The oldest son **Johan Harms** (1823-1865) was not as ambitious as his seven brothers. He was married but died childless. They lived in Margenau in a small house without any land. He was a trustworthy cowboy riding the steppes in springtime, summer and fall, but mainly at night, keeping watch, so that strange herds of horses, cattle and sheep would not pasture thereon. During the winter he served as a day labourer with the farmers.

It was in the summer of 1865 that he fell from a load of barley sheaves fatally injuring himself. He was immediately taken to Dr. Wiebe in Lichtfelde who advised that nothing could be done to save him and that he should be taken to Kleefeld as quickly as possible where he died at the home of his brother Jakob. The entire kinship circle came for the funeral which was held in the Scheune of brother Jakob Harms.³⁸

Gen	Name	Birth	Marriage	Death
3	Johan Harms	1823		1865
m	?			

3 Son **Bernhard Harms** (1824-1896) married Elizabeth Schoenke. The family remained in Russia. They had two sons: **Bernhard Harms** (1854-1915), whose son Peter Harms (1893-1914) died in an accident in Hillsboro; and **Johan Harms** (1857-1937) who fled to the Caucasus. Many in this family experienced the Russia Revolution and its aftermath. Aron Toews (1884-1969), son-in-law of Johan Harms (1857-1937), was the author of the Russian Mennonite *Martyrs Mirror*.³⁷

Gen	Name	Birth	Marriage	Death
3	Bern Harms	Nov 24,1824		Apr 9,1896
m	Eliz Schoenke	Nov 13,1830		Feb,1899
4	Bern Harms	Jun 29,1854	May 1,1877	Jun 17,1915
m	Marg Wall	Dec 15,1855		Feb 17,1922
4	Johan Harms	Jun 17,1857	Oct 13,1883	1937
m	Aganetha Wiebe	Nov 28,1864		Dec 24,1917
2m	wid.Peter (Willems) Bergen		1824	

3 Son **Jakob Harms** (1826-1898) was married to the widow Franz Isaac, nee Anna Voth, of Marienthal. In 1854 the couple moved to the newly founded village of Kleefeld taking up a full farm. Jakob Harms was a good farmer later renting additional government land.³⁸ In 1878 the family, with their only son and his wife and child, emigrated to America settling in Minnesota.³⁹ Son John F. Harms was the well-known editor and publisher of the Mennonite Brethren Church whose story is told in the book *Pioneer Publisher: The Life and Times of J.F.Harms* by Orlando Harms.⁴⁰

Gen	Name	Birth	Marriage	Death
3	Jakob Harms	Oct 12,1826	1851	Aug 14,1898
m	Anna Foth	Sept 2,1823		Jan 21,1892
2m	Marg Wall		Aug 28,1892	Jul 6,1907
4	John Harms	Apr 29,1855		Jan 7,1945
m	Maria Isaac			Easter,1876
2m	Marg Isaac	Apr 13,1855	Dec 2,1876	May 15,1921
3m	Adelgunda Prieb	Jun 17,1864	Nov 30,1921	Feb 10,1935

3 Son **Peter Harms** (1828-1911) married Katharina Voth of Gnadenheim in 1851 and the young couple settled in Paulsheim. He apprenticed as a tailor and pursued this calling for a number of years. Later he farmed. He was chosen to serve his community for a time as village *Schulz*. In 1875 the family moved to America at which time he served as one of the leaders of the emigration group.

The Peter Harms family settled six miles south-west of Hillsboro and joined the Mennonite Brethren Church on their arrival. In 1880 Peter Harms travelled to Russia visiting his relatives and decided that the family had made the right choice by leaving when they did.⁴¹ Son Peter Harms was the grandfather of Orlando Harms the author of the

book on John F. Harms.⁴²

Gen	Name	Birth	Marriage	Death
3	Peter Harms	Sept 21,1828	1851	Jan 26,1911
m	Kath Voth	Sept 21,1829		Jan 8,1911
4	Maria Harms	Oct 15,1852	Feb 11,1873	Oct 18,1933
m	Corn C. Funk	Oct 12,1851		Jul 30,1947
4	Peter Harms	May 13,1854	May 3,1877	Jan 9,1941
m	Eliz Buller	Mar 31,1855		Jul 30,1922
4	John Harms	Nov 11,1859	Feb 20,1883	Aug 1,1925
m	Helena Bendiger	Mar 3,1860		Feb 25,1945
4	Hein Harms	Jun 1,1865	Nov 6,1890	Jun 1,1939
m	Helena Unruh	Apr 20,1860		Dec 25,1953
4	Jakob Harms	Dec 6,1868	Sep 30,1893	Dec 20,1930
m	Helen Vogt	Sep 3,1872		July 15,1959

3 Son **Abram Harms** (1833-1909) married Katharina Hiebert in 1858. The couple had seven children four of whom lived to adulthood and married. After her death, he married Anna Enns and had another three children, all of whom died. She was a sister to Peter Enns (1822-1896) who emigrated from Russia in 1874 and later settled in Steinbach, Manitoba.⁴³ In Russia Abram Harms "was a Kleine Gemeinde school teacher."⁴⁴ For several years he taught in the village of Margenau, Molotschna.⁴⁵ In 1875 the family emigrated to America settling in the village of Alexanderfeld, near Gnadenau. According to Raymond F.Wiebe, Wichita, Kansas, this was the Kleine Gemeinde stronghold in Kansas.⁴⁶

Abram Harms also continued his calling in Kansas where he started school in the winter of 1875-1876 in the home of his neighbour Abraham Klassen (1828-1906), a former Kleine Gemeinde minister. The next two years he taught school in his own home. In his study of education among the Kansas Mennonites, Henry P. Peters described this home as follows: "The house of Rev. Abr. Harms was a mud house (adobe) about 26 feet by 48 feet. On the inside as well as on the outside, the walls were plastered with mud and then whitewashed early every year. The ceiling was very strong, made of planks two inches thick. The roof was shingled, quite steep and high. The garret furnished a large storage room, sometimes large enough to store the whole wheat crop. When this house was torn down about twelve years ago (from 1925), the walls had to be torn down in small sections by a strong team. There was enough rough lumber in the roof and floor for a frame house 26 feet by 30 feet by 18 feet."⁴⁷

Abram Harms was interested in genealogy and maintained an extensive family register. Unfortunately these records do not seem to be extant any longer.⁴⁸ In 1876 he was rebaptised by Jakob A. Wiebe and in the same year he was elected as a deacon of the K.M.B. Church. In 1884 he was elected as a minister.⁴⁹

4 Son **Jakob Harms** belonged to the Church of God in Christ, Mennonite but died childless.⁵⁰ Son Jakob Harms and daughter **Maria Harms** married the children of Abraham Klassen (1828-1906), one time Kleine Gemeinde minister of Neukirch, Molotschna, and neighbour in the village in Alexanderfeld, Kansas.⁵¹

Gen	Name	Birth	Marriage	Death
3	Abram Harms	Dec 22,1833		Nov 10,1909
m	Kath Hiebert		1858	Sep 6,1872
4	Jakob Harms	1859		
m	Helena Klassen	Feb 23,1859		
4	Maria Harms	May 8,1861		Aug 26,1927
m	Gerh W.Klassen	Aug 12,1860		Dec 30,1920
4	Kath Harms	Mar 26,1868	Mar 6,1891	Apr 26,1947
m	Bern Dalke	Feb 24,1864		Nov 1,1926
4	John Harms	1870		1893
m	Helen Wiens			

3 **Abram Harms** Dec 22,1833 Nov 10,1909
 2m **Anna Enns** Apr 27,1845

3 **Son Isaac Harms** (1838-1886) married Katharina Froese in 1856. The family evidently lived in Grossweide where their eldest son was born. The family emigrated to America where they settled in the Hillsboro area.

4 **Son Johan Harms** (1856-1910) was the well known M.B. evangelist. He was quite heavy. He started teaching school at the age of 17 and in 1876-1877 taught in the Mennonite school on the French Creek settlement north of Hillsboro and was also elected as a Minister in the Johannesthal Church. In 1881 he was baptised over again by Elder Abram Schellenberg and became the first Minister of the Johannesthal M.B. Church.³² **Son Isaac Harms** (1863-1903) was also one of the charter members of this church.³¹ **Son David Harms** (1861-1931) was the father of Tina Harms, who married Cornelius N.Hiebert (1881-1975), well known Mennonite Brethren expositor.³⁴

Gen	Name	Birth	Marriage	Death
3	Isaac Harms	Dec, 1838	Jan 3,1856	Aug 29,1886
m	Kath Froese	Mar 31,1835		Apr 21,1905
4	John Harms	Dec 18,1856	May 8,1877	Dec 2,1910
m	Jacobine Frantz	Mar 7,1854		Mar 6,1931
4	David Harms	Feb 9,1861	Aug 1,1881	Sep 10,1931
m	Eva Unruh	Feb 27,1862		Jan 24,1936
4	Isaac Harms	Feb 24,1863		Feb 11,1903
m	Maria Delesky	Jan 3,1863	1883	Jan 20,1938
4	Corn Harms	Sep 23,1866	Nov 8,1887	May 13,1892
m	Anna Duerksen	Sep 21,1891		
4	Bern Harms	Oct 20,1867	Sep 11,1892	Oct 28,1936
m	Joh Boschman	Jan 24,1873		Mar 24,1952
4	Jakob Harms	May 2,1870	Oct 22,1894	Jan 11,1938
m	Bertha Bartels	Oct 11,1873		Oct 31,1944
4	Peter Harms	May 30,1876	Jul 28,1900	Aug 21,1941
m	Anna Kroeker	Nov 9,1881		Oct 16,1961

3 **Son William Harms** (1839-1915) married Sarah Schulz in 1861. They apparently lived in Grossweide.³³ The family emigrated to America settling near Hillsboro, Kansas. They belonged to the K.M.B.

Gen	Name	Birth	Marriage	Death
3	William Harms	Oct 7,1839	Jan 10,1861	Feb 23,1915
m	Sarah Schulz	Apr 17,1841		Feb 17,1924
4	Henry Harms	Jul 19,1862	Jun 8,1893	Aug 20,1948
m	Anna Wiebe	Nov 10,1872		Dec 31,1944
4	Maria Harms	Jan 14,1868	May 21,1890	Aug 26,1891
m	Gerh Pankratz	Jan 18,1868		Oct 23,1946
4	Kath Harms	Jun 24,1870	Apr 20,1899	Sep 17,1905
m	Peter A.Loewen	Apr 8,1865		Mar 4,1953

3 **Daughter Maria Harms** (1842-1919) married Gerhard Friesen in 1867. The couple emigrated to America settling in the Hillsboro area.

Gen	Name	Birth	Marriage	Death
3	Maria Harms	Mar 10,1842	Mar 8,1867	Dec 24,1919
m	Gerh Friesen	Oct,1838		Apr 28,1900
4	John Friesen	Jun 20,1867		
m	Kath Janzen	Dec 31,1867		Nov 26,1929
4	Maria Friesen	Aug 18,1880	Nov 11,1904	Sep 8,1955
m	Corn Schmidt	Jun 1,1887		Feb 8,1964

3 Daughter Susanna Harms (born 1844) married Peter Enns and the family apparently lived in Friedensdorf.⁵⁸ The family remained in Russia and suffered horribly during the Revolution. Some of the children are thought to have fled to Paraguay via China.⁵⁷

Gen	Name	Birth	Marriage	Death
3	Susanna Harms	1844		
m	Peter Enns			

3 Son Heinrich Harms (1845-1886) married Katharina Thun. The family emigrated to America settling in the Hillsboro area where they belonged to the K.M.B. None of their children married. Son John was feeble-minded and daughter Tina was mentally handicapped. Maria took care of her siblings as long as she was able.

Gen	Name	Birth	Marriage	Death
3	Hein Harms	Dec 27,1845		June 24,1886
m	Kath Thun	Aug 8,1848		June 13,1912
4	Maria Harms	Aug 22,1871		
4	John Harms	Apr 14,1873		
4	Tina Harms			

Section Four. Peter Harms Family.

2 According to B.H.Unruh, a son Peter Harms was born to Johan Harms (born 1771) in 1806.⁵⁸ Johan K. Esau also reports that the family had a son Peter but does not give the year of birth.⁵⁹ Since a number of Harms families in the Kleine Gemeinde are known to be the children of a Peter Harms, it is logical to assume that he was a brother to the other Harms siblings who belonged to this denomination.⁶⁰

It is noteworthy that when Mrs. Peter Penner, nee Margaretha Harms (1818-1846), died in Margenau in 1846, a Peter Harms was appointed as one of the guardians for her four children. In all likelihood he was her brother as someone close to the family would have been chosen for this position. The Estate Settlement also mentions that the guardians Franz Kroeker and Peter Harms were "both from here", presumably meaning that they were also of the village of Margenau.⁶¹ According to another report, Cornelius Friesen (1812-1892), school teacher, "moved to Margenau in 1847 taking over a half Wirtschaft from Peter Harms No. 16 which they bought for 1500 ruble."⁶² These reports would indicate that the Peter Harms family resided in Margenau at least until 1847.

Little else is known about Peter Harms except that he later lived in the village of Sparrau.⁶³ This village was founded in 1838. He married twice but the name of his first wife is not known.⁶⁴ Two children, Gertrude and Peter, were born of the first marriage. Peter Harms Sr. married for the second time to Cornelia Warkentin, the daughter of Gerhard Warkentin (1796-1848) of Pordenau and later of Lindenau. See Martin Warkentin Genealogy cf.

Another source of information regarding Peter Harms is provided by the diary of Abraham F. Reimer (1808-1892), son of Klaas Reimer, founder of the Kleine Gemeinde.⁶⁵ By 1870 Reimer had moved to the village of Steinbach, in Borosenko, and evidently the Peter Harms family had settled in one of the neighbouring villages of this settlement north west of Nikopol. It appears that the two men were not only contemporaries, they were born only two years apart, but also close friends as Reimer's diary makes several references to Harms.

On Easter Sunday, April 12, 1870, Reimer reports that they were visiting at Heinrich Brandts (also resident in Steinbach) and that the Peter Harms' had been there as well. On May 14 Reimer reports that he had visited Peter Harms and that they had gone to Ebenfeld, a neighbouring village. On June 26 Reimer reports that they were at Peter Harms' for the covering (bering) of his house and barn.⁶⁶ Two days later 'the elderly Peter Harms' were visiting at the Reimer home.

On July 17, 1870, Reimer reports that Peter Harms had the fever for the last time and that this was the last time he saw him alive. Two days later on July 19 "at 12.30 in the morning Peter Harms died, between the fever days, (he) had attained the age of 64

years.⁶⁷ On July 21, in the morning Mrs. Reimer helped to prepare Peter Harms for the burial which took place that afternoon, which was attended by Reimer and his family.⁶⁸

On October 15, 1872 his widow, nee Cornelia Warkentin married for the second time to the widower Gerhard S. Kornelsen (1816-1894), veteran school teacher in Lichtenau, Molotschna.⁶⁹ This couple emigrated to Manitoba in 1875 establishing the hamlet of Lichtenau near Steinbach, taking her two youngest children with them. Her son Jakob Harms was mildly mentally handicapped and never married. He died at the home of Abram K. Eidse in Rosenort, Manitoba in 1918.⁷⁰

Gen	Name	Birth	Marriage	Death
2	Peter Harms	1806		Jul 19,1870
m	?			
3	Gertrude Harms	Nov 24,1840		Feb 2,1906
3	Peter Harms	?		
2	Peter Harms	1806		Jul 19,1870
2m	Corn Warkentin	Dec 26,1822	Oct 15,1872	Oct 11,1892
3	Gerhard Harms	Nov 12,1849		Jul 28,1911
3	Cornelia Harms	Apr 24,1853		Jul 31,1938
3	Eliz Harms	Oct 1,1854	Aug,1872	May 11,1874
3	Jakob Harms	Aug 27,1856		1918
3	Sara Harms	Apr 14,1858		1923

3 In 1872 daughter **Gertrude Harms** (1840-1906) married Johan von Niessen, who apparently originated in the Chortitza Colony. It is likely that the couple met through the various connections which developed via the Kleine Gemeinde settlements near the Old Colony. The family emigrated to Manitoba and evidently settled in the West Reserve. They belonged to the Bergthaler Gemeinde as son-in-law Johan P. Janzen has recorded that his wife was baptised in the Rudnerweide Bergthal Gemeinde.⁷¹ Later the family again associated with the Kleine Gemeinde moving to Rosenort where Mrs. Von Niessen died in 1906. Johan Von Niessen moved to Main Centre, Saskatchewan, where he died in 1915. The three daughters Gertrude, Susanna and Helena married husbands from prominent Kleine Gemeinde families.

Gen	Name	Birth	Marriage	Death
3	Gertrude Harms	Nov 24,1840		Feb 2,1906
m	Johan von Niessen	May 2,1839	1872	May,1915
4	Gertrude Niessen	Nov 4,1870	Jun 28,1891	Jul 27,1906
m	Johan Janzen	Oct 11,1868		Jun 20,1934
4	Susanna Niessen	1863	Apr,1884	Mar 9,1886
m	Hein Eidse	Oct 4,1859		Dec 20,1927
4	Corneli Niessen ⁷²	1865		May 26,1887
m	Hein E.Kornelsen	Apr 28,1860		Jul 15,1931
4	Helena Niessen	Nov 4,1868	Jun 3,1887	Dec 28,1939
m	Hein Eidse	Oct 4, 1859		Dec 20,1927
4	Wilhelm Niessen	?		
m	?			

3 The only other child of the first marriage was son **Peter Harms**. His wife's first name was Gertrude.⁷³ Unfortunately no further information is presently available regarding the family of Peter Harms, the son of Peter Harms (1806-1870). Possibly the family remained in Russia.

Gen	Name	Birth	Marriage	Death
3	Peter Harms	(?)		
m	Gertrude	(?)		

3 Son **Gerhard Harms** (1849-1911), the oldest son of the second marriage, married Maria Braun, daughter of Isaac Braun and Margaretha Loewen in 1871.⁷⁴ The family lived in

Heuboden, in Borosenko, South Russia, and emigrated to Rosenort, Manitoba, in 1874. They had only one daughter.

Gen	Name	Birth	Marriage	Death
3	Gerhard Harms	Nov 12,1849	Feb 26,1871	Jul 28,1911
m	Maria Braun	Jul 26,1850		Sep 28,1878
4	Maria Harms	Sep 15,1875	Jun ,1914	1961
m	Abram Dueck	Mar 26,1873		Mar 16,1944

3 Daughter **Cornelia Harms** (1853-1938) married Abram T. Friesen in 1873. The young couple lived in Heuboden, Borosenko, where his father Jakob F. Friesen was well established.⁷⁶ In 1874 the family emigrated to Manitoba settling in the village of Rosenort, near Morris. Abram T.Friesen was a school teacher. In 1896 the family was resident in Hochstadt near Kleefeld where he was probably teaching. Son Gerhard H. Friesen was also resident in Hochstadt in 1896.

Several letters by Cornelia Friesen, nee Harms, to her mother Mrs. Gerhard S. Kornelsen living near Steinbach, Manitoba, have been preserved.⁷⁶ Abram T. Friesen died in Rosenort in 1909. His widow moved to Swalwell, Alberta where she died in 1938. The family belonged to the Church of God in Christ, Mennonite. An 1874 letter by Abraham T.Friesen to his uncle Aeltester Peter Toews has been translated and is published in Section One Chapter One cf.

Gen	Name	Birth	Marriage	Death
3	Cornelia Harms	Apr 24,1853	Jun 3,1873	Jul 31,1938
m	Abram Friesen	Apr 6,1854		1909
4	Cornelia Friesen	Aug,1874		
m	Julius Toews			
4	Jakob H.Friesen			In infancy
4	Gerhard Friesen	Oct 21,1877		
m	Anna Derksen			
5	Minnie Friesen	1893	adopted	
m	Peter A. Braun			
4	Sarah Friesen	Jun 25,1880		
m	Jakob D.R.Loewen	Apr 30,1871		
4	Jakob H. Friesen	1882		
m	Elizabeth Rempel			
5	John R. Friesen ⁷⁷			
5	George R. Friesen			

3 Daughter **Elizabeth Harms** (1854-1874) was baptised in the Kleine Gemeinde in Blumenhof, Borosenko, on August 13, 1872. She married Wilhelm T. Giesbrecht, son of Gerhard Giesbrecht (1816-1863) of Prangenu, Molotschna.⁷⁸ The young couple had one son who died a few months later. Her husband emigrated to America in June, 1874, and settled in Steinbach, Manitoba. He remarried and later became an evangelist for the Church of God in Christ, Mennonite.

Gen	Name	Birth	Marriage	Death
3	Eliz Harms	Oct 1, 1854	Jan 6, 1873	May 11,1874
m	Wilh Giesbrecht	July 4,1849		July 8,1917
4	Gerh Giesbrecht	Apr 4,1874		Aug 9,1874

3 **Sarah Harms** (1858-1923), the youngest daughter, married Isaac D. Friesen, son of Abram W. Friesen (1812-1889) of Jansen, Nebraska.⁷⁹ The family lived in Rosenhof, Manitoba.

Gen	Name	Birth	Marriage	Death
3	Sarah Harms	Apr 14,1858		1923
m	Isaac Friesen	Oct 16,1865		1951
4	Maria Friesen			

m Henry Klassen
 4 Gerhard Friesen
 M ? Brandt

Section Five. Anna Harms Family.

2 Anna Harms (1808-1874) married for the first time in 1826 to Peter Dueck (1801-1842). According to one writer he was born in the Chortitza Colony.⁸⁰ In his autobiography her son Heinrich Ratzlaff states that his step-father was from Elizabeththal.⁸¹ Peter Dueck died in 1842 leaving her a widow with four children. Several years later she married Heinrich Ratzlaff.

The Dueck family evidently lived in the village of Blumstein as son Heinrich Ratzlaff states that his mother was from that village when she married for the second time.⁸² This is confirmed in a letter to the *Rundschau* of August 3, 1910, by her son Heinrich Ratzlaff, Jansen, Nebraska, when he mentions that his aunt Mrs. Isaac Braun had lived across the street from them in Blumstein.⁸³

The Heinrich Ratzlaff family lost their farm buildings through a fire in 1857 after which they built large new buildings. Heinrich Ratzlaff died in 1864 because of an infection in his hand. In 1866 his widow Anna Ratzlaff sold the *Wirtschaft* for 5000 ruble and moved to the village of Heuboden in Borosenko. Here she did not buy her own land but lived in a little house on the yard of her son Heinrich. In 1874 Anna Ratzlaff joined the emigration to America where she died on August 25, 1874, only 25 days after having arrived in Manitoba. She was remembered as a very kind person.⁸⁴

Gen	Name	Birth	Marriage	Death
2	Anna Harms	Jun 18,1808		Aug 25,1874
m	Peter Dueck	1801	1826	1842
3	Anna Dueck	Aug 20,1827	Dec 8,1846	Mar 10,1892
3	Maria Dueck	1829		
3	Agatha Dueck	Jun 6,1836		Nov 27,1856
3	Peter Dueck	Aug 31,1837		Aug 24,1931
3	Sarah Dueck			
2	Anna Harms	Jun 18,1808		Aug 25,1874
2m	Hein Ratzlaff	?		1864
3	Heinrich Ratzlaff	Mar 6,1848		Jun 6,1922
3	Helena Ratzlaff	?		

3 Daughter Anna H.Dueck (1827-1892) married Martin Warkentin, the son of Gerhard Warkentin, formerly of Pordenau and later Lindenau, Molotschna. See Martin Warkentin Genealogy cf. The family lived in Blumstein where they owned a windmill.⁸⁵ Later they moved to the village of Heuboden, Borosenko. In 1874 they emigrated to Manitoba settling in the village of Rosenort.⁸⁶ The children all made their homes in this community. Daughter Agatha Warkentin remained single and died of TB at the age of 26 years.

Gen	Name	Birth	Marriage	Death
3	Anna Dueck	Aug 20,1827	Dec 8,1846	Mar 10,1892
m	Martin Warkentin	Sep 8,1824		Sep 26,1891
4	Gerh Warkentin			Early Youth
4	Peter Warkentin			Early Youth
4	Anna Warkentin	Feb 3,1851	Feb 14,1871	1909
m	Joh T.Friesen	Aug 17,1849		Jan,1909
4	Hein Warkentin			Infancy
4	Maria Warkentin			Infancy
4	Hein Warkentin			Infancy
4	Agatha Warkentin	Nov 2,1860		1886
4	Peter Warkentin			Infancy
4	Hein Warkentin	May 7,1868		1948
m	Maria E.Friesen	Oct 5,1870	Feb 8,1891	May 4,1923

4	Eliz Warkentin	Feb 4,1872	Jun 8,1890	May 22,1938
m	Hein W. Brandt	Sep 23,1867		Feb 22,1942

3 Daughter **Maria H. Dueck** (born 1829) married widower **Abraham W. Friesen**, the son of **Abraham Friesen** (1782-1849), the second Aeltester of the **Kleine Gemeinde**. The family moved to **Jansen, Nebraska**, in 1874.

4 Two sons were born to this marriage, **Isaac Friesen**, who lived in **Rosenort, Manitoba**; and **Klaas D. Friesen**, **Jansen, Nebraska**, who married the daughter of his cousin, **Jakob L. Friesen**.⁸⁷

Gen	Name	Birth	Marriage	Death
3	Maria Dueck	1829		
m	Abraham Friesen	Jul 20,1812		Sep 9,1889
4	Klaas Friesen	Aug 17,1858	Oct,1879	Jan 26,1923
m	Agan Friesen	1860		Dec 30,1903
4	Isaac Friesen	Oct 16,1865		1951
m	Sarah Harms	Apr 14,1858		1923

3 Daughter **Agatha Dueck** (1836-1856) was born in **Blumstein** in 1836.⁸⁸ According to **Heinrich Ratzlaff** his half sister **Agatha** remained single. However, since **Johan L. Dueck** married an **Agatha Dueck** born in **Blumstein**, home of the **Peter Dueck** (1801-1842) family, it is possible that she is their daughter **Agatha**. The **John L. Dueck** family lived in **Alexanderkron, Molotschna**.

4 In 1889 their son **John D.Dueck** of **Gretna, Manitoba**, moved to **Hillsboro, Kansas**, and became the first pastor of the **Alexanderfeld Church of God in Christ, Mennonite**.⁸⁹

Gen	Name	Birth	Marriage	Death
3	Agatha Dueck	Jun 6,1836	Aug 21,1855	Nov 27,1856
m	Johan Dueck	Jan 15,1833		Mar 29,1894
4	Joh D.Dueck	July 22,1865	Oct 7,1877	Mar 15,1918
m	Marg Hiebert	Mar 29,1860		Sep 2,1936

3 Son **Peter H. Dueck** (1837-1931) married **Margaretha Friesen**, daughter of **Jakob F. Friesen**. The family lived in **Heuboden, Borosenko**, and in 1874 they moved to **Manitoba** settling in **Rosenort**. Their son **Johan F. Dueck** was the first child born in the new settlement.⁹⁰ The **Heinrich F. Dueck** and **Heinrich K. Friesen** families family moved to **Mexico**. The other children and their families remained in **Rosenort** and **Southern Manitoba**.⁹¹

Gen	Name	Birth	Marriage	Death
3	Peter Dueck	Aug 19,1837	Nov 27,1860	Aug 24,1931
m	Marg Friesen	Mar 4,1840		Sep 29,1899
4	Hein Dueck	Sep 9,1861		
m	Maria Peters			
4	Anna Dueck	Nov 1,1863		
m	Isaac F.Harms	Apr 25,1859		1916
4	Marg Harms	Nov 23,1863		Mar 7,1926
m	Korn K. Rempel	May 2,1862	1883	Jul 4,1924
4	Jakob Dueck	Jun 19,1868	Jan 24,1893	
m	Eliz Friesen	Sep 17,1872		Nov 22,1906
4	Maria Dueck	Dec 17,1870		
m	Corn D. Loewen	Nov 17,1866		
4	Johan Dueck	Jan 6,1875	Mar 15,1903	Jun 29,1946
m	Agan Friesen	Dec 25,1882		Mar 22,1965
4	Helena Dueck	Jun 20,1879		Mar 3,1978
m	Hein K.Friesen	Jan 13,1875	Sep 2,1872	Nov 27,1942
2m	Hein E.Piett ⁹²	Jun 23,1870	Dec 3,1950	Jul 11,1953

3 Son **Heinrich Ratzlaff** (1848-1922) married Aganetha Janzen, the daughter of Cornelius Janzen (1812-1864), formerly of Neukirch, Molotschna.⁹⁵ The young couple bought a farm in Heuboden, Borosenko. In 1874 they moved to Manitoba, settling in Rosenort, where Heinrich served as the first village *Schulz*, an office he had already served in Russia. In 1875 the family moved to Nebraska.⁹⁴

Gen	Name	Birth	Marriage	Death
3	Hein Ratzlaff	Mar 6,1848		Jun 6,1922
m	Agan Janzen	May 23,1850	Aug 18,1868	Dec 16,1881
4	Hein Ratzlaff	Oct 26,1869	Jul 12,1889	Aug 31,1948
m	Eliz Barkman	Dec 31,1879		Oct 25,1956
4	Corn Ratzlaff	May 20,1871	Aug 24,1893	Aug 8,1938
m	Marg Toews	Dec 7,1877		Apr 2,1938
4	John Ratzlaff	Aug 12,1875	Oct.11,1898	Dec 4,1954
m	Anna Krause	Nov 25,1879		1965
4	Agan Ratzlaff	Mar 17,1878	Dec.12,1896	Apr 30,1928
m	John Hiebert	1875		Jan 16,1906
4	Sarah Ratzlaff	Mar.15,1881		Oct 15,1883
3	Hein Ratzlaff	Mar 6,1848		Jun 6,1922
m	Eliz Fleming	Nov 12,1859	Feb 26,1882	Feb 2,1941
4	Eliz Ratzlaff	Feb 23,1883		May 12,1948
m	Geo Friesen	May 29,1885	Mar 29,1906	May 27,1954
4	Anna Ratzlaff	July 3,1884		Jun 19,1916
m	Peter T. Classen	Oct 8,1888	Oct,1907	Mar 21,1950
4	Kath Ratzlaff	Jan 23,1886		Mar 23,1967
m	Bern Rempel	Mar 9,1885	Aug 15,1912	Mar 24,1961
4	Maria Ratzlaff	Jun 17,1887		Aug 31,1966
m	Is T. Loewen	Feb 25,1888	Jan 11,1912	Nov 27,1950
4	David Ratzlaff	Sept 2,1888		May 26,1937
m	Kath Friesen	Oct 11,1892	Jun 14,1914	Feb 24,1979
4	Helena Ratzlaff	Oct 2,1890		Apr 16,1937
m	Abr T.Loewen	Oct 2,1893	Mar 9,1916	Jan 26,1970
4	Marg Ratzlaff	Apr 2,1892		Jun 13,1950
m	Geo M. Doerksen	Apr 22,1894	Apr 15,1921	Apr 2,1977
4	Agatha Ratzlaff	Aug 30,1894		Sept 2,1894
4	Peter Ratzlaff	Oct 22,1895		Feb 3,1969
m	Goldie Fast	Jul 16,1897	Oct 30,1919	Dec 27,1978
4	Agatha Ratzlaff	Aug 23,1897		
m	Peter Reimer	Apr 19,1897	Dec 2,1917	
4	Jacob Ratzlaff	Dec 28,1898		
m	Tena Brandt	Dec 15,1901	Dec 18,1921	Dec 22,1960
2m	Marie Mack ⁹⁶	May 3,1908	Jun 17,1961	
4	Isaac Ratzlaff	Feb 13,1900		Jan 7,1969
m	Marie Reimer	Oct 22,1902	Nov.12,1922	

Section Six. Isaac Harms Family.

2 Son **Isaac Harms** (1811-1891) married Anna Sawatzky, daughter of Cornelius Sawatzky (1781-1840), who settled in the village of Orloff, Molotschna, in 1804.⁹⁶ Isaac Harms lived in the village of Alexanderkron which was settled in 1857. The family owned a *Vollwirtschaft* with fine buildings. Isaac Harms closely resembled his oldest brother Johan, being of medium build.⁹⁷

Isaac Harms was one of the promoters of the *Kleine Gemeinde* resettlement program of the 1860s and in 1864 the family moved to Markuslandt near Einlage, Old Colony. It is believed that the family later moved to Borosenko, probably to the village of Heuboden, where several of the sons settled.⁹⁸

In 1874 Isaac Harms moved to Jansen, Nebraska, where he farmed a section of land

with his children. His first wife died on April 6, 1877. Later the same year, he married for the second time to the widow Klaas Friesen, nee Karolina Plett, from Manitoba. According to Henry Fast, Isaac Harms married for a third time to a young widow, Maria Fast, and moved to Manitoba.⁹⁹

Gen	Name	Birth	Marriage	Death
2	Isaac Harms	Jan 10,1811	Sept 19,1832	Sep 4,1891
m	Anna Sawatzky	Sep 17,1809		Apr 6,1877
3	Corn Harms	Oct 14,1833		Oct 25,1834
3	Corn Harms	Aug 13,1835		Dec 9,1928
3	Isaac Harms	Dec 9,1837		Jan 18,1866
3	Johan Harms	Dec 3,1839		Dec 5,1884
3	Peter Harms	Dec 30,1841		Oct 25,1843
3	Anna Harms	Aug 6,1844		May 19,1919
3	Marg Harms	Dec 2,1846		Nov 20,1847
3	Peter Harms	Jun 24,1849		Nov 1,1924
2	Isaac Harms	Jan 10,1811		Sep 4,1891
2m	Karolina Plett	Mar 7,1823		Feb 11,1887
3m	Maria Fast			

3 Son **Cornelius S.Harms** (1835-1928) was married for the first time to Katherina Thiessen, a sister to Abraham F. Thiessen (1838-1889), the famous Russian Mennonite land reformer.¹⁰⁰ "For most of his years Cornelius Harms was a prosperous Vollwirt in Schoenau, Molotschna. Nevertheless he sympathized with the plight of the landless Mennonites and on one occasion even accompanied his brother-in-law Abraham F. Thiessen to St. Petersburg on their behalf. Needless to say he did not agree with Thiessen in many respects. In Russia the Cornelius Harms family belonged to the Orloffter Gemeinde."¹⁰¹

According to a poem written by M.B.Fast, Cornelius Harms and family emigrated from Russia in 1906, and settled in Reedley, California. They became members of the Mennonite Brethren Church although some of the family belonged to the K.M.B.¹⁰²

Gen	Name	Birth	Marriage	Death
3	Corn Harms	Aug 13,1835		Dec 9,1928
m	Kath Thiessen	Feb 20,1836	Aug 14,1856	May 18,1865
4	Peter Harms	Jun 1,1865		
m	Kath Epp			
3	Corn Harms	Aug 13,1835		Dec 9,1928
2m	Anna Hildebrand		Jun 20,1867	Dec 9,1877
3m	Eliz Goossen	Sep 1,1854	Apr 27,1878	Sep 5,1835
4	Johan Harms	Feb 18,1879		
m	Kath Dueck		Jan 8,1905	
4	Isaac Harms	Aug 25,1884		
m	Maria Pankratz		Jul 13,1908	
4	Corn Harms	Apr 26,1891		

3 **Isaac S.Harms** (1837-1866) married Margaretha Friesen, daughter of Abraham Friesen. She had a brother Abraham Friesen resident near Nikopol in 1892.¹⁰³ Isaac Harms died in 1866 leaving her a widow with two children. She remarried to Klaas Brandt (1845-1901) and the family settled in Rosenort, Manitoba, in 1874, together with her children by her first marriage.

4 Daughter **Anna Harms** married Cornelius D. Kornelsen, the son of Cornelius E. Kornelsen (1835-1910)¹⁰⁴ Son **Isaac Harms** married his second cousin, Anna Dueck, daughter of Peter H. Dueck of Rosenort, Manitoba.

Gen	Name	Birth	Marriage	Death
3	Isaac Harms	Dec 9,1837	Aug 10,1858	Jan 18,1866
m	Marg Friesen	Oct 18,1838		Apr 31,1933

4	Isaac Harms	Apr 25,1859	1916
m	Anna Dueck	Nov 1,1863	
4	Anna Harms	Dec 8,1862	
m	Corn Kornelsen	Sep 26,1864	Oct 17,1908

3 Son **Johan S.Harms** (1839-1884) married **Margaretha Loewen**, daughter of **Anna Wiebe** (1819-1856) and **Isaac Loewen** (1815-1856) of Schoenau, son of **Isaac Loewen** (1787-1873), the well-known **Kleine Gemeinde** deacon of **Lindenau**.¹⁰⁶ The **Johan Harms** family lived in **Heuboden, Borosenko**, until 1874 when they moved to **Manitoba**. In 1875 the family moved to **Jansen, Nebraska**, where they settled in the so-called "**Harms village**" which later became **Blumenort**.

In 1877 **Johan Harms** was elected as a minister of the **Kleine Gemeinde Church**.¹⁰⁶ Shortly after the death of his first wife in 1878, **Johan Harms** married for the second time to **Helena Friesen**. She was the daughter of **Martin** and **Helen Friesen**.¹⁰⁷

4 Most of the family continued to reside in **Jansen, Nebraska**, and later **Meade, Kansas**. Some family members have also moved to **Dallas, Oregon**, and **Steinbach, Manitoba**. Son **Johan Harms** (1867-1924) died in **Jansen, Nebraska**. His widow later moved to **Meade, Kansas**. Daughter **Anna Harms** (born 1864) and her husband **Peter F.Friesen** lived in **Dallas, Oregon**.¹⁰⁸

Gen	Name	Birth	Marriage	Death
3	Johan Harms	Dec 3,1839		Dec 5,1884
m	Marg Loewen	Jan 12,1841	Jun 12,1860	Mar 16,1878
4	Isaac Harms	Jul 13,1861		Jul 17,1864
4	Marg Harms	Aug 25,1862		Apr 27,1863
4	Anna Harms	Feb 17,1864		
m	Peter F.Friesen			
4	Isaac Harms	Mar 14,1866		
4	Johan Harms	Dec 22,1867		1924
m	Eliz Rempel	1870		1934
4	Marg Harms	Dec 29,1869		1952
m	Gerh F.Friesen ¹⁰⁹			1942
4	Maria Harms	Jan 16,1872		
m	W. Thiessen			
4	Eliz Harms	Nov 11,1873		
4	Isaac Harms	Oct 22,1875		
4	Eliz Harms	Mar 5,1877		
3	Johan Harms	Dec 3,1839		Dec 5,1884
2m	Helena Friesen	Jul 7,1859		1948
4	Hclena Harms	Mar 10,1879	Aug 25,1903	
m	Hen F.Rempel			
4	Eliz Harms	Mar 5,1880		
m	Peter Heldebrecht		Aug 25,1903	
4	Kath Harms	Jul 4,1881		
m	Peter L.Friesen			
4	Isaac Harms	Jul 28,1882		Sep 15,1947
m	Maria Doerksen ¹¹⁰	Nov 27,1878	Nov 9,1902	Jul 31,1927
4	Agnetha Harms	Nov 17,1883		
4	Sara Harms	Mar 2,1885		

3 Daughter **Anna S.Harms** (1844-1918) married **Klaas Wiebe**, son of **Jakob Wiebe** of **Schoenau, Molotschna**.¹¹¹ The family lived in **Heuboden, Borosenko**, from where they moved to **Manitoba**, in 1874, together with his three brothers. The next year they moved to **Jansen, Nebraska**, where they lived in the village of **Blumenort**. Their descendants live in **Nebraska, Kansas, Manitoba** and **California**. They belong to a variety of churches including the **Mennonite Brethren** and **Church of God in Christ Mennonite**.

Gen	Name	Birth	Marriage	Death
3	Anna Harms	Aug 6,1844	Sep 15,1863	May 19,1918
m	Klaas F. Wiebe	Sep 19,1842		Dec 18,1925
4	Isaac Wiebe	Dec 14,1864	Mar 11,1894	Sep 29,1947
m	Marg Penner ¹¹²	Apr 18,1864		Apr 11,1946
4	Anna Wiebe	May 11,1867		Jul 11,1879
4	Klaas Wiebe	Jan 17,1869		May 9,1869
4	Justina Wiebe	Apr 12,1870	Feb 7,1907	Oct 25,1942
m	Is J. Schmidt	Apr 16,1868		Mar 10,1945
4	Klaas Wiebe	Oct 7,1872	Nov 19,1903	Dec 19,1914
m	Mary Wegly	Dec 25,1876		
4	Jakob Wiebe	Oct 7,1876	May 21,1908	Mar 20,1944
m	Maria Warkentin	Mar 7,1880		Jun 14,1959
4	Peter H. Wiebe	Oct 2,1879	Sep 5,1909	Mar 18,1956
m	Lena Ratzlaff	Jun 7,1884		
4	Anna Wiebe	Apr 22,1882	Nov 24,1918	Oct 15,1959
m	Geo K. Enns	Jul 1,1882		Aug 12,1920
4	Hein Wiebe	Apr 24,1884	Mar 10,1907	Jun 29,1954
m	Eliz Koop	Jan 11,1889		

3 Son Peter S. Harms (1849-1925) married Anna Friesen, the daughter of Klaas Friesen (1813-1856) and Katharina Loewen (1818-1854) of Lindenau and later of Paulsheim.¹¹³ The family lived in Heuboden, Borosenko. In 1874 they joined the move to Manitoba from where they moved to Jansen, Nebraska, the following year. In 1901 they moved to Inman, Kansas, in 1908 to Meade, Kansas, and in 1916 to Montezuma, Kansas. They belonged to the Church of God in Christ, Mennonite.¹¹⁴

Gen	Name	Birth	Marriage	Death
3	Peter Harms	Jun 24,1849	Oct 19,1869	Nov 1,1925
m	Anna Friesen	Mar 10,1849		Nov 15,1918
4	Isaac Harms	Jan 25,1871		Oct 12,1873
4	Anna Harms	Jun 30,1872		Oct 12,1873
4	Isaac Harms	Feb 10,1874	Jan 21,1895	Oct 20,1949
m	Maggie Friesen	May 15,1879		Nov 21,1958
4	Anna Harms	Nov 15,1875		Feb 10,1975
4	Marg Harms	Mar 17,1878	Oct 2,1899	May 20,1951
m	Jak E. Friesen	Sep 1,1875		Jan 13,1947
4	Peter Harms	Jan 9,1884	Apr 17,1900	
m	Agan Friesen	Feb 2,1883		

Section Seven. Maria Harms Family.

2 Daughter Maria Harms (1813-1890) married Johan Klassen in 1832. He was the brother to Jakob Klassen (1832-1918), the founding Aeltester of the Zoar K.M.B. Gemeinde in Inman, Kansas.¹¹⁵ Considerable information regarding this family is found in the "Esau Family Tree 1740-1933" by grandson Johan K. Esau who writes as follows: "They never owned any land, he worked out for many years. He also was a carpenter, making chairs, wooden shovels, trays or forms, etc. He would rent land when possible, but had much bad luck. One year all their livestock perished, and a number of times there were crop failures."¹¹⁶ According to the *Sterbe Liste* of Johan Esau (1832-1904), the Johan Klassen family had lived in Fischau.¹¹⁷ Another source refers to son Johan Klassen as being from Sparrau.¹¹⁸

Accordingly there is some question as to where the Johan Klassens lived in Russia prior to their emigration to America. There does not seem to be any record that they emigrated to Manitoba, although under Family 108 of his *Genealogy Register*, Aeltester Peter P. Toews (1841-1922) refers to Maria Klassen, nee Harms and Maria Harms, nee Klassen, "that they were both baptised members of the Gemeinde and that they came to

America in 1874.¹¹⁹ The Ship List of the S.S. Brooklin, which carried the main contingent of the K.M.B. arriving in New York on July 15, 1874, includes the family of daughter Maria and her husband Jakob Harms. Also included on board are "Johan Klassen age 59 and wife Marie age 60", who appear to be the subject couple. A couple by the name of "Jakob Klassen age 66 and wife Mary age 67" are listed with the Jakob Harms family in the 1880 Marion County Census which seems to underscore the above. Of course this would assume that an error was made in listing the name of Johan Klassen as Jakob Klassen and also that the birth year for Johan Klassen is given incorrectly as 1815 instead of 1811 as reported by grandson Johan K. Esau.

If it is correct that the Johan Klassen family emigrated to America with the K.M.B. it is possible that they had originally moved to the Crimea from where they emigrated to Gnadenu Kansas. Evidently they lived in the home of their children Jakob Harms. Later they must have moved to Manitoba since Johan K. Esau, mentions that his grandparents spent the last 10 years of their life with his parents, Heinrich Esaus. According to the David L. Plett *Sterbe Register*, Johan Klassen died in Steinbach where he was buried. His wife died in Heuboden several years later at the home of their children Heinrich Esaus and was buried in Steinbach near her husband.¹²⁰

Gen	Name	Birth	Marriage	Death
2	Maria Harms	Feb 9,1813	Sept 11,1832	Jan 15,1890
m	Johan Klassen	1811		Mar,1887
3	Anna Klassen	Oct 3,1833		Aug 15,1902
3	Marg Klassen	Aug 1,1836		Jul 30,1839
3	Johan Klassen	Nov 15,1838		
3	Maria Klassen	Aug 12,1841		May 1,1917
3	Sara Klassen	Mar 11,1844		Jan 24,1850

3 In 1854 Daughter Anna Klassen (1833-1902) married Heinrich Esau born in Sparrau.¹²¹ The family was financially unable to buy land and so Heinrich Esau worked as a tradesman. In the early 1860s the Kleine Gemeinde assisted its landless people to purchase land in Borosenko and the Heinrich Esau family availed themselves of this opportunity moving to the village of Nicolaital. Several years later in 1869 they moved again to the village of Annafeld in the Crimea and joined the Kleine Gemeinde congregation there.

In 1874 the Heinrich Esau family left Annafeld, Crimea, together with her parents and sister Maria and her family. In Hamburg the group separated, with the Harms and Klassen families evidently going to the United States with the K.M.B., and the Esau family going to Canada.

In Manitoba the Heinrich Esau family settled in the village of Heuboden, just north of Kleefeld, together with the Abram E. Kornelsen family who had also lived in the Crimea. An account of the privations and hardships that the family encountered during the pioneer years in Manitoba is found in the memoirs of son Johan K. Esau.¹²² In 1890 the family moved to Oregon for the sake of a milder climate where Heinrich Esau died in 1890. His widow moved back to Hochfeld, Manitoba where she died in 1902.

Gen	Name	Birth	Marriage	Death
3	Anna Klassen	Oct 30,1833	Nov 11,1854	Aug 15,1902
m	Hein Esau	Aug 1,1830		Jan 2,1899
4	Hein Esau	1855		Infancy
4	Johan Esau	1857		Infancy
4	Maria Esau	Jun 13,1859		Dec 24,1874
4	Hein Esau	Dec 15,1862		Mar,1880
4	Abr Esau	Jun 12,1865	Jul 23,1888	
m	Helena Toews	Jul 23,1863		
4	Johan Esau	Sep 28,1867	Dec 16,1893	Dec 25,1946
m	Maria Goossen ¹²³	Sep 22,1868		May 19,1954
4	Marg Esau	Apr 26,1870		Aug 3,1874

4	Peter Esau	Jun 12,1874	May 4,1902	Apr 25,1935
m	Kath Goossen ¹²⁴	Jan 14,1879		

3 Son **Johan H.Klassen** (born 1838) married Maria T.Friesen, the daughter of Jakob Friesen (1820-1888).¹²⁵ The family lived in Heuboden, Borosenko. During the emigration to Manitoba in 1874 they had the misfortune to be detained in Liverpool as one of their children had scarlet fever. Cousin Heinrich Ratzlaff describes the scene as follows: "Oh, the pain. Cousin Klassen begged the doctor, he should allow them to proceed with the group. "No", shouted the doctor, and ordered them to return to the smaller boat. With tears they had to depart from us."¹²⁶ Two of the Klassen children died in Liverpool.

The Johan Klassens arrived in Manitoba late that fall when it was too late to build a house and so they moved in with the Heinrich Esau family in Heuboden and the two families had to share a one room house.¹²⁷ They are not listed among the original 18 settlers in Steinbach, but they did own property in the village. The 1896 Assessment Records for the R.M. of Hanover show a Johan Klassen age 57 who owned part of the NW1/4 Section 26-6-6E and had 4 horses and 6 cows.

In 1895 Johan Klassen went on a trip visiting relatives in various Mennonite settlements in the United States reporting in the January 8, 1896, issue of the **Rundschau** that "he had visited cousin Jakob Harms, Mountain Lake, uncles Jakob and Isaac Klassen, Hillsboro, cousin Peter Harms, Jansen, and cousin Johan Friesen."¹²⁸

It is reported that in 1900 Cornelius P.Kroeker, a large scale Steinbach farmer, bought the property of "the old Johan Klassen who owned the other land to the south."¹²⁹ In 1885 their daughter Margaretha married Klaas R. Reimer (1837-1906) pioneer merchant in Steinbach. In his memoirs Klaas R. Reimer refers to her as being from Scratching River.¹³⁰ After his death she moved to Herbert, Saskatchewan, with her children.

Gen	Name	Birth	Marriage	Death
3	Johan Klassen	Nov 15,1838	Oct 22,1861	
m	Maria Friesen	Sep 11,1843		
4	Maria Klassen	Oct 22,1862		May 1,1917
4	Marg Klassen	Feb 15,1864	Mar 19,1885	Jul 5,1918
m	Klaas Reimer	Dec 12,1837		Feb 6,1906
4	Jakob Klassen	Dec 10,1870		July 5,1874
4	Anna Klassen	Aug 2,1873		
4	Johan Klassen	Feb 22,1877		
4	Sara Klassen	Dec 3,1878		

3 Daughter **Maria Klassen** (1841-1917) married Jakob Harms. This family emigrated to Gnadenu, Kansas, in 1874. It appears that they travelled with her parents, the Johan Klassens, who may have lived with them for some time. See Section Eight for additional information.

Gen	Name	Birth	Marriage	Death
3	Maria Klassen	Aug 12,1841	1861	May 1,1917
m	Jakob Harms	Apr 10,1838		Nov 24,1927

Section Eight. Jakob Harms Family.

2 The identity of son **Jakob Harms** appears to have been established through the composition of several different sources. In his "Harms Pedigree Chart", Orlando Harms has stated that Jakob Harms "had four sons Jakob and Gerhard among them. They were painters and designers of vehicles. (They) remained in Russia."¹³¹ He has listed Jakob Harms Sr. as younger than Isaac Harms (1811-1891). Garry D.Harms, of Lindsborg, Kansas, has written that Jakob Harms was born in 1815 and that he was married to Katharina Hamm, also born in 1815.¹³² This information is verified by the death certificate of son Jakob Harms (1838-1927).¹³³

In his "Stammbuch und Eigene Literatur", Johan F. Harms has noted that his father was very fond of his half-uncle Jakob Harms of Blumstein. As all the other sons of Johan

Harms (born 1771) are known to have lived elsewhere, it appears that Jakob took over the family Wirtschaft No. 12 in Blumstein. Johan F. Harms also mentions that every year when his parents went to Trozki for a load of white litter sand the family stopped in Blumstein for a visit with this dear uncle. Jakob Harms and his four sons were in the painting business and artwork.¹³⁴

Johan F. Harms also recalls one occasion during such a visit that his father's cousin Gerhard Harms showed him some of the goods which were to be displayed at the Moscow Exhibition, all in miniature. For example, the finest Mennonite buggies (Federwagen) only as large as a child's wagon, but painted and adorned in the nicest possible fashion, and likewise with various kinds of Mennonite implements and household furnishings. The Colony made a gift of these items to the Imperial Family. Jakob Harms was especially distinguished among the "painter" Harms family.¹³⁵

Evidently the Jakob Harms family immigrated from Russia in 1875, as a Jakob Harms age 60 and Cath Harms age 62, are listed on board the S.S. Nederland arriving in New York on July 1, 1875. Also listed together with Jakob Harms and his wife are: the family of Johan Harms 36 labourer, Justina Harms 35 servant, Jakob 12, Johan 10, Martin 3, Catherine 6, Peter 11, Ageneta 2; and the family of Peter Harms 20, Gertrude 23 wife, Cather 4 and Jakob 3.¹³⁶ According to the information provided by Garry D. Harms, the latter two families were the sons of Jakob Harms Sr.

It appears that the Jakob Harms (born 1815) family settled in the Goessel area in Kansas, where sons Peter J. Harms and Johan Harms are listed in the *Alexanderwohl Gemeinde Buch*.¹³⁷ According to a report of 1882 the wife of Jakob Harms Sr. was a widow which would indicate that he had died shortly after the immigration in 1875.

In a letter of June 18, 1882, to Gerhard S. Kornelsen of Steinbach, Manitoba, Abram Nickel of Gnadenfeld, near Alexanderwohl, Kansas, has written that they had visited the widow Jakob Harms from Blumstein, stating as follows: "She was very glad that we visited her. She asked us to send her greetings and would be very glad to receive a few lines from you. Her oldest son Jakob Harms is also going to the Holdemans."¹³⁸

The listing of the family of Jakob Harms (1815-1876\1881) and Katharina Harms (born 1818) is based on the information provided by Garry D. Harms, Lindsborg, Kansas. The only information available for daughter Agneta Harms is that she married a Wieler. No further information is presently available regarding daughter Hedwig and son Gerhard Harms. Possibly these family members remained in Russia.

Gen	Name	Birth	Marriage	Death
2	Jakob Harms	1815		1876\1881
m	Kath Hamm	1818		
3	Jakob Harms	Apr 10, 1838		Nov 24, 1927
3	Gerhard Harms			
3	Johan Harms	Jun 23, 1839		Mar 10, 1897
3	Peter J. Harms	Jul 17, 1847		
3	Hedwig Harms			
3	Agneta Harms			

3 Son Jakob Harms Jr. (1838-1927) was married to Helena Klassen, daughter of Johan Klassen (1811-1881) of Steinbach, Manitoba.¹³⁹ If the information is correct that he was the son of Jakob Harms, son of Johan Harms, born 1771, then he married his first cousin.¹⁴⁰ See Section Seven cf. for additional information. The family evidently lived in the Crimea from where they emigrated to America with the main contingent of the K.M.B. in 1874. Also listed on board are Johan Klassen age 59 and wife Marie age 60 who are possibly her parents. The details for the Jakob Harms children recorded here are based on the Marion County Census Records and the data provided by Garry D. Harms.¹⁴¹ It is noteworthy that a "Jakob Klassen father age 66 and Mary Klassen wife age 67" are listed under the Jakob Harms family for the 1880 Marion County Census.

Raymond F. Wiebe, Wichita, Kansas, reports the following information about the Jakob Harms family: "They lived in Annafeld, Crimea, until 1874, when they moved to

America together with the main contingent of K.M.B. families. They settled on the fifth farm from the east end of the Gnadenu village street, on the NE 1/4 of Section Eleven, Liberty Township. Jakob Harms was known as a good painter or artist. It appears that Jakob Harms and his wife were rebaptised by Aeltester Johan Holdeman and became charter members of the Alexanderfeld Church. Later they moved to Inman, Kansas, and joined the Zion Church of God in Christ Mennonite north-west of Inman. They have descendants near McPherson, Kansas, who are not Mennonites and cannot read German."¹²

In the obituary in the *Botschafter der Wahrheit* it is stated "that Jakob Harms was born in the village of Blumstein on April 10, 1838, where he received his education. He also joined the Mennonite Gemeinde through baptism. In 1861 he married Maria Klassen. In 1874 they left Russia and immigrated to America where they made their home in Gnadenu, Kansas.... He was survived by one son and four daughters."¹³ The family had three sons and five daughters. See also Section Seven cf. Johan K. Esau reports that five of the Jakob Harms children were still living in 1933, namely, Katharina, Aganetha, Maria, Gerhard and Anna.¹⁴

Gen	Name	Birth	Marriage	Death
3	Jakob Harms	Apr 10,1838	1861	Nov 24,1927
m	Maria Klassen	Aug 12,1841		May 1,1917
4	Kath Harms	1867		
m	Ben Kochn	Jan 23,1849		Nov 1,1931
4	Maria Harms	1870	single	
4	Agan Harms	Jan 25,1872		Aug 13,1948
m	Tobias Becker	Jan 26,1866	Nov 5,1887	Aug 8,1927
4	Anna Harms ¹⁵	Jan 28,1876		Mar 5,1943
m	Nikolai Dirksen	May 11,1866		Jun 28,1940
4	Jakob Harms	1879		
4	Gerhard Harms ¹⁶	Apr 20,1881		Dec 16,1957
m	three marriages			

3 Son Johan Harms (1839-1897) married Justina Emster. The family originally settled in the Goessel /Inman area. Many of their children were feeble minded.¹⁷

Gen	Name	Birth	Marriage	Death
3	Johan Harms	Jun 23,1839		Mar 10,1897
m	Justina Emster	Dec 24,1841		Jan 17,1933

3 Son Peter J.Harms (born 1847) married Gertruda Barg, the daughter of Abram Barg and Helena Froese.¹⁸ The family lived in the Goessel/Inman area from where they moved to Weatherford, Oklahoma. Later some of the family moved on to Michigan. A grandson, Harry Harms (born 1900) presently resides in Florida, near Edmore, Alabama. He is a minister of the Church of God in Christ, Meanonite.¹⁹

Gen	Name	Birth	Marriage	Death
3	Peter J.Harms	Jul 17,1847		
m	Gertruda Barg	Dec 31,1848		Mar 18,1890
4	Kath Harms	Oct 7,1871		
4	Jakob Harms	Dec 31,1872		Dec 8,1942
m	Millie Johnson	Aug 15,1876	Jun 6,1897	May 5,1964
4	Peter Harms	Feb 8,1876		
4	Gertruda Harms	Apr 1,1878		
m	Henry Friesen			
4	Johan Harms	Jul 28,1880		
4	Abram Harms	Jun 17,1881		
4	Wilhelm Harms	1885		
4	Gerhard Harms	Dec 3,1887		

Section Nine. Margaretha Harms Family.

2 Daughter **Margaretha Harms** (1818-1846) married Peter Penner (1816-1884), the son of Peter Penner of Orloff, Molotschna.¹²⁹ The family purchased a Wirtschaft in Margenau where they made their home and where Mrs. Penner died in 1846. Other families in the Kleine Gemeinde fellowship in Margenau included: brother Johan Harms (also Schulz for a time); brother Peter Harms (1806-1870); school teacher Cornelius F.Friesen (1812-1892); David Klassen (1813-1900), one of the delegates to America in 1873; Abraham Rempel (1798-1878) prosperous Vollwirt and father of Peter Penner's second wife; Jakob Wiebe (1805-1853), father of Jakob A.Wiebe (1836-1921), founder of the Krimmer Mennonite Brethren Gemeinde; Peter K.Barkman (1826-1917) builder of windmills; and Peter W.Toews (1831-1922), cousin of Peter P.Toews (1841-1922) later Aeltester of the Kleine Gemeinde.

According to the **Theilungs-Verschreibung** settlement made after her death the Wirtschaft was worth 1050 ruble and the livestock, household contents and furnishings another 701 ruble. The guardians appointed for the children were Franz Kroeker and Peter Harms both stated to be from the same village (also from here).¹³¹ In all likelihood, the Peter Harms listed as guardian would have been her brother.

Peter Penner (1816-1884) was an aggressive farmer who was able to pay for his Wirtschaft in full by 1856 when his second wife died. Peter Penner married a total of five times. In 1874 he emigrated to Manitoba, settling in the village of Blumenort.¹³²

Gen	Name	Birth	Marriage	Death
2	Margaretha Harms	Jun 14,1818	Nov 7,1837	Dec 18,1846
m	Peter Penner	Feb 29,1816		Apr 28,1884
3	Peter Penner	Jul 26,1839		Oct 11,1916
3	Kath Penner	Dec 14,1840		Feb 15,1920
3	Marg Penner	Jun 13,1844		Oct 1,1889
3	Joh Penner	Dec 9,1846		Apr 13,1847

3 Son **Peter H.Penner** (1839-1916) married Helena Penner, daughter of Kleine Gemeinde minister Peter Penner of Prangenau.¹³³ In 1874 they moved from their residence in Friedensfeld, near Borosenko, South Russia, to Kansas. The next year they moved to Manitoba, settling in Blumenort. In 1891 the family moved to the new settlement of Greenland just to the north. Peter H.Penner married for the second time to the widow of Jakob Friesen, nee Elizabeth Rempel.

4 Son **Peter P. Penner** moved from Greenland to Ridgewood, Manitoba, sometime after 1910. Daughters Helen and Katherine married brothers Klaas I.Friesen¹³⁴ and John I. Friesen¹³⁵ both of Steinbach.

Gen	Name	Birth	Marriage	Death
3	Peter Penner	July 14,1839		Oct 11,1916
m	Helena Penner	June 30,1840	Sep 1, 1860	Jan 18,1908
4	Helena Penner	Sept.16,1861	Apr 18,1880	Sep 4,1917
m	Joh I.Friesen	Jan.15,1860		Jan 21,1941
4	Peter Penner	Dec.1,1862		Nov 1863
4	Elis Penner	May 25,1864		Aug 10,1864
4	Anna Penner	May 31,1865		Mar 10,1938
m	Isaac Reimer	Aug 2,1864	1884	Mar 29,1920
4	Peter Penner	Oct 3,1867		Oct 14,1867
4	Elis Penner	Sept 12,1868		May 27,1894
m	Hein W.Bartel	May 23,1867	Oct 12,1890	Mar 6,1949
4	Kath Penner	Jan 14,1871		Oct 14,1952
m	Klaas I.Friesen	Feb 18,1868	Sept 1,1889	Oct 9,1927
4	Marg Penner	Jan 27,1873		Jun 25,1961
m	Hein Giesbrecht	Nov 22,1873	Jan 6,1894	July 3,1929
4	Peter Penner	Mar 23,1875		Jun 19,1949
m	Marg.Ducck	June 8,1878	Mar 8,1896	Dec 25,1955
4	Jacob Penner	May 6,1877		Sep 20,1956

m	Kat Dueck	Jan 14,1873	Nov 6,1898	Jun 3,1951
4	María Penner	Apr 20,1879		Dec 25,1934
4	Isaac Penner	Apr 26,1881		no date

3 Daughter **Katharina H.Penner** (1840-1920) married Peter Siemens in 1860.¹³⁶ Her husband died in 1864, after which she married Isaac L. Warkentin, the son of Johan N.Warkentin (1817-1886) of Blumstein. At the time of the emigration Katherina and her husband lived in the Chutor Hochfeld, owned by her father-in-law. The family settled in Blumenhof, Manitoba, in 1875. Her husband was the well known Dr. Warkentin who served all nationalities in the surrounding communities. In 1905 the family moved to Texas where she died. As they had no children of their own the family raised several foster children and also adopted most of the children of her half brother Aron Penner.¹³⁷

Gen	Name	Birth	Marriage	Death
3	Kath Penner	Dec 14,1840		Feb 15,1920
m	Peter Siemens		May 12,1860	Aug 15,1864
2m	Is L. Warkentin	Feb 1,1845	Dec 20,1864	Jan 6,1929

3 Daughter **Margaretha H.Penner** (1844-1889) married Johan Janzen, son of Cornelius Janzen (1812-1864) of Neukirch. In 1874 the family lived in the village of Heuboden, Borosenko. The family originally settled in Rosenort, Manitoba, moving to Blumenhof near Steinbach, a year or so later. Johan Janzen was a successful farmer and steam engine owner who operated on a large scale. Son Johan Janzen (1868-1934) married his second cousin, Gertruda von Niessen. Most of the family resided in the Blumenort and Giroux area.

Gen	Name	Birth	Marriage	Death
3	Marg Penner	Jun 13,1844	Nov 11,1862	Oct 1,1889
m	Johan Janzen	Oct 27,1840		May 15,1905
4	Corn Janzen	Nov 1,1863	Dec 25,1892	Feb 11,1941
m	Agat Friesen	Jul 18,1871		Jun 29,1942
4	Marg Janzen	Apr 18,1867	Feb 3,1889	Jan 24,1936
m	Pet Thiessen	Oct 1,1859		May 11,1937
4	Johan Janzen	Oct 11,1868	Jun 28,1891	Jun 20,1934
m	Gert Von Niessen	Nov 4,1870		Jul 27,1906
4	Eliz Janzen	Jul 3,1878	Dec 26,1898	Dec 20,1942
m	Joh Loewen	Sep 11,1877		Sep 8,1939

Endnotes: Johan Harms Genealogy.

1. Benjamin H. Unruh, *Die Niederländisch-niederdeutschen Hintergründe der Mennonitischen Ostwanderungen*, (Karlsruhe, 1955), 315,333 and 340.

2. Horst Penner, *Die Ost- und westpreussischen Mennoniten*, (Weierhof, 1978), 507-508.

3. The 1776 *Konsgnition* was a census like listing of the Mennonites in the Grosswerder area as published in Horst Penner, 437.

4. Dr.Glenn Penner, "West Prussian Mennonite Villages (c.1540-1820)", Paper delivered at a symposium of the Manitoba Mennonite Historical Society Inc., Winnipeg, Manitoba, 1979.

5. Horst Penner, 278.

6. Johan F. Harms, *Elne Lebensreise*, (Hillsboro, 1943) 3.

7. Johan F.Harms, 3.

8. Unruh, 340.

9. Unruh, 315. A Wilhelm Harms (1808-1846) married Helens Schulz (1820-1894) the widow of Isbrandt P.Harder (1817-1840), the brother of Orloff Aeltester Johan P.Harder (1811-1875). Since there is no other Harms family listed in the 1808 *Revisions Liste* with a son Wilhelm Harms of appropriate age it appears that Peter Harms (born 1768) was his father. See "Johan Harder Genealogy", and "Wiens Families in the Kleine Gemeinde", cf. for additional information regarding these families. Another interesting connection is found in the diary of Abraham F.Reimer (1808-1892), the son of Kleine Gemeinde founder Klaas Reimer, who reports in his diary for March 9, 1874, that "the aged Peter Harms has died on Saturday". This cannot refer to Peter Harms (1806-1870), son of Johan Harms (born 1771), who had died 4 years previous, and could well refer to Peter Harms (born in 1793), the son of Peter Harms (born 1768). Unruh, 315.

10. Johan Fast (born 1770) was the father of Johan Fast (1793-1864), the father of Johan W. Fast (1837-1924) of Hillsboro, Jansen and Mountain Lake. See Henry Fast, *Profile*, 103, and the Martin Warkentin Genealogy cf.; for additional information regarding the family of Johan Fast (born 1770).

11. A listing of the eight children of Johan Harms (b. 1771) is given by Johan K. Esau, "The Esau Family Tree", published in *Profile of the Mennonite Kleine Gemeinde 1874*, (Steinbach, 1987), 198. (Herein cited as *Profile*.)

12. Unruh, 343.

13. For additional detail on the Kleine Gemeinde fellowship in Blumstein see, Gerhard Schellenberg Genealogy 1725-1802, Chapter Eight, Part Four cf.

14. Johan K. Esau, "The Esau Family Tree [1740-1933]", *Profile*, 198.

15. Johan F. Funk, *Bergthaler Gemeinde Register*, Unpublished Journal Record, page 69. Here the parents of son Isaac Braun (1844-1901) are referred to as Jakob and Katharina Braun of Blumstein, South Russia. Courtesy of Dr. Lawrence Klippenstein, Mennonite Heritage Centre, Winnipeg, Manitoba, 1986. Dr. Wilmer Harms, 205 E. 8th, Halstead, Kansas, 67056, has provided an additional source of information by forwarding copies of genealogical records prepared by Orlando Harms, Hillsboro, Kansas, which show the husband of Katharina Harms (born 1796) to be Isaac Jakob Braun who died in Russia sometime prior to the 1874 immigration. One theory is that he was Jakob Braun (born 1801) and a brother to Isaac Braun (1795-1831). *Profile*, 223. They were the sons of Jakob Braun (born 1769) on Wirtschaft 2 in Schoenau in 1808. Unruh, 223. However, this theory is destroyed by the 1812 *Verzeichniss* which indicates that another son Jakob was born to this family in 1812, and meaning that the first Jakob Braun born 1801 must have died. The second Jakob would be too young to be the husband of Katharina Harms.

16. *Profile*, 65.

17. Johan K. Esau, 198.

18. Letter to the *Menn. Rundschau* October 18, 1911. Courtesy of Henry Fast, Steinbach, Manitoba.

19. Published in *Profile*, 102. Mr Fast has also provided additional information gleaned from the *Mennonitische Rundschau* including a letter of Heinrich Ratzlaff, Jansen, Nebraska, Aug 3, 1910.

20. He was the brother to Heinrich Esau (1830-1899) who married Anna Klassen (1833-1902). For additional information see, Section Seven, Maria Harms Family cf. Also Johan K. Esau, *Profile*, 193-195.

21. "Township Maps of the East Reserve" Prepared by the Grade XI History Students at the Steinbach Bible College 1986. Course teacher Henry Fast.

22. Johan K. Esau, *Profile*, 197.

23. Letter to the *Menn. Rundschau* Oct 18, 1911. Apparently the first name of the wife of Peter Braun is given here as Anna. Courtesy Henry Fast, Steinbach, Manitoba. See *Profile*, 15, 62, 71 and 123 for additional information on the Esau family. See also "Cornelius Esau Genealogy", Chapter Three, Part Four cf.

24. Quebec Ship Records, *Profile*, 65 and 70.

25. Letter to the *Menn. Rundschau* October 18, 1911. Courtesy of Henry Fast, Steinbach, Manitoba.

26. *Ibid.*, 101-102.

27. "Township Maps Range 5, Township 7 East of the Principal Meridian in Manitoba", *op. cit.* I am indebted to Henry Fast for providing me with copies of these valuable records.

28. Aeltester Johan Funk, *Bergthaler Gemeinde Buch*, Unpublished Church Register, Courtesy Dr. Lawrence Klippenstein, Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, Manitoba, 1986.

29. *Bergthaler Gemeinde Buch*, *op. cit.*

30. John F. Harms, I, gives the birth year of his grandfather as 1800. He then goes on to state that his grandfather received four years of good schooling "according to the Prussian standards" in Osterwick. This does not seem quite correct as Unruh reports that the Harms family settled in the Molotschna in 1804. Unruh also reports a birth year of 1798 which is accepted as correct for the purposes of this study. Perhaps oral tradition was unclear as the age of Johan Harms Jr. would indicate that he received at the most one year of schooling in the Old Colony. It appears that Blumstein must have been fortunate to have had a very good teacher during its pioneer years.

31. B.H. Unruh, 315.

32. Johan F. Harms, *Eine Lebensreise*, 1.

33. Johan F. Harms, "Stammbuch und Eigene Literatur" (henceforth cited as "Stammbuch"), Unpublished manuscript. Courtesy of Wes Prieb, Tabor College, Hillsboro, Kansas, 1987. This manuscript journal contains mainly information about the family of Johan Harms (1798-1887) and would provide more than enough material for a significant book about this prominent branch of the Harms family.

34. Woltner, *Die Gemeindeberichte von 1848 die Deutsche Siedlungen am Schwarzen Meer*, (Leipzig, 1941), 122.

35. Johan F. Harms, *Stammbuch*. Additional information about the family of Johan Harms (1798-1887) can also be obtained from Orlando Harms, "Harms Pedigree Chart", Unpublished family sketch, 1983, Hillsboro, Kansas, 12 pages. I am also grateful to Orlando Harms for his proofreading of the Johan Harms (1798-1887) Section, January, 1990.

36. Translated verbatim from John F. Harms, *Eine Lebensreise*, 4.

37. Aron A. Toews, *Mennonitische Martyrer der jüngsten Vergangenheit und der Gegenwart*, (Abbotsford, B.C., 1954), 2 Volumes. This work is currently being republished in an English translation. Aron A. Toews was the father of John A. Toews (1912-1979), the well known M.B. historian.

38. *Storm and Triumph*, 18-21, contains extensive extracts translated from *Eine Lebensreise* of Johan F. Harms, which illustrate village life in Kleefeld during these years.

39. For additional information regarding the wives of Johan F. Harms see, Peter P. Isaac, *Stammbuch Melner Voreltern*, (Rosenort, Manitoba, 1981), 46-47. Chapter Six, Part Two cf.

40. Orlando Harms, *Pioneer Publisher. The Life and Times of J.F. Harms*, (Kindred Press, Hillsboro, 1984), 116 pages.

41. This biography is largely based on the information found in Abraham H. Voith, *Voith Family History*, (Winkler, Manitoba). Courtesy of Irvin Thesman, Sparks, NV., 1986.

42. For a detailed listing of the family of Peter Harms (1828-1911) see, Orlando Harms, *Harms Pedigree Chart*, Unpublished family study, 308 South Madison, Hillsboro, Kansas, 67063, 12 pages; and letter from Orlando Harms, February 2, 1987.

43. Letter of Abram Harms to *Rundschau* June 11, 1890, where he refers to his wife's oldest brother Peter Enns, whose only daughter, Mrs. Johan T. Barkman, had died the previous winter. Courtesy of Henry Fast, Steinbach, Manitoba, October 9, 1988. Anna and Peter Enns were the children of Peter Enns (1791-1857) who emigrated from Prussia to Russia in 1818 where he settled in Neukirch. See "Seelenregister fuer Johan Barkmanns in Steinbach", Unpublished writing, written on April 29, 1896. Courtesy of Mennonite Genealogy, Winnipeg, Manitoba. Peter Enns (1791-1857) was a preacher. Peter P. Isaac, 14. For additional information on this family see, "Genealogy of Peter Enns, Neukirch, 1791-1857", Unpublished family sketch, 1989, 5 pp.

44. Raymond F. Wiebe, Letter to the author, Jan 10, 1987.

45. Abram Klassen, "Life's Experiences", *Profile*, 173.

46. Raymond F. Wiebe, *op.cit.*

47. Henry P. Peters, *History and Development of Education Among the Mennonites in Kansas*, (Hillsboro, 1925), 31-33. A picture of the Abr Harms residence is found at page 33. I am grateful to Raymond F. Wiebe, Wichita, Kansas, for referring me to this information.

48. These records may still be extant among the descendants and hopefully anyone knowing their whereabouts would make copies for archival purposes.

49. I gratefully acknowledge the kindness of Henry Fast, Steinbach, Manitoba for providing me with the information in this paragraph found in the obituary of Rev. Harms published in the *Rundschau*.

50. Orlando Harms, 6. See also C.F. Plett, *The Story of the Krimmer Mennonite Brethren Church*, (Hillsboro, Kansas, 1985), 80.

51. See Aeltester Peter P. Toews, "Report to the Gemeinde", Section One, Chapter Five, Part Five cf, where he refers to Jakob Harms, the son-in-law of Abraham Klassen. Also Allan Peters, "Abraham Klassen Family Records", who has listed children of Abraham Klassen (1828-1906) with the appropriate ages and spouses, etc. Courtesy Allan Peters, Fresno, California; and Keven Enns Rempel, Centre for M.B. Studies, Fresno, California, 1989.

52. For additional information on Rev. Johan Harms (1856-1910) and Isaac Harms (1863-1903) see, Orlando Harms, *The Journey of a Church*, (Hillsboro, Kansas, 1987), 461 pp. This book also contains information on other Hillsboro M.B. leaders of Kleine Gemeinde background such as Rev. Peter P. Rempel (1865-1938), son of Peter Rempel (1844-1915). *Profile*, 235. A biography of Johan Harms (1856-1910) is found in J.H. Lohrenz, *The History of the Mennonite Brethren*, (Hillsboro, Kansas), 301.

53. For additional information of this family see, "Family Book", Isaak J. Harms February 24, 1863 February 11, 1903 Marla Delesky Harms January 3, 1863 January 20, 1938, pages 1-6. Courtesy Heritage Collection, Tabor College, Hillsboro, Kansas, HC 929.1 H288p.

54. Esther Horch, C.N. Hiebert was my Father, (Winnipeg, 1979), 196. They were also the parents of Dr. Clarence Hiebert, well known writer and historian of Tabor College, in Hillsboro.

55. Raymond F. Wiebe, *op.cit.*

56. John F. Harms, *Eine Lebensreise*, 17.

57. Orlando Harms, *Harms Pedigree Chart*, 12.

58. Unruh, 315. Compare with Orlando Harms, *op.cit.*

59. *Profile*, 198. Esau lists both Peter and Jakob after Isaac and Johan. This is not necessarily a listing by age. It is possible that the Peter Harms born 1806 died and that another son Peter was born after the birth of Isaac in 1811. This would actually fit better with the ages of Peter's children. However, the age of 64 years at the date of death in 1870 of Peter Harms confirms that he is the son born in 1806. Unruh, 315. The birth year for brother Jakob Harms seems to be established as 1815, which appears correct since the age of his son Jakob Harms (1838-1927) fits a later birth date. See Section Eight cf.

60. This is verified by Walter Braun, Sinclair, Manitoba, (Telephone call of May 25, 1988) who recalls that his mother Mrs Peter A. Braun, nee Minnie Friesen (born 1893), was definitely closely related to Isaac Harms (1859-1916), grandson of Isaac Harms (1811-1891), both of Rosenort, Manitoba. See Section Six cf. Although they were not cognizant of the exact relationship several decades ago, Mr. Braun indicated that it would certainly seem correct that his mother and Mr. Isaac Harms, (1859-1916) were second cousins.

61. The full text of this document is published in *The Golden Years*, 117.

62. Helena Janke, "Lineage of my Grandparents Klaas Friesens", *Profile* 1874, 211.

63. Courtesy of Henry Fast.

64. Profile, 69, contains a brief history of this family. The fact that Peter Harms was married twice is based on a 1976 listing of the Peter Harms children by great-great granddaughter Gertrude Janzen, Blumenort, Manitoba. Courtesy of Cornelius N. Janzen, 1986.

65. Diary courtesy of Royden Loewen /John C. Reimer. Transcribed by Peter U. Dueck, Steinbach, Manitoba. Original deposited with Evangelical Mennonite Archives, Steinbach, Manitoba, 1988.

66. Possibly a building bee of some kind putting new siding or finish of some kind on a house?

67. The death of Peter Harms is somewhat confused by the fact that on Saturday, March 9, 1874, Abraham F. Reimer reports in his diary that "the aged Peter Harms. has died on Saturday". Presumably this must refer to some other Peter Harms, possibly a cousin to Peter Harms (1806-1870), who had died four years earlier in the Molotschna. See Section One cf.

68. Additional information regarding the Harms family could be gleaned from the Abr.F. Reimer diary.

69. Profile, contains further details on almost all members of the Peter Harms family.

70. Telephone interview with Dick B. Eidse. Rosenort, Manitoba, 1987.

71. This information was written in the family bible by Johan P. Janzen (1869-1934). Courtesy of son Cornelius N. Janzen, Blumenort, Manitoba.

72. I have no specific source to include Corneli Niessen with the family of Johan von Niessen (1839-1915) but everything does seem to fit here. This view is also shared by Henry Fast, Steinbach historian and teacher. Since she died childless it is possible that those who maintained the family records eventually omitted her.

73. Gertrude Janzen, op.cit.

74. Family No. 94, "Toews Genealogy Register", Profile 1874, 40.

75. See the "Cornelius Toews Genealogy" and the "Abraham Von Riesen Genealogy" in Profile 1874, for additional information on the family of Abram T. Friesen.

76. Gerhard S. Kornelsen Letter Collection, Courtesy John K. Schellenberg /E.M.C. Archives, 1985.

77. John R. Friesen of Linden, Alberta, translated the Peter Isaac, *Stammbuch Melner Voretern*, which was then published by Prairie View Press, Rosenort, Manitoba, in 1981. See also Part Two, Chapter Six cf.

78. Village of residence of Gerhard Giesbrecht (1816-1863) is courtesy of Henry Fast. See "Toews Genealogy Register", Profile, 35, for more information on the Giesbrecht family.

79. Abraham von Riesen Genealogy, Profile 1874, includes further information on the Friesen family.

80. Dick B. Eidse, "The Dueck Story 1789-1984", Unpublished Essay, 1986, Rosenort, Manitoba, 1.

81. Heinrich Ratzlaff, "Autobiography", in Profile 1874, 187-192.

82. An interesting possibility for the ancestry of Peter Dueck is found in an 1846 letter by Aeltester Abraham Friesen (1782-1849) to his nephew Isaac Friesen (1813-1888) of Lichtfelde, in which he states "In previous times the brothers Gerhard and Peter Dueck of Blumstein, also left our assemblies and died in the middle of their years. But both widows have again married and have also once more turned to the Gemeinde together with their young husbands." *The Golden Years*, 305. According to all the known facts it seems that the reference is to Peter Dueck (1801-1842) who married Anna Harms.

83. Courtesy Henry Fast, Steinbach, Manitoba.

84. Johan K. Esau, 198. Evidently, she was the first adult person from among the Kleine Gemeinde to die in Manitoba.

85. Letter of Peter K. Barkman (1826-1917) to *Rundschau* Nov 8, 1911. Courtesy Henry Fast, Aug 29, 1987.

86. Lenore Eidse ed., *Furrows in the Valley*, (Morris, 1981), 395-400, sets forth additional information on this family.

87. Aganetha Friesen (1860-1903) was the daughter of Jakob L. Friesen (1837-1901) and the widow Martin Thielmann, nee Maria Enns (1819-1862), the daughter of Peter Enns (1791-1857) of Neukirch. See "Genealogy of Peter Enns 1791-1857", Family sketch, op.cit. See also Alf Redekopp, *Jakob Thielmann and Helena Kroeker*, (Winnipeg, 1987), 255-283.

88. John D. Bartel, "Johan L. Dueck Genealogy", Unpublished Compilation, 62 pp.

89. Nick P. Wiebe, *The History of the Alexanderfeld Congregation*, (Hillsboro, 1982), 2.

90. Lenore Eidse, 434-435.

91. Dick B. Eidse, 2-5.

92. This marriage occurred in Quellen Colony, Chihuahua, Mexico. Heinrich E. Pleit (1870-1935) was the writer's grandfather.

93. Profile, 9. The widow Cornelius Janzen, nee Sarah Siemens (1809-1885), came to Jansen, Nebraska, where she lived with the Ratzlaff family. Several of her letters to her son in Blumenhof, Manitoba, have been translated and are published in Part One, Chapter Two cf.

94. Heinrich Ratzlaff, "Autobiography", Profile 1874, 187-192.

95. For further information on the history of this family see, Marie Mack Ratzlaff, *Memories of the Way It Was*, published by the author in San Jose, California, in 1989. This loose leaf compilation also contains information on the David Flaming (1815-1883) and Johan B. Wiens (1832-1909) families of Jansen, Nebraska.

96. Abraham von Riesen Genealogy, Profile 1874, includes further information on the Sawatzky family.

97. Johan F. Harms, "Stammbuch und Eigene Literatur", 2 and 7.

98. Profile, various pages.

99. Henry Fast, "Kleine Gemeinde in the U.S.A.", Profile 1874, 106.

100. Johan F. Harms, *Stammbuch*, 2. Her father Peter Thiessen (1808-1873) of Schoenau, and former Klein Gemeinde minister, died in the village of Neuanlage, in the Borosenko Settlement, on February 28, 1873. See *Abr. F. Reimer Diary*, page 98. Courtesy of Royden Loewen, Blumenort, Manitoba. See also *Profile*, 268, where I omitted to list Kath. Thiessen (1836-1865), as one of the children of Peter Thiessen (1808-1873).
101. Johan F. Harms, *Stammbuch*. This paragraph has been loosely paraphrased from this excellent source.
102. Johan F. Harms, 5.
103. Courtesy Henry Fast.
104. Cornelius Eidse Genealogy, *Profile*, 256.
105. *Profile*, 39.
106. Henry Fast, *op.cit.*
107. Marjorie Lieb, 1447 Kintyre Way, San Jose, California. Letter to the author 1988. I am indebted to her for sending me the detailed information regarding the listing of all the children and their birth dates.
108. Much of the information for this section is courtesy of Mrs J.N.Thiessen, 367 North West Douglas Street, Dallas, Oregon, 97338. Telephone call December 22, 1986.
109. Gerhard F.Friesen was the father of Mrs. Bill Hiebert, nee Elma Friesen, who lived in Dallas, Oregon. Telephone call with Mrs. Bill Hiebert, December 19, 1986. Gerhard F.Friesen was also the grandfather of Herman Loewen, former owner of Loewen Chev Olds, Steinbach, Manitoba.
110. She was the daughter of Martin Doerksen (1835-1896). For a listing of descendants see Charles Friesen, *The Family of Heinrich F.Wiens*, (Convey, Kansas, 1963-63), 59 pp.
111. Frank P. Wiebe, *Jakob Wiebe 1799-1856*, (Mt Lehman, B.C. 1966), sets forth a listing of descendants.
112. They were the parents of Nick P.Wiebe of Hillsboro who wrote *The History of the Alexanderfeld Congregation*, (Hillsboro, 1982), 36 pp.
113. *Profile* 1874 for considerable additional information regarding these families.
114. Henry Fast, *Profile*, 106.
115. J.H.Klassen, *Genealogy Record of the Jakob Klassen Family*, (Inman, Kansas, 1960), 55 pages.
116. Published in *Profile* 1874.
117. Johan Esau, "Sterbe Liste", Unpublished Journal, Courtesy of Henry Fast. The "Sterbe Liste" was later continued by Peter R. Reimer and David L. Plett.
118. *Profile*, 220.
119. *Profile*, 45.
120. Johan Esau, "Sterbe Register".
121. He was the brother to Peter Esau (1832-1897), who had married his wife's first cousin, Katharina Braun. See Section Two cf.
122. *Profile*, *op.cit.*
123. See John R. Goossen, *Gerhard Goossen Family Book*, (Roseport, Manitoba, 1982), 10.
124. John R.Goossen, 11.
125. See Cornelius Toews and Abraham Von Riesen Genealogies, *Profile*.
126. Heinrich Ratzlaff, "Autobiography", *Profile*, 188.
127. Johan K. Esau, 196.
128. Courtesy Henry Fast.
129. Abe Warkentin, *Reflections on Our Heritage*, (Steinbach, 1971), 41-42.
130. Klaas R.Reimer, "Memoirs", Unpublished Journal, Courtesy E.M.C.Archives. Translated by Peter U.Dueck. 1988. Published as Chapter Five Part One cf.
131. Orlando Harms, 1.
132. Gary D.Harms, 310 Chestnut, Lindsborg, Kansas, 77456, Letter to the author December 16, 1989. In this letter Mr. Harms provides considerable information regarding the family of Jakob Harms (born 1815) and Katharina Harms (born 1815) which fits exactly with the information already available.
133. The confirmation would be to the extent that the parents of Jakob Harms (1838-1927) are definitely identified as Jakob Harms and Katharina Hamm. This information is courtesy of Leo Harms, Cleo Springs, Oklahoma, 73729. Telephone call to the writer of January 17, 1990. Mr. Harms is a grandson of Jakob Harms (1838-1927). Leo Harms also indicated that he had this information from Muria Adwell, Lindsborg, Kansas, a great granddaughter of Jakob Harms (1838-1927), who had ordered the death certificate some time previous.
134. Johan F. Harms, *Stammbuch*, 4.
135. Johan F. Harms, *Stammbuch*, 4.
136. D.A.Haury, 51.
137. This information courtesy of Garry D.Harms, *op.cit.*
138. The second wife of Gerhard S. Kornelsen was Cornelia Warkentin whose first husband was Peter Harms (1806-1870), a brother of Jakob Harms Sr.. Abram Nickel goes on to write that "the children of Abraham Klassen, who moved here from there, also want to go to the Holdeman's Gemeinde." Gerhard S. Kornelsen Letter Collection, Courtesy of John K. Schellenberg, Steinbach, Manitoba. This source verifies that Jakob Harms Sr., from Blumstein, Molotschna, had immigrated to America, settling near Alexanderwohl, where Abram Nickel, visited his widow in 1882.
139. Johan K.Esau, *Profile*, 198.

140. In his letter of December 16, 1989, Garry D.Harms has confirmed that Jakob Harms (1838-1927) and his wife Maria Klassen (1841-1917) were related. Grandson Leo Harms, in a telephone call of January 17, 1990, was not aware of any particular family tradition that his grandparents were first cousins, but added, that he did not find the information surprising.

141. Garry D.Harms, *op.cit.*

142. Raymond F.Wiebe, Letter to the author, Jan 10,1987.

143. *Botschafter der Wahrheit*, 1927. Courtesy Vic Goossen, Rosenort. Also see, *Messenger of Truth*, Vol 16, June 1917, No 6, for the obituary of Mrs Jakob Harms, nee Maria Klassen.

144. Johan K. Esau, *Profile 1874*, 198.

145. Muria Adwell, Lindsborg, Kansas, is a granddaughter of Nettie Harms and Tobias A.Becker.

146. Leo Harms, Cleo Springs, Oklahoma, is a son of Gerhard Harms.

147. Garry D.Harms, Letter to the author, December 16, 1989.

148. The listing of the Peter J.Harms family provided here is based on the information in the *Alexanderwohl Gemeinde Buch*, page 94, family 42. Courtesy of Garry D.Harms, Lindsborg, Kansas, Letter to the author of January 19, 1990.

149. This information is based on a telephone call with Leo Harms, Cleo Springs, Oklahoma, of January 17, 1990.

150. For a listing of their children see, C.W.Friesen, *The Peter Penner Genealogy 1816*, (Steinbach, 1973), 1-80.

151. The full text of this document is published in *The Golden Years*, 117.

152. Royden Loewen, *Blumenort, A Community in Transition*, (Blumenort, 1983), has considerable additional information on this family.

153. Rev. Peter Penner, Prangenu, was removed from his ministerial office in 1847. See *The Golden Years*. Also *Profile*, 42 and 293, for a more detailed discussion of her family.

154. Klaas I. Friesen was the father-in-law of C.T.Loewen, founder of the Loewen lumber enterprises of Steinbach.

155. Johan I. Friesen was the father of Dr Abram Friesen, physicist, and grandfather of Frank F.Reimer, founder of Reimer Express Lines, Winnipeg.

156. There is a possibility that he was the son of Gerhard Siemens (1805-1877). *Profile*, 16. This is purely speculative at this point.

157. See Abe Warkentin, 222-223.

CHAPTER SEVEN

JAKOB HEIDEBRECHT GENEALOGY

Section One. Stammvater Jakob Heidebrecht.

1 According to the research of genealogist Hermann Thiessen of West Germany, all the Heidebrechts emigrating from Prussia to the Molotschna Colony, South Russia, in 1804, were descended from Stammvater **Peter Heidebrecht** who died in West Prussia in 1770. A genealogy of all the descendants of Peter Heidebrecht (died 1770) is presently being completed by Hermann Thiessen, Breslauer Str. 3, D-3167 Burgdorf, West Germany, under the title "Peter Heidebrecht und seine Nachkommen ca.1700-1990" and will hopefully be published shortly. It is suggested that any reader with a further interest in the Heidebrecht family obtain a copy of this detailed family history.

Stammvater Peter Heidebrecht was married twice, the name of his first wife being unknown. The second wife of Peter Heidebrecht was the widow Catharina Fast who died on November 11, 1777. Mr. Thiessen has written that the heirs of Peter Heidebrecht were as follows: 1) Abraham, 2) Peter married to Anna Fast, 3) Johan married to Agneta Wiebe, 4) Agneta married to Peter Wiebe, and 5) Jakob.¹

Gen	Name	Birth	Marriage	Death
1	Peter Heidebrecht			1770
m	?			
2m	Widow Cath Fast			Nov 11,1777
2	Abraham Heidebrecht			Before 1776
2	Peter Heidebrecht			
2	Johan Heidebrecht			
2	Agneta Heidebrecht			
2	Jakob Heidebrecht			

2 Son **Abraham Heidebrecht** died sometime prior to 1776.

3. His oldest son **Cornelius Heidebrecht** (born 1764) married for the first time to Maria Warkentin. This family immigrated from Krebsfeld, Prussia, and settled on Wirtschaft 10 in the village of Muntau, Molotschna Colony, South Russia, in 1804.² Their children were: Peter, who died; Justina; Cornelius and Peter Heidebrecht. According to genealogist Edward Brandt, their daughter **Justina Heidebrecht** married Johan Bergen (born 1787), the son of Elias von Beargen (born 1742), whose widow nee Gertruda Regehr settled on Wirtschaft 5 in Schoensee in 1805.³ Dr.Brandt has written that their daughter Justina Bergen (1812-1840) was the first wife of veteran Kleine Gemeinde school teacher Cornelius F.Friesen (1810-1892).⁴ It appears that **Cornelius Heidebrecht** (born 1764) married for a second time to Anna Thielmann,⁵ and they were the parents of **Peter Heidebrecht** (1812-1902) who lived in Schoensee, Molotschna, and later settled in Inman, Kansas, together with his large family.⁶

3. Son **Abraham Heidebrecht** was baptized in 1785 and married Helena Wiens. According to immigration records Abraham Heidebrecht was a farmer who emigrated from Tiegenhagen, West Prussia, to Fischau, Molotschna, in 1804.⁷ Their children were Abraham, Gerhard and Cornelius. Son **Gerhard Heidebrecht** was baptized 1787 and married Margaretha Dyck. Their children were David (baptized 1818), Gerhard (baptized 1822) and Jakob Heidebrecht (baptized 1827).

Gen	Name	Birth	Marriage	Death
2	Abraham Heidebrecht			Before 1776
3	Cornelius Heidebrecht	1764		
m	Maria Warkentin			
2m	Anna Thielmann			
4	Peter Heidebrecht	1791		

4	Justina Heidebrecht	1794
4	Cornelius Heidebrecht	1805
4	Peter Heidebrecht	Jun 15,1812
3	Abraham Heidebrecht	1758
m	Helena Wiens	1777
4	Abraham Heidebrecht	1800
4	Gerhard Heidebrecht	1805
4	Cornelius Heidebrecht	1807
3	Gerhard Heidebrecht	
m	Margaretha Dyck	
4	David Heidebrecht	
4	Gerhard Heidebrecht	
4	Jakob Heidebrecht	

2 Son Peter Heidebrecht married Anna Fast and the family lived in Krebsfelde. Their children were: Agatha (baptized 1786), Cornelius (baptized 1789), Abraham (baptized 1791), Anna (baptized 1792), Johan (baptized 1792), Catharina (baptized 1797) and Peter Heidebrecht.⁹

3 Son Cornelius Heidebrecht married Anna Wiebe. Son Abraham Heidebrecht married Maria Blum. According to the immigration records this family lived in Lackendorf, West Prussia, from where they moved to the village of Lindenau, Molotschna Colony, in 1803. Here they granted a Power of Attorney, probably for an estate settlement on April 30, 1814.⁹ Their children were: Peter (baptized 1815), Anna (baptized 1816), Justina (baptized 1820) and Agatha (baptized 1820). According to Hermann Thiessen their daughter Agatha Heidebrecht (1802-1882) married Cornelius Loepp (1810-1891),¹⁰ the son of Cornelius Loepp (born 1783), who settled on Wirtschaft 3 in Blumstein in 1804.¹¹ Their son Kornelius Loepp (1833-1916) served as the Schulz of Halbstadt for a time and received a gold watch from the Czar for distinguished service.¹²

3 Son Johan Heidebrecht (born 1772) married Maria Driedger. According to the immigration records this family left from Lakendorf, Prussia, in 1803, settling in the village of Lindenau, Molotschna, from where they granted a Power of Attorney in 1814.¹³ Son Peter Heidebrecht married Elisabeth Quiring. Their daughter Agatha was baptized in 1831 and their son Johan was baptized in 1847.

Gen	Name	Birth	Marriage	Death
2	Peter Heidebrecht			
M	Anna Fast			
3	Agatha Heidebrecht			
3	Cornelius Heidebrecht			
m	Anna Wiebe			
4	Anna Heidebrecht	1793		
4	Regina Heidebrecht	1795		
4	Peter Heidebrecht	1801		
3	Abraham Heidebrecht	1781		
m	Maria Blum			
4	Peter Heidebrecht			
4	Anna Heidebrecht			
4	Justina Heidebrecht			
4	Agatha Heidebrecht	Oct 2,1802		Feb 10,1882
m	Cornelius Loepp	Feb 13,1810		Aug 17,1891
3	Anna Heidebrecht			
3	Johan Heidebrecht	1772		
m	Maria Driedger	1767		
4	Peter Heidebrecht	1797		
4	Elisabeth Heidebrecht	1799		
4	Maria Heidebrecht	1800		

4	Catharina Heidebrecht	1803
3	Catharina Heidebrecht	
3	Peter Heidebrecht	
m	Elisabeth Quiring	
4	Agatha Heidebrecht	
4	Peter Heidebrecht	Nov 17,1815
4	Agnetha Heidebrecht	Nov 26,1817
4	Abraham Heidebrecht	Aug 14,1820
4	Johan Heidebrecht	

2 Son **Johan Heidebrecht** married Agneta Wiebe and the family lived in Czattkau, West Prussia. Their children Johan and Agatha were both baptized in 1793. Their son **Johan Heidebrecht** (born 1772), was married to Agatha whose maiden name is not known at the present time. The family is listed as immigrating from Lackendorff, West Prussia, to Russia, where they settled on Wirtschaft 2 in Lichtenau in 1804.¹⁴

Gen	Name	Birth	Marriage	Death
2	Johan Heidebrecht			
m	Agneta Wiebe			
3	Agneta Heidebrecht	Mar 12,1772		
m	Friedrich Fast			
3	Johan Heidebrecht	1772		
m	Agatha ?	1767		
4	Peter Heidebrecht	1796		
4	Maria Heidebrecht	1800		
4	Berend Heidebrecht	1806		
4	Anna Heidebrecht	1808		
3	Johan Heidebrecht	1772		
2m	Agatha Heidebrecht	1779		Feb 13,1813

2 Daughter **Agneta Heidebrecht** married Peter Wiebe. No further information is available on this family at this time.

Gen	Name	Birth	Marriage	Death
2	Ageneta Heidebrecht			
m	Peter Wiebe			

Section Two. Jakob Heidebrecht Family

2 The major line of Kleine Gemeinde Heidebrechts are descended from son **Jakob Heidebrecht**. According to the research of Hermann Thiessen, Jakob was married to Catharina Fast and lived in Krebsfelde, Prussia.¹⁵ The **Konsignation Liste** of 1776 lists only one Jakob Heidebrecht who is resident in Krebsfelde married with three sons, a free holding farmer, of only moderate means.¹⁶ Jakob Heidebrecht must have died sometime prior to 1803 as he is not listed in the emigration records of that year.¹⁷

The widow Jakob Heidebrecht, nee Catharina Fast, emigrated to the Molotschna Colony in 1803 together with her sons Jakob, Cornelius (listed as a servant with David Epp), Peter, and twin daughters Agatha and Katharina.¹⁸ It appears that she settled on Wirtschaft No 4 in the village of Lichtenau where her sons Peter and Cornelius and daughter Agatha were living in 1808. From this, one would also conclude that the widow Jakob Heidebrecht had died sometime before 1808. The eldest son Jakob Heidebrecht was living on Wirtschaft No 3 next door. No further information is presently available regarding daughter Katharina Heidebrecht or whether she ever married and had a family.

It is believed that the widow Jakob Heidebrecht, nee Catharina Fast was one of the early supporters of the Kleine Gemeinde, as the families of two of her children were prominently involved in the movement. It is also possible that she was related to one or more of the several Fast families associated with the reform movement. Other Kleine Gemeinde families and sympathizers in Lichtenau in 1808 included the following: Abraham

Kornelsen and Agatha, nee Schellenberg, Wirtschaft No. 6;¹⁸ Abraham Isaac and Catharina, nee Andres, Wirtschaft No. 14;¹⁹ and Berend Fast and Sara Harms, Wirtschaft No 20.²¹

Gen	Name	Birth	Marriage	Death
2	Jakob Heidebrecht	?		Before 1803
m	Catharina Fast			1804/1807
3	Jakob Heidebrecht	1776		
3	Agatha Heidebrecht	1779		
3	Cath Heidebrecht	1779		
3	Corn Heidebrecht	1780		
3	Peter Heidebrecht	1782		

Section Three: Jakob Heidebrecht Family.

3 The oldest son **Jakob Heidebrecht** (born 1776) was baptized in 1795.²² At the time of the emigration he was listed as a miller. Jakob Heidebrecht was married to Judith Andres and resident in Krebsfelde.²³ In 1803 they emigrated to Russia, settling on Wirtschaft No.3 in the village of Lichtenau, next door to his mother. According to the **Revisions Liste** the family owned the following property in 1808: 1 wagon, 1 plow, 2 harrows, 5 horses, and 9 cattle. Hermann Thiessen has listed a son Peter born in 1802 who may have died in infancy, as no children are listed by B.Unruh. No further information is presently available regarding the family of Jakob Heidebrecht.

Gen	Name	Birth	Marriage	Death
3	Jakob Heidebrecht	1776		
m	Judith Andres	1773		
4	Peter Heidebrecht	1802		1802/1803?

Section Four. Agatha Heidebrecht.

3 Daughter **Agatha Heidebrecht** (born 1779) married her first cousin Johan Heidebrecht the son of Johan Heidebrecht of Czattkau, West Prussia. Her husband was a widower who had been married for the first time to Agatha, born 1773, whose maiden name is not recorded. Johan Heidebrecht and his first wife emigrated to Russia in 1803 settling in the village of Lichtenau, Molotschna, on Wirtschaft No. 2 next door to his future brother-in-laws. At the time of the **Revisions Liste** in 1808 the family had the following property: 1 wagon, 1 plow, 4 horses, and 6 cattle, with children Peter 12, Maria 8 Berend 2 and Anna 1/2. Johan Heidebrecht's first wife died on January 3, 1813 and on February 20, 1813, he married his cousin Agatha Heidebrecht.²⁴ Nothing further is known about the family at this time.

Gen	Name	Birth	Marriage	Death
3	Agatha Heidebrecht	1779	Feb 20, 1813	
m	Johan Heidebrecht	1776		

Section Five. Cornelius Heidebrecht Family.

3 According to B.H.Unruh son **Cornelius Heidebrecht** (born 1780) was a linen weaver from Krebsfeld, Prussia. He was still single at the time of the emigration to Russia in 1803 and was listed as a servant with David Epp, in Halbstadt, Molotschna.²⁵ He married some time after 1803 to Margaretha, whose last name is not known. In 1808 the young couple was resident on Wirtschaft No. 4 in Lichtenau, which they seem to have recently purchased from his mother or her estate, as his sister Agatha and brother Peter and his family are living with them. At this time Cornelius Heidebrecht is listed as owning the following property: 1 wagon, 3 horses, and 8 cattle. They also have a baby boy Cornelius who is six months old.

Gen	Name	Birth	Marriage	Death
3	Corn Heidebrecht	1780		
m	Marg ?			
4	Corn Heidebrecht	1808		1890

4	Cath Heidebrecht	Nov 9,1812
4	Martha Heidebrecht	1815
4	Agatha Heidebrecht	1827

4 Son **Cornelius Heidebrecht** (1808-1890) appears to have served for a time as village **Schulz** as the 1848 **Gemeinde Berichte** for Lichtenau was signed by a Cornelius Heidebrecht in that capacity.²⁶ Sometime later he must have moved to the village of Nikolaidorf, which was founded in 1851, where he was a successful **Vollwirt**.

Cornelius Heidebrecht was married to Susanna who may have been his second wife. A number of letters written by Cornelius and Susanna Heidebrecht to Gerhard S. Kornelsen (1816-1894) in Lichtenau near Steinbach, Manitoba, are extant.²⁷ Cornelius Heidebrecht (1808-1890) and Gerhard S.Kornelsen (1816-1896) were well known to each other from their childhood days in Lichtenau, where they grew up only two doors away from each other, and where Kornelsen later served for several decades as the village teacher.

Given the fact that Cornelius Heidebrecht's second wife was born in 1806 and his statement in a letter of 1887 that he is getting senile, it is logical to assume that he is the young Cornelius born to Cornelius Heidebrechts in Lichtenau in 1808.²⁸ Henry Fast, Steinbach, Manitoba, has reported that Cornelius Heidebrecht was a cousin of Peter Heidebrecht (1815-1896) of Jansen, Nebraska.²⁹ In a letter to the **Mennonite Rundschau** of November 15, 1882, Cornelius Heidebrecht states that he is 75 years old and that his wife is 76 years of age. This confirms that he is the Cornelius Heidebrecht born to Cornelius and Margaretha Heidebrecht in Lichtenau in 1808.³⁰

According to a letter of April 25, 1878, the Cornelius Heidebrecht family had nine children. Another letter refers to four children and four step-children. One of the step-daughters was married to Jakob Bergman/Barkman, who had a son Cornelius born 1869, (a very large person), and a daughter Elizabeth born 1882.³¹ Cornelius Heidebrecht had four of his own children, a daughter married to Franz Klassen who lived on the Brasol Settlement in Russia, and three sons Cornelius, Johan and Peter.

5 According to a letter of March 29, 1887, son **Cornelius Heidebrecht** had ten children, three of whom were married.³² Grandson Cornelius Heidebrecht, born 1859, married Maria Wilms, daughter of Gerhard Wilms of Nikolaidorf. By 1887 Cornelius Heidebrecht (1808-1890) had 27 grandchildren, but son **Johan Heidebrecht** married rather late at the age of 33, so that his father believed that this number would still increase quite substantially.³³ **Daughter Heidebrecht** was married to Franz Klassen and lived on the Brasol settlement north of the Molotschna Colony.³⁴

5 Son **Peter Heidebrecht** (1842-1903) was resident in Nikolaidorf.³⁵ He was married to Elizabeth Klassen, who was a sister to Franz Klassen, who was married to his sister.³⁶

6 Two of their daughters got married in the winter of 1886/1887, namely: **Margaretha Heidebrecht** married Heinrich Fleming, a widower from Mariawohl, (born in 1831), who already had children and a **Wirtschaft**;³⁷ and **Maria Heidebrecht**, married Heinrich Hildebrand, son of Heinrich Hildebrand of Muensterberg. Hilda Heidebrecht writes that sons **Cornelius, Peter and Dietrich** and their widowed sister Maria immigrated to Canada.³⁸

6 Son **Dietrich Heidebrecht** was married to Helena Ediger, who was a midwife and assisted with the births of children. On the day of her death she treated a horse with "Rutz", and caught the disease, and died that very day.³⁹

6 The three youngest children of Peter Heidebrecht (1842-1903), Abram, Johan and Liese, stayed in Russia.⁴⁰ Son **Abram Heidebrecht** died in 1933 of malnutrition.⁴¹ Son **Johan Heidebrecht** was an **Aeltester** of the **Kirchliche Gemeinde** and had to leave his home in Tiegerweide when religious leaders were being deported.⁴² **Daughter Liese Heidebrecht** and her husband Willy Schroeder took over her parent's farm in Nikolaidorf. Later they were banished never to be heard from again.⁴³

Gen	Name	Birth	Marriage	Death
4	Corn Heidebrecht	1808		1890

m	Loepp (?)		
2m	Susanna	1806	1887
5	? Heidebrecht		
m	Franz Klassen		
5	Peter Heidebrecht	Dec 12,1842	Apr 14,1903
m	Eliz Klassen	Dec 23,1844	Jun 6,1899
6	Marg Heidebrecht	Oct 23,1863	
m	Hein Fleming	1831	
6	Maria Heidebrecht	Jul 7,1865	
m	Hein Hildebrand		Died in Russia
6	Corn Heidebrecht	Oct 13,1867	
m	Sara Bartel	No children	
6	Peter Heidebrecht	Jul 17,1869	
m	Liese Dyck	No children	
6	Diet Heidebrecht	Jul 26,1871	Jul 17,1936
m	Helena Ediger	Aug 15,1870	Jan 1,1906
2m	Kath Bolt		
	(widow Hildebrand)	May 2,1870	Aug,1906
6	Abr Heidebrecht	Jul 7,1873	
m	Just Warkentin		
6	Joh Heidebrecht	Sep 12,1876	
m	Anna Friesen		
6	Eliz Heidebrecht	Jul 30,1879	
m	Willy Schroeder		
5	Corn Heidebrecht		
m	?		
6	Corn Heidebrecht	1859	
m	Maria Willms		
5	Johan Heidebrecht		
m	?		

4 Daughter **Catharina Heidebrecht** (born 1812) was married to widower Johan Friesen (1789-1840), Orloff, Molotschna, and had five children with him. This connection is established by a letter of May 7, 1881, by Cornelius Heidebrecht, Nikolaidorf, to Gerhard S. Kornelsen, in which he refers to one of their sons Cornelius Friesen (1832-1911) as his nephew.⁴ Given the age of her husband and her oldest son Cornelius, the birth year of Mrs. Johan Friesen would have to be 1814 or sooner. Since she had a sister, Mrs. Wiens, born in 1815, it is logical to assume that she is the daughter, Catarina, born to Cornelius Heidebrecht (born 1780) of Lichtenau on November 9, 1812.

5 Son **Cornelius H. Friesen** (1832-1911) was living in Lichtfelde, Molotschna, in 1875, from where he emigrated to Rosenort, Manitoba. Two letters written by Cornelius Friesen in 1874 have been translated and are published in Part One, Chapter One cf. In a letter to the *Rundschau* on July 13, 1888, Cornelius H. Friesen of Rosenort, Manitoba, inquires of his siblings "brothers Peter and Heinrich in Russia, brothers-in-law: Peter Wiens (a half-brother of his wife Maria Friesen), Heinrich Reimer, Heinrich Wiens, Peter Toews, etc."⁵ Of the foregoing brother Heinrich Friesen and the wife of brother-in-law, Heinrich Reimer, would be Heidebrecht descendants.

Gen	Name	Birth	Marriage	Death
4	Cath Heidebrecht	Nov 9,1812		
m	Joh Friesen	Mar 15,1789		Jan 14,1840
5	Corn Friesen	Jan 4,1832		Dec 27,1911
m	Maria Hiebert	Apr 21,1832		1919
5	Klaas Friesen			
5	Hein Friesen			
5	David Friesen			

5 Margaretha Friesen
 m Heinrich Reimer

4 Daughter **Martha Heidebrecht** (born 1815) married for the first time to a Heide. She married for a second time to a Wiens. In 1887 she was living with son Peter Heide in the Crimea and she was already quite feeble.⁴⁶

Gen	Name	Birth	Marriage	Death
4	Martha Heidebrecht	1815		
m	? Heide			
5	Peter Heide			
4	Martha Heidebrecht	1815		
2m	? Wiens			

4 Daughter **Agatha Heidebrecht** (born 1827) married Jakob Heidebrecht and lived in the Brasol settlement. According to a letter of Cornelius Heidebrecht of March 29, 1887, both his sisters, the widows Wiens and Heidebrecht, were already sickly. The Jakob Heidebrecht family was in no need financially. The family had only one son, Peter Heidebrecht, who had three sons and one daughter. The daughter died a tragic death by drowning. In a letter of May 16, 1884, Cornelius Heidebrecht describes this incident as follows: "They have a stream approximately 10 rods "rothen" from their dwelling house. A board walk leads over this stream to their beautiful garden. The little girl apparently wanted to go to the garden but fell from the bridge unnoticed and drowned. A great tragedy for the grandparents as well as the parents. I think that they will not find comfort without God's help." A letter by Johan Rogalsky to Gerhard S.Kornelsen refers to the death of a Mrs.Jakob Heidebrecht in January of 1890.

Additional information regarding the Jakob Heidebrecht (1825-1890) family is found in the book *Descendants of Cornelius Friesen* by Rudy Friesen, from which the balance of this section is taken.⁴⁷ They lived at the west end of Brasol Row with their only son Peter. In 1876, son Peter married Susanna Friesen, the daughter of Cornelius von Riesen/Friesen who had immigrated to Russia in 1839, settling in the village of Altonau. In 1868 Cornelius Friesen was one of the founders of the Schoenfeld /Brasol settlement located 60 kilometres north of the Molotschna.⁴⁸ Upon the death of the parents, Peter Heidebrecht and his wife inherited the entire estate of the parents, which was reported to have been considerable. The family remained in Russia during the Revolution and went through many tragic circumstances.

Gen	Name	Birth	Marriage	Death
4	Agatha Heidebrecht	1827		Jan,1890
m	Jak Heidebrecht	1825		Dec 13,1890
5	Peter Heidebrecht			1927
m	Susanna Friesen	Jun 9,1856	Oct 1,1876	1929
6	Jakob Heidebrecht			1935
m	Marie Cornies			
6	Peter Heidebrecht			1937
m	Anna Schroeder			May 9,1962
6	Corn Heidebrecht			
m	Agatha Schroeder	1879		1862
6	Daughter Heidebrecht	1880		1884
6	Johan Heidebrecht			after the War
m	Margaret ?			a widow died of brain tumour one year before spouse.
6	Gerhard Heidebrecht			1937
m	A widow			
6	Willie Heidebrecht			During War
m	Lena Janzen			
6	David Heidebrecht			1937

m	?		(Both lived with their daughter)
6	Abram Heidebrecht		During War
m	Ida Driedger	lives with her son.	
6	Susie Heidebrecht		Aug 1935
m	Peter Schroeder		During War

Section Six. Peter Heidebrecht Family.

3 Son Peter Heidebrecht (born 1782) was married for the first time to Catarina, whose surname is not known. The couple had a daughter Agatha who died on October 4, 1812.⁴⁹ On May 11, 1813, Peter Heidebrecht married for the second time to Helena Thiessen, daughter of Isaac Thiessen, resident on Wirtschaft No 20 in Muensterberg, one of the villages where the infant Kleine Gemeinde reform movement held its worship services during the early years.⁵⁰

The information as to the children of Peter Heidebrecht Sr. has been obtained from a letter of April 5, 1911, in the *Mennonitische Rundschau* written by Peter Rogalsky, the grandson of Peter Heidebrecht Sr. (born 1782). This letter was discovered through the research of Steinbach historian and teacher, Henry Fast. It is not possible to rank the children according to age as only the birth date of son Peter is known at this time.

Gen	Name	Birth	Marriage	Death
3	Peter Heidebrecht	1782		
m	Catarina ?	1782		1812
4	Agatha Heidebrecht			Oct 4, 1812
3	Peter Heidebrecht	1782	May 11, 1813	
2m	Helena Thiessen	1793		
4	Peter Heidebrecht	Oct 2, 1815		Sep 3, 1896
4	Maria Heidebrecht			
4	Gerhard Heidebrecht			Jan 7, 1905
4	Agatha Heidebrecht			
4	Jakob Heidebrecht			
4	Johan Heidebrecht			

4 Son Peter Heidebrecht (1815-1896) married Aganetha Fast in 1846 in Blumstein. She was the daughter of Johan Fast (1793-1864) of Blumstein. See Martin Warkentin Genealogy cf. In 1868 they moved to Markuslandt near Einlage. After one year they moved on to Borosenko, where they purchased 400 desjatien of land. In 1874 they emigrated to Jansen, Nebraska, where they purchased 1280 acres of land. Like most other Heidebrechts associated with the Kleine Gemeinde, they were quite well-to-do. The Peter Heidebrechts remained in the Kleine Gemeinde church all their lives. Peter Heidebrecht (1815-1896) was a cousin to Cornelius Heidebrecht of Nikolaidorf, Molotschna.⁵¹ The family also had a son Isaac, born in 1866 who must have died sometime after 1874 since he is listed on the ship lists but not on the 1880 census.⁵²

5 Daughter Aganetha Heidebrecht (1852-1833) married Johan P. Thiessen, who was a successful businessman and Nebraska State Senator. Daughter Anna Heidebrecht married widower Abraham F. Thiessen, who was the famous advocate of the landless Mennonites in the Molotschna Colony, South Russia. Son Jakob F. Heidebrecht married for the second time to Agatha Warkentin, who was born in Altonau, South Russia. He moved to Saskatchewan in 1906 and settled on 36-18-12 R.M. #166. Jakob Heidebrecht died in Rush Lake.⁵³ Daughter Elizabeth Heidebrecht (1863-1958) married Martin B. Barkman, the son of Johan M. Barkman of Jansen, Nebraska.⁵⁴ For additional information on the family of Peter Heidebrecht (1815-1896) see: Henry Fast, "The Kleine Gemeinde in the United States of America".⁵⁵ The list of children is not necessarily complete.⁵⁶

Gen	Name	Birth	Marriage	Death
4	Peter Heidebrecht	Oct 2, 1815		Sep 3, 1896
m	Agatha Fast	Dec 25, 1823	Oct 27, 1846	Jan 20, 1896
5	Peter Heidebrecht	Aug 27, 1847		Feb 2, 1915

m	Kath Reimer	Aug 31,1845	1867	Oct 6,1929
5	Joh Heidebrecht ⁷⁷	Jun 20,1849		Jul 11,1897
m	Agnes B. Friesen	Dec 20,1850		Apr 11,1925
5	Ag Heidebrecht	1852		1933
m	Joh P.Thiessen	Jul 7,1852		Oct 19,1920
5	Jakob Heidebrecht	Oct 1,1856		1930
m	Katharina Koop ⁸⁰			
2m	Aga Warkentin ⁸⁰	Oct 2,1868		
5	Anna Heidebrecht	Nov 6,1858		Apr 16,1944
m	Abr F.Thiessen	Nov 1,1838		May 7,1889
2m	Klaas Koop	Sep 6,1861		Dec 30,1952
5	Eliz Heidebrecht	Nov 27,1863		Nov 13,1958
m	Mart B.Barkman	Sep 8,1863	Jun 28,1884	May 6,1945
5	Isaac Heidebrecht	1866		1874/1880

4 Daughter **Maria Heidebrecht** married Paul Rogalsky. In a letter to the **Rundschau** of January 28, 1885, Peter Rogalsky writes that his father Paul Rogalsky died on November 15, 1884 on the "Landgut" Chanekov, near Brasol, at the age of 63 1/2 years.⁸⁰ According to another letter in the **Rundschau** of May 21, 1890, his wife was still living in 1890. In 1911 their son Peter Rogalsky was resident in Memrik, Russia, from where he wrote the letter to the **Rundschau** on which much of this section is based.

Gen	Name	Birth	Marriage	Death
4	Maria Heidebrecht			
m	Paul Rogalsky	1821		Nov 15,1884
5	Peter Rogalsky			

4 The **Gerhard Heidebrecht** family was resident in Lichtenau, Molotschna, in 1876.⁸¹ It appears that older brother Peter moved to Blumstein when he married and that Gerhard took over his father's Wirtschaft in Lichtenau. In a letter of February 26, 1876, to his former neighbour Gerhard S.Kornelsen (1816-1894), who was about the same age, Gerhard Heidebrecht relates that he has 9 horses and 5 head of cattle, 4 of which are milk cows, and that he wants to slaughter 6 pigs that fall. He also refers to the recent birth of son Peter. In the letter of Peter Rogalsky above referred to, it is also stated that Mrs. Gerhard Heidebrecht was still alive in 1911.

5 It is also indicated that as of 1911, son **Peter Heidebrecht** (born 1876) was resident in Lindenort and son **Gerhard Heidebrecht** in Pretoria.

Gen	Name	Birth	Marriage	Death
4	Gerh Heidebrecht			Jan 7,1905
m	Susanna ?			
5	Peter Heidebrecht	Jan 22,1876		
5	Gerh Heidebrecht			
5	Daughter Heidebrecht			
m	? Brom			

4 Daughter **Agatha Heidebrecht** married Johan Mierau.

Gen	Name	Birth	Marriage	Death
4	Agatha Heidebrecht			Nov 27,1871
m	Johan Mierau			

4 Son **Jakob Heidebrecht** may have married the daughter of his cousin Cornelius Heidebrecht (born 1808) of Nikolaidorf.⁸² This view is supported by a letter of Peter P.Thiessen of Jansen, Nebraska, in the **Rundschau** of March 26,1884, in which he mentions "that he visited Jakob Heidebrecht on the Brasol settlement as he had been instructed to do by his brother" presumably Peter Heidebrecht (1815-1896) of Jansen, Nebraska.⁸³ See Section Five cf. Jakob Heidebrecht died of Hershlag as did his brothers Johan and Peter.

Gen	Name	Birth	Marriage	Death
4	Jakob Heidebrecht			Dec 13,1881
m	?			

4 Son Johan Heidebrecht died of Henschlag. According to Hermann Thiessen, John Heidebrecht and his brother Jakob, were not married.

Gen	Name	Birth	Marriage	Death
4	Johan Heidebrecht			

Endnotes. Jakob Heidebrecht Genealogy.

1. This information courtesy of Hermann Thiessen, Breslauer Str.3, D-3167 Burgdorf, FDR. Mr. Thiessen has researched the Prussian Mennonite Church Records and concluded that Peter Heidebrecht, died 1770, is the forebear of all the Mennonite Heidebrechts. Letter to the author December 11, 1987. See Hermann Thiessen, "Bericht ueber meine Familienforschung Heidebrecht", Unpublished paper, 5 pages. I gratefully acknowledge the assistance of Mr. Hermann Thiessen in deciphering and interpreting the information contained in the various sources including the letters of Cornelius Heidebrecht (1808-1890) and his cousin Gerhard Heidebrecht. Gerhard S.Kornelsen Letter Collection. Courtesy of John K.Schellenberg, Steinbach, Manitoba.

2. Unruh, 307.

3. Edward Brandt, *Brandt Roots (1605-1988)*, (13-27th Ave., Minneapolis, Mn., 55414), 63 pp. See also "Von Berggen Families in the Kleine Gemeinde", Unpublished sketch, by the author, 1989.

4. *Profile*, 26, 65 and 209.

5. Dr. Brandt also believes that another daughter of Cornelius Heidebrecht (born 1764) of Muntau, married Peter F.Unger (born 1815) who were the parents of Peter H.Unger (1841-1896) who was the step-son of Jakob Wiens in Neukirch, and who settled in the village of Blumenhof, Manitoba, in 1875. *Profile*, 211. Edward Brandt, 15. Also note 3 on pages 28-29, where Dr.Brandt explains that this connection is somewhat speculative. See Edward Brandt, "The Direct Ancestors of Peter H.Unger and Justina Friesen", published in Jakob U.Klassen ed., *Peter H.Unger 1841-1896 Justina Friesen 1836-1905 Family Record 1765 to 1983 inclusive*, (Steinbach, Manitoba, 1983), 20-21.

6. They were the parents of Rev. Peter Heidebrecht (1838-1928) of Liberal, Kansas. Genealogist Milton L.Harms, 1819 Saquoyah, Moore, Oklahoma, 73160, is their great grandson. Mr Harms has detailed information on the history of this branch of the Heidebrecht family and I am indebted to him for sharing the same with me.

7. Unruh, 311. According to the 1808 Revisions Liste Abraham Heidebrecht was born in 1758 which would make him older than brother Cornelius.

8. The information for this section is based solely on the work of Hermann Thiessen and I am indebted to him for sharing this information with me. Although only few connections between this line of the Heidebrecht family and the Kleine Gemeinde can be established at this time, the information is added here since it adds depth to the history of the other branches and may be of future assistance in making such connections.

9. Unruh, 341.

10. Hermann Thiessen, Letter to the author December 10, 1989. Mr. Thiessen has noted some reservations regarding this connection since the birth dates do not fit completely.

11. Unruh, 314. Anganetha Loepp (1808-1881), another daughter of Cornelius Loepp (born 1783) of Blumstein, married Jakob W.Friesen (1808-1889), son of Kleine Gemeinde Aeltester Abraham Friesen (1782-1849) of Orloff.

12. Margaret Friesen Loepp, *The Cornelius K.Loepp Family*, (Unpublished family history, R.R.2, Box 25, Morris, Manitoba, R0G 1K0), page 3. The conclusion that Cornelius Loepp (1810-1891) was the son of Cornelius Loepp (born 1783) of Blumstein, is based on the fact that there is no other possible Loepp family in the Molotschna, and that the middle name of Cornelius Loepp (1810-1891) is given as Cornelius, which would be his father's name. I acknowledge the assistance of Hermann Thiessen in establishing this connection. Letter to the author, December 10, 1989.

It should also be noted that there may be some question as to the name of the village of which Cornelius Loepp (1833-1916) was the mayor, at the time of receiving the gold watch from the Czar for distinguished service. According to a list of government honours awarded for service during the Crimean War, a Cornelius Lepp, mayor or Schulz, of the village of Muntau, received a gold watch valued at 150 ruble. See John Dyck, *Oberschulz Jakob Peters (1813-1883), A Pioneer Manitoba Leader*, (Hanover Steinbach Historical Society Inc., Steinbach, Manitoba, 1990), 29. This actually fits better with some of the other known facts, namely, that Cornelius Loepp (1833-1916) had a son Cornelius Loepp, born in Muntau, in 1858.

13. Unruh, 341.

14. Unruh, 313.

15. Hermann Thiessen, *op.cit.*

16. Horst Penner, *Die Ost-und Westpreussischen Mennoniten*, (Weierhof, 1978), 438.

17. B.H.Unruh, 313, 333-334, and 341.

18. Unruh, 341.

19. For a listing of their descendants see, *Profile*, 213-216.

20. Jakob Isaac (1813-1881), who married Sara Sawatzky (1816-1894), and who was born in Lichtenau, appears to be their son. See *Profile*, 276 and 293.

21. Their daughter Sara married Peter Warkentin (born 1789), son of Martin Warkentin of Blumstein; and daughter Helena married Peter Reimer, son of Johan Reimer of Muensterberg; while son Johan Fast married Anna Warkentin, daughter of Johan Warkentin of Blumenort, Molotschna. See 1808 *Revisions Liste*. All of these families had significant *Kleine Gemeinde* connections.

22. Hermann Thiessen, *op.cit.*

23. It is noteworthy that there were three family heads listed in the 1808 *Revisions Liste* in Lichtenau who were married to Andres girls: a) Wilhelm Bergen (born 1774) *Wirtschaft* 12, married Margaretha Andres (born 1768). For more information about this family see "Von Baergen Families in the *Kleine Gemeinde*", Unpublished family sketch, 1989, by the author; b) Abraham Isaac (born 1775) *Wirtschaft* 14 married Catarina Andres (born 1771). Their son Jakob Isaac (born 1812) married Sara Sawatzky of Orloff a niece of the second *Kleine Gemeinde* Aeltester Abraham Friesen (1782-1849). See *Profile*, 276. In addition a Peter Andres (born 1765) is listed in the 1803 emigration records as travelling with the Wilb. von Bergen family. See Unruh, 313, 333, 341 and 343.

24. Unruh, 341.

25. Unruh, 341.

26. Woltner, *Die Gemeinde Berichte von 1848 die Deutsche Siedlungen am Schwarzen Meer*, (Leipzig, 1941), 98. It is also conceivable that Cornelius Heidebrecht (sic) the signatory was Cornelius Heidebrecht Sr. (born 1780) but he would have been 68 years of age by 1848, and too old since younger men were generally chosen for this position. It is noteworthy that his boyhood friend Gerhard S. Kornelsen (1816-1896) has signed the same report as the village school teacher.

27. Gerhard S.Kornelsen Letter Collection. Courtesy John K.Schellenberg/E.M.C.Archives, Steinbach, Manitoba, 1985.

28. In a letter of April 23, 1878, Cornelius Heidebrecht, Nikolaidorf, refers to Peter Penner (presumably of Blumenort, Manitoba) as his uncle. In a letter of May 7, 1881, he refers to Peter Penner as his aged in-law or "Schwager". Peter Penner (1816-1884) Blumenort, Manitoba, was the son of Peter Penner and Catherina Lepp. Accordingly there is some speculation that he may be connected to Cornelius Heidebrecht (1808-1890) through the Lepp family. This is reinforced by another reference to Jakob W.Friesen (1808-1889) who was married to Aganetha Lepp (1808-1881) as a "Schwager". Courtesy of Henry Fast. See *Profile*, 105.

29. Courtesy of Henry Fast, Steinbach, Manitoba. This information was critical in determining that Cornelius Heidebrecht (born 1808) and Cornelius Heidebrecht of Nikolaidorf were one and the same person. Henry Fast had earlier found the information that Peter Heidebrecht (1815-1896) was the son of a Peter Heidebrecht. The only possible father, according to the research of Hermann Thiessen, was Peter Heidebrecht, youngest son of Jakob Heidebrecht whose widow settled in Lichtenau in 1804. Letter to the author of Hermann Thiessen August 19, 1988. This view is shared by Milton Harms. Letter to the author May 26, 1988. Since Cornelius Heidebrecht, Nikolaidorf, was a cousin to Peter Heidebrecht (1815-1896), it follows that he was Cornelius Heidebrecht (born 1808) the son of Cornelius Heidebrecht of Lichtenau.

30. I am indebted to Henry Fast, Steinbach, Manitoba, for referring this information to me. October 9, 1988.

31. It is possible that this Jakob Bergman/Barkman was related to the Jakob Baerkmann (1782-1836) who immigrated to Russia in 1818. Unruh, 359. See Jakob Barkman Genealogy 1765 *cf.* for more detail on this family.

32. It appears that Cornelius Heidebrecht son of Cornelius Heidebrecht (1808-1890), may have married the daughter of Heinrich Warkentin (1798-1891). See "Martin Warkentin 1764 Genealogy" *cf.* Section Six. In a letter of 1890 Jakob Wilms reports that Cornelius Heidebrechts of Nikolaidorf had also been at a wedding. He mentions that the older Heidebrechts are quite sickly and weak. Apparently Heidebrecht had been in the Crimea for 8 days, where his son Peter was serving in the *Forstel* in the vineyards and had toured the south coast.

33. According to a letter to the *Mennonite Rundschau* of September 4, 1907, Johan Heidebrecht may have been married to a Fast. Courtesy of Henry Fast.

34. Cornelius Heidebrecht, Letter to Gerh S. Kornelsen May 16, 1884. Courtesy of John K.Schellenberg, 1985.

35. There seems to be some discrepancy regarding his birth date. From the letters written into the *Rundschau*, Henry Fast had concluded that Peter Heidebrecht was born on December 12, 1848. However family records in the possession of Hilda Heidebrecht, Coaldale, Alberta, have a birth date of December 12, 1842, and a death date of April 14, 1903. The latter date has been used for the purposes of this study. This information is verified by Hermann Thiessen, Letter to the author December 10, 1989.

36. Letter to *Mennonite Rundschau* April 5, 1899. Courtesy of Henry Fast. Steinbach, Manitoba. Mr. Fast also advises that *Mennonite Rundschau* issues of Nov 15, 1882, Feb 15, 1884, Nov 22, 1888, Oct 10, 1888, and Nov 18, 1889, contain references to the Heidebrecht family. In these letters Cornelius Heidebrecht (1808-1890) refers to Jakob W.Friesen (1808-1889) as an "in-law" or "Schwager". Jakob W.Friesen (1808-1889) was married to a Aganetha Loepf (1808-1881), daughter of Cornelius Loepf of Blumstein, which could mean that either the first or second wife of Cornelius Heidebrecht was a Loepf. Mr. Fast also refers to a letter of May 20, 1891, where a Jakob Neuman calls Cornelius Heidebrecht an uncle. According to a letter of April 26, 1899, the wife of Jakob Neuman was Katharina Loewen.

37. Hilda Heidebrecht adds that Heinrich Fleming already had two children from his first wife Funk.

38. The information as to the vital statistics of the children and family of Peter Heidebrecht (1842-1903) is courtesy of granddaughter Hilda Heidebrecht, Box 1583, Coaldale, Alberta, T0K 0L0.

39. Dietrich Heidebrecht (1871-1936) had five children with his first wife, Helena Ediger, namely: Peter, Anna, Helena, Maria and Dietrich. Two children were born of the second marriage to Katharina Bolt, namely: Katharina and Elizabeth. Son Peter Heidebrecht married Elizabeth Dirks and they are the parents of Hilda Heidebrecht, Coaldale, Alberta, who has contributed much of the information for this section. Peter and Elizabeth Heidebrecht had ten children. Erica, Lillian, John, Hilda, Anne, Rudolph, Victor, Harry, Herbert and Elizabeth. Victor died at age ten. Two sons are in the ministry, Rudolph pastors the Coaldale M.B. Church, and Harry pastors the Bakerview M.B. Church in Clearbrook, B.C. Four children have entered the teaching profession.

40. This entire paragraph is based on a letter of Hilda Heidebrecht to the author dated January 2, 1990.

41. Two of his eight children, Margareta and Dietrich, are still living in Russia.

42. He died on dysentery in a very impoverished condition. Of his seven children, four daughters are living, three in the Bielefeld area of Germany.

43. Of their three sons, one was exiled in 1937 and never heard from again. The other two sons died in the War. A daughter-in-law survives. Courtesy of Hilda Heidebrecht, Coaldale, Alberta.

44. In the letter Cornelius Heidebrecht asks whether his nephew Cornelius Friesen has also joined the Holdemans Gemeinde. See *Profile*, 279-282, for further information on this family.

45. Courtesy of Henry Fast, October 8, 1988.

46. Cornelius Heidebrecht, Letter to Gerh.S.Kornelsen March 29, 1887. Courtesy of John K.Schellenberg, Steinbach, 1985.

47. Rudy and John Friesen, *Descendants of Cornelius Friesen*, (RR1, Box 50, Headingly, Manitoba, ROH OJO), 150.

48. Rudy Friesen, 9-14.

49. Unruh, 313 and 332.

50. Unruh, 333. Her maiden name may also have been Friesen since Unruh refers to Thiessen in one place, page 317, and Friesen in another, page 333. Hermann Thiessen is of the view that the second wife of Peter Heidebrecht (born 1782), was a Thiessen and not a Friesen. Letter to the author December 10, 1989.

Henry Fast, Steinbach, Manitoba, has speculated that the second wife Helena Thiessen was a part Neufeld. In a letter to the *Rundschau* of October 30, 1895 by Bernard Fast (born 1821), her son Peter Heidebrecht (1815-1896) is referred to as a cousin of: Mrs Korn Toews, nee Katharina Neufeld (1824-1896); and Aeltester Hein Gossens and Gerhard Neufeld of Minnesota. Bernard Fast's (born 1821) wife, nee Helena Neufeld, was also a cousin. Bernard Fast (born 1821) was the son of Bernard Fast (born 1790) of Lichtenau. Mrs. Korn Toews, nee Katharina Neufeld (1824-1896) was also a cousin to Abraham and Peter Neufeld of Inman, Kansas. *Profile* 289-290. See letter to the *Rundschau* of April 29, 1896.

51. Courtesy Henry Fast, Steinbach, Manitoba, 1988.

52. Hermann Thiessen, Letter to the author December 10, 1989. See *Profile*, 146.

53. I gratefully acknowledge the assistance of Steven Heidebrecht, 524-11th Street, Weyburn, Sask., who sent me a listing of the children of Jakob F. Heidebrecht (1852-1932), their spouses and children etc. Letter to the author February 27, 1989.

54. According to Joan Siemens, *The Family Book of Johan and Katharina Barkman 1826-1984*, (Hutchinson, Kansas, 1984), 59, the family had only four children whose descendants were living in Idaho and California.

55. Published in *Profile of the Kleine Gemeinde 1874*, pages 87-140.

56. For additional information on son-in-laws Abraham F. Thiessen and Johan P. Thiessen see: Hermann Thiessen, *Martin Thiessen und seine Nachkommen 1737-1977*, (Breslauer Str.3, 3167 Bergdorf, West Germany), 75-79.

57. For additional information on this family see Elda Friesen Plank, *'Twas Home on the Range' A Story of the Henry A. Friesen Family*, (Goshen, Indiana, 1981), 91 pp.

58. Apparently there were four children of the first marriage, Peter, Henry, Tina and Agnes.

59. There seems to be some question regarding her birth date. The date provided of October 2, 1886, would seem to be a transcription error and therefore the date of 1868 has been used. There were 7 children of the second marriage, George, Jakob, Anna, Agatha, Margaret, John and Cornelius Heidebrecht (1890-1956) who is the grandfather of Steven Heidebrecht (born February 12, 1947) who provided the information for this section.

60. Courtesy of Henry Fast, October 8, 1988.

61. According to a letter in the *Rundschau* of June 12, 1901, the wife of Gerhard Heidebrecht may have been a Wiens. The letter is written by Heinrich F. Wiens (1830-1901) of Inman, Kansas, and refers to half-sister Mrs. Gerhard Heidebrecht in Lindenort. The ages would tend to indicate that, if applicable to this family at all, this statement would more likely refer to Gerhard Heidebrecht Sr. than to his son, Gerhard. The former theory is supported by another letter in the *Rundschau* of November 30, 1898, where Heinrich and Maria Wiens, Inman, greet Gerhard Heidebrecht in Lindenort.

62. Hermann Thiessen has written that Jakob Heidebrecht definitely did not marry the daughter of his cousin Cornelius Heidebrecht (born 1808) and that this was a different Jakob Heidebrecht entirely. Letter to the author December 10, 1989.

63. This information courtesy of Henry Fast, Steinbach, Manitoba. Peter P. Thiessen had been on a trip to Russia visiting family and friends and published a report of his trip in the *Rundschau* March 19 and 24, 1884. He would have been quite familiar with the Heidebrecht family as his brothers Abraham and Johan Thiessen were married to the daughters of Peter Heidebrecht, Jansen, Nebraska.

CHAPTER EIGHT

GERHARD SCHELLENBERG GENEALOGY 1725-1802

Section One. Jakob Schellenberg Stammvater.

1 The Kleine Gemeinde Schellenberg families are the descendants of Jakob Schellenberg, by his son Gerhard Schellenberg, born 1725 and died 1802 in West Prussia.¹ Family sketches of his daughter Agatha Schellenberg (1778-1858) (who married Abraham B.Kornelsen), as well as grandson Gerhard Schellenberg (1797-1837), were published in 1987 in *Profile of the Mennonite Kleine Gemeinde 1874*.² Considerable data regarding the Schellenberg family has come to light since that time, including that of great-grandson Abraham Schellenberg (1839-1924), who settled in Kleefeld, Manitoba, in 1874.

The fact that several lines of this family were strongly represented in the Kleine Gemeinde in the 1870s, would indicate that the children of Gerhard Schellenberg (1725-1802) were early supporters of this movement. Certainly, the family members shared the normative characteristics of this reform movement; namely, a deep sense of religiosity and ethics, a high degree of articulation, and average to above average wealth. Therefore it was decided to proceed with the compilation of a more detailed history of this family, going back to Jakob Schellenberg, father of Gerhard Schellenberg (1725-1802). The reader is reminded that considerable additional information for the Kleine Gemeinde associated families will be found in *Profile 1874*.

The collected writings of Theodore R.Schellenberg (1903-1970), formerly Archivist with the National Archives in Washington, form one of the significant sources of information regarding the early history of the Schellenberg family.³ Much of this information was made available through an essay entitled "The Schellenberg Lineage".⁴ Dr. Schellenberg describes the early progenitors of the family as follows:

"Entries in the Tiegenghagen Mennonite Church books, and references in B.H.Unruh's *Die Niederlaendisch-niederdeutschen Hintergrunde der Mennonitische Ostwanderungen*, show that two Schellenbergs, with numerous progeny lived near Tiegenghof in the early part of the 18th century. Both were born in the 1720s and both belonged to the Tiegenghagen Mennonite Church. It is quite likely that they were brothers."

"One of these two men, Gerhard, was our direct ancestor, and our study of our forebears will begin with him. The other person, Jakob, was born in 1720, according to an entry in the Tiegenghagen Church Book. Jakob's offspring may have been the Schellenbergs that were born in the 1750's and 1760's near Tiegenghof. They included Johan, a woodworker of Lakendorf, born in 1757; Bernhard, a farmer of Waldorf, born in 1759; and Katharina, of Waldorf, born about 1769. Two other children, whose exact birth dates cannot be established, were born about this time: Heinrich and Paul, the latter being a farmer at Altendorf. This progeny of Jakob, for the most part, migrated to the Chortitz colony in the Province of Ekatherinoslav; that of Gerhard, to the Molotschna colony in the Province of Taurida, in Russia."

Dr. Glenn Penner, Guelph, Ontario, has examined the Catholic Church Records of Tiegenghagen which contain a list of "Mennonite Beerdigunden 1758/1759" with the following Schellenberg entries:

- 1) "Schellenburger, Cath. Tiegenghagen March 31,1758 (26)." This would give her birth at around 1732. Dr. Penner adds that she could possibly have been a daughter of Jakob Schellenberg Sr., or a wife of Jakob Schellenberg (1719-1795).
- 2) "Schoellenberg, Gierrth von Tiegenghagen. Daughter Idkie October 1, 1758 (1/2)." According to Dr. Penner this indicates that Gerh. Schellenberg had other children between his marriage in 1753 and the birth of his son Gerhard in 1759.
- 3) "Schellenberg Jakob von Altendorf. November 30, 1757 (70)." (born about 1687). Dr.

Penner is of the view that this may be the father of Gerhard (1725-1802) and Jakob (1719-1795) since the age, time and place all correspond with the known facts. Altendorf was near Tiegenhof.⁶

Gen	Name	Birth	Marriage	Death
1	Jakob Schellenberg	1687		Nov 30,1757
m	(?)			
2	Jakob Schellenberg	1719		Jan 6,1795
2	Gerhard Schellenberg	1725		May 6,1802

Section Two. Gerhard Schellenberg (1725-1802).

2 The remainder of this sketch will deal with the descendants of Gerhard Schellenberg (1725-1802), the family patriarch, herein sometimes referred to as Gerhard Schellenberg I. Dr. T.R. Schellenberg has postulated that Gerhard Schellenberg (1725-1802) may never have acquired property, since he is not listed in the records of the Tiegenhof Mennonite Brandordnung, and that his father may have belonged to the Tiegenhof Catholic Church.⁷ According to the research of Dr. Glenn Penner, it is evident that both Gerhard (1725-1802) and his father belonged to the Mennonite faith as they are listed as such in the Catholic Church Records of Tiegenhof. See Section One cf.

The Konsignations Liste of 1776 shows only one Gerhard (Gerth) Schellenberg, a labourer, resident in the village of Tiegenhof. The family consists of father, mother, three sons, and one daughter. Although the family are recorded as being Eigentuemers or freeholders, that is to say, that they own some property, they are listed as being poor.⁸ The village of Tiegenhof was located about 20 miles east of Danzig (today Gedansk) on the banks of the Tiede River, which flows into a small inlet of the Friesches Haff, some ten miles to the northeast.⁹ The Flemish families of the village belonged to the Tiegenhof Gemeinde, centred in the village of the same name, some five miles away.¹⁰ Petershagen, the birthplace of Kleine Gemeinde founder Klaas Epp Reimer (1770-1837), was situated about 3 miles away from Tiegenhof, upstream towards Tiegenhof.¹¹

Two sources state that the father-in-law of Gerhard Schellenberg (1725-1802), was Anton Reimer.¹² This is confirmed by another source which states that the wife of the patriarch was Christina Reimer.¹³ Another source, however, indicates that the wife of Gerhard Schellenberg I, was Anna Klassen.¹⁴ The matter appears to be resolved by Richard D.Thiessen, who has researched the Petershagen Gemeindebuch and has concluded that, Gerhard Schellenberg was married twice; for the first time to Anna Klassen, who died in about 1760, and was the mother of the oldest son Gerhard Schellenberg (1759-1813); and for the second time to Christina Reimer, who was the mother of the remaining children.¹⁵ Gerhard Schellenberg died in Tiegenhof, Prussia in 1802. His second wife Christina, died in Tiegenhof in 1805.¹⁶ According to Ted R.Schellenberg, all the children except David, moved to Russia. Daughter Christina, and her husband Michael Loewen, were the first settling in Chortitza. The other children moved to the Molotschna in 1804 and after.¹⁷ There are several slightly different records of the children of Gerhard and Christina Schellenberg.¹⁸ A reconciliation of these records results in the following listing of seven children, namely, two daughters and five sons.¹⁹

Gen	Name	Birth	Marriage	Death
2	Gerhard Schellenberg	1725		May 6,1802
m	Anna Klassen			c.1760
3	Idkie Schellenberg			Oct 1,1758
3	Gerh Schellenberg	May 9,1759		Feb 10,1813
2	Gerhard Schellenberg	1725		May 6,1802
2m	Christina Reimer	1736	May 13,1753	Dec 5,1805
3	Christina (Justina) Schellenberg	Nov 8,1761		
3	Paul Schellenberg	Dec 18,1764		
3	Jakob Schellenberg	Mar 27,1772		
3	Anton Schellenberg	Aug 24,1774		

3	Aron Schellenberg	Aug 24,1774	1853
3	Agatha Schellenberg	Jan 3,1778	Sep 19,1858
3	David Schellenberg	Apr 4,1780	

Section Three. Gerhard Schellenberg.

3 **Gerhard Schellenberg** (1759-1813) married Helena Guenther in 1781 in Petershagen.²⁰ According to the records of Richard D.Thiessen, she was born in Pletzendorf, the daughter of Heinrich Guenther (1730-1806), of the same place.²¹ Evidently, Gerhard, the oldest son of the young couple, was also born in Pletzendorf, which would indicate that they lived with her parents for the first years after their married. Pletzendorf was located several miles due east of Tiegenhof where Gerhard Schellenberg II was born and raised.

According to the research of Dr. Glenn Penner, daughter Justina Schellenberg was born in Neustaedterwald on September 5, 1788.²² The emigration records later list the family as being from the village of Stobbendorf at the mouth of the Tiege River, indicating that the family had settled there sometime prior to leaving Prussia in 1803.²³

Gerhard Schellenberg (1759-1813), his brother Aron and sister Agatha, and her husband Abraham Kornelsen, emigrated to Russia in 1803. Brother Jakob Schellenberg emigrated in 1804 with Anton Schellenberg following his siblings in 1807.²⁴ Brothers Aron and Gerhard settled in the village of Blumstein, Molotschna; Aron arriving on June, 1804, and Gerhard four days later.

The Gerhard Schellenberg family settled on Wirtschaft No. 5, in the village of Blumstein, and are recorded as follows on the 1808 Revisions Liste: "Gerhard Schellenberg 51, from Stobbendorf, District Tiegenhoff, bricklayer, wife Helena 51, children: Jakob 18, Peter 14, Davit 7, Gerhard 24 and wife Anna. Property: 1 wagon, 1 plow, 1 harrow, 6 horses, 12 cattle, 3 sheep, 200 tschwert grain in unthreshed shocks, 20 loads of hay."²⁵ It is evident that family was moderately well-to-do by this point.

It is interesting to note that the village of Blumstein was the home of a number of families who belonged to or were sympathizers of the Kleine Gemeinde, namely: Cornelius Loepp (Family 3)²⁶, Martin Warkentin (Family 6),²⁷ Daniel Wiens (Family 8)²⁸, Peter Harms (Family 9)²⁹, Johan Harms (Family 12)³⁰, Johan Fast (Family 10)³¹, Jakob Wiebe (Family 13)³², Johan Harder (Family 16)³³, brother Aron Schellenberg (Family 18) (See Section Eight cf.) and Johan Neufeld (Family 20).³⁴ Gerhard Schellenberg was a stone and brick mason and later a farmer.³⁵ He died in Blumstein in 1812.³⁶

Gen	Name	Birth	Marriage	Death
3	Gerh Schellenberg	May 9,1759		Feb 10,1813
m	Helena Guenther	Dec 10,1757	Feb 14,1781	
4	Anna Schellenberg	Mar 8,1782		
4	Gerh Schellenberg	Nov 14,1783		
4	Hein Schellenberg	Dec 1,1785		
4	Just Schellenberg	Sep 5,1789	Nov 28,1812	
4	Jakob Schellenberg	Sep 7,1792		Dec 22,1872
4	Peter Schellenberg ²⁷	Oct 28,1794		
4	Davit Schellenberg	Aug 1,1800		

4 Daughter **Anna Schellenberg** (born 1782) married Johan Neufeld, a farmer from Krebsfeld, Prussia, in 1805. Neufeld was a widower, whose first wife, Maria Wulf, had died the same year. The family lived on Wirtschaft 20 in Blumstein and are listed as follows in the 1808 Revisions Liste: "Johan Neufeld 46, from Krebsfeld, Amt Elbing, wife Anna 26. Children Anna 17, Jakob 10, Helena 3, Gerhard 1. Property 1 wagon, 1/2 plow, 5 horses, 14 cattle, and 13 loads of hay."

The information regarding the children of Anna Schellenberg and Johan Neufeld is taken from the records of Verne Ediger and Gus Reimer.³⁸ All the children were born in Blumstein. The youngest daughter **Justina Neufeld** died a terrible death, she screamed and convulsed for the last two days and three nights, foaming at the mouth.³⁹

Gen	Name	Birth	Marriage	Death
4	Anna Schellenberg	Mar 8,1782	1805	
m	Johan Neufeld	1770		
5	Helena Neufeld	1805		
m	(?) Hildebrand			
6	David Hildebrand			
6	Gerhard Hildebrand			
5	Helena Neufeld	1805		
2m	Johan Dick			
6	Johan Dick			
5	Gerhard Neufeld	1807		
5	Sarah Neufeld	1809		1850
m	Jakob Friesen	1807		1870
5	Peter Neufeld			
5	Heinrich Neufeld			
5	Justina Neufeld			
m	Jakob Loewen			

5 Daughter Sarah Neufeld (1809-1850) married Jakob Friesen who had settled in Margenau, Molotschna, with his parents at the age of 12. Evidently they also lived in Lichtfelde as son Jakob was born there.

6 Daughter Helena Friesen (1834-1914) married Aaron Warkentin and had two daughters who later lived in Newton Siding, Manitoba.⁴⁰ Daughter Anna Friesen (1839-1918) married Bernhard Reimer, son of Peter Reimer (1808-1886) of Contentiusfeld.⁴¹ Bernhard Reimer and his family lived in Blumstein for two years, then moved to Kleefeld for three years, then to Tiege, then to Konteniusfeld, then to Inman, Kansas, in 1877.⁴² Daughter Sara Friesen (1841-1893) had one daughter who lived in Blumstein.⁴³ The youngest child Peter Friesen lived in Tiegenhof, Prussia.⁴⁴

Gen	Name	Birth	Marriage	Death
5	Sarah Neufeld	1809		1850
m	Jakob Friesen	1807		1870
6	Helena Friesen	1834		Sep 6,1914
m	Aaron Warkentin	1830		1915
6	Jakob Friesen	Feb 6,1838		
m	Lena (?)	1842		Oct 9,1918
6	Anna Friesen	Nov 26,1839		Apr 25,1918
m	Bernard Reimer	Oct 28,1832	Mar 30,1856	Nov 18,1893
6	Sara Friesen	Jan 22,1841		Oct 1,1893
m	Abraham Isaak			
6	Gerhard Friesen			
6	Johan Friesen			
6	Peter Friesen			

4 Son Gerhard Schellenberg (born 1783) married Anna, whose maiden name is not known, sometime shortly after 1803. According to the 1808 Revisions Liste, the young couple was living with his parents in the village of Blumstein. The young couple appear to have purchased their own farm shortly after 1808, as the 1812 Verzeichnis lists them on Wirtschaft Eleven, formerly owned by Johan Kroeker.⁴⁵

Gen	Name	Birth	Marriage	Death
4	Gerh Schellenberg	Nov 14,1783		
m	Anna (?)	1778		
5	Gerh Schellenberg	Aug 12,1813		

4 Daughter Justina Schellenberg (born 1789) married Martin Schierling, a young

widower, originally from the village of Petershagen in Prussia, who emigrated to the Molotschna Colony in 1804. Here he settled on Wirtschaft 21 in the village of Lindenau. At the time of the 1808 Revisions Liste, the following information is listed for the family: "Martin Schierling 25, from Petershagen, Amt Tiegenhagen, wife Maria 27. Daughter Maria 1. Property 1 wagon, 1/2 plow, 2 horses, 6 cattle, 15 loads of hay." The first wife of Martin Schierling died on October 3, 1812, shortly after the birth of son Jakob.⁴⁶

Gen	Name	Birth	Marriage	Death
4	Just Schellenberg	Sep 5,1789	Nov 28, 1812	
m	Martin Schierling	1783		

4 Son Jakob Schellenberg (1792-1872) married Elizabeth Hamm.⁴⁷ The family purchased a Wirtschaft in Rosenort, Molotschna, where Elizabeth died in 1838. Sometime thereafter Jakob Schellenberg moved to Klippenfeld, a new village in the Molotschna, founded in 1863.⁴⁸

Gen	Name	Birth	Marriage	Death
4	Jakob Schellenberg	Sep 9,1792	Sep 21,1816	Dec 22,1872
m	Eliz Hamm	May 2,1798		Mar 13,1838
5	Marg Schellenberg	Jun 9,1817		Nov 13,1855
5	Helen Schellenberg	Aug 24,1820		Dec 21,1896
5	Eliz Schellenberg	Sep 30,1822		Jan 26,1850
m	Jakob Warkentin			
5	Anna Schellenberg	May 7,1825		Nov 4,1883
m	Peter Enns			
5	Kath Schellenberg	May 28,1827		Mar 8,1887
5	Hein Schellenberg	Nov 15,1833		Sep 26,1906
5	Just Schellenberg ⁴⁹	Aug 27,1836		Dec 8,1915

5 Daughter Margaretha Schellenberg (1817-1855) married Peter Warkentin. Evidently the family lived in Neukirch, as son Peter was born there, and later they moved to Sagradovfka.⁵⁰

6 Daughter Elizabeth Warkentin married Peter Wiens, son of Daniel Wiens (1806-1871) and Maria Braun (1799-1874).⁵¹ The Peter Wiens family immigrated to Gnadenu, Kansas, together with her brother Peter P.Warkentin. See "Wiens Families in the Kleine Gemeinde" cf.

6 Son Peter P.Warkentin (1838-1923) emigrated to Gnadenu, Kansas, with the first contingent of K.M.B. settlers in 1874. He was a frequent correspondent in the *Rundschau* and other contemporary Mennonite newspapers.⁵² In 1894 he returned to Russia to visit his parents, and brothers Heinrich and Johan Warkentin in Sagradovfka, and to the Don River to visit brother Aron Warkentin.⁵³ See "Wiens Families in the Kleine Gemeinde" cf.

Gen	Name	Birth	Marriage	Death
5	Marg Schellenberg	Jul 9,1817	Sep 21,1835	Nov 13,1855
m	Peter Warkentin	Oct 28,1817		1895
6	Eliz Warkentin	Mar 9,1837		Jan 16,1908
m	Peter Wiens	Nov 16,1830	Aug 16,1855	Oct 22,1898
6	Peter Warkentin	Dec 23,1838		Jul 5,1923
m	Justina Wiens	Jul 6,1840	Mar 7,1861	Mar 17,1924
6	Jakob Warkentin	Mar, 1840		
6	Hein Warkentin	May, 1842		
6	Marg Warkentin	Jul,1845		
6	Aron Warkentin	Jul,1847		
6	Johan Warkentin	Oct,1849		

5 According to one record, daughter Helena Schellenberg (1820-1896) was married for the first time to Abraham Buller.⁵⁴ Other records indicate that she was married to Peter

Kroeker.⁵⁵ It appears that the family lived in Prangenu, as nephew Peter P.Warkentin reports that he visited his aunt Kroeker there in 1894.⁵⁶ It is possible that daughter Anna was born from the first husband and the remaining children from the second.

Gen	Name	Birth	Marriage	Death
5	Helen Schellenberg	Aug 8,1820	Sep 14,1839	Dec 21,1896
m	Abraham Buller			
6	Anna Buller	Oct,1851		
5	Helen Schellenberg	Aug 8,1820		Dec 21,1896
2m	Peter Kroeker			
6	Susanna Kroeker	Oct, 1854		
6	Kath Kroeker	Feb,1860		
6	Helena Kroeker	Nov,1861		

5 Daughter **Katharina Schellenberg** (1827-1887) married Peter Regehr, the son of Peter Regehr (1790-1879) of Muntau.⁵⁷ The family settled in Gnadenthal in the spring of 1862⁵⁸ and in 1867 he was elected as a minister in the Margenau Gemeinde.⁵⁹ In 1888, Peter Regehr married for the second time to a widow Sara Rempel, nee Wall (1831-1923).⁶⁰ Nephew Peter P.Warkentin reports that he visited uncle Peter Regehr in Ruckenau, Molotschna, in 1894.⁶¹

6 Son **Jakob Regehr** (1851-1924) married a widow Kaethler, nee Eva Abrahams, who was born in Grossweide. She died in Nikolaidorf. Jakob Regehr married for the second time to the widow Devehr, nee Maria Berg.⁶² Son **Peter Regehr** (1856-1933) lived in Margenau. He was minister and later Aeltester of the M.B.Ruckenau Gemeinde. Both died of starvation.⁶³

6 Daughter **Katharina Regehr** (1858-1933) married Johan Thiessen of Gnadenthal the son of Dietrich Thiessen and Aganetha Braun.⁶⁴ The Johan Thiessen (1858-1920) family lived in Prangenu.⁶⁵ Son **Heinrich Regehr** (1860-1919) married Helena Janzen, daughter of Peter Janzen and Elizabeth Fast. They lived in Prangenu until 1902 when they moved to the Terek Settlement, where he was elected a minister in 1904.⁶⁶

6 Daughter **Margaretha Regehr** (1862-1923) married Heinrich Reimer.⁶⁷ He was the son of Abraham Reimer (1813-1884).⁶⁸ Heinrich Reimer (1850-1929) farmed in Lichtfelde. He was elected as a minister of the Alexanderkron Gemeinde in 1883. The family moved to Canada in 1924 where he died in Blumenhof, Saskatchewan.⁶⁹

6 Son **Isaac Regehr** (1864-1930) served as a teacher in Kleefeld and later of the Zentralschule. He also served as a minister of the Ruckenau M.B. Gemeinde. The family immigrated to Canada in 1926 to Herbert, Saskatchewan, where Isaac Regehr taught in the Bible School.⁷⁰ Son **Gerhard Regehr** (1866-1960) was ordained as Elder of the Jasykova Nikopol M.B. Gemeinde in 1903. The family immigrated from Russia settling in Mountain Lake, Minnesota, in 1924.⁷¹

Gen	Name	Birth	Marriage	Death
5	Kath Schellenberg	May 28,1827		Mar 8,1887
m	Peter Regehr	Nov 2,1828	Nov 9,1850	Nov 29,1913
6	Jakob Regehr	Aug 10,1851	Nov 26,1885	May 18,1924
m	Eva Abrahams	Aug 24,1848		
2m	Maria Berg	Jun 19,1858	1892	1927
6	Peter Regehr	Mar 2,1855		Mar 2,1855
6	Peter Regehr	Feb 2,1856	Nov 24,1877	Jun 18,1933
m	Maria Harder	Aug 18,1856		1935
6	Kath Regehr	Aug 26,1858	Oct 11,1879	Jan 10,1933
m	Johan Thiessen	Dec 17,1858		Jan 24,1920
6	Hein Regehr	Aug 27,1860		Mar 24,1919
m	Helena Janzen	Mar 25,1861	May 13,1882	Aug 25,1921
6	Marg Regehr	Mar 5,1862		Feb 27,1923
m	Hein Reimer	Feb 10,1850	Mar 3,1892	Sep 15,1929
6	Isaac Regehr	Jul 30,1864	Jan 3,1889	Jan 23,1930

m	Eliz Letkeman	Nov 12,1869		Aug 20,1950
6	Gerh Regehr	Nov 5,1866		Mar 14,1960
m	Maria Siemens	Sep 23,1873	May 19,1894	May 6,1944
6	Helena Regehr	Dec 20,1868	Apr 18,1894	
m	Hein Dueck	Feb 17,1871		Jul 23,1935
6	Anna Regehr	Jun 9,1870	Oct 13,1892	Feb 4,1903
m	Franz Huebert	Mar 2,1869		Nov 28,1895
6	Justina Regehr	Mar 15,1872	Mar 2,1896	Mar 1,1902
m	Isaac Huebner	Sep 1,1874		1937

5 Son **Heinrich Schellenberg** (1833-1906) married Sarah Klassen, the daughter of Franz Klassen.⁷⁵ According to a letter in the **Freundschafts-Kries** of April 1, 1886, the family may have lived in Klippenfeld.

Gen	Name	Birth	Marriage	Death
5	Hein Schellenberg	Nov 15,1833	Mar 22,1856	Sep 26,1906
m	Sara Klassen	Nov 1,1834		
6	Hein Schellenberg	Sep,1859		

5 Daughter **Justina Schellenberg** (1836-1915) married Gerhard Zacharias.⁷⁵ The family evidently lived in Orloff, Sagradovka.⁷⁴

6 Daughter **Helena Zacharias** (1864-1940) married Peter Wilhelm Martens "who was a minister of the Nikolaifeld Sagradovka Gemeinde from 1900-1907 and a minister of the Altonau Evangelical Mennonite Church (located in Orloff, Sagradovka) from 1901-1919".⁷⁵ Daughter **Katharina Zacharias** married Franz Martens "who was the Elder of the Nikolaifeld Sagradovka Mennonite Gemeinde from 1902-1907. He had been a minister since 1894. He resigned and withdrew with others to become the Elder of the Altonau Evangelical Mennonite Church in 1907, and served until his murder."⁷⁶

Gen	Name	Birth	Marriage	Death
5	Just Schellenberg	Aug 27,1836		Dec 8,1915
m	Gerhard Zacharias	Nov 15,1832		Jul 15,1902
6	Eliz Zacharias			
m	Peter Warkentin			
6	Aganetha Zacharias			
m	Peter Harder			
6	Helena Zacharias	1864		1940
m	Peter Martens	1862	Jan 3,1888	Nov 29,1919
6	Justina Zacharias			
m	P.Voth			
6	Marg Zacharias			
m	F.Adrian			
6	Kath Zacharias			
m	Franz Martens			
6	Susan Zacharias			
m	Abr Derksen			
6	Gerh Zacharias			
6	Hein Zacharias			

Section Four. Christina Schellenberg.

3 **Christina Schellenberg** (born 1761) married Michael Loewen who is identified in the Tiegenhagen Gemeindebuch.⁷⁷ According to the records of Richard D.Thiessen they were married in 1792 in Petershagen, and had three children, Gerhard (1793), Aron (1798) and Michael (1800) all born in Tiegendorf, West Prussia.⁷⁸

Another source **The Family of Heinrich Ewert 1601-1982** by Henry S.Ewert, states that Justina Schellenberg, the daughter of Gerhard Schellenberg (1725-1801), married Michael Loewen born 1743 and then lists nine children, with the oldest, Bernard Loewen born in

1770, and the youngest Margaretha Loewen born in 1790, who married Peter Martens.⁷⁹

It appears that Justina Schellenberg (born 1761) was the second wife of Michael Loewen and that the children listed are all from the first wife. This is confirmed by the research of Dr. Glenn Penner who advises that the Tiegenhagen Mennonite Church Records refer to the marriage as follows: "Jungfrau (Just Schellenberg) married on March 11, 1792, to Michael Loewen, a widower."⁸⁰

In any case the emigration records show that the Peter Martens family emigrated to Russia in 1819 with two children, Jakob age 8 and Paul age 7.⁸¹ According to Henry S.Ewert, the Peter Martens family settled in Grossweide, where they prospered financially. In 1835 their daughter Helena Martens (born 1814) married Heinrich Ewert (born 1813) and the family took up a Wirtschaft in Sparrau. Their son Heinrich Ewert was born in 1839 and in 1860 he married Susanna Dick. In 1875 Heinrich Ewert (1839-1923) emigrated to America, settling near Mountain Lake.⁸² This information is included here in order that the readers may form their own opinion as to whether the Peter Martens line actually belongs to that of Gerhard Schellenberg (1725-1801). Hopefully further information will allow a conclusive determination to be made in this regard.

Gen	Name	Birth	Marriage	Death
3	Christina Schellenberg	Nov 8,1761	Mar 11,1792	
m	Michael Loewen			
4	Gerhard Loewen	Apr 21,1793		
4	Aron Loewen	Oct 5,1798		
4	Michael Loewen	Sep 13,1800		

Section Five. Paul Schellenberg (born 1764).

3 Paul Schellenberg married Sarah Hoewner in 1785.⁸³ The family lived in Tiegenhof where their oldest son Paul was born in 1787. The next year they moved to the neighbouring village of Petershagen, as their next child Christina was born there in 1789. There is no record that this family emigrated to Russia and therefore it is assumed that they remained in Prussia. No further information available at this time.⁸⁴

Gen	Name	Birth	Marriage	Death
3	Paul Schellenberg	Jan 18,1764		
m	Sarah Hoewner		Mar 6,1785	
4	Paul Schellenberg	Oct 15,1787		Aug 26,1788
4	Chris Schellenberg	Jan 31,1789		
4	Chris Schellenberg	Mar 31,1790		1789/1790
4	Paul Schellenberg	1791		Jul 31,1815

Section Six. Jakob Schellenberg.

3 Jakob Schellenberg was born in 1772 in Tiegenhof. In 1796 he married Catharina Braun, born in Grubenskaedigungskamp, Prussia.⁸⁵ She was the daughter of Abraham Braun.⁸⁶ The couple resided in Tiegenhagen where Jakob pursued his work as a linen weaver. The couple belonged to the Tiegenhagen Flemish Gemeinde where their marriage, as well as the birth of their first four children, is recorded.⁸⁷

In 1804 Jakob Schellenberg moved to Russia staying at the Chortitza Colony for the first winter. At this time Jakob Schellenberg, together with Klaas Reimer (1770-1837), Petershagen, and Johan Warkentin (1760-1825), Blumenort, Molotschna, negotiated for the 1,000,000 ruble Volenko Estate with the plan of settling there instead of in the Molotschna. In his "Memoirs" Klaas Reimer has told the story of how these negotiations were aborted by the Government with the result that these men and their followers settled in the Molotschna.⁸⁸

The Jakob Schellenberg family settled in the Molotschna Colony, arriving in the village of Tiegenhagen on June 5, 1805, where they settled on Wirtschaft No. 6.⁸⁹ Ted Schellenberg has noted that the twenty-settlers in this village included five carpenters, three linen weavers, two tailors, a shop keeper, cabinet maker, clockmaker, a miller, as well as seven farmers.⁹⁰ He writes that "while most of the farmers who migrated to the

Molotschna were rich, Jakob had not been able to accumulate a sizable estate as a linen weaver. A certificate of migration shows that he paid 235 thaler or \$168.00, which represented the ten percent of his assets that was exacted by the government, to obtain permission to leave Prussia. His assets, on arriving in his new home, were thus about \$1500.00. His brothers were more affluent than he, for one of them had been a farmer (Aron) and another a beer brewer in Prussia.⁹³ When compared to the cash assets of other Molotschna pioneers it appears that Jakob Schellenberg (born 1772) was a relatively wealthy man. Katie Peter's has also recorded that he owned a textile dye works.⁹²

The 1808 Revisions Liste records the family as follows: "Jakob Schellenberg 36, from Tiegenhoff, linen weaver, wife Catharina 39, children Catharina 11, Jakob 9, Gerhard 7, Justina 4, Maria 2, Abraham 1. Property 1 wagon, 1 plow, 4 horses, 1 harrows, 11 cattle and 28 loads of hay".⁹⁴ Jakob Schellenberg seems to have lived here in Tiegenhagen with a relative degree of comfort; a number of his siblings living in nearby villages, Anton in neighbouring Muntau, and two brothers and a sister at the southern end of the Colony. Ted Schellenberg writes that in his last years "Jakob suffered from acute internal pains, accompanied by diarrhoea....The date of his death is not known."⁹⁴

Gen	Name	Birth	Marriage	Death
3	Jak Schellenberg	Mar 21,1772		
m	Cath Braun	Mar 18,1769	Jun 21,1796	
4	Catrina	Mar 14,1797		
4	Jakob	Sep 22,1799		Feb 4,1871
4	Gerhard	Aug 26,1801		
4	Davit	Jul 10,1803		1853
4	Justina	1804		
4	Maria	1806		
4	Abraham	Dec 3,1807		Apr 23,1884

4 It appears that daughter **Katharina Schellenberg** (born 1797) married Aron Wiebe. According to a **Wiebe Family Register** located in the holdings of Mennonite Genealogy Inc., Winnipeg, Manitoba, a Katharina Schellenberg of the exact same birth date married an Aron Wiebe.

5 The only information available is of son **Jakob Wiebe** (born 1824) who in turn had five children. Hopefully additional information will come to light to verify that Katharina was in fact the daughter of Jakob Schellenberg.⁹⁵

Gen	Name	Birth	Marriage	Death
4	Kath Schellenberg	Mar 14,1797		
m	Aron Wiebe	1796		
5	Jakob Wiebe	Jun 8,1824		
m	Elizabeth Dyck	Feb 1,1825		1900
6	Jakob Wiebe	1849		1919
m	Maria (?)			1919
6	Johan Wiebe	Jan 3,1853		Jan 7,1923
m	Kornelia Toews	Oct 16,1869	1891	Mar 17,1940
6	Kath Wiebe	1855		
6	Margaretha Wiebe	1856		1925
6	Aron Wiebe	1858		1944

4 Son **Jakob Schellenberg** (1799-1871) married Anna Willms and the family lived in Tiegenhagen.⁹⁶ Both Jakob and wife Anna are reported to have died there. Since all of the other sons appear to have lived elsewhere, and since Jakob was the oldest, it seems logical that he took over the family farm in the village of Tiegenhagen.⁹⁷

Gen	Name	Birth	Marriage	Death
4	Jakob Schellenberg	Sep 22,1799	Jan 8,1871	Feb 4,1871
m	Anna Willms	May 6,1809		Aug 2,1871
5	Jakob Schellenberg	Sep 17,1829		Nov 17,1901

5	Gerh Schellenberg	Aug 10,1831	Sep 9,1891
5	Anna Schellenberg	Jul 10,1833	Oct 16,1882
m	(?) Dueck ⁹⁸		
5	David Schellenberg	Feb 9,1836	Feb 17,1865
5	Abr Schellenberg	Oct 12,1837	Feb 8,1864
5	Maria Schellenberg	Apr 4,1840	Dec 29,1901
5	Aron Schellenberg	Jan 13,1843	Feb 27,1853
5	Hein Schellenberg	Nov 29,1844	Mar 23,1915
5	Kat Schellenberg	Nov 23,1846	
5	Just Schellenberg	Apr 28,1849	Dec 18,1908
m	(?) Daniels ⁹⁹		
5	Marg Schellenberg	Dec 9,1853	

5 Son **Jakob J.Schellenberg** (1829-1901) married Maria Baerkman who was born in Tiege.¹⁰⁰ The Jakob Schellenberg family apparently lived in Tiegenhagen, the birthplace of their children, and where they also died.

6 Daughter **Margaretha Schellenberg** (1859-1930) married Cornelius Loepp, who was born in Muntau.¹⁰¹ The family lived in Tiegenhagen and emigrated to Canada in 1925 where they settled in St.Elizabeth, Manitoba. Daughter **Anna Schellenberg** (1861-1950) married Johan J. Braun, born in Tiegenhagen, the son of Johan Braun (1825-1917).¹⁰² The Johan Braun family also came to St. Elizabeth, Manitoba, where he died.¹⁰³ Son **Gerhard Schellenberg** (1871-1962) married the widow Abram Wiens (died 1905), nee Katharina Friesen. The family settled in Leamington, Ontario.¹⁰⁴

Gen	Name	Birth	Marriage	Death
5	Jakob Schellenberg	Sep 17,1829		Nov 17,1901
m	Maria Baerkman	Jun 30,1833	Nov 10,1855	Aug 22,1920
6	Jakob Schellenberg	Dec 22,1857		May 8,1858
6	Marg Schellenberg	Apr 4,1859		Jun 17,1930
m	Corn Loepp	Feb 21,1858	Jun 15,1882	Sep 10,1950
6	Anna Schellenberg	Apr 1,1861		Feb 16,1950
m	Johan Braun	Apr 30,1861	Oct 13,1883	Aug 15,1938
6	Jakob Schellenberg	Mar 4,1863		Sep 17,1876
6	Maria Schellenberg	May 12,1867		Apr 2,1869
6	Joh Schellenberg	Jan 7,1870		Jul 5,1870
6	Gerh Schellenberg	Aug 26,1871		Jun 29,1962
m	Kath Friesen	Feb 9,1878	Mar 3,1907	Oct 11,1914

5 Daughter **Maria Schellenberg** (1840-1901) married David Doerksen. Their son **Jakob Doerksen** died in Halbstadt.

Gen	Name	Birth	Marriage	Death
5	Maria Schellenberg	Apr 4,1840		Dec 29,1901
m	David Doerksen	Nov 18,1835		Mar 13,1885
6	David Doerksen	Mar 4,1871	Sep 28,1908	
m	Maria Braun ¹⁰⁵			
6	Jak Doerksen	Oct 23,1872		Dec 19,1932
m	Maria Roberts			
6	Maria Doerksen	Feb 15,1874		Jun 30,1889
6	Anna Doerksen	Oct 2,1875		Dec 10,1933
6	Kath Doerksen	Sep 20,1879		Dec 3,1879
6	Helena Doerksen	Jul 27,1881		Jun 27,1922

4 Son **Gerhard Schellenberg** (born 1801), born in Tiegenhagen on the Nogat, married in 1826 to Maria Wiens, born August 20, 1801, at Tiegenhagen on the Nogat, to Martin

Wiens and his wife Maria Leppen. The family settled in the village of Tiegenhagen near Halbstadt.¹⁰⁶

Gen	Name	Birth	Marriage	Death
4	Gerh Schellenberg	Aug 26,1801	1826	
m	Maria Wiens	Aug 20,1801		

4 Son David Schellenberg (1803-1854) married Maria Reimer.¹⁰⁷ They were the parents of Abraham Schellenberg (1839-1924) who settled in Gruenfeld, Manitoba, in 1875.¹⁰⁸ It appears that David Schellenberg and his wife died at an early age, since son Abraham was taken in by and became the foster son of his uncle Abraham Schellenberg (1807-1884).¹⁰⁹ David Schellenberg (born 1799) must have done well financially as various letters written by his brother Abraham Schellenberg (1807-1884) to cousin Gerhard S.Kornelsen, living in Lichtenau, near Steinbach, Manitoba, during the 1880s, indicate that Abraham was acting as a guardian or trustee on behalf of his nephew Abraham Schellenberg in Gruenfeld with periodic payments being remitted.¹¹⁰

Ted Schellenberg has written that in 1854 Abraham Schellenberg (1807-1884) purchased the dye works and factory of his deceased brother in Tiege, which was much larger than the factory he had operated in Tiegerweide. He has also written that David Schellenberg died in 1854. These two facts taken together appear to verify that David Schellenberg was the brother who owned this larger dye works.¹¹¹

5 Son Abraham Schellenberg (1839-1924) is known to have lived in Tiege as his oldest son Jakob was born there.¹¹² Certainly the Schellenberg families will have felt quite comfortable in Tiege, which was the home in 1808 of a half dozen Kleine Gemeinde related families, including the extended Philip Isaac (1694-1753) family and Johan Klassen (1758-1812), whose son Johan Klassen (1785-1841) moved to Tiegerweide in 1822, and served as Oberschulz of the Molotschna Colony from 1827-1833.¹¹³ Also resident in Tiege was Heinrich Balzer (1800-1846) the Kleine Gemeinde philosopher.

Abraham Schellenberg married Margaretha Esau, daughter of Johan Esau (1805-1855) of Fischau. Her brother Johan Esau (1832-1904), was the Kleine Gemeinde Brantaeltester in Manitoba for many years. Abraham Schellenberg (1839-1924) married for the second time to a widow Braun but the marriage was evidently not a happy one. See "Cornelius Esau Genealogy 1772" cf. for additional information regarding the Esau family as well as the story of Abraham Schellenberg (1839-1924) and a listing of his family.

5 According to a letter to the *Rundschan* of 1899, Abraham Schellenberg also had a sister Schellenberg, a Mrs. Klassen, living in the United States.¹¹⁴

Gen	Name	Birth	Marriage	Death
4	David Schellenberg	Jul 10,1803		1854
m	Maria Reimer			
5	Abraham Schellenberg	Sep 6,1839		Feb 7,1924
m	Margaretha Esau	Dec 28,1844		Dec 29,1885
2m	Widow Braun	?		?
5	(?) Schellenberg			
m	(?) Klassen			

4 Son Abraham Schellenberg (1807-1884) moved to Halbstadt as a young man. Here he was married to Maria Pauls and their first three children were born there.¹¹⁵ Ted Schellenberg has written that Abraham Schellenberg bought a dye works and a half Wirtschaft in the village of Tiegerweide. In 1854 he bought the much larger dye works of his deceased brother in Tiege. Evidently he prospered as he retained his former property in Tiegerweide and in the early 1860s also acquired additional land in the Crimea.

Through his good husbandry Abraham was able to accumulate a sizable estate and in 1879 when his son Abraham wanted to emigrate to America, he sold the Crimean property and gave each of his children 1,500 rubles. He died peacefully on the "Ofenbank in the

parlour of his home, while the latter was occupied by his daughter Elizabeth whose husband's name was Rempel.¹¹⁶

5 The limited information presently available for some of the children will be noted here. Son **Jakob Schellenberg** (1850-1922) died in Russia. One of his daughters was alive in Buenos Aires in 1960. Son **Gerhard Schellenberg** (1854-1920) visited the United States twice. He died in Russia. Daughter **Elizabeth Schellenberg** (1856-1896) married a Rempel and evidently lived in her parents home in Tiege. Daughter **Justina Schellenberg** (1864-1936) married Isaac Martens who was murdered by the Communists.¹¹⁷

Gen	Name	Birth	Marriage	Death
4	Abr Schellenberg	Dec 3,1807		Apr 23,1884
m	Maria Pauls	Aug 10,1823	Sep 21,1841	Nov 17,1876
5	Eliz Schellenberg	Mar 29,1843		Oct 15,1852
5	Abr Schellenberg	Jul 22,1844		Nov 20,1844
5	Abr Schellenberg	Aug 29,1845		Apr 11,1920
5	Maria Schellenberg	Jan 27,1848		Oct 13,1848
5	Maria Schellenberg	May 22,1849		Feb 13,1852
5	Jakob Schellenberg	Aug 3,1850		1922
m	Aganetha Janzen		Dec 9,1873	
5	David Schellenberg	Sep 13,1852		1919
5	Gerh Schellenberg	Feb 17,1854		1920
5	Maria Schellenberg	Aug 29,1856		1912
5	Eliz Schellenberg	Oct 23,1858		1896
m	(?) Rempel			
5	Kath Schellenberg	Jun 4,1862		After 1952
5	Just Schellenberg	Nov 22,1864		1936
m	Isaac Martens			
5	Eva Schellenberg	Mar 14,1866		1904

5 Son **Abraham Schellenberg** (1845-1920) married Katharina Lorentz, the daughter of Peter Lorentz (1811-1900) and Elizabeth Neufeld (1842-1907).¹¹⁸ The young couple established their home in Tiegerweide. He became active in the separatist movement of Pastor Wuest and in 1864 joined the Mennonite Brethren. He was elected as a minister of the Ruckenau Congregation in 1869 and in 1875 as Elder. He played an important role in the early development of this denomination and is frequently mentioned by historian Peter M.Friesen.¹¹⁹

In 1879 Elder Schellenberg emigrated to America and settled on a farm near Moundridge, Kansas.¹²⁰ He married for the second time to Susanna Fleming, the daughter of Andreas Fleming (1812-1897) and Maria Voth (1822-1879), from Kleefeld, Molotschna, who moved to Mountain Lake, in 1877.¹²¹

6 Son **Abraham L.Schellenberg** (1869-1941) became the editor of the *Zionsbote* and the manager of the Mennonite Brethren publishing house in McPherson, Kansas.¹²² A detailed biography of Elder Abraham Schellenberg and history of his family is contained in "The Schellenberg Lineage" by grandson Ted.R.Schellenberg.¹²³

Gen	Name	Birth	Marriage	Death
5	Abr Schellenberg	Aug 29,1845		Apr 11,1920
m	Kath Lorentz	Mar 27,1847	Feb 25,1868	Aug 21,1884
6	Abr Schellenberg	May 30,1869		Apr 11,1941
m	Sarah Schroeder			
6	Kath Schellenberg	Nov 16,1870		Jan 1,1945
6	Peter Schellenberg	Jul 14,1872		Jun 10,1900
6	Maria Schellenberg	Oct 4,1874		Oct 13,1874
6	Eliz Schellenberg	Feb 19,1878		Jun 12,1917
6	Justina Schellenberg	Jul 1,1880		

m	Jakob Ediger			
6	David Schellenberg	Dec 10,1882		
m	Eliz Thesman			
5	Abr Schellenberg	Aug 29,1845		Apr 11,1920
2m	Susan Fleming	Aug 14,1861	Feb 17,1885	May 12,1924
6	Susan Schellenberg	Dec 28,1886		Deceased
6	Helen Schellenberg	Feb 11,1888		
m	Jakob H.Penner			
6	Anna Schellenberg	Jan 28,1891		Deceased
6	Jakob Schellenberg	Sep 11,1892		
m	Bertie Wilber			
6	Agan Schellenberg	Mar 5,1894		
6	Gerh Schellenberg	Aug 28,1895		
m	Matilda Dyck			
6	Hein Schellenberg	Sep 14,1896		Dec 23,1896
6	Joh Schellenberg	Oct 24,1897		Deceased
m	Claudia Rudd			
6	Is Schellenberg	Sep 5,1899		
m	Tena Franz			
6	Dan Schellenberg	Apr 29,1901		
m	Viola Hiebert			
6	Martha Schellenberg	Mar 13,1903		
6	Rubena Schellenberg	Aug 21,1905		

5 **David Schellenberg** (1852-1919) married Lena Enns the daughter of Peter Enns and Maria Peters. He married for the second time to a widow Koop nee Sara Klassen. He was elected as a minister of the Ruckenuau Mennonite Brethren congregation in 1878 and as Elder in 1881 to replace his brother Abraham who had left for America in 1879.¹²⁴ David Schellenberg is mentioned frequently by Mennonite Brethren historian Peter M.Friesen. He visited the United States twice. He gave up his office as Aeltester in 1909 amid unfortunate circumstances. No further information is presently available regarding any of the children of David Schellenberg.¹²⁵

Gen	Name	Birth	Marriage	Death
5	David Schellenberg	Sep 13,1852	1879	Mar 19,1919
m	Lena Enns			
6	Daughter			
m	Martens			
2m	Suckov			
5	David Schellenberg	Sep 13,1852	1879	Mar 19,1919
2m	Sara Klassen			
6	Joh Schellenberg			

5 **Maria Schellenberg** (1856-1912) married widower Johan Regier, the son of Johan Regier (died 1866).¹²⁶ The Johan Regier (1839-1902) family lived in Klippenfeld.¹²⁷ The family emigrated to the United States in 1879, travelling in company with her brother Abraham Schellenberg, as well as their second cousins, Johan Kornelsen and his sister, Mrs Cornelius Neufeld.¹²⁸ See Section Nine cf. The family first settled in Boone County, moving to York County, Nebraska, a few years later. Johan Regier was the first Elder of the M.B. Church in Henderson, Nebraska.¹²⁹ He was elected as Elder in 1880 and ordained by his brother-in-law, Abraham Schellenberg on October 16,1881. His son, Johan S.Regier (1879-1918), became a well-known M.B. evangelist and Bible expositor.¹³⁰

Gen	Name	Birth	Marriage	Death
5	Maria Schellenberg	Aug 29,1856	Sep 7,1875	Apr 28,1912

m	Johan Regier	Mar 22,1839		Jul 8,1902
6	Maria Regier	Oct 16,1876		Nov 1,1876
6	Johan Regier	Mar 6,1879	Jun 7,1900	1918
m	Anna Wall			
6	Abraham Regier	Mar 29,1883		Sep 16,1883
6	Maria Regier	Sep 4,1884		
6	Justina Regier	Aug 8,1886		Nov 23,1888
6	Abraham Regier	Apr 6,1892		

5 **Katharina Schellenberg** (born 1862) married Johan Siemens, who died after a few years of married life, leaving one son. She married for the second time to Johan Schellenberg. The family lived at Herbert, Saskatchewan.¹³¹

Gen	Name	Birth	Marriage	Death
5	Kath Schellenberg	Jun 4,1862		After 1952
m	Johan Siemens			
6	Johan Siemens		Vancouver, B.C.,Canada	
5	Kath Schellenberg	Jun 4,1862		After 1952
m	Joh Schellenberg			
6	Mrs Johan Neubauer		Herbert, Saskatchewan	
6	Mrs Nickolai Schellenberg		Fresno, California	
6	Jakob Schellenberg		St.Catharine, Ontario	
6	Mrs Johan Kroeker		Abbotsford, B.C	

5 **Eva Schellenberg** (1866-1908) married Johan Thielmann, the son of Justina Kornelsen and Johan Thielmann.¹³² The family lived in Friedensdorf, Molotschna, where they operated a store. Eva Thielmann was sickly for the last 14 years of her life. Only one son Gerhard grew to adulthood and settled in Hillsboro, Kansas, in the 1920s.¹³³

Gen	Name	Birth	Marriage	Death
5	Eva Schellenberg	Mar 14,1866		Dec, 1908
m	Joh Thielmann	Aug 4,1861		Oct 3,1918
6	Eva Thielmann	Jan 6,1889		Dec 2,1890
6	Johan Thielmann	Feb 8,1891		Aug 15,1892
6	Jakob Thielmann	Aug 3,1892		Aug 12,1906
6	Abraham Thielmann	Apr 23,1894		Jun 20,1900
6	Johan Thielmann	Jun 15,1895		Mar 6,1906
6	Eva Thielmann	Aug 6,1897		Oct 1,1899
6	Gerhard Thielmann	Mar 30,1899		
m	Eva E.Ratzlaff			
6	Marie Thielmann	Aug 26,1900		Feb 16,1908

Section Seven. Anton Schellenberg.

3 **Anton Schellenberg** (born 1774) was married to Elizabeth whose maiden name is unknown at this time. The family had lived in the paternal village of Tiegenhof, Prussia, where he was a beer brewer. In 1807 the family emigrated to the Molotschna settling on Wirtschaft 12 in the village of Muntau.

The 1808 Revisions-Liste provides the following information for the family. "Anton Schellenberg 35, from Tiegenhof, beer brewer, wife Elizabeth 35. Children Anton 3 and Gerhard 1. Property 1 wagon, 1 plow, 4 horses, 5 cattle and 16 loads of hay."¹³⁴

The only other information regarding an Anton Schellenberg is found in the "Family Records" of Cornelius Toews (1766-1831), of Lindenau, who writes that he married for the second time on January 22, 1824, to Margaretha Doerksen. He states that his second wife had one daughter born on December 11,1822, whose father "was the renowned and skilled Anton Schellenberg"¹³⁵ If this is the same Anton Schellenberg, it would mean that he had

married for the second time to Margaretha Doerksen. It is also possible that the Anton Schellenberg referred to, was the son of Anton Schellenberg born 1774.

Gen	Name	Birth	Marriage	Death
3	Anton Schellenberg	Aug 24,1774		
m	Elizabeth ?			
4	Anton Schellenberg	1805		
4	Gerhard Schellenberg	1807		

Section Eight. Aron Schellenberg (1773-1853)

3 Son Aron Schellenberg (1773-1853) was married to Helena Neubauer (1769-1842). Dr. Glenn Penner advises that "Helena Neubauer (1769-1842) was the daughter of Jakob Neubauer who is not listed in the Konsignations Liste of 1776. They (Helena and Aron) were married on September 26, 1796."¹³⁶

The young couple farmed in the village of Tiegenhof until 1803 when they emigrated to Russia settling on Wirtschaft 18 in Blumstein, Molotschna, on June 20, 1804. The family is recorded in the 1808 Revisions Liste as follows: "Aron Schellenberg age 34, from Tiegenhoff, farmer, wife Catrina, 38; children Gerhard 11, Helena 9, Aron 3, Catrina 1. Property: 1 wagon, 1 plow, 1 harrow, 12 cattle, 180 tschwert of unthreshed grain, 22 loads of hay." For a listing of the Kleine Gemeinde fellowship in Blumstein, see Section Three cf.

Ted R.Schellenberg has indicated that the Aron Schellenberg family was quite well to do which is verified by the above records. One of his workers, Johan Schroeder (1807-1883), from the Chortitz Colony, later married his daughter Justina and moved to the newly established Bergthal Colony. After the death of his first wife, Johan Schroeder, took another one of Aron Schellenberg's daughters as his second wife.¹³⁷

Gen	Name	Birth	Marriage	Death
3	Aron Schellenberg	1773		1853
m	Helena Neubauer	1769	Sept 26, 1796	1842
4	Gerhardt Schellenberg	Jan 21,1797		Mar 2,1837
4	Helena Schellenberg	1799		
4	Aron Schellenberg	1801		
4	Aron Schellenberg	1805		
4	Catrina Schellenberg	1807		
4	Justina Schellenberg	May 30,1811		Mar 9,1836
4	Maria Schellenberg	Oct 27,1813		Sept 27,1859

4 Gerhard Schellenberg (1797-1837) married Elizabeth Kasdorf (1792-1864), who was probably the daughter of Johan Kasdorf, from Heuboden, Prussia. Kasdorf had emigrated to the Molotschna in 1818, eventually settling in the village of Furstenwerder, which was established in 1821.¹³⁸ Gerhard Schellenberg (1797-1837) and his wife Elizabeth Kasdorf are known to have had at least three children. It is possible that the couple took over the parental Wirtschaft in Blumstein, as their son Gerhard Schellenberg married Helena, the daughter of Cornelius Warkentin from the same village.

Gerhard Schellenberg (1797-1837) died at the young age of 40 years after which his widow married Peter Schellenberg. It is not known how and if her second husband was related.¹³⁹ Later Elizabeth Schellenberg, either as a widow or together with her second husband, moved to the Crimea with two of her three children where she died in 1864.

Gen	Name	Birth	Marriage	Death
4	Gerh Schellenberg	Jan 21,1797		Mar 2,1837
m	Eliz Kasdorf	Jul 13,1792		Jun 24,1864
5	Kath Schellenberg	Jul 7,1824		Mar 4,1901
5	Gerh Schellenberg	Dec 13,1827		Nov 15,1908
5	Aron Schellenberg	Oct 23,1833		Apr 15,1885

5 Daughter **Katharina Schellenberg** (1824-1901) married Heinrich D.Friesen (1827-1877).¹⁴⁰ According to a letter written to the *Rundschau* in March, 1911, by son Jakob S. Friesen, the family had originally lived in Landskron, Molotschna, a village which was founded in 1839, later moving to the Crimea, and again, to Sagradovka, Kherson Province.¹⁴¹ The family always belonged to the Kleine Gemeinde. Heinrich Friesen emigrated from Russia in the fall of 1875 arriving in Manitoba shortly before his death in 1877. **Katharina Schellenberg** (1824-1901) married for the second time to Peter Penner (1816-1884), the father of the Blumenort, Manitoba, Penners. She married for the third time to Peter Baerg (1818-1901), the Kleine Gemeinde minister in the Crimea who held true to the faith, during Jakob A. Wiebe's secession of 1869.

6 Son **Heinrich S.Friesen** (1850-1933) emigrated from Tiege, Sagradovka, to Manitoba in 1874 where he lived in Kleefeld, Manitoba. In his latter years he joined the Seventh Day Adventists.¹⁴² Son **Gerhard S.Friesen** (1852-1922) emigrated from Schoenfeld, Crimea, to Gruenfeld, Manitoba, in 1874. A few years later they moved to the nearby village of Hochstadt, from where they moved to Hanah, North Dakota, in 1886. The Gerhard S.Friesen family belonged to the Church of God in Christ, Manitoba, and in 1905 they moved to Swalwell, Alberta, and from there to Cooks Creek. In 1915 they moved again to Elkhorn, Manitoba, where Gerhard S. Friesen died.¹⁴³

6 Daughter **Katharina S.Friesen** (1854-1925) married Isaac E.Loewen.¹⁴⁴ The Isaac E.Loewen family settled in Hochstadt in 1874 from where they moved to Jansen, Nebraska, in 1891, where he served as a school teacher.¹⁴⁵ Son **Jakob S.Friesen** (1862-1931) was the founder of the *Steinbach Post*, Steinbach, Manitoba. Daughter **Elizabeth Friesen** (1864-1934) married Isaac R.Loewen and the family lived in Winkler, Manitoba.¹⁴⁶ Daughter **Maria Friesen** (1867-1910) married Heinrich Penner, the son of Peter Penner (1816-1884) of Blumenort, Manitoba.¹⁴⁷

Gen	Name	Birth	Marriage	Death
5	Kath Schellenberg	Aug 25,1824	Apr 12,1849	May 4,1901
m	Hein D.Friesen	May 12,1827		Jul 1,1877
6	Hein S.Friesen	Apr 23,1850	May 28,1873	Feb 2,1933
m	Aganetha Ewert	Feb 15,1849		
6	Gerh S.Friesen	Feb 3,1852	Jun 10,1871	1922
m	Maria Wiebe			c.1886
2m	(?)			
6	Kath Friesen	Mar 17,1854	Dec 6,1873	Mar 15,1925
m	Is E.Loewen	Jan 4,1850		Mar 2,1925
6	Jakob S.Friesen	Jan 6,1862	1884	1931
m	Kath B.Toews	1863		1933
6	Eliz Friesen	Feb 18,1864	Jun 11,1882	Dec 23,1934
m	Isaac R. Loewen	Dec 23,1860		Apr 20,1953
6	Maria Friesen	Jan 18,1867	Jan 17,1887	Feb 18,1910
m	Hein Penner	Nov 28,1866		Apr 25,1925
5	Kath Schellenberg	Aug 25,1824	Apr 12,1849	May 4,1901
2m	Peter Penner	Feb 29,1816		Apr 28,1884
3m	Peter Baerg	Nov 17,1817		Jul 31,1901

5 Son **Gerhard Schellenberg** (1827-1908) married Elizabeth Warkentin (1819-1905), the daughter of Cornelius Warkentin (1777-1847), a wealthy farmer from the village of Blumstein.¹⁴⁸ In 1864, the family transferred their membership to the Mennonite Kleine Gemeinde and two years later Gerhard Schellenberg was elected as minister. In 1866, the family was resident in Orloff, Molotschna, but shortly thereafter, they moved to Rosenfeld in Borosenko. In 1874, the family immigrated to Manitoba, settling in Rosenfeld, East Reserve. The family had two foster children at the time of the emigration from Russia.

6 Son **Gerhard Schellenberg** (1854-1932) married Anna T.Regehr, the daughter of Jakob

Regehr (1832-1906) and Anna Toews (1832-1893), a sister of Kleine Gemeinde Aeltester Peter P.Toews (1841-1922).¹⁵⁰ Gerhard Schellenberg (1854-1932) settled in Rosenfeld, Manitoba. After their retirement they moved to Kleefeld where they both died.¹⁵¹

Gen	Name	Birth	Marriage	Death
5	Gerh Schellenberg	Dec 1,1827	Dec 25,1847	Nov 28,1908
m	Eliz Warkentin	Apr 29,1819		Jul 15,1905
6	Gerh Schellenberg	Jan 4,1854	Oct 12,1876	Oct 31,1932
m	Anna T.Regehr	Nov 9,1858	Oct 12,1876	Nov 23,1938
6	Marg Schellenberg	Dec 6,1861		1875

5 Son Aron Schellenberg (1833-1885) was married for the first time to the widow Kruger, nee Anna Wall (1847-1883), the daughter of Abraham Wall.¹⁵¹ In 1862 or 1863, the family moved from the village of Orloff, Molotschna, to the Crimea, where a new settlement, called Annafeld, was being established. Here they joined the Crimean congregation of the Kleine Gemeinde which was organized in 1864.¹⁵²

They became charter members of the Krimmer Mennonite Brethren when that group separated in 1869. In 1874, Aron Schellenberg emigrated from Russia, settling in the village of Gnadenu, Kansas. Aron Schellenberg was one of the first followers of KMB Elder Jakob A. Wiebe who referred to him as his "Jonathan". Aron Schellenberg (1833-1885) was afflicted with rheumatism and was not strong. Both parents died at a relatively young age so that some of the children were raised by Aeltester Jakob A.Wiebe (1836-1921)¹⁵³

6 Daughter Anna Schellenberg (1868-1896) married Peter A.Loewen, the son of Peter Paul Loewen (1837-1926) and Anna Wiebe (1842-1893).¹⁵⁴ His parents lived at the home of their grandparents in Goldberg (?) from 1861 to 1870 when they moved to Margenau. After their immigration they settled in Hoffnungsthal, south of Hillsboro, Kansas. The Peter A.Loewen (1865-1953) family lived in the Marion County area in Kansas.¹⁵⁵

6 Daughter Maria Schellenberg (1871-1923) married Peter F. Schmidt in Ebenfeld, Kansas. The family moved to Korn, Oklahoma.¹⁵⁶ Daughter Katharina Schellenberg (1875-1924) married Jakob Z.Wiebe, the son of Heinrich Wiebe (1845-1910) of Margenau, and later of Hoffnungsthal, a brother to Aeltester Jakob A.Wiebe. Jakob Z.Wiebe was a teacher in Jansen, Nebraska, and was elected as a minister in 1910 in Minneola, Kansas.

6 Son Abraham Schellenberg (born 1876) married Helena Thiessen, the daughter of Johan F. Thiessen (1841-1917), of Jansen, Nebraska.¹⁵⁷ Daughter Elizabeth Schellenberg (1878-1965) married Frank Z.Wiebe a brother to Jakob Z. Wiebe above. The Frank Z. Wiebe family moved to Korn, Oklahoma.¹⁵⁸

6 Daughter Margaretha Schellenberg (1880-1916) married Peter J.Baerg, son of Johan Baerg (1844-1919) of Nikolaidorf, Molotschna, and later of Hoffnungsthal, Kansas.¹⁵⁹ The Peter J.Baerg family lived in the Gnadenu, Kansas, area. The couple had one son Peter A. Baerg (born 1902). After the death of her first husband, Margaretha Schellenberg (1880-1916) married for the second time to Jakob G.Jansen, of Fairview, Oklahoma, with whom she had another four children.¹⁶⁰ Son Aron Schellenberg (1885-1942) was married at Gnadenu, Kansas, and died in Enid, Oklahoma.¹⁶¹

Gen	Name	Birth	Marriage	Death
5	Aron Schellenberg	Oct 23,1833		Apr 15,1885
m	Anna Wall	Feb 9,1847		Jul 7,1883
6	Anna Schellenberg	Aug 17,1868	Nov 24,1889	Mar 17,1896
m	Peter A.Loewen	Apr 8,1865		Mar 4,1953
6	Maria Schellenberg	Oct 17,1871	Oct 19,1889	May 30,1923
m	Peter F.Schmidt	Oct 1,1862		Nov 17,1916
6	Kath Schellenberg	Feb 15,1875	Dec 29,1893	Oct 20,1924
m	Jacob Z.Wiebe	Apr 5,1869		
6	Abr Schellenberg	Feb 27,1876	Nov 28,1900	

m	Helena Thiessen	Dec 15,1881		
6	Eliz Schellenberg	Aug 8,1878	Dec 26,189_	1965
m	Franz Z. Wiebe	Oct 6,1874		
6	Marg Schellenberg	Dec 12,1880	Jan 15,1901	Sep 12,1916
m	Peter J.Baerg	Nov 16,1876		Dec 17,1902
2m	Jac G.Jansen	unknown	Dec 20,1906	Nov 29,1937
5	Aron Schellenberg	Oct 23,1833		Apr 15,1885
2m	Anne Epp		1884	
6	Aron Schellenberg	Aug 23,1885		Feb 17,1942
m	Eliz Penner	Nov 5,1883		

4 Daughter **Justina Schellenberg** (1811-1836) married Johan Schroeder (1807-1883) from the Old Colony, one of her father's workers.¹⁶² She died in 1836, shortly before the family moved to the Bergthal Colony, where they settled in the village of Bergthal. Johan Schroeder had a colourful career as a farmer, carpenter and Brandaeltester (i.e. manager of the mutual fire insurance society).¹⁶³

Gen	Name	Birth	Marriage	Death
4	Justina Schellenberg	May 30,1811	Sep 18,1829	May 4,1836
m	Johan Schroeder	Nov 11,1807		Sep 28,1883
5	Kath Schroeder	Jun 12,1830		
5	Aron Schroeder	May 9,1832		Infancy
5	Maria Schroeder	Feb 2,1836		Infancy
5	Gerh Schroeder	Feb 2,1836		Infancy

5 Daughter **Katharina Schroeder** (born 1830) married Jakob Rempel (born 1828), the son of Wilhelm Rempel (1789-1850) and Katharina Wiebe (1790-1856).¹⁶⁴

6 Daughter **Katharina Rempel** (born 1852) married Heinrich Wieler, a widower with one daughter Maria (born 1869), from his first marriage. The couple had a daughter Katarina Wieler (born 1871) and a son Jakob Wieler (born 1874). Two sons by the name of Heinrich Wieler died in infancy.¹⁶⁵

Gen	Name	Birth	Marriage	Death
5	Kath Schroeder	Jun 12,1830		
m	Jakob Rempel	Apr 20,1828	Jun 12,1850	
6	Kath Rempel	Feb 5,1852	Jun 1,1870	
m	Hein Wieler	Apr 20,1847		
6	Johan Rempel	Sep 20,1855	Feb 1,1856	

4 In 1836 daughter **Maria Schellenberg** (1813-1859) married Johan Schroeder (1807-1883), who had been married for the first time to her older sister Justina. At about the same time, the couple moved to the Bergthal Colony established a few years earlier in 1833.¹⁶⁶ Johan Schroeder was an enterprising and forthright man.¹⁶⁷ This is illustrated by his third marriage in 1859 to his housekeeper Maria Dyck, as told by William Schroeder, in *The Bergthal Colony*. When she noticed that he was getting ready to go out courting she asked, "Is it necessary to drive that far when you can have what you want right in your own home? Couldn't I have that good fortune?" The surprised Johan Schroeder (1807-1883) quickly decided to marry his 19 year old maid.¹⁶⁸

In 1874 Johan Schroeder emigrated to Manitoba, settling in the village of Tannenu, which was the commercial centre of the East Reserve for the first number of years. In 1879 Johan Schroeder (1807-1883) and three of his sons moved to the West Reserve, where they originally settled in the village of Schoenhorst. Here Johan Schroeder Sr. died several years later. His sons, Johan, Diedrich and Jabob Schroeder, later moved on to Lowe Farm.

Gen	Name	Birth	Marriage	Death
4	Maria Schellenberg	Oct 27,1813	Oct 25,1836	Sep 27,1859

m	Johan Schroeder	Nov 11,1807	Sep 28,1883
5	Maria Schroeder	Sep 6,1837	Nov 15,1842
5	Helena Schroeder	Jan 22,1839	Infancy
5	Johan Schroeder	Jul 10,1841	Nov 30,1919
5	Maria Schroeder	Aug 15,1843	Infancy
5	Abraham Schroeder	Aug 23,1845	Dec 28,1906
5	Gerhard Schroeder	Mar 20,1848	Nov 22,1910
5	Peter Schroeder	Jan 19,1852	Feb 12,1920
5	Jakob Schroeder	Feb 6,1855	Infancy

5 Son Johan Schroeder (1841-1919) married Sara Penner, daughter of Bernhard Penner (1804-1855). She died on the river boat, *The International*, during the journey up the Red River in 1874, and was buried at the immigration sheds in Schantzenfeld. Johan Schroeder (1841-1919) originally settled in the village of Tannenau with his father, and also moved to Schoenhorst, West Reserve, in 1879.¹⁶⁹

Gen	Name	Birth	Marriage	Death
5	Johan Schroeder	Jul 10,1841		Nov 30,1919
m	Sara Penner	Jul 1,1843		1874
6	Helen Schroeder	Sep 23,1861		Dec 22,1862
6	Johan Schroeder	Nov 21,1863		Nov 29,1952
m	Susanna Toews	Feb 24,1874		Aug 14,1959
6	Kath Schroeder	Apr 8,1866		
6	Sara Schroeder	Jan 29,1869		
6	Gerh Schroeder	Mar 22,1870		
6	Helena Schroeder	Mar 31,1871		
5	Johan Schroeder ¹⁷⁰	Jul 10,1841		Nov 30,1919
2m	Maria Hoecppner	Feb 18,1856		Aug 23,1923
6	Maria	1877		
6	Abram	1881		
6	Anna	1884		
m	Martin Friesen			
6	Peter	1886		
6	Agatha	1888		
6	Jacob	1892		
6	Margaretha	1894		
6	Anton	1900		

5 Son Abraham Schroeder (1845-1906) married Sara Dyck, the daughter of Johan Dyck (born 1821) and Elizabeth Dyck. After the death of his first wife, he married her younger sister. Abraham Schroeder also moved to the West Reserve where he died in the vicinity of Altonau. His descendants moved to Paraguay in 1922.¹⁷¹

Gen	Name	Birth	Marriage	Death
5	Abraham Schroeder	Aug 23,1845		Dec 28,1906
m	Sara Dyck	Oct 3,1843	May 20,1863	May 13,1868
6	Eliz Schroeder	Jan 9,1866		
6	Johan Schroeder	Mar 6,1868		
5	Abraham Schroeder	Aug 23,1845		Dec 28,1906
2m	Kath Dyck	Feb 11,1851	Jul 9,1869	
6	Kath Schroeder	Jul 14,1871		

5 Son Gerhard Schroeder (1848-1910) married Anna Harder the daughter of Franz Harder (born 1824) and Anna Stoesz (born 1827).¹⁷² The family lived in the village of Bergthal, Bergthal Colony, South Russia. In 1874 the Gerhard Schroeder (1848-1910) family

emigrated to Manitoba, where they settled in the village of Eigenhof, East Reserve, Manitoba, two miles west of the present day hamlet of Mitchell, and about two miles east of Tannenau where his father and brothers had settled.

Gerhard Schroeder married for the second time to a widow Jakob Doerksen, nee Margaretha Penner.¹⁷⁵ She was the daughter of Heinrich Penner (born 1810), who seemingly founded the village of Eigenhof, together with his son Heinrich Penner and son-in-law Jakob Wieler. Gerhard Schroeder always lived in Eigenhof where he is listed in the 1883 tax assessment records as a wealthy farmer.¹⁷⁴ Gerhard Schroeder (1848-1910) served as Reeve for the R.M. of Hanover from 1901-1907.¹⁷⁷

6 Son **Johan Schroeder** (born 1870) lived in Ebenfeld, just west of Steinbach. He was a minister of the Chortitzer Mennonite Gemeinde and also wrote a book of poems which he published under the name of *Spuren Zum Trost*.¹⁷⁶ Son **Franz Schroeder** (born 1872) lived in Reinland. Sons **Gerhard Schroeder** and **Aron Schroeder** were bachelors, resident in Eigenhof. Son **Peter Schroeder** lived in Reinland. He was the grandfather of Aron C.S.Fricen present day Reeve of the R.M.of Hanover. Son **Abraham Schroeder** lived in Chortitz.¹⁷⁷ Daughter **Anna Schroeder** and her husband **Peter Dueck** lived in Eigengrund.

Gen	Name	Birth	Marriage	Death
5	Gerhard Schroeder	Mar 20,1848		Nov 22,1910
m	Anna Harder	Nov 23,1848		
6	Johan Schroeder	Apr 27,1870		
6	Franz Schroeder	Oct,1872		
5	Gerhard Schroeder	Mar 20,1848		Nov 22,1910
2m	Margaretha Penner	Dec 5,1839		
6	Gerhard Schroeder	Nov 30,1877		
6	Peter Schroeder	Mar 30,1879		
6	Abraham Schroeder	Dec 6,1880		
6	Anna Schroeder	Oct 6,1882		
m	Peter Dueck ¹⁷⁸			
6	Aron Schroeder	Feb 9,1886		

5 Son **Peter Schroeder** (1852-1920) married Maria Klassen. The story is told that her father would not let the couple emigrate in 1874. Peter Schroeder (1852-1920) bought a farm in Rosenthal in the Old Colony where his three sons finished Zentralschule and their daughters graduated from girls school in Rosenthal. Peter Schroeder (1852-1920) wrote numerous letters to his nephew Johan Schroeder, a minister in the Chortitzer Gemeinde in Manitoba, including a letter of 1909, where he describes a trip to visit his former home in Bergthal. In 1922 his son Gerhard Schroeder wrote a letter to his relatives in Manitoba pleading for help. Help did come so that Peter Schroeder's children and grandchildren were able to emigrate to Canada.¹⁷⁹ His widow Maria Schroeder, nee Klassen, lived in Morris, Manitoba, from 1926 until her death in 1951, at the age of almost 96.

6 Years later son **Gerhard P.Schroeder** wrote the book *Miracles of Grace and Judgement*.¹⁸⁰

Gen	Name	Birth	Marriage	Death
5	Peter Schroeder	Jan 19,1852		Feb 12,1920
m	Maria Klassen	1855		1951
6	Gerhard Schroeder			
m	Gertrude ?			
6	Peter Schroeder			

Section Nine. Agatha Schellenberg.

3 **Agatha Schellenberg** (1778-1858) married Abraham B.Kornelsen, the son of Hans Kornelsen, evidently also from Tiegenhof, Prussia.¹⁸¹ The young couple made their home in Tiegenhof until 1803 when they emigrated to Russia together with his brother Johan and

sister Elisabeth.¹⁸²

Abraham Kornelsen settled on Wirtschaft No. 6 in the Molotschna village of Lichtenau on July 15, 1804. The family is shown in the 1808 Revisions Liste as follows: "Abraham Cornelson 38 from Tiegenhof, Linen-weaver, wife Agatha, 43. Children Agatha 5, Abraham 2, Johan 1/2, and brother John 26. Property, 2 wagons, 1/2 plow, 1 harrow, 6 horses, 13 cattle, 150 tschwert unthreshed grain, and 22 loads of hay." It is evident that the family was relatively well-to-do.

It appears that son Gerhard took over the family farm as he remained resident in the village of Lichtenau serving as a teacher until he emigrated to America in 1875. It appears that Abraham B.Kornelsen was one of the founding members of the Kleine Gemeinde as three of his children left strong descendancies in the denomination.¹⁸³

Gen	Name	Birth	Marriage	Death
3	Ag Schellenberg	Jan 2,1778		Sep 19,1858
m	Abr B.Kornelsen	Nov 13,1769		Mar 15,1831
4	Agatha	ca 1803		
4	Abraham	Mar 9,1806		1892
4	Johan	ca 1808		Dec 8,1889
4	Isaac	Mar 1,1813		
4	Gerhard	Feb 26,1816		Aug 14,1894

4 **Abraham S.Kornelsen** (1806-1892) married Helena Eidse, daughter of Cornelius Eidse of Fischau, Molotschna.¹⁸⁴ The family lived in Contentiusfeld moving to the Crimea in 1860. In 1874 Abraham and Helena Kornelsen, with son Jakob and family, immigrated to America, settling in the village of Gnadenau, near Hillsboro Kansas. In a letter of July 5, 1892, Jakob E. Kornelsen wrote to his uncle Gerhard S. Kornelsen to advise him of his father's recent death.¹⁸⁵

Gen	Name	Birth	Marriage	Death
4	Abr Kornelsen	Mar 9,1806	Dec 12,1829	1892
m	Helena Eidse	Apr 9,1806		May 2, 1880
5	Helena	1830	Jan 7,1851	June 8,1867
5	Abraham	Oct 19,1831		Mar 9,1832
5	Agatha	1833		Sep 15,1905
5	Cornelius	Dec 8,1835		Apr 6,1910
5	Catrina	Ocr 10,1838		Sept 27,1911
5	Gerhard	Sept 23,1840		Dec 19,1918
5	Maria	Jan 15,1843		Aug 6,1909
5	Abraham	Feb. 23,1845		May 17,1893
5	Isaac	April 29,1847		Dec. 12,1847
5	Jakob	Dec. 22,1848		May 15,1902

5 **Daughter Helena Kornelsen** (1830-1867) married Peter Dalke, son of Johan Dalke (born 1805).¹⁸⁶ According to the immigration records the family had come from the village of Tiegerwiede, Molotschna.¹⁸⁷ Peter Dalke married for the second time around 1868 to a widow Johan Fehr, nee Steingart. Peter Dalke and his wife Sara travelled to New York in 1878 on the S.S. Strassburg. The family settled in Henderson, Nebraska.¹⁸⁸

Genealogist Johan P. Friesen has recorded only four children, namely, Abraham and Cornelius of the first marriage, and Peter (born 1875) and Catrina (1869-1892) of the second marriage.¹⁸⁹ The second wife of Peter Dalke died on December 7, 1879. It appears that the Peter Dalke family moved to Canada sometime after the death of his second wife.

In 1890 Peter Dalke (1828-1909) married for a third time to the widow Abraham R. Friesen, nee Agatha E.Kornelsen (1846-1897) of Lichtenau, near Steinbach, Manitoba. She was his first wife's cousin. After her death he spent his remaining 12 years as a widower and died at the home of his son, Peter Dalke, in Saskatchewan. Daughter Katharina never

married and died in Steinbach, Manitoba.¹⁹⁰

Gen	Name	Birth	Marriage	Death
5	Helena Kornelsen	1830	Jan. 7, 1851	Jun 8, 1867
m	Peter Dalke	Sep 29, 1828		Apr 12, 1909
6	Abraham Dalke	1860		
6	Heinrich Dalke	1860		
6	Johan Dalke	1863		
6	Cornelius Dalke	1865		
m	Aganetha Krocker			
6	Frank Dalke	1866		

5 Daughter **Agatha Kornelsen** married **Elies Wiep**. The family emigrated from Russia in 1875 travelling on the S.S. State of Nevada.¹⁹¹ The family settled in Inman, Kansas, where they are listed in the *Bethel Mennonite Gemeindebuch*, as family No 23.¹⁹²

Gen	Name	Birth	Marriage	Death
5	Agatha Kornelsen	Jul 20, 1833		Sep 15, 1905
m	Elies Wiep	1829	1855	
6	Anna Wiep	1859		
6	Maria Wiep	1861		
6	Katarina Wiep	1864		
6	Johan Wiep	1876		

5 Son **Cornelius E. Kornelsen** (1835-1910) lived in the Crimean village of Hoffnungsberg. In 1874, the family emigrated from Russia and settled in Rosenort, Manitoba. In 1897, Cornelius E. Kornelsen married for the second time to a widow Wall. In 1904, the Cornelius Kornelens moved again, homesteading in the Herbert area in Saskatchewan, together with their sons Jakob and Cornelius.¹⁹³

6 Son **Cornelius D. Kornelsen** (1864-1908) married **Anna Harms**, the daughter of **Isaac Harms** (1837-1866). See **Johan Harms 1771 Genealogy** cf. **Cornelius D. Kornelsen** died in Saskatchewan, after which his widow returned to the Morris area, where she married the widower **Jakob K. Krocker**.

Gen	Name	Birth	Marriage	Death
5	Corn Kornelsen	Dec 8, 1835		Apr 6, 1910
m	Catrina Dick	Jun 22, 1839	Oct. 9, 1860	1896
6	Corn Kornelsen	Sep 26, 1864		Oct 17, 1908
m	Anna Harms	Dec 8, 1862		
6	Jakob Kornelsen	May 3, 1869		
m	Anna Friesen			
6	Barbara Kornelsen	May 7, 1873		
m	Peter Harder			
6	Maria Kornelsen	Feb 18, 1878		
m	Heinrich Harder			
6	Abraham Kornelsen	Nov 25, 1879		
m	---Steimer			
6	Catrina Kornelsen	Apr 12, 1881		
m	Johan Dick			
6	Korn Kornelsen	Dec 8, 1835		Apr. 6, 1910
2m	Aganetha Wall		July 1, 1897	

5 Daughter **Catrina Kornelsen** (1838-1911) worked as a maid for the **Franz Janzen** family and when his first wife died she married him. The records of genealogist **Johan P. Friesen** indicate that there were no children of this marriage. **Catrina Kornelsen** married for the second time to **Gerhard Toews** of **Alexanderkron, Molotschna**, the son of **Gerhard Toews**

(1815-1873) and Elizabeth Penner (1820-1886). The family evidently lived in Pordenau from where they left for America in 1875. They settled on a property 1 and a 1/4 miles west of Inman, Kansas, where they farmed until 1908.¹⁹⁴

Gen	Name	Birth	Marriage	Death
5	Cath Kornelsen	Feb 21,1838	1858	Sept.23,1911
m	Franz Janzen			ca.1871
2m	Gerhard Toews	Oct.5,1840	Oct.10,1872	Dec 9,1918
6	Kath Toews	Aug 7,1873		Jun 28,1936
m	Abr Schierling ¹⁹⁵	Oct 31,1871		Dec 11,1952
6	Gerhard Toews	Mar 25,1875	Dec 23,1897	
m	Eliz Willms			
6	Elisabeth Toews	Sep 26,1878	Sep 3,1896	
m	Peter D.Friesen			

5 Son **Gerhard E.Kornelsen** (1840-1918) married Agneta Fast. The family lived in Furstenwerder, Molotschna, as several of their children were born in that village. The family left Russia in 1874, travelling on the S.S. Crimbia, arriving in New York harbour on August 27 of that year. The family settled near Inman, Kansas, where they belonged to the Bethel Mennonite Gemeinde. Two years later the family joined the K.M.B. and became founding members of the Zoar Gemeinde in Inman. In 1883 Gerhard Kornelsen was elected as a deacon of this church, a position which he held until his demise.¹⁹⁶

Gen	Name	Birth	Marriage	Death
5	Gerh Kornelsen	Oct 5,1840	June 22,1864	Dec 18,1918
m	Agneta Fast	1843		Feb 20,1930
6	Abr Kornelsen	Sep 22,1865		Nov 22,1906
m	Kath Nieman			
6	Gerh Kornelsen	Oct 5,1867		Jun 26,1960
m	Eliz Schierling			
6	Helena Kornelsen	Nov 28,1869	Nov 3,1889	Nov 21,1931
m	David Pauls			
6	Ag Kornelsen	1872	Feb. 23,1893	
m	Abraham Esau			
6	Kath Kornelsen	Oct 12,1875	Dec 16,1894	
m	John A.Wiens			
6	Sus Kornelsen	1879		1939
m	Wilh Schlichting			
6	Jak Kornelsen	1881		Feb 3,1952
m	(?)			

5 Daughter **Maria Kornelsen** (1843-1908) married Heinrich Spent. There is no evidence that this family, or any of their issue, immigrated to America during the 1870s.¹⁹⁷

Gen	Name	Birth	Marriage	Death
5	Maria Kornelsen	Jan.15,1843		Aug 6,1909
m	Heinrich Spent			

5 Son **Abraham E.Kornelsen** (1846-1893) was born in Konteniusfeld and in 1860 he moved to the Crimea together with his parents. In 1865 he was converted and joined the Grosse Gemeinde. He married Maria, the daughter of Jakob Wiens and Katharina Wall, in 1866.¹⁹⁸ The next year the young family committed themselves to the Kleine Gemeinde and adhered to their covenants for the remainder of their days.¹⁹⁹

In 1874, the family left the village of Hoffnungsberg, Crimea, and emigrated to Manitoba, Canada, settling in the village of Heuboden. In 1883, Abraham Kornelsen was elected as a deacon of the East Reserve Kleine Gemeinde. He came to a tragic death

when he was kicked by a horse. His widow married for the second time to Rev. Cornelius L.Friesen (1841-1923) of Jansen, Nebraska. Sons Johan and Isaac and daughter Katharina Isaac lived in Kansas.

Gen	Name	Birth	Marriage	Death
5	Abr Kornelsen	Feb.23,1846	Dec. 6,1866	May 17,1893
m	Maria W. Wiens	Dec 27,1846		Sep 17,1927
6	Abr Kornelsen	Aug 27,1867		
6	Kath Kornelsen	Aug 28,1868		Nov 23,1868
6	Hel Kornelsen	Nov 21,1869		Jun 6,1874
6	Jak Kornelsen	Feb 11,1872	Jul 25,1891	May 9,1919
m	Eliz Unger	Feb 26,1871		Apr 12,1940
6	Abr Kornelsen	Mar 22,1874		Jan 14,1877
6	Corn Kornelsen	Jun 12,1876		Jan 21,1951
m	Gert Siemens	Jan 1,1873	Mar 20,1898	Aug 29,1906
2m	Kath Unger	Sep 24,1880	Oct 7,1906	1954
6	Maria Kornelsen	Sep 11,1877	1895	Aug 1,1901
m	?			
6	Abr Kornelsen	Jun 6,1879	Oct 20,1898	June 9,1950
m	Sus Penner	Nov 12,1879		Apr 28,1969
6	Gerh Kornelsen	Jul 13,1881		Jan 4,1883
6	Joh Kornelsen	Mar 24,1883	Dec 7,1902	Mar 16,1956
6	Cat T.Classen	Nov 10,1882		May 5,1964
m	Kath Kornelsen	Mar 2,1885	Jun 12,1904	Dec 4,1963
m	Pet F.Isaac	Apr 24,1881		Dec 27,1956
6	Isaac Kornelsen	Jul 5,1890	Oct 16,1910	
m	Maria Classen	Nov 13,1889		

5 Son Jakob E.Kornelsen (1848-1902) married Maria Wiens, and emigrated to America, together with his parents, and the main contingent of the K.M.B. They were one of the pioneer families in the village of Gnadenau, south east of Hillsboro. Jakob Kornelsen is listed as one of the family heads in Gnadenau in the 1875 Census.²⁰⁰ Johan P. Friesen has listed eight children but ages are only recorded for three. The family is listed as No. 70 in the Gnadenau Gemeindebuch No. One. It is recorded that the family had foster sons Jakob Kornelsen and Franz Byenster.

Gen	Name	Birth	Marriage	Death
5	Jakob Kornelsen	Dec 21,1848		May 15,1902
m	Maria Wiens	Sep 6,1843	1868	Apr 1,1917
6	Maria Kornelsen	Apr 27,1872	Apr 15,1894	
m	Reinhard Feil	Feb 22,1872		
6	Jakob Kornelsen			
6	Abr Kornelsen			
6	Cath Kornelsen			
6	Helena Kornelsen	Jan 6. 1877	1900	
m	Jakob Klassen			
6	Agatha Kornelsen			
6	Sara Kornelsen			
6	Susana Kornelsen	Mar 27,1883	May 28,1902	
m	Johan Klassen			

4 Johan S.Kornelsen (1808-1889) was married twice, for the first time to Agata Durksen, who was the mother of Johan Kornelsen (1837-1913) and Mrs Cornelius Neufeld, nee Agatha Kornelsen (1839-1896), who settled in Henderson, Nebraska, in 1879. Evidently Johan S.Kornelsen had two children with his first wife and three with the second.²⁰¹ The

Johan S.Kornelsen family lived in Neukirch where he purchased a Wirtschaft in 1841 which remained in the family for fifty years. The second Mrs. Johan Kornelsen died in 1877 of dropsy. Johan S.Kornelsen died December 8, 1889, having been sick for 14 years of kidney disease.

5 Daughter **Katharina Kornelsen** was married to a Dueck. They purchased the family Wirtschaft in Neukirch where they farmed. Her parents remained in their care and lived with them until their death. Katharina Dueck died in 1890, three months after her father died. Apparently she had been a widow for some time.

5 Two other brothers remained in Russia. One of them may have been called **Dietrich Kornelsen** as a Jakob Woellms in a letter to Gerhard S. Kornelsen of November 17, 1885, writes that "the former Enns Wirtschaft in Fischau has been bought by his relation Dietrich Kornelsen, the son of Johan Kornelsen."²²

Gen	Name	Birth	Marriage	Death
4	Joh Kornelsen	1808		Dec 8, 1889
m	Agata Durksen			
5	Joh Kornelsen	1837		1913
5	Agatha Kornelsen	1839		1896
4	Joh Kornelsen	1808		Dec 8,1889
2m	(?)			1877
5	Katharina Kornelsen	(?)		1890
m	(?) Dueck			
5	Dietrich Kornelsen	(?)		

5 The oldest son **Johan D.Kornelsen** was born in 1837. His wife Catharina was 11 years older than himself. She was a widow Braun, nee Catharina Neufeld.²³ The family lived in Neukirch from where they immigrated to America in 1879, travelling together with his brother-in-law Cornelius Neufeld and family. Aron Kornelsen, the 21 year old son of Johan, died during the ocean voyage and was buried at sea. The funeral service was performed by his second cousin, Abram Schellenberg (1845-1920), who became the Elder of the Ebenezer M.B. Church near Hillsboro, Kansas.

The Johan Kornelsen family settled in York County, near Henderson, Nebraska, where they farmed. The family belonged to the M.B.Church in Henderson where they are entered in the Gemeindebuch. The baptismal dates of the Gerhard Kornelsen and Abraham Kornelsen children are also listed.²⁴ J.Kornelsen, G.Kornelsen and Abraham Kornelsen are shown as landowners north of Henderson, on a 1910 property map of Browne Township and are likely Johan Kornelsen (1834-1913) and his two sons. An Abe Kornelsen was the Henderson dealer for Whippet and Chevy automobiles in 1920, and is probably the son of Johan Kornelsen (1834-1913).²⁵

6 Son **Gerhard Kornelsen** (born 1862) married Maria Wiens, the daughter of Jakob Wiens (1839-1893) of Grossweide, Molotschna.²⁶ The family was very active in church activities and three of their daughters became missionaries.²⁷ Daughter **Katharina Kornelsen** (born 1866) married Bernhard B.Regier, who came from Klippenfeld, Molotschna.²⁸

Gen	Name	Birth	Marriage	Death
5	Joh Kornelsen	Aug 14,1837		Dec 20,1913
m	Cath Neufeld	Jan 17,1826	Jul 2,1857	Feb 24,1897
6	Aaron Kornelsen	1858		1879
6	Gerhard Kornelsen	Aug 9,1862		
m	Maria Wiens	Oct 31,1865		
7	Maria Kornelsen	Sep 26,1886		Feb 20,1888
7	Johan Kornelsen	Sep 23,1888		
7	Kath Kornelsen	Jun 15,1891		
7	Maria Kornelsen	Sep 22,1893		

7	Gerh Kornelsen	Dec 25,1895		
7	Helena Kornelsen	May 14,1898		
7	Eliz Kornelsen	Jan 2,1901		
7	Jakob Kornelsen	Apr 23,1904		
7	Sarah Kornelsen	May 29,1907		
6	Abraham Kornelsen	Jun 13,1865		
m	Helena Ediger	Jan 15,1868	Mar 13,1887	
7	Joh Kornelsen	Apr 13,1888		
7	Aganetha Kornelsen	Sep 25,1889		
7	Abr Kornelsen	Jun 17,1891		
7	Kath Kornelsen	Feb 9,1893		
7	Helena Kornelsen	Dec 7,1895		
7	Hein Kornelsen	Feb 27,1898		
6	Kath Kornelsen	Nov 14,1866		
m	Bernhard B.Regier	Oct 12,1864	Jan 25,1886	
7	Bernhard Regier	Feb 8,1887		
7	Kath Regier	Nov 12,1888		Jan 7,1895
7	Eliz Regier	Aug 18,1891		Sep 25,1891
7	Johan Regier	Sep 30,1892		

5 The oldest daughter **Agatha Kornelsen** was born in 1839. She married **Cornelius Neufeld** born in 1837. The family lived in Neukirch, where he was elected as a deacon in 1870, and ordained in 1875.²⁰⁹ The family emigrated to America together with her brother **Johan Kornelsen** in 1879, settling in York County (Section 18-Township 10-Range 3 West), where they bought 400 acres of land. They had five children.

6 Son **Aron Neufeld** (1863-1945) lived in Henderson and owned a hardware store during the 1890's. Later they moved to California. Son **Cornelius Neufeld** (born 1867) was a farmer.²¹⁰

Gen	Name	Birth	Marriage	Death
5	Agatha Kornelsen	Sep 13,1839	Jan 19,1860	Jul 22,1896
m	Cornelius Neufeld	Mar 8,1837		
6	Aaron Neufeld	Nov 7,1863		Jun 16,1945
m	Kath Regier	Nov 10,1874	Jan 12,1892	1958
7	Jakob Neufeld	May 24,1893		1954
7	Agatha Neufeld	Sep 14,1895		
7	Kath Neufeld	Jan 25,1898		
6	Cath Neufeld	Feb 2,1866		
6	Cornelius Neufeld	Aug 18,1867		
m	Helena Sperling	May 27,1869	Apr 25,1889	Jul 23,1894
2m	Sarah Hiebert	Jul 16,1879	Mar 5,1896	
7	Joh Albert Neufeld	May 11,1897		
7	David Neufeld	May 13,1900		
6	Johan Neufeld	Mar 29,1873		
6	Jakob Neufeld	Jan 22,1875		

4 **Isaac S.Kornelsen** was born March 1, 1813. In her letter to Gerhard S. Kornelsen of 1891, Agatha Neufeld refers to her cousin Jakob Kornelsen, a minister, resident in the Crimea. She mentions that his brother Cornelius has died a long time ago. It is possible that these cousins were the sons of the above referenced Isaac S. Kornelsen.²¹¹

Gen	Name	Birth	Marriage	Death
4	Isaac S. Kornelsen	Mar 1, 1813		
m	(?)			
5	Jakob Kornelsen	(?)		

4 **Gerhard S. Kornelsen** (1816-1894) married Maria Enns, the daughter of Cornelius Enns of Fischau.²² He remarried for the second time to the widow Peter Harms, nee Cornelia Warkentin. See "Martin Warkentin Genealogy" cf. for further details on her family. The Gerhard Kornelsen family lived in Lichtenau, Molotschna, where he was a senior teacher in the Molotschna school system. He was a signatory of the 1848 *Gemeinde Berichte* as the school teacher of the village of Lichtenau.²³ He has been credited with translating Parts Three and Four of *Ausgewählte Schriften* by Peter Peters from Dutch to German, which was published by the Kleine Gemeinde in 1865.²⁴

In 1875 the family emigrated to Manitoba settling in the hamlet of Lichtenau, near Steinbach. He was well-known as the second Kleine Gemeinde Brandaeltester in Manitoba. In 1891 Gerhard S. Kornelsen travelled to Jansen, Nebraska, to visit his daughter and other relations there. In her letter of March 7, 1891, his niece Agatha Neufeld voices her disappointment that he did not also pay them a visit at the time.²⁵ The Gerhard S. Kornelsen Letter Collection includes numerous letters from relatives, friends, colleagues and students, from Russia, Kansas, and elsewhere, and constitutes a major source of information for the social and cultural life of the time.²⁶

Gen	Name	Birth	Marriage	Death
4	Gerh Kornelsen	Feb 28,1816		Aug 14,1894
m	Maria Enns	May 18,1821		May 27,1871
5	Maria Kornelsen	Apr 4,1844		Oct 12,1913
5	Agatha Kornelsen	Apr 2,1846		Mar 3,1897
5	Anna Kornelsen	Mar 9,1849		Sep 21,1851
5	Anna Kornelsen	Oct 20,1851		Feb 4,1885
5	Susanna Kornelsen	Jun 26,1854		Nov 31,1856
5	Gerh Kornelsen	May 16,1857		Feb 2,1933
5	Hein Kornelsen	Apr 28,1860		
5	Abr Kornelsen	May 12,1863		Oct 8,1866
4	Gerh Kornelsen	Feb 28,1816		Aug 14,1894
2m	Corn Warkentin	Dec 28,1822	Oct 18, 1872	Oct 11,1892

5 Daughter **Maria Kornelsen** (1844-1913) married Jakob Enns (1843-1917), son of Jakob Enns, Pordenau, Molotschna, and later Jansen, Nebraska. The young couple lived in Annafeld, Borosenko, until 1874, when they emigrated to Manitoba, from where they moved to Jansen, Nebraska. Jakob Enns was a successful farmer. Her letters to her parents in Steinbach, Manitoba, provide an interesting window on pioneer life in the Jansen settlement.²⁷ A number of these letters have been translated and are published in Part One, Chapter Two cf.

6 Daughters **Maria Enns** (born 1869) and **Anna Enns** (1877-1947) married brothers, the sons of Klaas F.Reimer (1812-1874), who was the son of Klaas E.Reimer, founding Aeltester of the Mennonite Kleine Gemeinde. They lived in Jansen, Nebraska. Later Anna and her husband Cornelius B.Reimer moved to Kansas, where they resided in the Old People's Home in Buhler. Maria's family died out completely.²⁸

Gen	Name	Birth	Marriage	Death
5	Maria Kornelsen	Apr 4,1844		Oct 12,1913
m	Jakob Enns	Feb 24,1843		Jun 11,1917
6	Maria Enns	Jun 27,1869		
m	David B.Reimer	Nov 24,1871	Feb 20,1896	May 24,1900
6	Anna Enns	Jan 2,1877		Oct 27,1947
m	Corn Reimer	Sep 11,1873	Oct 10,1895	Aug 9,1951
6	Jakob Enns	1879		

5 Daughter **Agatha Kornelsen** (1846-1897) married **Abraham R.Friesen**, the son of veteran **Kleine Gemeinde** school teacher, **Cornelius F.Friesen** (1810-1892), later of **Blumenort, Manitoba**.²¹⁹ **Abraham R.Friesen** was a school teacher in **Lichtenau, Molotschna**, from where he immigrated to the village of **Blumenhof, Manitoba**. Here he continued his occupation as teacher until 1881 when he moved to **Lichtenau**.²²⁰ His diaries covering the period 1872 to 1884 constitute a valuable primary source of historical information.²²¹

After his death, his widow married for the second time to **Johan W.Thiessen**, of **Jansen, Nebraska**.²²² After his death, she married for a third time to **Peter Dalke**, from **Nebraska**, who was married for the first time to her cousin, **Helena Kornelsen** (1830-1867), the daughter of **Abraham E.Kornelsen**. Mrs **Agatha Dalke** died from a heart attack. She had been visiting at her brother **Heinrich's** place, and upon returning home felt very tired. When she was about 200 yards from home she could not continue any further and seated herself, where she died on the street in **Steinbach**.²²³

Gen	Name	Birth	Marriage	Death
5	Agatha Kornelsen	Apr 2,1846		Mar 3,1897
m	Abraham R.Friesen	Feb 16,1846	May,1868	Sep 16,1884
6	Maria Friesen	Oct, 1869		
6	Agatha Friesen	Oct 3,1875		Feb 10,1876
6	Agatha Friesen	Mar 23,1878		
m	Wilhelm F.Giesbrecht	Nov 26,1875	Aug,1897	
5	Agatha Kornelsen	Apr 2,1846		Mar 3,1897
5	Abram K.Friesen	1881		1963
5	Agatha Kornelsen	Apr 2,1846		Mar 3,1897
2m	Johan W.Thiessen	Dec 17,1813	Sep 30,1885	Aug 20,1888
3m	Peter Dalke		1891	

5 Daughter **Anna Kornelsen** (1851-1885) married **Gerhard Giesbrecht**, the son of **Gerhard Giesbrecht** (1816-1863) of **Prangenau**.²²⁴ The family lived in **Gruenfeld**, north west of **Nikopol, Russia**. From here they immigrated to **Steinbach, Manitoba**, in 1874, where they lived for many years. **Gerhard Giesbrecht** married for the second time to **Aganetha Eidse**, the daughter of **Cornelius E.Eidse**.

6 Son **Gerhard K.Kornelsen** (1872-1945) served for a time as school teacher in **Blumenort, Manitoba**, and later lived with their children in **Winton, California**. Son **Heinrich K.Giesbrecht** lived in **Greenland** and son **Wilhelm K.Giesbrecht** lived in **Swalwell, Alberta**.²²⁵

Gen	Name	Birth	Marriage	Death
5	Anna Kornelsen	Oct 20,1851		Feb 4,1885
m	Gerhard Giesbrecht	Aug 6,1846	1871	Nov 17,1907
6	Gerhard Giesbrecht	Feb 5,1872		Mar 8,1945
m	Anna Warkentin	Jul 16,1871	Dec 3,1893	Apr 14,1946
6	Heinrich Giesbrecht	Nov 21,1873		Jul 3,1929
6	Wilhelm Giesbrecht	Apr 3,1878		Mar 27,1943
6	Anna Giesbrecht	Aug 8,1880		Dec 20,1951
6	Maria Giesbrecht	Feb 25,1882		May 29,1902

5 Son **Gerhard E.Kornelsen** (1857-1933) married **Elizabeth Giesbrecht**, the sister to **Gerhard Giesbrecht** (1846-1907). **Gerhard E.Kornelsen** served as a school teacher in **Steinbach**, for many years.

6 Son **Gerhard G.Kornelsen** (1878-1958), and his daughter **Agatha Kornelsen**, continued the family tradition of teaching school.²²⁶ Daughter **Aganetha Kornelsen** (1879-1966) married her third cousin, **Jakob R. Schellenberg**, who was a mail carrier, cheese maker and farmer in the **Steinbach** area.²²⁷

Gen	Name	Birth	Marriage	Death
5	Gerh Kornelsen	May 28,1857		Feb 2,1933
m	Eliz Giesbrecht	Jan 9,1910		
6	Gerh Kornelsen	Sep 23,1878	Jul 3,1910	Apr 6,1958
m	Anna Dyck	Nov 23,1882		Aug 31,1982
6	Agan Kornelsen	Dec 27,1879	May 16,1910	Mar 9,1966
m	Jak Schellenberg	Oct 3,1882		May 20,1952
6	Maria Kornelsen	Sep 3,1882	Nov 1902	Dec 16,1941
m	Corn F. Friesen	Aug 1876		Oct 22,1980
6	Marg Kornelsen	Nov 19,1884	1902	Apr 24,1948
m	Peter R.Friesen	1872		1933

5 Son **Heinrich E.Kornelsen** (1860-1931) married for the first time to Corneli Niessen.²⁸ After her death he married for the second time to Elizabeth Broesky, the daughter of Johan Broesky.²⁹ Heinrich E.Kornelsen was a large powerful man who farmed at Lichtenau, near Steinbach, Manitoba, on the SW1/4 Section 33-6-6E. Later they moved into the village of Steinbach, where they lived for the rest of their days. He also served as a teamster, hauling freight from Winnipeg.

6 Son **Gerhard B.Kornelsen** (1892-1977) married the daughter of Johan W.Dueck, and served as a teacher in the Rosenort area.²⁹ Daughter **Maria Kornelsen** married Frank F.Toews, and the family lived in Pleasant Valley, Manitoba. Son **Johan B.Kornelsen** married Elizabeth Dueck, the daughter of Johan R.Dueck (1863-1937) of Rosenhof.²⁸ The Johan B.Kornelsen family lived in Mctavish from where they moved to Lichtenau, and in 1948, back again to Mctavish. Daughter **Catharina Kornelsen** married Cornelius W.Penner, a well-known chiropractor in Steinbach, Manitoba. Daughter **Elizabeth Kornelsen** married David J.Dueck, a brother to the wife of Johan B.Kornelsen. The David J.Dueck family lived in Rosenort. The youngest daughter **Susanna Kornelsen** married Johan F.Brandt, a carpenter. The Brandt family lived in Rosenort and later Winnipeg.²⁹

Gen	Name	Birth	Marriage	Death
5	Hein Kornelsen	Apr 28,1860		Jul 15,1931
m	Corneli Niessen	1865	Mar 14,1886	May 26,1887
6	Hein Kornelsen	May 26,1887		1891
5	Hein Kornelsen	Apr 28,1860		Jul 15,1931
2m	Eliz Broesky	Oct 11,1866	1888	Aug 1,1935
6	Marg Kornelsen	Dec 16,1890		Jan 24,1974
6	Gerh Kornelsen	Jan 22,1892		Jan 30,1977
m	Maria K.Dueck	Sep 16,1894	Dec 16,1916	Aug 20,1972
6	Maria Kornelsen	Mar 22,1893		Apr 18,1961
m	Frank F.Toews	1899		Sep 6,1973
6	Johan Kornelsen	Jul 26,1896	Nov 24,1918	Jul 1,1962
m	Eliz Dueck	Sep 22,1898		Dec 17,1952
6	Cath Kornelsen	Jan 14,1898		Sep,1941
m	Corn W.Penner			Oct,1965
6	Eliz Kornelsen	Feb 2,1901	Dec,1921	Sep 2,1950
m	David J.Dueck	Jul 18,1900		Oct 18,1929
6	Anna Kornelsen	Jul 28,1902		Feb 15,1970
6	Susanna Kornelsen	Mar 7,1908	Jan 16,1931	Nov 11,1967
m	Joh F.Brandt	Sep 20,1908		

Section Ten. David Schellenberg.

3 **David Schellenberg** (born 1780) married Margaretha Dyck, daughter of Peter Dyck of Petershagen, Prussia. According to Ted Schellenberg, this family remained in Prussia. The family lived in Tiegendorf, Prussia, as all the children are listed as being born there.²⁹

Gen	Name	Birth	Marriage	Death
3	David Schellenberg	Apr 4,1780		
m	Margaretha Dyck		Oct 14,1806	
4	Marg Schellenberg	Oct 31,1807		
4	David Schellenberg	May 8,1809		
4	Daughter	Jul 5,1811		Jul 12,1811
4	Peter Schellenberg	Oct 31,1812		
4	Gerh Schellenberg	Jan 26,1815		
4	Agan Schellenberg	Dec 8,1816		
4	Jakob Schellenberg	Aug 5,1818		

4 Daughter Margaretha Schellenberg (born 1807) married Franz Klingenberg.²⁴

Gen	Name	Birth	Marriage	Death
4	Marg Schellenberg	Oct 31,1807	Nov 11,1837	
m	Franz Klingenberg			
5	Franz Klingenberg	Dec 14,1838		
5	Jakob Klingenberg	Feb 22,1841		

Endnotes. Gerhard Schellenberg Genealogy 1725-1802.

1. Frank Z. Wiebe, "Schellenberg Family Records", Unpublished Compilation. Received Courtesy of David K.Schellenberg /E.M.C.Archives. Steinbach, Manitoba, 1981. This information is verified by the Family Records of Abraham K.Friesen. Received courtesy of Harry S.Friesen, 250 Waterloo Street, Winnipeg, Manitoba. 1982.

2. Profile, 213-216 and 253-259.

3. Theodore R.Schellenberg Collection; Schellenberg, Abraham Papers 1875-1921, #30050. Kansas State Historical Society, Topeka, Kansas. 1988.

4. Ted R.Schellenberg, "The Schellenberg Lineage", Unpublished paper, Arlington, Virginia. Courtesy of Centre for M.B.Studies, Fresno, California, February, 1988.

5. Ted Schellenberg, 6. In a letter to the author of February 5, 1989, Dr.Glenn Penner, reports that Jakob Schellenberg died in Petershagen on January 6, 1795, at the age of 76 years. This would place his birth at about 1718-1719. I am indebted to Dr. Penner, presently of Guelph, Ontario, for his invaluable assistance in checking the Prussian Gemeinde Records for the completion of this genealogy.

6. Dr.Glenn Penner, Letter to the author February 5, 1989.

7. Ted R.Schellenberg, 7-8.

8. Horst Penner, 456. See also Karl-Heinz Ludwig, *Zur Besiedlung des Weichseldeltas*, (Marrberg/Lahn, 1978), 159-260.

9. Horst Penner, 516.

10. Dr.Glenn Penner, "West Prussian Mennonite Villages ca.1540-1821", Paper presented for Symposium of the Manitoba Mennonite Historical Society, 1979.

11. Several of the Schellenberg children, as well as a score of other future Kleine Gemeinde, growing up in the Grosswerder triangle, were about the same age as Klaas Reimer, and therefore one can assume that many of the relationships which articulated later events in the Molotschna were already being cemented here during the 1780s and 1790s.

12. Frank Z.Wiebe, "Schellenberg Family Records", Unpublished Records. Received courtesy of David K.Schellenberg /E.M.C. Archives, Steinbach, Manitoba, 1981. This information is verified by the family records of Abram K.Friesen, a great grandson of Agatha Schellenberg and Abraham B.Kornelsen. Courtesy Harry S.Friesen, 250 Waterloo St, Winnipeg, Manitoba. 1982.

13. Richard Thiessen, "Schellenberg Family Records" Unpublished, 9623 Windsor St., Chilliwack, B.C., V2P 6C3. See also Ted R.Schellenberg, *op.cit.*

14. Heinrich Reimer (1850-1929), "Family Records", Unpublished Journal, Courtesy of Abram Reimer, Abbotsford, B.C. /Courtesy of Henry Fast, Steinbach, Manitoba. 1988.

15. Richard D.Thiessen, "Schellenberg Family Tree", Unpublished compilation, 3545 W. 30th Ave., Vancouver, B.C., V6S 1W6. Part A 191 pages and Part B 141 pages. Received September 1989. I am indebted to Richard D.Thiessen for sharing his invaluable material with me since it has allowed me to include several major families lines of which no information would otherwise have been at hand. His research and compilation is one of the major sources used for this sketch.

16. There is some discrepancy for his year of death. Ted R.Schellenberg refers to 1801, whereas both Frank Z.Wiebe and Richard D.Thiessen, refer to 1802. It is interesting to speculate to what extent the various records are based on one common source. Hopefully more detail will become available regarding the origins and evolution of this information since this sort of background adds considerably to the scope which can be given thereto.

17. Ted R.Schellenberg, 9.

18. The records received from Richard D.Thiessen and Abraham Reimer, *op.cit.*, both indicate seven children, namely, two daughters and five children. Ted R.Schellenberg does not include the oldest son Gerhard Schellenberg (1759-1813) but seem to list son Aron twice. This is not necessarily inconsistent as the sources quoted may have intended to refer only to the children of Gerhard Schellenberg (1725-1802) by his second wife Christina Reimer.

19. See also Heinrich Regehr, "Urkunde der Familie Peter Regehr", Unpublished manuscript record, page 2. Received courtesy of Richard D.Thiessen, Chilliwack, B.C., in Fresno, California, February, 1988. This listing of children of both Gerhard Schellenberg I and Gerhard Schellenberg II agrees with the Richard D.Thiessen records as well as the Abraham Reimer records. Richard D.Thiessen, *op.cit.*, has indicated that the birth dates used for his "Schellenberg Family Tree" were based on the Heinrich Regehr record.

20. Again a slight discrepancy in dates. B.H.Unruh, 314, gives the age of Gerhard Schellenberg as 51 in 1808, which would be a birth year of 1757, whereas the Richard D.Thiessen and Heinrich Reimer records refer to 1759.

21. Richard Thiessen also lists several other children of Heinrich Guenther (1730-1806), namely, daughter born 1764 and died November 11, 1781; son Heinrich born 1766 and died November 15, 1830; and Anna born 1769 and died April 4, 1800, who was married to Jakob Franz Huebert. The name of the wife of Heinrich Guenther (1730-1806) was not recorded, only that she was born in 1727 and died December 15, 1800. Richard Thiessen also indicates that Heinrich Guenther's birth date is from Heinrich Regehr, *op.cit.*, and that the information regarding the date of his marriage and his children is gleaned from the *Petershagen Gemeindebuch*.

22. Dr. Glenn Penner, Letter to the author, February 5, 1989.

23. Unruh, 314 and 344.

24. Unruh, 307, 313, 314-315 and 322.

25. Unruh, 314.

26. His daughter Aganetha Loppen (1808-1881) married Jakob W.Friesen (1808-1889), the son of Abraham Friesen (1782-1849), of Orloff, the second Aeltester of the Kleine Gemeinde. *Profile*, 104.

27. Martin Warkentin Genealogy *cf.*

28. Son Franz Wiens (1802-1881) settled in Jansen, Nebraska. Henry Fast, *Profile*, 111. See Wiens Families in the Kleine Gemeinde, *cf.*

29. It appears that his son Wilhelm Harms (1808-1845) married Helena Schulz. See Johan Harms 1771 Genealogy *cf.*

30. Johan Harms 1771 Genealogy *cf.*

31. His son Johan Fast (1793-1864) was the patriarch of the major line of Jansen, Nebraska, Fast's. Martin Warkentin Genealogy *cf.*

32. His step son **Fraus Kroeker** (1799-1853) was the father of Jakob M.Kroeker (1836-1913), Kleine Gemeinde Aeltester in Rosenort, Manitoba, for many years. A positive identification was made possible by an article written by Rev. Peter J.B.Reimer, Rosenort, Manitoba, and published in the *Scratching River Post*, Morris, Manitoba, 1985-1988, in his column "Allerhand in der Deutschen Eeke". The article also provides the names of Franz Kroeker's (1799-1853) two brothers, Jakob and Julius, and his three sisters, Mrs Jakob Hildebrandt, Mrs Jakob Harms and Mrs Jakob Enns. The information is also provided that his wife Hedwig Martens (1798-1861) had two brothers, Peter and Jakob, and five sisters, Jakob Guewrend, Peter Kaethler, Abram Spent, Heinrich Abrams and Peter Heidebrecht, all of whom were born in Prussia. In a letter to the author of December 12, 1989, Margaret Kroeker, Mcnnonite Genealogy, Winnipeg, reports that she has been able to identify most of these siblings, who were the children of "Jakob Martens who went to Russia in 1819 with a single daughter, son Peter and family, and daughter Maria and family, who was a Mrs Jakob Spent." Unruh, 368.

33. Johan Harder Genealogy *cf.*

34. Another possibility is Isaac Goossen (Family 14) since Kleine Gemeinde school teacher Gerhard Goossen (September 23, 1811-1854) is reported to have been born in Blumstein. See John R.Goossen, 7. If this information is correct it would seem to connect Gerhard Goossen (1811-1854) to the Isaac Goossen family since they are listed as resident in the village on October 10, 1812, when a daughter Sara was born to them. See Unruh, 333. However, if this theory is correct, one wonders why Gerhard Goossen, Blumstein and Muntau school teacher for many years, did not have a son Isaac.

35. Date of death recorded by Unruh, 333.

36. The available sources are consistent in listing the children of Gerhard Schellenberg (1759-1813). The Richard D.Thiessen and Heinrich Reimer records both list a son Heinrich (born 1785). Heinrich is also listed in the 1803 emigration lists, B.H.Unruh, 333, but he is not listed in the *Revisions Liste* of 1808, and may have died sometime between 1803 and 1808.

37. A possible connection should be noted here, namely, that of Anna Schellenberg (February 14, 1835-July 26, 1903) who was married to Heinrich Boesman (1828-1907). This family evidently lived in Tiede, where their son David was born in 1864. In 1875 the family settled in Gnadenu, Kansas, from where they moved to Weatherford,

Oklahoma, in 1895. See "Boschman's in the Kleine Gemeinde", Unpublished sketch, 1989, by the author for additional information. According to the *Korn K.M.B. Gemeindebuch*, Anna Schellenberg (1828-1907) was born in Blumstein, the daughter of a Peter Schellenberg, and it is possible that she was the daughter of Peter Schellenberg (born 1794), the son of Gerhard Schellenberg (1759-1813).

38. Gus Reimer, "The Reimer Genealogy", 1965, Unpublished family study, Reedley, California. Courtesy of Jane Friesen, Dinuba, California, February, 1988. Also Verne Ediger, Magna, Utah. Unpublished genealogical compilation based on his mother's records. Letter to the author, February, 1988.

39. Verne Ediger, 6.

40. Daughter Tina married H.Doerksen and Justina married to Johan Fast. Verne Ediger, 4.

41. Peter Reimer (1806-1886) was the son of Johan Reimer (Family 8) in Muensterberg. Unruh, 316. See Gus Reimer, 2. Muensterberg was an early Kleine Gemeinde stronghold.

42. In Kleeefeld they joined a large contingent of Kleine Gemeinde associated families. See Cornelius Fast Genealogy, Unpublished family sketch, by this writer in January, 1989, for a listing. Son Bernhard B.Reimer (1865-1957) also married a Kleeefeld girl, namely Helena Richert, born in Kleeefeld in 1869. See *Richert Genealogy*, 3. See also Dorothy Wiens, *The Jakob B.Reimer Record*, (Lincoln, Nebraska, 1983) 86 pp, for additional information on the descendants of Anna Schellenberg (born 1782) by her grandson Jakob B.Reimer (1861-1942).

43. Gus Reimer, 4. Her daughter Katharina Isaak married a Friesen and they had two daughters whose names are not known.

44. Verne Ediger, 4.

45. Unruh, 333.

46. According to Unruh, 333, Martin Schierling had at least two children by his first wife named Maria who died October 3, 1812, in Lindenau, namely: Maria shown as 1 year old on the 1808 *Revisions Liste*; and Jakob shown on the 1812 *Verzeichnis* as being born September 20, 1812 and died October 10, 1812.

47. Richard D.Thiessen has indicated that she may have been the daughter of Heinrich Hamm, who emigrated from Elbing, Prussia, to Rosenort, Molotschna, in 1809. See Unruh, 359.

48. Heinrich Regehr, "Urkunde", 2.

49. The Heinrich Reimer (1850-1929), "Records", *op.cit.*, show the birth year of Justina Schellenberg as 1836 and not 1826 as do the Richard D.Thiessen "Records". The birth year 1836 seems to be more consistent with the age of her husband and date of death.

50. Letters to the *Rundschau*, Courtesy of Henry Fast. According to a letter to the *Fruendschafts-Kries* of April 1, 1888, Peter Warkentin Sr. was living in Altona. It is feasible that the family first lived in Neukirch, moving to Altona, and finally to Sagradovka.

51. Carolyn L.Zeisset, *A Mennonite Heritage A Genealogy of the Suderman and Wiens Families 1800-1975*, (Lincoln, Nebraska, 1975), 48-52. The connection between Elizabeth Warkentin, daughter of Margaretha Schellenberg and Peter Warkentin, is confirmed by the fact that the birth date in the Heinrich Reimer "Record", is March, 1837, compared to the date March 7, 1837, given by Carolyn L.Zeisset. Her birth place is given as Neukirch, the same as brother, Peter P.Warkentin. Carolyn L.Zeisset, 281. The connection between Peter P.Warkentin and Elizabeth Warkentin is also confirmed by a letter to the *Rundschau* August 17, 1898, of Heinrich and Agatha Warkentin of Sagradovka, Russia, who greet his "Geschwister Peter P.Warkentin and Peter Wiens of Hillsboro." Courtesy of Henry Fast, Steinbach, Manitoba.

52. For a listing of their family see, Ed and Jo Warkentin, "The Warkentin Story", Unpublished Manuscript, 1977, 31 pp. Courtesy of Centre for M.B.Studies, Fresno, California, February, 1988. See "Martin Warkentin Genealogy", footnote 3, for additional information. Another family history which should be mentioned is *History of Rev. and Mrs H.K.Warkentin*, no date nor author available. Rev. H.K.Warkentin (born Dec 10, 1891) of Reedley, California, was the grandson of Peter P.Warkentin (1828-1933). His parent were Peter J.Warkentin and Anna Koop. Courtesy of Tabor College, Hillsboro, Kansas. 1989. MB HL 929.2 W277M.

53. Letter to the *Rundschau*, 1894. Courtesy of Henry Fast, Steinbach, Manitoba. August 29, 1987.

54. Heinrich Reimer, 158.

55. Richard D.Thiessen, *op.cit.*

56. Peter P. Warkentin letter, *op.cit.*

57. See Peter Epp 1690 Genealogy cf, for additional information on Peter Regehr (1790-1879) and his children.

58. Heinrich Reimer, *op.cit.*

59. Heinrich Regehr, *op.cit.*

60. She died in Memrik. Heinrich Reimer, *op.cit.*

61. Peter P.Warkentin, Letter to the *Rundschau* 1894.

62. Richard D.Thiessen, 81. For a detailed listing of the descendants of Katherina Schellenberg (1827-1887) see Richard D. Thiessen, 80-190A.

63. Heinrich Reimer, *op.cit.*

64. She was the daughter of Johan Braun (1805-1872) and Margaretha Wiens (1815-1855) of Muensterberg, who was the daughter of Paul Wiens who emigrated from Krebsfelde, Prussia, to Muensterberg, Molotschna, in 1828. Richard Thiessen, 91A. Thiessen cites Heinrich Regehr, *op.cit.*, and Unruh, 308, 332 and 337, as his sources. Richard Thiessen indicates that Johan Braun (1805-1872) was probably the son of Jakob and Anna Braun, owners

of Wirtschaft 2 in Schoenau in 1808. This would make him a brother of Isaac Braun (1795-1831) who married Elizabeth Toews (1796-1861), the aunt of Kleine Gemeinde Aeltester Peter P.Toews (1841-1922). See Profile, 223-225, for additional information on this family. Note also an error at page 231, footnote 86, where it is stated that Isaac Braun (1795-1831) had a brother Johan born 1801. The correct information is that "he had a brother Jakob born 1801 and a brother Johan born 1805." Unruh, 308.

65. They were the great grandparents of Richard D.Thiessen (born 1962) whose research has contributed so much to this Schellenberg family study.

66. Richard Thiessen, 103A.

67. He was the author of the Heinrich Reimer "Family Records" frequently referred to herein. Courtesy of grandson Abram Reimer, Abbotsford, B.C.

68. He was the son of Jakob Reimer (born 1772) who emigrated to Russia in 1820. Heinrich Reimer, 12.

69. Richard D.Thiessen, 118A.

70. Richard D.Thiessen, 152A.

71. Richard Thiessen, 178A. Richard Thiessen includes additional historical information and also refers to an autobiographical testimony by Gerhard Regehr in the *Zionsbote* and various references in P.M.Friesen.

72. Heinrich Regehr, 2.

73. The information for the Gerhard Zacharias Section comes from Richard D.Thiessen, pages 8-84A, who cites as a source, "a family tree on a Penner family".

74. The source indicates that the couple was married in this location but this is not possible since Sagradowka was only founded in 1872.

75. Quoted verbatim from Richard D.Thiessen, 9A. For a listing of his descendants see pages 9-76A.

76. Richard Thiessen, 77 A.

77. Ted R.Schellenberg, 9.

78. Richard D.Thiessen, 1B. See also Katie Peters, "Michael Loewen Records", Unpublished compilation, Courtesy of M.B. Archives, Winnipeg, Manitoba, December, 1989.

79. Henry S.Ewert, *The Family of Heinrich Ewert 1601-1982*, (Box 601, Mountain Lake, Minn., 1982), 4-13. Courtesy of Dr. Sol Loewen, Hillsboro, Kansas. 1985.

80. Dr. Glenn Penner, op.cit.,

81. Unruh, 368.

82. Heinrich S.Ewert, 10.

83. The information for this section is based upon the records of Richard D.Thiessen, 2B, and Heinrich Reimer, op.cit.. Ted Schellenberg does not mention that Gerhard Schellenberg (1725-1802) had a son Paul.

84. From his research of the *Petershagen Gemeindefbuch*, Richard Thiessen, op.cit., also states that deaths occurred in the family on September 25, 1789, and February 22, 1790.

85. Unruh, 352.

86. This information is confirmed by the *Tiegenhagen Mennonite Church Records* which state that "Jakob Schellenberg's wife, Catarina Bruhn, was the daughter of Abraham Bruhn of Groschkinkamp." Courtesy of Dr.Glenn Penner, op.cit..

87. Ted R.Schellenberg, 10. According to Unruh, 352, all the children of Jakob Schellenberg were born in Tiegenhof.

88. *The Golden Years*, 164.

89. Unruh, 322. Other Kleine Gemeinde in Tiegenhagen included the Daniel Fast Family, whose son Peter Fast (1780-1852), Family 6 in Schoenau, was the father of Bernhard Fast (1809-1878) school teacher in Rosenort and one time Kleine Gemeinde minister. Son Bernhard Fast (1783-1861) moved to Halbstadt and became the Aeltester of the Orloff Gemeinde from its founding in 1824 until his death in 1860. See Daniel Fast Genealogy cf. Tiegenhagen families who opposed the Kleine Gemeinde included; Isaac Wall (Family 9). See *The Golden Years*, 170. Also resident in Tiegenhagen was Jakob Ensz (Family 15), the first Aeltester of the Molotschna Grosz Flemish Gemeinde. For additional genealogical information on Aeltester Jakob Enns (1768-1816) see, John J.Enns, letter to the author November 11, 1988, John J.Enns of Leamington, Ontario, is a great grandson of Aeltester Jakob Enns. Also J.G.Enns, *The Family History*, (34 Bush Avenue, Ottawa, 1974), 2-4.

90. Resident in the village was clock maker Heinrich Krueger (Family 19) whose brother Johan (born 1754) was the patriarch of the famous Krueger clock manufacturing family in the Old Colony. Another brother Abraham Krueger settled in Petershagen (Family 16), the birth place of the Kleine Gemeinde reform movement. See Glenn Penner, "The Early Krueger/Kroeger Family in Prussia", January 1989, *Mennonite Family History*, 18-19. Also "Peter Epp Genealogy 1690" cf.

91. Ted Schellenberg, 12.

92. Katie Peters, "Schellenberg Family Records", Centre for M.B.Studies, Winnipeg, Manitoba, 1989.

93. Unruh, 322.

94. Ted Schellenberg, 15.

95. "Wiebe Family Tree/Familienverzeichnis", n.d., no author given. Courtesy of Mennonite Genealogy, September, 1988. Johan Wiebe (1853-1923) had a daughter Nellie born in Tiegenhagen in 1892.

96. The information for this section is based on Richard D.Thiessen, pages 3-43B. According to a death certificate of Abraham Schellenberg (1839-1924) of Kleefeld, Manitoba, his father was a Jakob Schellenberg. It had previously been established that Abraham Schellenberg (1839-1924), Kleefeld, Manitoba, was the nephew of Abraham Schellenberg (1807-1884) of Tiege, and hence a grandson of Jakob Schellenberg (born 1772). Profile, 264. However Richard Thiessen has included the information of a different Jakob Schellenberg (1799-1871), as the son of Jakob Schellenberg (born 1772), and therefore this option is eliminated. The information is verified by the "Familienbuch" of Johan J.Braun, although the birth date of Jakob Schellenberg is given as February 22, 1799, and not September 22. Johan J.Braun, "Familienbuch", Unpublished Journal, Courtesy of John Braun, R.R.2, Box 6, Morris, Manitoba, ROG 1A0. December, 1989.

As a result Abraham Schellenberg (1839-1924) must be the child of another son of Jakob Schellenberg (born 1772). Only one son David Schellenberg (born 1803) is listed who could possibly be the father. Since Ted Schellenberg, 19, has reported that David Schellenberg (born 1803) died in 1854, this does seem to fit the fact that Abraham Schellenberg (1839-1924) of Kleefeld was orphaned at an early age. This also supports the interpretation that David Schellenberg (1803-1854) was the owner of the large dye works which was purchased by his youngest brother Abraham Schellenberg (1807-1884) in 1854, and also explains why Abraham Schellenberg (1839-1924) was relatively well to do (undoubtedly a substantial inheritance was involved), with payments still being made to him in Canada after his immigration in 1874.

97. See Katie Peters, "Schellenberg Family Records", *op.cit.*, who has listed the family of Jakob Schellenberg (born 1772) and his son Jakob Schellenberg (February 22, 1799-February 4, 1871). It is noteworthy that the place of birth of Jakob Schellenberg (1829-1901) is listed here as Schoenau.

98. Johan J.Braun, *op.cit.*

99. Johan J.Braun, *op.cit.* Johan J.Braun has also recorded that "uncle Daniels married for the second time to widow Maria Reimer, Muensterberg, in May of 1912."

100. She was the daughter of Jakob Barkman (September 7, 1782-April 8, 1836) and Margaret Isaac (February 25, 1790-November 7, 1860). Johan J.Braun, *op.cit.* Maria Baerkman also had a brother Jakob Baerkman (1815-1869), who was the grandfather of Abram Peter Bergmann (1884-1971), who settled in Ste.Anne/ Blumenort, Manitoba, during the 1920s. See Royden Loewen, 205. See footnotes to Jakob Barkman Genealogy 1765 *cf.* for additional information on this family.

101. He was the son of Cornelius Loepp (1833-1916), the son of Kornelius Kornelius Loepp (1810-1891) and Agatha Heidebrecht (1802-1882). He served for a time as Schulz of the village of Halbstadt and received a gold medal. Telephone call with grandson Jack Loepp, St.Elizabeth, Manitoba, November 4, 1989. Mr. Jack Loepp was kind enough to provide considerable information regarding the family of Jakob J.Schellenberg (1829-1901). Cornelius Loepp (1833-1916) was married to Justina Giesbrecht (1836-1923), daughter of Wilhelm Giesbrecht (1801-1873) and Anna Boldt (1797-1868). Johan J.Braun, "Familienbuch", *op.cit.* Cornelius Loepp (1833-1916) may have initially lived in Muntau where their oldest son Kornelius K.Loepp was born in 1858. See Margaret Friesen Loepp, "The Kornelius K.Loepp Family", Unpublished family study, R.R.2, Box 25, Morris, Manitoba, ROG 1K0. See also John Dyck, Oberschulz Jakob Peters (1813-1883), *A Pioneer Manitoba Leader*, (Hanover Steinbach Historical Society Inc., Steinbach, Manitoba, 1990), 29, who quotes a source that a Kornelius Lepp, Schulz of the village of Muntau, received a gold watch valued at 80 rubles for distinguished service during the Crimea War.

102. Johan Braun (1861-1938) was the son of Johan Braun (1825-1917) who was the son Jakob Braun (1788-1855) and Helens Gossen (1799-1888). Johan J.Braun, *op.cit.* Jakob Braun (1788-1855) appears to be the son of Jakob Braun (born 1760) who settled on Wirtschaft 3 in Tiegenbagen, Molotschna, in 1805. Unruh, 322.

103. Some of the children appear to have remained in Russia. One son died in Winnipeg in fall of 1989. Telephone call with Jack Loepp, November 4, 1989.

104. Evidently Gerhard Schellenberg (1871-1962) was a very meticulous writer who maintained extensive family records.

105. Only one child is listed, Maria born November 21, 1909.

106. This information was obtained from the records of Ted Schellenberg, TRS Collection, Kansas State Historical Society, Topeka, Kansas, Microfilm #30050. A letter by Kurt Kauenhoven to Ted Schellenberg, March 22, 1966, refers to Gerhard Schellenberg born August 26, 1801, son of Jakob Schellenberg and Catharina Braun. The citation for the information is given as "Deutsche Post aus dem Osten" Berlin, December 1938, 10 Jg No 12. From an article by Heinrich Schroeder, Section 242.

The collection also contains a letter by H.G.Schellenberg, May 15, 1950, to Ted Schellenberg, which states that his father Gerhard Schellenberg was born September 22, 1893, in Nikolaielfeld, Sagradovka. His grandfather Jakob Schellenberg was born February 27, 1845, in Halbstadt and died October 10, 1890, in Nikolaielfeld, Sagradovka. He was married to Justina Harder born March 25, 1846, and for the second time to Cornelia Bekker (1851-1920), daughter of Benj. Bekker of Schardau. His greatgrandparents were Gerhard Schellenberg and Maria Goerz. They knew of the Halbstadter Schellenbergs only that the well known David Schellenberg was a cousin to their father Gerhard Schellenberg born 1893. From the foregoing it seems possible that Gerhard Schellenberg (born 1801) of Tiegenbagen, Molotschna, was the father of Jakob Schellenberg (1845-1890). Since he is somewhat old to have a son born in 1845, it is possible that he had married for the second time to Maria Goerz. It is also possible that he had a son Gerhard Schellenberg, who in turn was the father of Jakob Schellenberg born 1845 in Halbstadt.

Another possibility is that Gerhard Schellenberg, who married Maria Goertz, may have been the son of Gerhard Schellenberg (born 1783) who was living on Wirtschaft 11 in Blumstein in 1808. See Section Three cf. Or he could have been Gerhard Schellenberg (born 1807), the son of Anton Schellenberg Wirtschaft 12 in Muntau in 1808. See Section Seven. In any case the question remains who the reference to the "well known David Schellenberg of Halbstadt" refers to. Possibly the Mennonite Brethren Elder David Schellenberg (1852-1919)? It is reported that he lived in Ruckensau. A further possibility is that Gerhard Schellenberg (born August 26, 1801) had another son, who had a son David, resident in Halbstadt. See also Katie Peters, "Schellenberg Family Records", *op.cit.*, who lists a Heinrich Schellenberg (1860-1922) who evidently lived in Halbstadt since his first child Olga Schellenberg was born there in 1894.

107. It has already been established that Abraham Schellenberg (1839-1924) Kleefeld, Manitoba, was the nephew of Abraham Schellenberg (1807-1894) of Tiege. See Profile, 264 footnote 12. According to a death certificate of the R.M. of Hanover, the parents of Abraham Schellenberg (1839-1944), were Jakob Schellenberg and Maria Reimer. However, Richard D.Thiessen, 3-43B, has given another Jakob Schellenberg (1799-1871) as the son of Jakob Schellenberg (born 1772) of Tiegenhagen. This information is verified by Johan J.Braun, "Familienbuch", *op.cit.*, and accordingly this option seems to be eliminated.

Therefore Abraham Schellenberg (1839-1924) must be the child of a different son of Jakob Schellenberg (born 1772). The only other possibility is David Schellenberg (1803-1854) although this connection definitely requires further verification. Especially since one has to assume that the information as recorded on the death certificate is incorrect, which would mean that the informant, son Jakob E.Schellenberg (1870-1943), was not aware of the name of his grandfather. This is not entirely impossible since Abraham Schellenberg (1839-1924) was orphaned at an early age and was the only one of his immediate family to come to Canada. Nor was he particularly inclined towards family connections. Oral tradition supports the view that information of an historical nature was limited in this family.

108. Profile, 55 and 67.

109. Henry Fast, quoted in Profile, 264, who cites an 1883 letter written to the *Rundschau* by Abraham Schellenberg (1839-1924) requesting information about his uncle and foster father, Abraham Schellenberg, of Tiege.

110. Gerhard S.Kornelsen letter collection, Courtesy of John K.Schellenberg/ E.M.C. Archives, Steinbach, Manitoba.

111. Ted Schellenberg, 16 and 19.

112. Johan Essau, "Sterbe Liste", *op.cit.*

113. Peter P.Isaac, 4-9. See "Peter Epp Genealogy 1690" cf. for further information regarding the Klassen family of Tiege. Also Peter Fast (1831-1916), 28.

114. Courtesy of Henry Fast, see Profile, 264.

115. Apparently she was one of five children. The name of her parents has not been recorded by Ted Schellenberg. He does note that her mother died on May 27, 1862, at the age of 70.

116. Ted Schellenberg, 16-22.

117. Ted Schellenberg, 22.

118. Of her family Ted Schellenberg writes only that, she visited her uncle Peter Neufeld during a trip to the Crimea in 1878 and that he was employed at a lumber yard. For a listing of descendants of Peter Lohrenz (1811-1900) see, Dr.Sol Loewen, *The Peter Lohrenz Family 1811-1980*, (North Newton, Kansas, 1980), 53-116.

119. J.H.Lorentz, "Abraham Schellenberg (1845-1920)", ME 4, 448.

120. For additional information on the role played by Abraham Schellenberg (1845-1920) in the early settlement of the Buhler, Kansas, area, see: Rhonda Hiebert editor, *1886-1988 A Centennial History Buhler Kansas*, (Newton, Kansas, 1988), 4,7-9 and 16.

121. For additional information on the Fleming family see, Roy E.Neufeld, *Unser Stammbaum*, (Tucson, Arizona, 1976), 10-11. Her parents Andreas Fleming (1816-1897) and Maria Voth (1822-1879) first lived in Marienthal and later in Kleefeld, Russia.

122. J.H.Lorentz, "Abraham L.Schellenberg (1869-1941)", ME 4, 448.

123. Ted R.Schellenberg, 22-66. See also Allan Peter, "Dynamics: The Families of Elders Part 1: Elder Abraham Schellenberg", in *M.B.Historical Society of the West Coast Bulletin*, No 21, December, 1989, 5 and 7.

124. Jakob J.Toews, "David Schellenberg 1852-1919", ME 4, 448-449.

125. Apparently he lived quietly in Ruckensau until his death in 1919. Telephone call with Mrs H.F.Klassen, Winnipeg, November 3, 1989. She also remembers a daughter who married a Martens and for the second time a Sukov. She also remembered a son Johan (?) Schellenberg but was not sure of the details.

126. Johan Regier (died 1866) was one of the pioneer settlers in the village of Hierschau when it was founded in 1848. Dr Helmut Huebert, *Hierschau An Example of Russian Mennonite Life*, (Springfield Publishers, Winnipeg, 1988), 92 and 97-100. Dr. Huebert mentions that nine Regier families emigrated from Klippenfeld and Hierschau during the 1870s settling mainly in the Henderson, Nebraska, area. Peter Regier (1847-1904), one of the organizers of the Henderson M.B.Church, was a younger brother to Johan Regier (1839-1902). Another brother was Cornelius Regier, who served as the village *Schulz* in Hierschau.

127. Their oldest son was still-born in Klippenfeld. J.H. Lorentz, "John S.Regier 1879-1918", ME 4, 274. According to the Henderson M.B.Gemeindebuch, pages 170-171, his first wife was Katharina Pauls (1838-1875) and their children were Susanna (1859) Katharina (1861) Anna (1864) and Elizabeth (1868). There are quite a number of Regier families listed in the Henderson Gemeindebuch including a Bernhard Regier (1837-1883) also from Klippenfeld. It is assumed that at least some of these families are related.

128. D.A.Haury, 86-89.

129. J.H.Lorentz, 274. See Stanley Voth, *Henderson Mennonites*, (Henderson, Neb., 1975), 77-81, for additional information. This work refers to a Peter Regier, organizer of the M.B. Church in Henderson, who is Peter Regier (1847-1904). He is listed as family No.1 in the Henderson Gemeindebuch. Courtesy of Centre for M.B. Studies, Fresno, California, 1988.

130. J.H.Lorentz, 274.

131. This section is based entirely on the information provided by Ted Schellenberg, 22.

132. Alf Redekopp, *Jakob Thielmann and Helena Kroeker A Family History and Genealogy of their descendants*, (Winnipeg, Manitoba, 1987), 219-220. The Thielmann family was closely connected with the Kleine Gemeinde. It would seem that Johan Thielmann (1809-1848), grandfather of Johan Thielmann (1861-1918), and both his brothers, became associated with this movement upon their arrival in Russia sometime in the 1820s.

133. Alf Redekopp, 220.

134. Unruh, 307.

135. Cornelius Toews (1766-1831), "Family Records", Unpublished typewritten edited document, 4 pp. Courtesy of Ted DeVeer, Salmon Arm, B.C., June 1, 1988. These family records also state that Margaretha Loewen (1767-1823), wife of Cornelius Toews (1766-1831), was the daughter of Johan Loewen (1738-1797) and Helena Siemens (1734-1803) of Tiegenhof, Prussia, the same village where Stammvater Gerhard Schellenberg (1725-1802) was resident.

136. Dr.Glenn Penner, Letter of February 5, 1989.

137. Dr Glenn Penner, Letter to the author February 5, 1989. Dr Penner is the great great grandson of Johan Schroeder (born 1807) and Maria Schellenberg (1813-1859).

138. Unruh, 363. This Johan Kasdorf had a daughter listed as 24 years of age in 1818 which would put her birth year in 1794 and not 1792 as do the family records.

139. Gerhard Schellenberg's (1797-1837) oldest uncle Gerhard Schellenberg (1759-1813), had a son Peter Schellenberg (born 1794) who would have been about the right age to be the second husband of Elizabeth Kasdorf.

140. The research of Henry Fast, Steinbach, Manitoba, has established that the mother of Heinrich Friesen (1827-1877) was a Delesky and that Heinrich Friesen was a first cousin to Abraham Delesky of Henderson, Nebraska. See J. Baerg, *Record of the Family of Johan and Anna (Duerksen) Baerg*, (Saskatoon, Sask., 1962), 10.

141. Courtesy of Henry Fast, Steinbach, Manitoba.

142. He had a son Peter Friesen who died in the Senior Citizens Home in Steinbach in about 1982. He also had a son Heinrich Friesen who had a humpback. Courtesy of Dr. Archie Penner, Steinbach, Manitoba. November, 1989.

143. *Profile*, 26. The biographical information for Gerhard S.Friesen (1852-1922) is courtesy of grandson Dr. Archie Penner, of the Steinbach Bible College Inc. Telephone call with the writer November 4, 1989. Gerhard S.Friesen married for the second time to a German woman whose name is not available at the present time. Dr Penner has indicated that his grandfather was a literate man who has left a collection of letters of several hundred pages which are still extant.

144. He was the son of Peter Loewen (1825-1887) and Susan Enns (1824-1857). *Profile*, 250.

145. *Profile*, various pages.

146. He was the son of David Loewen (1836-1915), the youngest son of Isaac Loewen (1787-1873), Lindenau. Dr. Sol Loewen, *Isaac Loewen and his descendants*, David Loewen (1836-1915) Section, page 23. For a picture of Isaac R.Loewen (1860-1953) and his sons see, Ben Rempel, *Winkler A Proud Heritage*, (Winkler, Manitoba, 1982), 143.

147. *Profile*, 11.

148. For additional information on this family see, "Cornelius Warkentin (1777-1847) Genealogy", Unpublished sketch, April 1, 1989, 2 pages. For a pietistical view of this family in a fictional format see, Mary Dueck Regehr, "Taunte Wellmsche Anna Warkentin Wilms", *Der Bote*, 1981, page 10. Also John Wiens, *Taunte Willmsche*, (Kindred Press, 1970), approximately 70 pages.

149. *Profile*, 221. An error in *Profile*, page 68, should also be corrected here. Footnote 9, page 68, states that Jakob Regehr had a half brother Johan Regehr and a half sister Maria DeVehr. The correct information is that he had a half sister Maria DeVehr (1842-1916) who was married to Klas B.Friesen (1838-1922) of Steinbach, Manitoba, *Profile*, 28; and a half brother Johan DeVehr, the son of Johan DeVehr of Muntau. See Ted DeVehr, *The Isaac de Veer Family 1856 -1987*, (Salmon Arm, B.C. 1987), 27 pp. Also "Isaac Regehr/Johan De Veer Genealogy", Unpublished family sketch, April 7, 1989, 4 pp.

150. **Profile**, 53. Their daughter Elizabeth married Heinrich L. Fast (1865-1963) of Steinbach, Manitoba. They were the parents and grandparents of the Kleefeld Fast. Henry Fast, Steinbach teacher and historian, is their grandson. Son Jakob R. Schellenberg (1882-1952) was the father of David K. Schellenberg former editor of *The Messenger*, the E.M.C. periodical, who also assisted in some of the translations for this book. Son John R. Schellenberg (1889-1965) was the father of Levi Schellenberg, founder of "Schellenberg's Hardware" in Kleefeld.

151. Anna Wall (1847-1883) had a sister Maria Wall (born 1840) married to Johan M. Fast (1837-1906), Hillsboro, who are listed in the *Gnadenau K.M.B. GB #84*. According to a letter in the *Rundschau* of 1906, Johan M. Fast and his wife had none of their own children but did have some foster children. They came to America with his father-in-law Abraham Wall who was originally from Orloff, Molotchna. Courtesy of Henry Fast, Steinbach, Manitoba October 6, 1988.

Anna Wall (1847-1883) also had a sister Katharina Wall (born 1846) who was married to Franz Janzen born 1837. *Storm and Triumph*, 42. Their father Abraham Wall apparently lived in a village called Schwesterthal which was situated about 17 werst from Annafeld, Crimea. In a letter to the *Rundschau* of July 25, 1900, Johan Wall, Ebenfeld, Russia, writes that three of his brothers bought a block of land in the Crimea in 1861 where the two villages of Bruderfeld and Schwesterthal were established. Courtesy of Henry Fast, January 12, 1988. Accordingly the Kleine Gemeinde settlement in the Crimea encompassed at least four villages, namely, Annafeld, Hoffnungsfeld, Schwesterthal and Bruderfeld. Another Wall family connected with the Crimean Kleine Gemeinde was that of Franz Wall, whose daughter, Katharina Wall (1825-1870), married Jakob Wiens (1813-1893), who moved to the Crimea in 1860. See "Wiens Families in the Kleine Gemeinde" cf. The foregoing information seems to establish a base for the study of Wall families in the Kleine Gemeinde. For additional information regarding the Kleine Gemeinde (KMB) settlement in the Crimea see, H. Goertz, *Die mennonitischen Siedlungen der Krim*, (Steinbach, 1957), 44.

152. *Storm and Triumph*, 188-191.

153. Raymond F. Wiebe, 150.

154. Unruh, 363, for possible connections on this Loewen family.

155. The Peter P. Loewen (1837-1926) Adobe house was moved from Hoffnungsthal to Hillsboro where it was made into a museum. Raymond F. Wiebe, *The Groening/Wiebe Family 1768-1974*, 124-148. Son Peter S. Loewen (born 1891) was a medical doctor in Wichita, Kansas. See Jakob Z. Wiebe, "Schellenberg Genealogy", Unpublished compilation, 16 pp.

156. Jakob Z. Wiebe, *op.cit.*

157. **Profile**, 111. For a picture of Johan F. Thiessen (1840-1917) and his wife, nee Anna Duerksen, see Matilda Wiebe Suderman, *Romestead Memories*, (Hillsboro, Kansas, 1987), page 96. This book was written by the daughter of Lizzie Thiessen a sister of Helena Thiessen (1881-1961) and includes interesting information and pictures of the Kleine Gemeinde settlement at Jansen, Nebraska. For a listing of the children of Abraham Schellenberg (born 1878) see, Martha Goering, *Friesen Von Riesen Genealogy*, (Steinbach, Manitoba, 1966), 21-24. For another book in this genre see, Virgil Litke, *A Journey with My Grandfather Jacob W. Buller*, (Marion, Kansas, 1986), 80 pp. The latter book is about Jakob W. Buller (1868-1946), a very enterprising businessman and inventor, who married Katie Thiessen (1867-1929), the oldest daughter of Johan F. Thiessen (1840-1917).

158. Raymond F. Wiebe, 168-172.

159. Johan Baerg (1844-1919) was born in Furstenau, where he was brought up by his father's brothers, who were leaders in that village. See K. Jeanette Rogers, *The Johann Baerg Family*, (San Rafael, California, 1970), for a listing of descendants. Courtesy of Tabor College, Hillsboro, Kansas, 1989.

160. Jakob Z. Wiebe, *op.cit.*

161. Frank Z. Wiebe, *op.cit.*

162. Dr. Glenn Penner, Letter to the author of February 5, 1989.

163. William Schroeder, *The Berghthal Colony*, (CMBC, Winnipeg, 1986), 42-44.

164. *Berghthal Gemeindebuch*, Litter A and Litter B. Unpublished Record, 19A. Original in the possession of the Chortitzer Mennonite Conference, Steinbach, Manitoba.

165. *Berghthal Gemeindebuch*, 85B and 326B.

166. The Johan Schroeder children are listed in the *Berghthal Gemeindebuch*, which details the 150 some families who settled the colony in 1833 and their subsequent progeny up to the time of emigration to Manitoba in 1874. In addition to being good record keepers the Berghthal descendants also had leaders of wisdom and foresight who made sure that this extensive documentation was taken to Manitoba during the 1870s where many of these records have been preserved. Unfortunately these documents have been only little used to date by scholars, possibly because of the negative stereotyping of the Old Order Mennonite congregations in vogue among the "triumphalist" historians of the Peter M. Friesen school of thought.

For additional information on the family of Johan Schroeder (1807-1883) see; Wm Schroeder, "Biography of Johan Schroeder", Unpublished paper, 1973, 434 Sutton Ave, Winnipeg, Manitoba, R2G 0T3, 30 pp.; and, Katie Peters, "Schroeder Genealogy", Unpublished genealogy, Winnipeg, Manitoba, 1970, 300 pp. The later work traces all the descendants of Isaac Schroeder, grandfather of Johan Schroeder (1807-1883).

167. For the story of an incident involving Johan Schroeder (1807-1883) in the grain trade, see William Schroeder, "Biography of Johan Schroeder", *op.cit.* Also quoted by John Dyck, *Oberschulze Jakob Peters (1813-1884) A Pioneer Manitoba Leader*, (Hanover Steinbach Historical Society Inc, Steinbach, 1990), 26-27.

168. William Schroeder, *The Bergthal Colony*, (CMBC Publications, Winnipeg, 1986), 42-44.
169. I am indebted to William Schroeder, author of *The Bergthal Colony*, for providing me with much of the biographical information on the children of Johan Schroeder (1807-1883). William Schroeder is the great grandson of Johan Schroeder (1841-1919).
170. I thank Mel Schroeder, Steinbach, Manitoba for referring the information of the second marriage of Johan Schroeder (1841-1919) to me. He is the grandson of Jacob Schroeder (1863-1944), who was the son of Johan Schroeder (1807-1883) by his third marriage. Jacob Schroeder (1863-1944) was a Sommerfelder Minister who farmed at Lowe Farm, Manitoba.
171. Courtesy of William Schroeder, telephone call with the writer on November 4, 1989.
172. *Bergthal Gemeindebuch*, 57B. Anna Stoesz (born 1827) was the older sister of David Stoesz (1842-1903), long time Aeltester of the Chortitzer Gemeinde in Manitoba.
173. Her first husband was Jakob Doerksen (1836-1875), a brother to Abram Doerksen later of Sommerfeld, West Reserve, and founding Aeltester of the Sommerfelder Mennonite Gemeinde. See *Bergthal Gemeindebuch*, 197B.
174. In 1881 the village of Eigenhof consisted of four families, namely, Heinrich Penner (born 1810) and his son Heinrich Penner (born 1851), son-in-law Jakob Wieler (born 1842) and son-in-law Gerhard Schroeder (1848-1910). See *Bergthal Gemeindebuch*, Family 299B. In 1882 Heinrich Penner Sr. and Heinrich Penner Jr. moved to the West Reserve. H.K. Wieler a great grandson of Jakob Wieler still lives on the NW 36-6-5E, the original homestead. It appears that the village name Eigenhof must have its origin in the fact that the village basically consisted of Heinrich Penner's (born 1810) own yard, together with his immediate family members.
175. November 30, 1989, telephone call with Aron C.S. Friesen present Reeve of the R.M. of Hanover and a great grandson of Gerhard Schroeder (1848-1910). See Lydia Penner, *Hanover One Hundred Years*, (Steinbach, 1982), 164, for a picture of Gerhard Schroeder.
176. Rev. Johan Schroeder, *Spuren Zum Trost*, (2d Steinbach, Manitoba, 1942), 173 pp.
177. He was the grandfather of Heinrich F. Schroeder, Box 52, Randolph, Manitoba.
178. They were the parents of Abram Dueck, Rosewood Drive, Steinbach, Manitoba, who provided much of the information for this section.
179. Quoted verbatim from William Schroeder, *The Bergthal Colony*, 115-120. I am indebted to William Schroeder for freely sharing his information for this family history.
180. Gerhard P. Schroeder, *Miracles of Grace and Judgement*, (Lodi, California, 1974), 266 pages.
181. "The Abraham Kornelsen Genealogy", *Profile*, 213-216, for further information on the history of the Kornelsen family.
182. Unruh, 337.
183. Heinrich E. Kornelsen, "Letter to the Rundschau September 5, 1894", where he reports the death of his father Gerh S. Kornelsen as being the last of six brothers. Of course several of them may have died in childhood.
184. "Cornelius Eidse Genealogy", *Profile*, 253-159.
185. See "Abraham Kornelsen Genealogy", *Profile*, 213-216, for further information. Also pages 255-258. The death dates for children, Agatha, Gerhard and Maria Kornelsen, are courtesy of Georgina Johnson, Librarian, Tabor College, Hillsboro, Kansas, a great granddaughter of Gerhard E. Kornelsen (1840-1918) of Inman, Kansas.
186. According to a "Family Record" on file at Mennonite Genealogy, Winnipeg, Manitoba, Johan Dalke (born 1805) was the son of Peter Dalke (1778-1823) who immigrated from Prussia to Russia in 1817, living for a time in Konteniusfeld, and later Alexanderwohl(?), Molotschna Colony. The place of residence is somewhat uncertain since the record is unclear. The name Nikolaidorf has also been written on the sheet. In any case, Johan Dalke (born 1805), is listed as having three sons: Johan Dalke (born 1835) who supposedly came to the U.S. in 1890; Cornelius Dalke (born September 30, 1831) who died in Korn, Oklahoma, on February 15, 1900; and Peter Dalke (1828-1909).
- The Family Record of Peter Dalke (1778-1823) also lists his other children, including Peter Dalke (born 1817) who settled in McPherson County, Kansas. The family evidently lived in Alexanderwohl where the youngest child Eva Dalke was born in 1822.
187. Stanley E. Voth, 254.
188. Stanley E. Voth, 252 and 254.
189. Johan P. Friesen (1847-1920), "Familienbuch" Unpublished Family Records", Courtesy of Royden Loewen /E.M.C. Archives, Steinbach, Manitoba.
190. Johan P. Friesen, op.cit.. The Peter Dalke Family Record lists two additional children who appear to be the issue of his second wife, namely, Katharine born 1869/1870, and Peter born 1875. The record also includes a list of some 12 children of Cornelius Dalke (1831-1900).
191. D.A. Haury, 56.
192. *Bethel Mennoniten Gemeindebuch*, Inman, Kansas, Unpublished Journal, 66. Courtesy of Adolf and Wanda Neufeld, Inman, Kansas, March 1989. The Gemeindebuch bears the memorial that the family left the church to be baptized for the second time. For additional information regarding the Inman area see, Adolf and Wanda Neufeld, editors, *A Centennial History Inman 1887 Kansas 1987*, (Inman, Kansas, 1987), 224 pp.
193. For additional information on this family see, Lenore Eidse, *Furrows in the Valley*, (Morris, Manitoba, 1980), 418-422.

194. "Familienbuch of Katharina Toews", Unpublished Family Records. Courtesy of Adolf and Wanda Neufeld, Inman, Kansas. The Gerhard Toews family is listed as family No. 22 in the Bethel Mennonite Gemeindebuch, Inman, Kansas. The entry for the family bears the notation that they left for a different Gemeinde through a second baptism.

195. He was the son of Wilhelm Schierling (1848-1923) and Anna Pauls (1851-1938), both of the Zoar K.M.B. Church of Inman. For a listing of his family see, Mrs Ben Schierling, *Heinrich and Elizabeth Pauls Genealogy*, (R.R.Inman, Kansas, 67546), 65. Courtesy of Adolf and Wanda Neufeld.

196. Georgina Johnson, "Zoar Mennonite Brethren Church History" and "Kornelsen Family Records", Unpublished papers, 1988. See also C.F.Plett, *The Story of the Krimmer Mennonite Brethren Church*, (Kindred Press, Winnipeg, Manitoba, 1985), 139-142.

197. According to a letter in the *Rundschau* this family remained in Russia. Courtesy of Henry Fast.

198. See "Wiens Families in the Kleine Gemeinde" cf.

199. For a listing of descendants see, G.U.Kornelsen, *Familienregister der Nachkommen der Abraham E. und Maria Kornelsen (nee Wiens)*, (Spanish Lookout, Belize, 1969), 126 pp.

200. David V.Wiebe, *They Seek a Country*, 42.

201. Death Certificate issued by the Nebraska State Department of Health, February 8, 1989, shows that the parents of Johan Kornelsen (1837-1913) Henderson, Nebraska, were Johan Kornelsen and Agata Durksen. Death certificate received courtesy of Dorothy Wiens, Lincoln, Nebraska. In a letter to uncle Gerhard S.Kornelsen (1816-1894) Steinbach, of March 7, 1891, Agatha Neufeld (1839-1896) indicates that she and her brother Johan Kornelsen have each received an inheritance of 1000 ruble and that the three other children have each received 3000 ruble apiece. This would indicate that Agatha and Johan were from the first marriage and had already received their mother's portion of their inheritance earlier. *Profile*, 213-216.

202. Courtesy Gerhard S.Kornelsen Letter Collection. The reference to "the former Enns Wirtschaft would presumably refer to the farmstead of Cornelius Enns (1782-1834), and later his son Heinrich Enns (1807-1881), who served as the fourth Aeltester of the Kleine Gemeinde. This would also have been the birth place of Maria Enns (1821-1871), the first wife of Gerhard S. Kornelsen.

203. Some family information can be gleaned from an autobiographical sketch by, G.G.Kornelsen, "My Fore Fathers", Unpublished manuscript, 5 pages. Courtesy of Dr. Clarence Hiebert, Tabor College, letter to the author March 30, 1989.

204. Families No.s 101, 109-111. *Henderson Gemeindebuch*.

205. Stanley Voth, 152-153 and 291.

206. Jakob Wiens (1839-1893) was the son of Peter Wiens and Mrs Wiens, nee Penner, (1810-1898). See Anna Toews Wiens, *Wiens Genealogy*, (1550 San Gabriel Way, San Jose, California). Loose leaf binder.

207. Dr.Clarence Hiebert, *The Henderson Mennonite Brethren 1878-1978*, (Henderson, Nebraska, 1979), 97-101.

208. *Henderson Gemeindebuch*.

209. *Henderson Gemeindebuch*, Family No. 40. Also Stanley Voth, 77, who lists a Cornelius Neufeld as one of the co-organizers of the Henderson M.B.Gemeinde.

210. Agatha Neufeld, Letter to Gerhard S.Kornelsen, March 7, 1891.

211. Courtesy of Henry Fast, Steinbach, Manitoba, August 29, 1987. In a letter to Gerhard S.Kornelsen (1816-1896) of March 4, 1888, Abram Nickel of Lehigh, Kansas, writes that a Kornelius Kornelsen was the first death in Lichtenau in that year. It is probable that he was somehow related to Gerhard S.Kornelsen but the exact relationship cannot be established at this time. Gerhard S.Kornelsen Collection, *op.cit.* In a letter to the *Rundschau* of January 29, 1902 a Kornelius Kornelsen is referred to as the son of Kornelius Kornelsen of Lichtenau. In a subsequent letter of April 16, 1902, a Kornelius Kornelsen of Melitopol refers to a Heinrich Kornelsen as his "uncle", possibly also meaning cousin uncle. References to the *Rundschau* are courtesy of Henry Fast, Steinbach, Manitoba. Mention should also be made of a 1875 letter of Isaac Baerg, Lichtenau, who mentions that Johan Kornelsen, the nephew of Gerhard S.Kornelsen (1816-1894), married a widow Baerg.

212. "Cornelius Enns Genealogy", *Profile*, 247-252.

213. Woltner, 98.

214. *The Golden Years*, 326.

215. *Profile* 1874, 250.

216. Gerhard S.Kornelsen Letter Collection, Courtesy of John K.Schellenberg, Steinbach, Manitoba, 1984.

217. Gerhard S.Kornelsen Letter Collection, *op.cit.*

218. John C.Reimer, *Familienregister...von Klaus und Helena Reimer*, 375-377.

219. *Profile*, 26-27 and 209-212.

220. Royden Loewen, 151.

221. Courtesy of Harry S.Friesen, 250 Waterloo Street, Winnipeg, Manitoba, 1982.

222. *Profile*, 111.

223. Abram K.Friesen, "Family Records", Unpublished Black Ledger, Courtesy of his son Harry S.Friesen, Waterloo Street, Winnipeg, Manitoba. This incident is confirmed by Johan Esau, "Sterbe Register", *op.cit.*

224. **Profile**, 44. Information as to the village of residence of Gerhard Giesbrecht (1816-1863) is courtesy of H.Fast.

225. "Cornelius Eidse Genealogy", **Profile**, 253-259. For additional information of this family see, Waldo Giesbrecht and Delma Friesen, **G.K.Giesbrecht Reunion**, (Ulysses, Kansas, 1967), 85 pp.

226. For her memoirs see, Mary Kornelsen, **Give Me This Mountain**, (Steinbach, Manitoba, 1974), 151 pp.

227. John K.Schellenberg, "Memoirs", Unpublished Journal, Steinbach, Manitoba, 1984, 63 pages and appendices.

228. It appears that she was the daughter of Johan Von Niessen. See Johan Harms 1771 Genealogy cf.

229. See Royden Loewen, 38. See also Orlynn Sawatzky, "My Broesky Heritage", 1988 Research paper for Grade 12 History Course at Steinbach Bible College. Instructor Henry Fast.

230. A brief biography of Johan W.Dueck is provided in **History and Events**, 85-122. For additional information on Gerhard B.Kornelsen see, Lenore Eidse, 368.

231. For a listing of descendants see, Peter H.Dueck, **Abraham Lund Elizabeth Dueck 1841-1865**, (Kleefeld, Manitoba, 1965), 22-30.

232. Information on the children of Heinrich E.Kornelsen based on telephone interview with John D.Kornelsen, Steinbach, Manitoba, March 25, 1989. He is the son of Gerhard B.Kornelsen (1892-1977).

233. Richard D.Thiessen, 139B.

234. Information for this section is based on Richard Thiessen, 139-140B.

CHAPTER NINE

MARTIN WARKENTIN 1764 GENEALOGY

Section One. Stammvater Martin Warkentin 1764-1853.

Warkentin is a common name among the Russian Mennonites. A number of families of this name have been identified in the Kleine Gemeinde. The most widely known to-date is the family of Johan Warkentin (1760-1825) who settled on Wirtschaft No. 3 in the village of Blumenort, Molotschna, in 1804.¹ Considerable information about this family is to be found in the *Stammbuch Melner Voreltern* published by Peter P. Isaac in 1916.²

Cornelius Warkentin (1777-1847), was the ancestor of a second family of Warkentins found in the Kleine Gemeinde. He and his family emigrated from the Prussian village of Halbstadt to the Molotschna Colony, South Russia, in 1818, settling in the village of Blumstein.³ His daughter Elizabeth Warkentin (1819-1905) married Gerhard Schellenberg (1827-1909), and through this family Cornelius Warkentin left many descendants in the Kleine Gemeinde.⁴

A third line of Kleine Gemeinde Warkentins also lived in the Molotschna village of Blumstein. Although this is the least known family it is probably the most significant in terms of numbers and prominence.⁵ The family patriarch, Martin Warkentin, was born in Prussia in 1764. According to B.H.Unruh, he originated from the village of Ruckenau, Amt Tiegenhoff, and was a linen weaver by occupation. The village of Ruckenau was located several miles southeast of the town of Tiegenhoff, in the Grosswerder area, approximately 10-12 miles due south of the village of Petershagen, the birthplace of Kleine Gemeinde founder Klaas Reimer (1770-1837). The Mennonites living in the village of Elbing were of the Flemish branch of the faith and belonged to the Elbing Gemeinde.⁶

The family emigrated to Russia and settled in the village of Blumstein, Wirtschaft No. 6, on June 23, 1804. According to the *Revisions-liste* of 1808 the family was relatively well off and owned the following property: 1 wagon, 1/2 plow, 1 harrow, 8 horses, 9 cattle, 2 sheep, and 20 loads of hay.⁷ Martin Warkentin was married to Agatha Warkentin also of Ruckenau and as of 1808 they had eight children, namely, Peter 19, Johan 18, Cornelia 16, Elisabeth, 13, Gerhard 12, Heinrich 10, Anna 8 and Martin 2. B.H.Unruh lists also a daughter Helena at the time of the actual emigration in 1803. Since she is not listed in 1808 it is assumed that she died prior to that date.⁸

According to one source, there was a Hans Warkentin of Osterwick or Kronsthal in the Old Colony who was a half brother to Martin Warkentin (1764-1853). There was also a Mrs. Abraham Friesen in Neuhorst who was his "Meumke" or aunt? Accordingly Martin Warkentin had many nephews and cousins in the Chortitz Colony. The same source indicates also that there was a Peter Warkentin living in Burwalde who was a brother to Agatha Warkentin the wife of Martin.⁹

Klaas Reimer, the founding Aeltester of the Kleine Gemeinde Mennonites, has made various references to a Martin Warkentin who was involved in the false humility movement which beset that group in about 1818.¹⁰ This appears to be the same person as he is the only Martin Warkentin listed by B.H.Unruh. Evidently the family was reconciled with the Kleine Gemeinde as the families of several of the Martin Warkentin children continued to be prominent in the movement.

Additional information regarding the Warkentin family is found in the diary of minister Johan Dueck (1801-1866) who has recorded for April 10, 1849, that "Martin Warkentin appeared before the *Ohms* before worship service requesting that he be accepted into the Gemeinde." It is also possible that this may refer to Martin Warkentin Jr. (born 1806). In another diary entry of March 9, 1853, Johan Dueck (1801-1866) states that "the aged Martin Warkentin of Blumstein has died."¹¹ The latter reference definitely seems to refer to the *Stammvater* since there was no other Martin Warkentin in Blumstein who would fit that description.

No information is presently available regarding the families of daughters Cornelia and Anna or whether they ever married and had families.. The only thing known about son Martin Warkentin is that he was at one time resident in Blumstein as were all his brothers.¹² The writer will very much appreciate hearing from any reader with information regarding these individuals and/or their families.

Gen	Name	Birth	Marriage	Death
1	Martin Warkentin	1764		Mar 9,1853
m	Agatha Warkentin	1765		
2	Peter Warkentin	1789		
2	Johan Warkentin	1790		
2	Cornelia Warkentin	1792		
2	Elisabeth Warkentin	1795		
2	Gerhard Warkentin	1796		1848
2	Heinrich Warkentin	Sep 5,1798		May 26,1881
2	Anna Warkentin	1800		
2	Martin Warkentin	1806		

Section Two. Peter W.Warkentin Family.

2 Peter W.Warkentin was born in 1789. He and his family lived in the village of Blumstein as did all his brothers.¹³ He was married to Sarah Fast, the daughter of Bernard Fast (born 1758) who settled on Wirtschaft No. 20 in the village of Lichtenau in 1804.¹⁴ Nothing further is presently known about Peter Warkentin or his spouse. Several of his sons immigrated to the Inman, Kansas, area in the 1870s with their families.

The letter collection of Gerhard S. Kornelsen, Steinbach, Manitoba, contains various correspondence from sons Bernard and Peter F.Warkentin, and grandson Peter S. Warkentin of Inman.¹⁵ In this correspondence Gerhard S. Kornelsen is repeatedly referred to as brother-in-law which could mean that his second wife Cornelia Warkentin (1822-1892) was a sister to Bernard and Peter F. Warkentin Sr. After considering the various documentation available at this time, this writer is of the opinion that Cornelia Warkentin (1822-1892) was a daughter of uncle Gerhard Warkentin (1796-1848) which would make her a first cousin to Bernard and Peter F. Warkentin. It was quite common at the time to use the term "Schwager" or "brother-in-law" to refer to anyone married to a blood relative.

Other references to members of the Warkentin family in the Steinbach and Rosenort areas as cousins would indicate that the Warkentin brothers of Inman represented another branch of the Martin Warkentin (1764-1853) clan. Much of the biographical information in this section is based on the letter collection of Gerhard S. Kornelsen above referred to. Contact has also been made with the descendants of the family in Kansas which has provided a good deal of additional data.

Gen	Name	Birth	Marriage	Death
2	Peter W.Warkentin	1789		
m	Sarah Fast	1794		
3	Peter F.Warkentin	Feb 23,1820		1898
3	Johan F.Warkentin	Mar 11,1825		1877
3	Kath Warkentin	1828		1890
3	Anna Warkentin			
3	Hein F.Warkentin			
3	Bern F.Warkentin	Jun 15,1834		1893

3 Son Peter F.Warkentin (1820-1894) married Helena Reimer, the daughter of Peter Reimer (1806-1886) and Helena Fast (1805-1892).¹⁶ Helena Reimer had brothers Peter and Bernard Reimer, of Kansas, Jakob Reimer of Friedensruh, Russia, and a sister, Agnes, Mrs.Johan Born, who lived in Konteniusfeld, Russia.¹⁷ The family lived in Fischau where they owned a treadmill.¹⁸

In a letter of 1886, Peter F.Warkentin advises as to his birth date and that of his wife which makes it possible to make a positive identification with ship and census records.¹⁹

A Peter Warkentin 54 years of age is listed on board the "S.S.Teutonia" which arrived in New York on September 3,1874. The name of the spouse fits and therefore this must be Peter F.Warkentin. It is noted, however, that the age of 40 given for Helen is not correct as she was 45 in 1874. Their children are listed as Peter born 1854(?) and Helen born in 1865. In a letter to the *Rundschau* of January 10, 1894, Peter S.Warkentin reports that his father P.P.M.Warkentin formerly of Fischau died on December 29, 1894.²⁰

4 Son Peter S.Warkentin (born 1854) evidently lived in the town of McPherson. He used the initial "S" for identification and will be referred to as such in this study. In a letter of 1889 Peter F. Warkentin reports that his son has finally moved away from McPherson and settled on a farm nearby. Peter "S" Warkentin was married to Susanna Janzen.²¹ In a letter of 1883 he refers to his wife's uncle Johan Hooge. In another letter Peter S. Warkentin reports that "uncle A. Reimer, uncle Aron Wiens, and my wife's uncle Jakob Janzen from Rudnerweide, had arrived just before the harvest."²²

Peter "S" Warkentin seems to be quite active. In a letter of November 30,1880, he reports that he is a correspondent for the *Mennonitische Rundschau*. In the same year he reports that he is a Sunday School teacher. In a letter of 1882 he reports that he has bought the 80 acre farm of in-law Heinrich Janzen, formerly owned by uncle J. Warkentin. According to another source the Peter S. Warkentin family was living in Harris County, Texas, in 190L.²³

4 Daughter Helena Warkentin (1865-1875), the sister of Peter S.Warkentin, died in 1875 a year after the arrival in America. Her mother, Mrs. Peter F.Warkentin, nee Helena Reimer, died in 1908.²⁴

Gen	Name	Birth	Marriage	Death
3	Peter F.Warkentin	Feb 23,1820		Dec 29,1894
m	Helen Reimer	Mar 6,1829		1908
4	Peter S.Warkentin	1854		
m	Susanna Janzen			
5	Hein Warkentin	Jan 22,1880		
4	Helen Warkentin	1865		1875

3 Son Johan F.Warkentin (1825-1877) married Helena Harder, daughter of Johan Harder (1789-1847) and Elizabeth Plett of Blumstein, Molotschna.²⁵ Apparently the Johan F.Warkentin family had lived 80 werst behind Nikopol with the Hutterites before immigrating to America in 1874.²⁶ This is confirmed in a 1977 family study by Marcellus Duerksen where the birthplace of the Johan Warkentin children is listed as Neuhutterthal, South Russia.²⁷

The ship record of the "S.S.Teutonia" referred to above, also lists a Johan Warkentin and wife Helena both born in 1825 and daughter Elizabeth born 1857. He appears to be the brother to Peter F.Warkentin (1820-1898). Also listed is son Johan Warkentin and wife Marie both born in 1848 and their twin sons Johan and Jakob who are three months old. The foregoing information is confirmed by Marcellus Duerksen who has listed all four children of Johan F. Warkentin and Helena Harder as well as their place and date of birth, etc.

The Johan F.Warkentin family settled in the Inman area in McPherson County where he died in about 1877. The family seemed to suffer more than its share of tragedy. In a letter of 1878 brother Bernard F.Warkentin mentions that "the home of our sister-in-law Warkentinsche was struck by lightning and the house erupted into flames. The family barely escaped with their lives. A certain Ratzlaff living nearby was killed." The widow of Johan Warkentin, nee Helena Harder, died in 1888 at the age of 62.²⁸

4 Son Johan H.Warkentin (1848-1876) married Maria Ekkert, daughter of Jakob Ekkert and Maria Giesbrecht. She was born in Muntau, Molotschna, and died in Washita County, Oklahoma. Johan H. Warkentin was a school teacher. He died only two years after the immigration and was laid to rest on their farm near the Sparta school.²⁹ His widow, nee Maria Ekkert, remarried to G. Kliever of Schardau. Their daughter Helena was married to a Hiebert in Corn, Oklahoma.³⁰

4 In a letter of 1910 cousin Peter S. Warkentin reports as follows regarding the other children of Johan F.Warkentin Sr.: Daughter **Helena Warkentin** (1852-1878) was married to Isaac Enns.³¹ In 1910 their son Cornelius C.Enns (1874-1943) lived in Moundridge, Kansas. Daughter **Elizabeth Warkentin** (1857-1884) married Heinrich H. Janzen of Franzthal (son of Heinrich Janzen (1825-1901)). She died in 1885. Their son Heinrich L. Janzen was resident in Syracuse, Kansas.³²

Gen	Name	Birth	Marriage	Death
3	Johan F.Warkentin	Mar 11,1825		1877
m	Helena P.Harder	Jun 14,1825		1888
4	Johan H.Warkentin	Dec 25,1848	Jun 25,1871	Jan 19,1876
m	Maria Ekkert	Sept 2,184		Jan 23,1908
5	Johan Warkentin	1874		
5	Jakob Warkentin	1874		
5	Helena Warkentin			
m	? Hiebert			
4	Peter H.Warkentin	Apr 26,1850		
4	Helen Warkentin	Nov 13,1852	Sep 17,1872	Aug 19,1878
m	Isaac Enns	Mar 24,1847		Oct 19,1934
5	Corn Enns	Dec 16,1874	Oct 26,1900	Jun 13,1943
m	Helena Toews	Jun 5, 1877		Jun 6,1920
4	Eliz J. Warkentin	Feb 3, 1857		Nov 2,1884
m	H.H. Janzen	Nov 12, 1852		Nov 26,1915
5	Hein Janzen	Oct 17, 1879		1976

3 Son **Bernard F.Warkentin** (1834-1893) was married to Anna Harder (born 1838) whose parents are not known. It seems that they lived in the village of Lichtenau, Molotschna, as their son Johan was born there. They are listed on board the "S.S. Nederland" arriving in New York on July 25,1875. The family settled in the Inman area in Kansas although they used Hoffnungsau as their mailing address. A total of 11 children were born to Bernard and Anna (Harder) Warkentin; only 7 of whom lived to maturity.³³

In a letter of 1881 Bernard F. Warkentin reports that they live nine miles from McPherson, the county seat, and that they belong to the "Toews" Gemeinde which would generally refer to the Bethel Mennonite Church at Inman. According to the obituary of son John K. Warkentin (1868-1947), the family lived on an 80 acre farm 9 miles south and 1 1/4 miles west of McPherson.³⁴ Bernard F.Warkentin died in 1893 after which his widow remained resident in the Inman area as nephew Peter S. Warkentin reports that she was living in Inman in 1910.

4 Their daughter **Justina Warkentin** (born December 22, 1859) was blind and lived with her mother.³⁵ Daughter **Anna Warkentin** (born December 7, 1866) married Heinrich Bergen and lived in the Grotmound area in Oklahoma.³⁶ Daughter **Katharina Warkentin** (born 1863) married Heinrich K.Janzen, son of Jakob Janzen, in 1885. In 1910 the Janzens live in Syracuse, Kansas. They also lived at Inman, Kansas, before moving to Hydro, Oklahoma, where they are buried.³⁷

4 Son **Johan K.Warkentin** (1868-1947) was reported to be very sick in 1878. In 1902 they bought a homestead in Caddo County, Oklahoma, and also became charter members of the Bethel Mennonite Church of Hydro, Oklahoma. They had ten children. In 1927 the family moved back to Inman. According to the obituary of John K. Warkentin, he was survived by one brother Bernard B.Warkentin of Inman and two sisters, Mrs Peter Nickel of Clinton, Oklahoma, and Mrs H.P.Pauls of Inman.³⁸

4 The Peter S.Warkentin letter of 1910 reports that son **Bernard B. Warkentin** (born 1873) lived in Gotebo, Oklahoma, and later moved to Inman, Kansas. He was still alive in 1955.³⁹ Son **Peter B.Warkentin** (born 1875) lived around Syracuse and later Inman, Kansas. The youngest daughter **Helena Warkentin** (1871-1855) was married to Henry P.Pauls of Inman where they resided until 1913 when they moved to Hydro, Oklahoma. In 1930 the Pauls family moved back to Inman where Mr Pauls died in 1948 and Mrs Pauls in 1955.⁴⁰

Gen	Name	Birth	Marriage	Death
3	Bern F.Warkentin	Jun 15,1834	Nov 6,1858	May 14,1893
m	Anna Harder	Jul 13,1838		Aug 21,1922
4	Justina Warkentin	Dec 22,1859		
4	Kath Warkentin	Aug 5,1863		
m	Hein K.Janzen			
4	Anna Warkentin	Dec 7,1866		
m	Hein Bergen			
4	John K.Warkentin	May 1,1868	Nov 16,1893	Feb 1,1947
m	Maria Fehdrau			
4	Bern B.Warkentin	Apr 25,1873		
m	Ann Gosen	1873		
4	Peter Warkentin	Mar 18,1875		
m	?			
4	Helena Warkentin	Jun 8,1871	Nov 13,1894	Jun 29,1955
m	Henry P.Pauls			Dec 12,1948

3 Daughter **Katharina Warkentin** (1828-1889) was married for the first time to **Johan Enns** and the couple had six children. After his death his widow married the widower **Johan Rogalsky** who was born in 1820. The family lived in **Johannesheim** and was quite well off owning two **Wirtschaften**. In a letter of January 4, 1883, **Rogalsky** reports that they had 1040 sheep, 100 head of cattle and 40 horses."

In a letter of February 20, 1890, **Rogalsky** reports the death of his wife. He mentions that he has six step children and eight of his own; he refers to the step children by the initial "E" presumably for **Enns**. He also states that he had an auction sale with the **Wirtschaft Gruenteich** the previous year, and with the **Wirtschaft Johannesheim** on the 27th and 28th of February, 1890, and that he "gave the **Wirtschaft** over to his step children exactly the way that he took it over. The children divided the land among themselves, everyone received 45 **desjaten**, at 125 ruble per **desjaten**, so that together with their paternal capital each will inherit some 7000 ruble."

4 In a letter of January 4, 1883, **Johan Rogalsky** mentions that his step son **Peter (Enns)** was also serving in the **Forstei**. His step daughter **Anna Enns** has married **Peter** the son of **Peter Willms** of **Blumenort**. **Johan Rogalsky** also states that they have bought a piece of property together with their children about 80 **werst** north-east from the **Molotschna** for 35 ruble per **desjaten** where four sets of their children intend to settle, namely: **Cornelius Siemens**, **Jakob Schroeders**, **Johan Enns'** and **Peter Willms**. In a letter of June 17, 1881, **Peter S.Warkentin** mentions receiving a letter from cousin **Johan Enns** presumably from **Russia**.

Gen	Name	Birth	Marriage	Death
3	Kath Warkentin	1828		1889
m	Johan Enns			
4	Johan Enns			
4	Peter Enns			1883
4	Anna Enns			
m	Peter Willms			
3	Kath Warkentin	1828		1889
2m	Johan Rogalsky	1820		

3 Daughter **Anna Warkentin** married **Heinrich Rogalsky** who died at a comparatively young age. In a letter of 1884 **Bernard F. Warkentin** mentions that **Bernard Reimer** from **McPherson** has just returned safely from a trip to **Russia** where he had spoken to **Mrs Rogalsky** living in **Lindenau**. By this time her sons are both married, **Heinrich** with **Redigers'** daughter from **Lindenau** and **Johan** with **Janzens'** daughter from **Tiege**. **Johan** apparently lived with his mother and looked after the **Wirtschaft**.

In a letter of October 15, 1889, **Peter F.Warkentin** refers to **Anna Rogalsky** as his only

living sister left in Russia. Apparently she resided with her son **Johan Rogalsky** in the Crimea but was engaged as a housekeeper for a widower Peter Reimer.

Gen	Name	Birth	Marriage	Death
3	Anna Warkentin			
m	Heinrich Rogalsky			
4	Hein Rogalsky			
m	? Rediger			
4	Johan Rogalsky			
m	? Janzen			

3 It appears that son **Heinrich F.Warkentin** married his first cousin, the daughter of Heinrich Warkentin (1798-1881). He died at a relatively young age survived by his wife and several children. His widow remained in Russia.⁴³ In a letter of 1881 Peter S.Warkentin reports that his aunt, Mrs Heinrich Warkentin, had bought a Klein Wirtschaft apparently in Alexanderwohl. In a letter of 1882 he refers to his cousin Peter (son of Heinrich Warkentin of Steinfeld) and that he has read a letter from Heinrich Warkentin, brother to Peter, who also wants to come to America the next spring.⁴⁴

4 According to a letter of Peter S.Warkentin to the **Rundschan** of January 8, 1910, daughter **Katharina Warkentin** and her husband L.Sommerfeld were living in California. Son **Peter Warkentin** was deceased but his widow and children were living in Newton, Kansas. Son **Heinrich Warkentin** was deceased.

4 Daughter **Anna Warkentin** was married to Aron Thiessen.⁴⁵ Aron Thiessen was born in Neukirch, Molotschna. The Thiessens lived at Reinfeld, South Russia, where their daughter Katharina Thiessen was born in 1879. In 1885 the family moved to the United States. They lived for many years at Cordell, Washita County, Oklahoma.⁴⁶ Note that the children are not listed in order of age as this information is not available at this time. See Section Six cf. for additional information on this family.

Gen	Name	Birth	Marriage	Death
3	Hein Warkentin			
m	? Warkentin			
4	Kath Warkentin			
m	L.Sommerfeld			
4	Peter Warkentin			
m	?			
4	Hein Warkentin			
m	(?)			
4	Anna Warkentin	Jul 14,1851	Jan 8,1871	Dec 9,1902
m	Aron Thiessen	Jan 8,1841		May 6,1899

Section Three. Johan W.Warkentin Family.

2 **Johan W.Warkentin**, the second son of Martin Warkentin, was born in 1790. The first name of his spouse is presently unknown. He lived in Blumstein where his son Johan was born in 1817.⁴⁶ Johan Warkentin Sr. was also referred to as Hans Warkentin.

In a letter to the **Rundschan** of May 22, 1918, Aeltester Peter Toews mentions that his mother, nee Maria Plett (1811-1895) and the grandmother of his wife, who was a Neufeld daughter, had both served as servant girls at the home of the Friesen brothers in Orloff. He mentions that his wife's grandmother had served for five years at the home of Abraham Friesen (1782-1849), the second Aeltester of the Kleine Gemeinde.⁴⁷

An interesting incident regarding Johan Warkentin of Blumstein is related in the diary of Johan Dueck (1801-1866). He mentions a brotherhood meeting held in Schoenau on October 3rd, 1848, where the matter of Johan Warkentin, Blumstein, was discussed regarding his doubtful conduct and that he should not accept the position of **Hirtenschulz** (manager of the village community pasture) for which he had been elected by the villagers. The matter of Hans Warkentin was discussed again on October 10, 1848, since the information presented was not complete. The matter was seemingly concluded on October

17, 1848, when Warkentin promised to talk to the village society. The reference here to Johan "Hans" Warkentin could equally well apply to Johan Warkentin Jr. (1817-1886), but since he would have only been 21 years old at the time it is assumed that Johan Warkentin Sr. is the individual in question.⁴⁸

Gen	Name	Birth	Marriage	Death
2	Johan Warkentin	1790		
m	? Neufeld			
3	Johan Warkentin	Jun 6,1817		Dec 9,1886

3 Son Johan N.Warkentin (1817-1886) was a prominent member of the Kleine Gemeinde brotherhood in Russia. In 1836 he married Anna Loewen, the daughter of deacon Isaac Loewen (1787-1873), a well-known Vollwirt from the neighbouring village of Lindenau.⁴⁹ He farmed very successfully in the village of Blumstein where his children were born and raised. Johan N.Warkentin was a successful and aggressive farmer.

In the mid 1860s many members of the Kleine Gemeinde became interested in settlement opportunities beyond the Molotschna Colony. Johan N.Warkentin (1817-1886) became prominent in this movement and was actively involved in the purchase of various parcels of property. He and his family moved initially to the Borosenko village of Blumenhof and in 1872 he purchased an estate or chutor, as they were then known, north of Borosenko which was known as Hochfeld. Here they had many Russian workers and their own school.⁵⁰ The family emigrated to America in 1875 settling in the village of Blumenhof, Manitoba, where Johan Warkentin died in 1886. He was married for the second time to the widow Gerhard Doerksen (1825-1882) nee Helena Dick. His descendants have been listed in a family book by Isaac Friesen, Inman, Kansas, 1961.⁵¹

4 Daughter Margaretha Warkentin (1841-1913) married Heinrich Reimer of Muntau who was chosen to accompany his brother-in-law Aeltester Peter Toews to meet with Governor-General Tottleben regarding the furnishing of immigration passes.⁵² She married for the second time to Johan L.Plett who was for many years the leading farmer in the Blumenhof /Blumenort area near Steinbach. Daughter Anna Warkentin (1843-1925) married Aeltester Peter P.Toews of Fischau.

4 Son Johan L.Warkentin (1845-1908) married Maria Goossen, the daughter of Kleine Gemeinde school teacher Gerhard Goossen (1811-1854) of Blumstein. The family farmed in Blumenhof and in Greenland, Manitoba, where many of the descendants are still living. Son Isaac L.Warkentin (1845-1929) was a well known pioneer doctor whose patients included people of all nationalities in the Steinbach area. In 1902 they joined the Holdeman exodus to Texas where they lived until 1920 when they moved to Inman, Kansas.⁵³

4 Daughter Katharina Warkentin (1847-1871) married Peter P.Isaac who was the author of the well-known Stammbuch Meiner Voreltern. Daughter Aganetha Warkentin (1857-1876) married Aron Penner also a farmer in Blumenhof, Manitoba. Daughter Elizabeth Warkentin (1859-1922) married Abram B.Klassen, the son of David Klassen (1813-1900) who served as the delegate to America for the Heubodner Kleine Gemeinde congregation.⁵⁴ The history of Johan Warkentin (1817-1886) and his children is well documented in Profile 1874 and the various sources cited therein so that only a brief listing of the children and their spouses is provided here.⁵⁵

Gen	Name	Birth	Marriage	Death
3	Johan Warkentin	Jun 6, 1817		Dec 9,1886
m	Anna Loewen	Nov 10,1819	Nov 6,1838	Sept 17,1874
4	Marg Warkentin	Sep 8,1841		Apr 11,1913
m	Hein Reimer	Feb 8,1818	Jul 9,1860	Feb 25,1876
2m	Joh L.Plett	Oct 17,1855	Feb 20,1877	Nov 16,1900
4	Anna Warkentin	Jan 31,1843	Nov 24,1863	Mar 12,1925
m	Peter P.Toews	Aug 6,1841		Nov 2,1922
4	Joh Warkentin	Feb 13,1845		Oct 19,1908
m	Maria Goossen	Feb 15,1848	Feb 19,1867	Mar 18,1888

2m	Anna Klassen	Feb 10,1839	Sep 12,1891	Feb 15,1927
4	Isaac Warkentin	Feb 13, 1845		Jan 9,1929
m	Kath Penner	Dec 14,1840	Dec 20,1864	Feb 15,1920
2m	Mrs Anna Toews	May 9,1846	Apr 16,1922	Dec 30,1928
4	Kath Warkentin	1847	Jan 8,1867	Jun 11,1871
m	Peter P.Isaac	Nov 26,1846		Sep 29,1925
4	Agan Warkentin	May 27,1857	Jan 1,1876	Jul 6,1876
m	Aaron Penner	Mar 30,1852		Sep 2,1892
4	Eliz Warkentin	Oct 15,1859	Dec 6,1877	Jul 8,1922
m	Abram Klassen	Aug 10,1850		Dec 26,1935
3	Johan Warkentin	Dec 6,1817		Dec 9,1886
2m	Helena Dick	Aug 27,1832	Apr 1,1883	Jan 5,1910

Section Four. Elizabeth W.Warkentin Family.

2 Daughter Elizabeth W.Warkentin (1796-1852) married Johan Fast. According to Aeltester Peter Toews (1841-1922) she was a sister to Johan Warkentin (born 1790).⁵⁶ See Section Three cf. According to the family records of great granddaughter Anna Bartel (born 1906) of Minneola, Kansas, Elizabeth Fast, nee Warkentin, after suffering very severely for the last five days, died on July 7, 1852, at the age of 56 years.⁵⁷ This corresponds favourably with the birth year of 1795 recorded for Elizabeth Warkentin by B.H.Unruh.⁵⁸

Elizabeth Warkentin (1796-1852) grew up in Blumstein and it appears that she married the neighbour boy from the same village. According to the 1808 Revisions-liste Johan Fast (born 1770), owner of Wirtschaft 10, and his wife Catharina Harms (born 1769), had a son Johan born in 1794, one year sooner than Elizabeth who grew up on Wirtschaft 6 just down the street.⁵⁹ According to a note by grandson Jakob Bartel (1858-1929), Johan Fast died on November 13, 1864, at the age of 71 years, 10 months and 15 days.⁶⁰ This corresponds favourably with the birth year of 1794 given by B.H.Unruh for Johan Fast.⁶¹

The proposition that Johan Fast (born 1794), son of Johan Fast (born 1770) of Blumstein, is the father of Johan W.Fast (1837-1924) is further supported by a reference made by son-in-law Peter P.Thiessen (1832-1898) in his *Reisebericht* of his trip to Russia in 1883, where he states that he drove to Truge (sic) to visit his wife's uncle Isaac Fast who "was already very weak and longing to be released" from his suffering, the inference being that he was already quite elderly.⁶² This connection is of interest as Johan Fast (born 1770) is listed as having a son Isaac Fast born in 1801 who would have been 81 years old at the time of Peter Thiessen's visit in 1883 and would likely be the same person.

It is noteworthy that Johan Fast (born 1770) was married to Catharina Harms (born 1769) and that the couple originated from Ellerwald, Amt Elbing, the same village in Prussia given as the place of origin of neighbour Johan Harms (born 1771), owner of Wirtschaft 12 in Blumstein, whose first wife was Maria Fast, born 1769. See Chapter Six, Part Four, cf.⁶³

The Johan Fast (1794-1864) family lived in Blumstein where their daughters Elizabeth and Agatha W.Fast were born in 1826 and 1828 respectively. Some additional information about the parents of Johan W.Fast (1837-1924) is found in the report of daughter Elizabeth Fast who states that "in her youth she lived with her parents in Katerinowslav. That her father constructed mills. She learned humility by working as a servant girl on various farms."⁶⁴ Another report refers to Agatha W.Fast (1828-1896) as being the daughter of Johan Fast of Halbstadt.⁶⁵ It is evident that many of the descendants of Johan Fast and Elizabeth Warkentin continued in the aggressive spirit indicated by these activities.

Elizabeth Warkentin (1796-1852) and Johan Fast (1794-1864) were the parents of Johan W.Fast (1837-1924), later a Mennonite Brethren minister of Jansen, Nebraska; Hillsboro, Kansas; and of Mountain Lake, Minnesota. In his history of "The Kleine Gemeinde in the United States of America," Henry Fast states that Johan W.Fast (1837-1924) was the brother to Jakob Fast (1831-1885), Mrs Peter Heidebrecht, nee Aganetha Fast (1826-1898) and Mrs Peter Thiessen, nee Elizabeth Fast (1826-1898), all of Jansen, Nebraska.⁶⁶ There

was also a sister Maria Fast (died 1862), married for the first time to Klaas Brandt and for the second to Heinrich Loewen (1830-1863).⁶⁷ Another sister, a Mrs Johan Rempel, remained in Russia, and was resident in the Crimea in 1902.⁶⁸ Sister Agatha Fast (1828-1896) married for the first time to Jakob Bartel (1808-1872) and for the second time to David Fleming.⁶⁹

This list of children may not necessarily be complete. No age is presently available for daughters Maria Fast and Mrs Johan Rempel and, accordingly, they have been arbitrarily placed at the end of the following list of children. Most of the information presently available on the children of Johan Fast and Elizabeth Warkentin is based on the history of the Jansen, Nebraska, Kleine Gemeinde by Henry Fast, Steinbach, Manitoba.⁷⁰

Gen	Name	Birth	Marriage	Death
2	Eliz Warkentin	1796		Jul 7,1852
m	Johan Fast	1794		Nov 13,1864
3	Aganetha Fast	Dec 25,1823		Jan 20,1896
3	Eliz Fast	Aug 30,1826		Jul 21,1898
3	Agatha Fast	1828		Aug 10,1896
3	Jakob Fast	1831		May 7,1885
3	Johan Fast	1837		Sep 26,1924
3	Maria Fast			Oct 27,1862
3	Mrs Johan Rempel			

4 Daughter **Aganetha Fast** (1823-1896) married Peter Heidebrecht in 1846 in Blumstein. In 1868 they moved to Markuslandt near Einlage and the next year they moved to Borosenko where they purchased 400 desjation of land. In 1874 they emigrated to Jansen, Nebraska, where they purchased 1280 acres of land. Like most of the Heidebrechts associated with the Kleine Gemeinde they were quite well-to do. The Peter Heidebrechts remained in the Kleine Gemeinde church all their lives.⁷¹ See Jakob Heidebrecht Genealogy cf.

5 Son **Peter F.Heidebrecht** (1847-1915) married Katharina F.Reimer, the daughter of one time Kleine Gemeinde deacon Klaas F.Reimer of Tiege. The family lived first at Markuslandt, moving from there to Blumenhof, Borosenko, from where they immigrated in 1874 settling in Jansen, Nebraska.⁷² Daughter **Aganetha F.Heidebrecht** (1852-1933) married Johan P. Thiessen who was a successful businessman and Nebraska State Senator.

5 Son **Johan F.Heidebrecht** (1849-1897) married Aganetha B.Friesen, the granddaughter of Abraham Friesen (1782-1849), the second Kleine Gemeinde Aeltester.⁷³ Son **Jakob F.Heidebrecht** (1856-1930) married for the second time to Agatha Warkentin who was born in Altonau, Russia. He moved to Saskatchewan in 1906 and settled on Section 36-18-12 R.M.#166. Jakob Heidebrecht died in Rush Lake, Saskatchewan.⁷⁴

5 Daughter **Anna F.Heidebrecht** (1858-1944) married Abraham F. Thiessen, the famous advocate of the landless Mennonites in the Molotschna Colony, South Russia.⁷⁵ Anna F.Heidebrecht married for the second time to Klaas Koop (1861-1952) and eventually moved to Long Beach, California.⁷⁶ Daughter **Elizabeth F.Heidebrecht** (1863-1958) married Martin B.Barkman, the son of Johan M.Barkman (1826-1879) of Jansen, Nebraska. For more detailed information on the family of Aganetha Fast and Peter Heidebrecht see "The Kleine Gemeinde in the United States of America", by Henry Fast.⁷⁷ The list of children is not necessarily complete.

Gen	Name	Birth	Marriage	Death
4	Aganetha Fast	Dec 25,1823	Oct 27,1846	Jan 20,1896
m	Peter Heidebrecht	Oct 2,1815		Sep 3,1896
5	Peter Heidebrecht	Aug 27,1847		Feb 2,1915
m	Kath Reimer	Aug 31,1845	1867	Oct 6,1929
5	Joh Heidebrecht	Jun 20,1849		Jul 11,1897
m	Agnes B. Friesen	Dec 20,1850		Apr 11,1925
5	Agantha Heidebrecht	Apr 15,1852		1933
m	Joh P.Thiessen	Jul 7, 1852		Oct 19,1920

5	Jakob Heidebrecht	1856		1930
m	Katharina Koop			
2m	Agatha Warkentin ^m	Oct 2,1868		
5	Anna Heidebrecht	Oct 27,1858		Apr 16,1944
m	Abr F.Thiessen	Nov 1,1838		May 7,1889
2m	Klaas B.Koop	Sep 6,1861		Dec 30,1952
5	Eliz Heidebrecht	Nov 27,1863	Jun 28,1884	Nov 13,1958
m	Martin Barkman	Sep 8,1863		May 6,1945
5	Isaac Heidebrecht	1866		Prior to 1880

4 Daughter **Elizabeth Fast** (1826-1898) married Peter P.Thiessen the son of one time Kleine Gemeinde minister Peter Thiessen (1808-1873) of Schoenau and Margaretha Friesen (1808-1887), the daughter of Aeltester Abraham Friesen (1782-1849) of Orloff.⁷⁹ Peter P.Thiessen (1832-1898) was the brother to Johan P.Thiessen (1849-1897) and Abraham F.Thiessen (1838-1893) above. The Peter P.Thiessen family lived in Neu-Halbstadt and moved to Jansen, Nebraska, in 1875. Peter Thiessen was an enterprising individual owning "a flour mill and an iron and lumber business in Russia." He became a minister of the K.M.B. in 1881 and in 1883 he visited his family and friends in Russia.⁸⁰ They had six children who grew to adulthood.⁸¹

5 Daughter **Margaretha Thiessen** (1853-1940) married Nickolous B.Friesen, the son of Kleine Gemeinde deacon Klaas Friesen (1815-1870) of Neukirch.⁸² Daughter **Elizabeth Thiessen** (1855-1931) married Martin B.Fast, for many years well known as the editor of the *Rundschau*. See Jakob Barkman Genealogy cf. Son **Johan H.Thiessen** married Helena Enns, presumably the daughter of Jakob Enns of Jansen, Nebraska.⁸³ He was a minister of the K.M.B.⁸⁴

5 Son **Jakob J.Thiessen** (1862-1943) married the sister of Martin B.Fast. Daughter **Aganetha Thiessen** (1868-1888) married Peter M.Warkentin, the son of Peter F.Warkentin (1834-1907) of Jansen and later of Lehigh, Kansas. See Daniel Fast Genealogy cf.⁸⁵

Gen	Name	Birth	Marriage	Death
4	Eliz Fast	Aug 30,1826		Feb 21,1898
m	Peter Thiessen	Jun 7,1832		Jul 27,1898
5	Marg Thiessen	Oct 5,1853		Nov 17,1940
m	Nick Friesen	Mar 17,1857	Jan 14,1879	Oct 26,1940
5	Eliz Thiessen	Mar 25,1855		Sep 4,1931
m	Martin B.Fast	Jan 6,1858	Jan 12,1884	Mar 15,1949
5	Johan Thiessen	Sep 28,1857		Apr 23,1924
m	Helena Enns	1856		
5	Peter Thiessen	1860		
m	Elizabeth Seiler			
5	Jakob Thiessen	Jan 13,1862		Dec,1943
m	Kath Fast	Aug 15,1866	Jan 12,1884	
5	Agan Thiessen	Feb 4,1868	Mar 20,1887	Mar 10,1888
m	Peter Warkentin	Jun 6,1865		Aug 25,1903

4 Daughter **Agatha Fast** (1828-1896) married Jakob Bartel (1808-1872) the son of Johan Bartel from Drachheimersweide, West Prussia, and his mother was from the Thiensdorfen Gemeinde.⁸⁶ It appears that the Johan Bartel family emigrated to Krons Garten, Chortitza Colony, in 1797, from where a number of family members married into Kleine Gemeinde families from the Molotschna.⁸⁷ Jakob Bartel (1808-1872) was married for the first time to Helena Classen (1797-1854).⁸⁸ Jakob Bartel (1808-1872) had a brother Peter Bartel whose children also married into the Kleine Gemeinde.⁸⁹

In all probability the Jakob Bartel shown resident in Neukirch in the Kleine Gemeinde ministerial election of 1838 is the same person as Jakob Bartel (1808-1872) who married Agatha Fast in 1854.⁹⁰ Later the family lived in Marienthal, Molotschna, where sons Jakob and Johan were born. The widow Jakob Bartel, nec Agatha Fast, emigrated to Nebraska

in 1875.⁹⁵ Here she married for the second time to the widower David Flaming (1815-1883) the son of Johan Flaming.⁹²

5 Son **Jakob Bartel** (1858-1929) married his step sister Katharina Fleming and remained in Jansen, Nebraska, where he is also buried. Son **Johan Bartel** (1864-1937) married Maria Barkman, the daughter of Johan M.Barkman (1826-1879). See Jakob Barkman Genealogy cf.

Gen	Name	Birth	Marriage	Death
4	Agatha Fast	Jun,1828		Aug 10,1896
m	Jakob Bartel	Jan 28,1808	Dec 19,1854	Jul 9,1872
5	Jakob Bartel	Jun 8,1858		Oct 21,1929
m	Kath Fleming	Dec 26,1856	Jan 16,1881	Dec 23,1934
5	Johan Bartel	Feb 19,1864		Oct 5,1937
m	Maria Barkman	Jun 22,1867		Mar 12,1934

4 Son **Jakob W.Fast** (1831-1885) married Margaretha Friesen, the daughter of Kleine Gemeinde minister Klaas Friesen (1793-1870) of Rosenort, Molotschna.⁹⁶ Evidently this was his second marriage.⁹⁴ The family lived in Orloff, Molotschna, and Borosenko, moving to Jansen, Nebraska, in 1874.⁹⁶

5 Daughters **Margaretha Fast** and **Aganetha Fast** married brothers, Gerhard and Abraham F.Rempel, the sons of Gerhard Rempel (1843-1879) and Katharina B.Friesen (1846-1903).⁹⁶ The Gerhard F.Rempel family was one of the first of the Kleine Gemeinde to move from Jansen, Nebraska, to Meade, Kansas, in 1906.⁹⁷

Gen	Name	Birth	Marriage	Death
4	Jakob W.Fast	1831		May 7,1885
m	Marg Friesen	Jun 14,1831	Feb 11,1858	Feb 11,1926
5	Marg Fast	Dec 22,1864	Jul 11,1885	Feb 11,1931
m	Gerh Rempel	Sep 21,1864		Apr 19,1926
5	Agan Fast	Jun 26,1868	Aug 19,1888	Oct 9,1894
m	Abr Rempel	Jul 23,1868		Apr 30,1954
5	Jakob Fast	Feb 23,1871		May 15,1945
m	Alvina Bruer	Apr 9,1878	Mar 31,1896	Jan 4,1909
2m	Katie Peters	Jan 13,1884		Nov 29,1957

4 Son **Johan W.Fast** (1837-1924) married Katharina Letkeman who was born in Alt-Halbstadt. She had a sister, a widow Warkentin living in Ladekopp in 1908.⁹⁸ He served as a school teacher for 34 years having instructed 1983 children. Johan W.Fast immigrated to Jansen, Nebraska, in 1877. A few years later he moved to Hillsboro, Kansas, where he started the *Freundschafts Kries*, a German weekly newspaper which lasted from 1885 to 1886.⁹⁸ Johan W.Fast joined the Mennonite Brethren Church on October 1,1883, and served as the leading minister of the congregation in Hillsboro.¹⁰⁰ He died at the home of his daughter in Mountain Lake, Minnesota.¹⁰¹ The family consisted of eleven children of whom eight survived their father.

5 Son **Johan Fast Jr.** (born 1861) became the Hillsboro banker during the first decade of the 1900s, then a partner with Heinrich J.Martens the notorious land schemer. Son **Heinrich H.Fast** (born 1874) served as editor of *Der Deutsche Westen*, *The Hillsboro Journal* and others. Their father was a frequent contributor to these and other papers.¹⁰² Daughter **Helena Fast** (born 1871) married Jakob H.Balzer, apparently the son of Heinrich Balzer (1821-1895) and Katharina Reimer (1824-1901) of Carson County, Minnesota.¹⁰³ The family lived in Mountain Lake, Minnesota.

Gen	Name	Birth	Marriage	Death
4	Johan Fast	Mar 17,1837	Mar 17,1857	Sep 18,1924
m	Kath Letkeman	Feb 11,1837		Jan 27,1917
5	Johan Fast	1861		
m	?			
5	Jakob Fast	1868		

m	?	
5	Helena Fast	1871
m	Jakob H.Balzer	1862
5	Heinrich Fast	1874
m	?	
5	Herman Fast	1876

4 Daughter **Maria Fast** (died 1862) married widower **Klaas Brandt** (1813/1817-1857).¹⁰⁴ The couple apparently lived in Tiegenhagen where their only son **Jakob** was born.¹⁰⁵ **Maria Fast** married for the second time to **Heinrich Loewen**, the son of **Kleine Gemeinde** deacon **Isaac Loewen** (1787-1873) of **Lindenau**.¹⁰⁶ **Heinrich Loewen** came to a frightful death when he was struck by lightning while sitting between two men in a church.¹⁰⁷

5 Sons **Jakob F.Brandt** (1857-1924) and **Heinrich F.Loewen** were raised as foster children by their uncle **Jakob W.Fast**. Both **Jakob Brandt** and **Heinrich Loewen** became prosperous farmers. **Jakob Brandt** stayed in **Jansen**, **Nebraska**, eventually joining the **Mennonite Brethren Church**. **Jakob F.Brandt** married for the first time to **Maria Enns**, evidently the daughter of **Jakob Enns** of **Jansen**. He married for the second time to **Karolina Flaming**, the daughter of **David Flaming** (1815-1883). Son **Heinrich F.Loewen** (1862-1935) remained in the **Kleine Gemeinde** and moved to **Meade**, **Kansas**. He married for the first time to **Margaretha Friesen**, the daughter of **Kleine Gemeinde** minister **Peter W.Friesen** (1815-1892). He married for the second time to the widow **Martin Doerksen**, nee **Margaretha Wiens**, of **Inman**, the daughter of **Heinrich F.Wiens** (1830-1901), **Inman**.¹⁰⁸

Gen	Name	Birth	Marriage	Death
4	Maria Fast			1862
m	Klaas Brandt	1813/1817		1857
5	Jakob Brandt	Mar 23,1857	Jan 16,1879	May 21,1924
m	Maria Enns	1853		1894
2m	Kar Fleming	Sep 13,1872	May 31,1894	1924
5	Hein Loewen	Feb 9,1862		May 18,1935
m	Marg Friesen	Feb 21,1860	Jan 11,1882	Mar 19,1897
2m	Maria Wiens	Nov 27,1858	Feb 22,1899	May 31,1904
3m	Marg Heibner	Jan 26,1869	Mar 14,1905	Nov 29,1930
4m	Kath Friesen			

Section Five. The Gerhard W. Warkentin Family.

2 **Gerhard W.Warkentin** (1796-1848) came to **Russia** with his parents as an 8 year old boy in 1804. He grew up in the village of **Blumstein** where his parents settled. He married and had a family residing in the village of **Pordenau** and later **Lindenau**.¹⁰⁹ It is reported that he died a slow death of cancer in 1848.¹¹⁰ His wife's sister, **Mrs Hans Thiessen**, was resident in **Muensterberg** in 1898.¹¹¹

An interesting comment is found in the "1848-1862 Diary" of **Rev. Johan Dueck** (1801-1866) who reports a discussion at a brotherhood meeting in **Tiege** of **June 5, 1849**, "if anyone would wish to take the widow **Gerhard Warkentin** into quarters." On **June 12, 1849**, **Reverend Dueck** was "notified to attend in **Schoenau** to instruct the widow **Warkentin**."¹¹² Although it cannot be assumed that these references automatically refer to family of **Gerhard Warkentin** (1796-1848) of **Lindenau**, it is possibly so.

A number of the children of **Gerhard Warkentin** have been positively identified, all of whom were faithful members of the **Kleine Gemeinde**, namely: **Mrs Peter Harms**, nee **Cornelia Warkentin** (1822-1892); **Heinrich Warkentin** (1833-1888); **Martin Warkentin** (1824-1891); **Mrs Johan Toews**, nee **Anna Warkentin** (1831-1900); and **Mrs. Peter K. Barkman**, nee **Elisabeth Warkentin** (1837-1911).¹¹³

Gen	Name	Birth	Marriage	Death
2	Gerhard Warkentin	1796		1848
m	?			
3	Peter Warkentin	ca 1817		1852/1857

3	Cornelia Warkentin	Dec 26,1822	Oct 11,1892
3	Martin Warkentin	Sep 8,1824	Sep 26,1891
3	Anna Warkentin	May 4,1831	Oct 16,1900
3	Hein Warkentin	Dec 31,1833	Mar 8,1888
3	Eliz Warkentin	1837	1911
3	Gerh Warkentin	?	?

3 It is presently believed that the oldest son was **Peter Warkentin** (born ca.1819). The conclusion regarding Peter Warkentin was reached mainly by deduction. It was firstly established that there were four Warkentin siblings who settled in the Steinbach, Manitoba, area in 1874.¹¹⁴ Aeltester Peter Toews has recorded that the father of one of these, namely; Gerhard Warkentin (1848-1900), was Peter Warkentin.¹¹⁵ In a letter to the *Rundschau* of 1890, Gerhard Warkentin (1848-1900) states that his uncle Heinrich Warkentin died in 1888 and refers to his uncle Martin Warkentin and aunt Anna Toews thus connecting him to the Gerhard Warkentin (1796-1848) family.¹¹⁶

The information available would indicate that Peter Warkentin married for the first time to Elizabeth Friesen (1819-1850), the daughter of Klaas Friesen who settled in the village of Lindenau in 1804.¹¹⁷ If the hypothesis holds true, their daughter was **Anna Warkentin** (1844-1880), the first wife of Johan R. Reimer.¹¹⁸ **Gerhard Warkentin** (1848-1900), already mentioned above, was their son.

The Peter Warkentin family evidently lived in Margenau as Mrs Peter Warkentin, nee Elizabeth Friesen (1819-1850), died there on January 4, 1850. The Kleine Gemeinde fellowship in Margenau included school teacher Cornelius F.Friesen (1810-1893), a brother to Elizabeth Friesen (1819-1850), who owned a half *Wirtschaft* in Margenau from 1847 to 1852 and presumably was also the teacher in the village at the time. It is presently believed that Mrs Peter Harms, nee Cornelia Warkentin (1822-1892), was also resident in Margenau during this time period. Other Kleine Gemeinde known to be resident in Margenau were Abram Rempel (1798-1878), David Klassen (1813-1900) and Peter Penner (1816-1884), all of whom were progressive *Vollwirten*.¹¹⁹

Peter Warkentin presumably married for the second time to Katharina Thiessen (1829-1889) shortly after the death of his first wife as they had a daughter **Katharina Warkentin** (1851-1889), who later became the second wife of Heinrich R. Brandt, one of the pioneer settlers in Steinbach, Manitoba.¹²⁰ It should be noted that Anna Warkentin (1836-1873), the first wife of Heinrich R.Brandt, was a cousin to his second wife.¹²¹ Another daughter, **Helena Warkentin** (1852-1884), became the second wife of Klaas R.Reimer, pioneer merchant in Steinbach, Manitoba.

Peter Warkentin must have died shortly after this as in 1858 his widow married for the second time to the minister Jakob Barkman (1829-1875) who drowned in the Red River in 1875. After his death she married for a third time to Cornelius W. Loewen (1827-1893) who moved to Steinbach from Kleefeld in about 1877. Although somewhat speculative the above information seems to accommodate the facts presently available.

Gen	Name	Birth	Marriage	Death
3	Peter Warkentin	ca 1819		ca 1852/1857
m	Eliz Friesen	Aug,1819	1843	Jan 4,1850
4	Anna Warkentin	Jun 13,1844	Jun 29,1869	Aug 10,1880
m	Joh R.Reimer	Jun 3,1848		Mar 23,1918
4	Gerh Warkentin	Dec 1848		Jul 31,1900
m	Anna Enns	Apr 28,1852	Dec 1872	May 29,1874
2m	Justina Eidse	Jul 9,1851	Feb 21,1876	1932
3	Peter Warkentin	ca 1817		ca 1852/1857
2m	Kath Thiessen	Dec 2,1829		Aug 5,1889
4	Kath Warkentin	1851	Jun 24,1873	Aug 4,1889
m	Hein Brandt	Jan 23,1838		Sep 15,1909
4	Helena Warkentin	Sep 11,1852	Mar 30,1875	Dec 1,1884
m	Klaas R.Reimer	Dec 12,1837		Feb 6,1906

3 Daughter **Cornelia Warkentin** (1822-1892) married the widower Peter Harms apparently, of Margenau and later of Sparrau. The couple had five children. By the time of his death in 1870 the family had moved to the new Kleine Gemeinde settlement of Borosenko near Nikopol. After his death she married for the second time to the widower Gerhard S. Kornelsen (1816-1894) long time school teacher in the village of Lichtenau, Molotschna. For a listing of children and a more detailed history of this family see "Johan Harms 1771 Genealogy", Chapter Six, Part Four cf.

There is some question as to whether Cornelia Warkentin was a daughter of Peter W.Warkentin (born 1789) or of Gerhard W. Warkentin (1796-1848). Numerous letters written to Gerhard S. Kornelsen in Lichtenau near Steinbach, Manitoba, by Peter F. Warkentin (1820-1898), Bernard F. Warkentin (1834-1893) and Peter S. Warkentin (born 1854) of Inman, Kansas, refer to him as "Schwager" or brother-in-law. However, the records of the Peter W. Warkentin (born 1789) family do not mention a sister Cornelia and therefore it is concluded that the reference is meant in a more general sense that Gerhard S. Kornelsen was their in-law and that Cornelia Warkentin was their first cousin and not a sister.¹²⁷

Gen	Name	Birth	Marriage	Death
3	Cornelia Warkentin	Dec 26,1822		Oct 11,1892
m	Peter Harms	1806		Jul 19,1870
4	Gerh Harms	Nov 12,1849	Feb 26,1871	Jul 28,1911
m	Maria Braun	Jul 26,1850		Sep 28,1878
4	Cornelia Harms	Apr 24,1853	Jun 3,1873	Jul 31,1938
m	Abr T. Friesen	Apr 6,1854		1909
4	Eliz Harms	Oct 1,1854	Jan 6,1873	May 11,1874
m	Wilh Giesbrecht	Jul 4,1849		Jul 8,1917
4	Jakob Harms	Aug 27,1856		1918
4	Sarah Harms	Apr 14,1853		1923
m	Isaac Friesen	Oct 16,1865		1951
3	Cornelia Warkentin	Dec 26,1822		Oct 11,1892
2m	Gerh S.Kornelsen	Feb 28,1816		Aug 14,1894

3 The eldest son **Martin Warkentin** (1824-1891) married Anna Dueck, daughter of Peter Dueck (1801-1842) and Anna Harms (1808-1874). It is interesting to note that Anna Harms (1808-1874) was born and raised in the village of Blumstein and was also from a prominent Kleine Gemeinde family. It is reported that Martin Warkentin had a treadmill in Blumstein.¹²⁸ The Martin Warkentin family moved out of the Molotschna in the Kleine Gemeinde expansion movement of the 1860s and settled in the Borosenko village of Heuboden. From here the family emigrated to America in 1874 settling in Rosenort, Manitoba.¹²⁹

Gen	Name	Birth	Marriage	Death
3	Martin Warkentin	Sep 8,1824		Sep 26,1891
m	Anna Dueck	Aug 20,1827	Dec 8,1846	Mar 10,1892
4	Gerh Warkentin			Early Youth
4	Peter Warkentin			Early Youth
4	Anna Warkentin	Feb 3,1851	Feb 14,1871	1909
m	Johan T.Friesen	Aug 17,1849		Jan 1909
4	Hein Warkentin			Infancy
4	Maria Warkentin			Infancy
4	Hein Warkentin			Infancy
4	Agatha Warkentin	Nov 2,1860		1886
4	Peter Warkentin			Infancy
4	Hein Warkentin	May 7,1868		1948
m	Maria E.Friesen	Oct 5,1870	Feb 8,1891	May 4,1923
4	Eliz Warkentin	Feb 4,1872	Jun 8,1890	May 22,1938
m	Hein W. Brandt	Sep 23,1867		Feb 22,1942

3 Daughter **Anna Warkentin** (1831-1900) married **Johan H.Toews** the son of **Johan Toews** (1793-1873) and **Elizabeth Harder** (1800-1834). Her mother-in-law had also grown up in the village of **Blumstein** and was the aunt of **Johan Harder** (1811-1876) the well-known Aeltester of the **Orloff Gemeinde**. The **Johan H.Toews** family farmed in the village of **Alexanderkron** until 1864 when they moved to the **Markuslandt** settlement east of the **Chortitza Colony**. Several years later they moved to the village of **Gruenfeld** just north of the **Borosenko** settlement. In 1874 the family moved to **Gruenfeld**, in **Manitoba** (today known as **Kleefeld**).¹²⁶ A letter by **Johan H.Toews** to **Peter Toews** of 1875 has been translated and published in **Chapter One, Part One** cf.¹²⁶

Gen	Name	Birth	Marriage	Death
3	Anna Warkentin	May 4,1831	Aug 5,1856	Oct 16,1900
m	Joh Toews	Sep 10,1829		Oct 26,1895
4	Anna Toews	Jun 20,1857		Mar 4,1858
4	Corn Toews	Nov 24,1858		May 24,1859
4	Corn Toews	Apr 11,1860		Aug 3,1862
4	Anna Toews	Oct 1,1861		Aug 10,1862
4	Helena Toews	Jun 10,1863		Dec 26,1935
m	Abram Esau	Jul 24,1865	Apr 5,1889	Jan 2,1950
4	Peter W.Toews	Jan 24,1866	Mar 20,1888	Jan 13,1935
m	Anna Brosky	Jul 6,1869		Feb 4,1901
4	Hein Toews	Jun 25,1867	Sep 28,1887	Aug 18,1942
m	Maria Penner	Mar 4,1869		Apr 26,1910
4	Anna Toews	Jun 12,1869	Jul 13,1888	Nov 13,1938
m	Isaac Wiens	May 18,1865		Jul 8,1932
4	Corn Toews	Jun 17,1871	Feb 16,1896	Aug 22,1946
m	Agan Penner	Nov 9,1877		Mar,1948
4	Jakob Toews	Oct 4,1873	Jul 1,1894	Apr 15,1905
m	Eliz Isaac	Aug 3,1874		Dec 14,1956

3 Son **Heinrich Warkentin** (1833-1888) married **Justina Enns**, the daughter of **Cornelius Enns** (1782-1834) and **Maria Wiebe** (1784-1845) of **Fischau, Molotschna**.¹²⁷ **Heinrich Warkentin** owned a treadmill in **Fischau**.¹²⁸ Some time later he purchased a **Wirtschaft** in **Lichtenau, Molotschna**, where they farmed until 1875, when they emigrated to **America** settling in the village of **Rosenort, Manitoba**.¹²⁸

Gen	Name	Birth	Marriage	Death
3	Hein Warkentin	Dec 31,1833	Apr 24,1855	Apr 8,1888
m	Justina Enns	Dec 32,1828		Apr 9,1895
4	Hein Warkentin	Jan 22,1856		Aug 17,1881
4	Just Warkentin	Jan 22,1856	Jul 2,1876	Jun 7,1943
m	Joh K.Friesen	Jul 19,1857		Jan 21,1932
4	Joh Warkentin	Jun 21,1859	Jul 3,1880	Oct 19,1929
m	Agan K.Friesen	Apr 28,1863		
4	Anna Warkentin	Jun 23,1859	Nov 28,1880	Dec 23,1921
m	Klaas Friesen	Aug 19,1858		Mar 17,1932
4	Maria Warkentin	Aug 24,1861		Oct 19,1865
4	Eliz Warkentin	Jan 22,1863		Nov 2,1865
4	Eliz Warkentin	May 16,1868	Nov 27,1910	
m	David K. Kroeker	Aug 15,1865		
4	Susan Warkentin	Dec 13,1869		
m	Peter H.Siemens	Mar 12,1867		1916
4	Peter Warkentin	Feb 26,1873		Apr 28,1874

3 **Elizabeth Warkentin** (1837-1911) emigrated from **Russia** in 1874. She was single at the time and is listed on the ship records as travelling with her brother **Martin** and his family. In 1881 she married the widower **Peter K.Barkman** (1826-1917). The couple had no children.

In a letter of September 12, 1881, Peter F. Warkentin, Inman, refers to Jakob K. Barkman as Gerhard S. Kornelsen's new brother-in-law and questions whether he was from the "Ruckenau Barkmans" which, of course, he was.

Gen	Name	Birth	Marriage	Death
3	Eliz Warkentin	1837		1911
m	Peter Barkman	Mar 9, 1826		Jan 5, 1917

3 It appears that Gerhard W. Warkentin (1796-1848) had a son Gerhard Warkentin who lived in Lindenau, possibly on the family Wirtschaft. In a letter to the *Mennonitische Rundschau* of 1892, Johan Warkentin of Morris (Rosenort) asks for the address of his cousins Gerhard and Peter Warkentin, sons of the deceased Gerhard Warkentin of Lindenau.¹⁵⁰ No information is presently available regarding the age of Gerhard Warkentin and therefore it is not possible to rank him among his siblings.

Gen	Name	Birth	Marriage	Death
3	Gerhard Warkentin	?		
m	?			
4	Peter Warkentin	?		
m				
3	Gerhard Warkentin	?		
m				

Section Six. The Heinrich W. Warkentin Family.

2 **Heinrich W. Warkentin** (1798-1881) apparently lived in Blumstein all his life. His wife's name was Anna but her maiden name is not known at the present time. In a letter to Gerhard S. Kornelsen of March 15, 1879, he greets his nephews; Martin, Heinrich and Johan Warkentin, and also his niece Anna Toews (nee Warkentin). In this letter Heinrich Warkentin states that he will be 81 years old on September 8th of 1879 and that his wife is seventy-four years old. He also refers to the following children: Helena and her husband Jakob Willms, a second daughter who is the widow of a Heinrich Warkentin, and three sons Heinrich, Kornelius and Johan.

The widow of Heinrich Warkentin describes the death of her parents in a letter of August 1, 1880, to Gerhard S. Kornelsen in Steinbach, Manitoba:

"Blumstein, August 1, 1880"

"Worthy in-law and cousin Gerhard Kornelsens. I will now reply to the letter which you posted on May 5th which was read for father but mother had already died. Now they have both passed on. Father survived mother by exactly 10 weeks of grievous mourning. He died at 9 o'clock in the evening, Monday May 26th, and was buried on May 29th, Ascension Day.

"He had a great deal of difficulty with his breathing. For some time already he stood continuously day and night although he still walked by himself. Except on the last day when it no longer mattered to him and he did not dress himself. He simply lay across his bed and gasped for air. It was a sight to behold. He was conscious and remained intelligible as long as he had breath. In the end it was very difficult for him and he mentioned that he had such a terrible night that he felt like screaming and tearing around, but there was nowhere that he could go.

"He prayed and supplicated day and night that all his sins would have been forgiven and that the Lord would receive him in grace. Alas, it was so sad to see our beloved father die in this way. He reached the age of 82 years and mother was 75. Presently I am here alone with my youngest daughter Maria and the servant whom father had engaged who lives here on the yard. We want to remain here until the grain is finished and then we children want to sell everything by auction. We siblings and friends here are all well. Now, I must also relate to you that the aged Wilhelm Loewen is also dead as are the young Franz Wiebe and the wife of Aaron Warkentin. She was 72 years of age.

"Please forward this letter to all our friends, particularly the widower Johan Warkentin, Heinrich Warkentin, Martin Warkentin, the Toewses and Elizabeth; and receive this heartfelt greeting from me, widow Heinrich Warkentin and my children. Please be so kind and write to me occasionally now that the parents are dead. Beloved uncle Jakob Friesen, also send this letter to Gerhard Kornelsens if possible."¹¹¹

In a letter of January 12, 1882, son-in-law Jakob Willms reports that the Heinrich Warkentin Wirtschaft in Blumstein has been sold by auction to Martin Hamm for 4000 ruble and that the inventory was sold the following day, the total value being 5300 ruble. The children are not listed by age as this information is not known at this time.

Gen	Name	Birth	Marriage	Death
2	Heinrich Warkentin	Sep 8, 1798		May 26, 1881
m	Anna	1805		Mar 17, 1881
3	Margaretha Warkentin			
3	Heinrich Warkentin			
3	Kornelius Warkentin			
3	Mrs Corn Heidebrecht			
3	Mrs Hein Warkentin			
3	Johan Warkentin			

3 **Daughter Warkentin** married her first cousin Heinrich F. Warkentin, son of Peter Warkentin (born 1789). Since her husband had died prior to the emigration of 1874 she did not join her husband's brothers who moved to America. She remained in Russia together with her parents and siblings. According to a letter of Jakob and Margaretha Willms of January 12, 1881, the widow Warkentin, with her daughter Maria had moved again, to Alexanderwohl where she had bought a Klein Wirtschaft for 1280 ruble.¹²² According to a letter of Jakob and Margaretha Willms of January 11, 1885 she was well physically and still living in Alexanderwohl with two of her daughters at home. The one daughter married to a Sommerfeld emigrated to America the previous summer and another daughter married to Aron Thiessen from Sagradovka are planing to emigrate the next spring.¹³³

4 According to the research of Verne Ediger, daughter Katharina Warkentin (born 1854) married Leonhart Sommerfeld who immigrated to North America arriving in New York City on June 5, 1884.¹³⁴ He was the son of Heinrich Sommerfeld (1815-1888) who died in Alexanderwohl, Kansas.¹³⁵ Daughter Anna Warkentin married widower Aron Thiessen who was born in Neukirch. He was married for the first time to Gertrude Neustetter who died in Steinfeld. The family immigrated to America in 1885, eventually settling in Oklahoma; where Mr and Mrs Aron Thiessen died and were buried at the Herold Church at Bessie.¹³⁶ See Section Two cf. for additional information on this family.

Gen	Name	Birth	Marriage	Death
3	? Warkentin			
m	Hein Warkentin			
4	Peter Warkentin			
m	?			
4	Hein Warkentin			
m	?			
4	Anna Warkentin	Jul 14, 1851		Dec 9, 1902
m	Aron Thiessen	Jan 8, 1841		May 6, 1899
4	Kath Warkentin	1854		
m	Hein Sommerfeld	Oct 25, 1857		
4	Maria Warkentin			

3 **Daughter Warkentin** married Kornelius Heidebrecht. In a letter of 1881 Jakob Willms mentions Heidebrechts had been there the previous week and that they are well. Mrs Heidebrecht must have died shortly thereafter as in a letter of 1884 Jakob Willms reports that Heidebrecht has remarried to a widow Klassen "from here" and that they are very

happy. In a letter of 1885 it is reported that Heidebrechts already have three sets of married children and that the last child, Margaretha, is getting married to Cornelius Willms, a nephew of Jakob Willms. Apparently the young couple are to live at home and look after the Wirtschaft as his parents are already quite elderly.¹⁷

Gen	Name	Birth	Marriage	Death
3	? Warkentin			1882/1883
m	Korn Heidebrecht			
4	? Heidebrecht			
m	?			
4	? Heidebrecht			
m	?			
4	? Heidebrecht			
m	?			
4	Margaretha Heidebrecht		Feb 1885	
m	Cornelius Willms			

3 Son Heinrich Warkentin married and had a family. In a letter of March 15, 1879, his father reports that three of his son's infant children had recently died of diphtheria and that son Heinrich himself caught the "nerve fever" and became so sick that it appeared he would die. In 1884 the Heinrich Warkentin family was living in the second Wirtschaft owned by Jakob Willms and he was working as a wheelwright in Kanikov(?). In a letter of 1885 it is reported that their son Aron was to enter the Forestry Service in March of that year.

Gen	Name	Birth	Marriage	Death
3	Heinrich Warkentin			
m	?			
4	Aron Warkentin			

3 Son Cornelius Warkentin married and had a family. In his letter of March 15, 1879, father Heinrich Warkentin reports that Anna, the daughter of his son Cornelius, had died from pneumonia and that his son had been sickly the entire fall having a fever. The Cornelius Warkentin family moved to the Crimea. A letter of 1884 reports that they lived in Schottenruh, Crimea, by Johan Harders, from whom he has leased 50 desjatien of land. Apparently they did only poorly financially.

Gen	Name	Birth	Marriage	Death
3	Cornelius Warkentin			
m	?			

3 Son Johan Warkentin married and had a family. In 1879 his father reports that he is still living at home like always. From this one would conclude that he was farming together with his father to some extent. By 1881 Johan Warkentin was living in Orloff and said to be doing very well financially. In spring of 1885 their daughter Maria married David Koop of Gnadenheim and the young couple purchased a half Wirtschaft in Alexanderwohl for 3000 ruble from Abraham Klassens who had purchased a full Wirtschaft in Gnadenheim for 5300 ruble.

Gen	Name	Birth	Marriage	Death
3	Johan Warkentin			
m	?			
4	Maria Warkentin			
m	David Koop		1885	

3 Daughter Margaretha Warkentin was married to Jakob Willms. The family lived in Tiege and purchased a second Wirtschaft in the spring of 1883, a sign that they were quite well off financially. Mr and Mrs Jakob Willms have provided considerable information regarding her family and siblings in their various letters to the Kornelsen family near

Steinbach, Manitoba. In a letter of January 12, 1882, they report that son Heinrich has been to the Forestry Service Draw and received a high number so that he was free and would not have to serve.

Gen	Name	Birth	Marriage	Death
3	Margaretha Warkentin			
m	Jakob Willms			
4	Heinrich Willms			
4	Corn Willms	Oct 27,1876		
4	Margaretha Willms	Sep 22,1878		
4	Helena Willms	Jun 22,1884		

Endnotes. Martin Warkentin 1764 Genealogy.

1. LaVerna Penner Shaw, *The Penner Genealogy Beginning with Jakob Penner Approximately 1777-1971*, (North Newton, Kansas, 1971), 7-10. This genealogy traces part of the family of daughter Justina Warkentin (1789-1855) who married Heinrich Friesen (1786-1842) also of Blumenort, Molotschna. See Unruh, 327.

2. Peter P. Isaac, *Stammbuch Metner Voreltern*, (Stern, Alberta, 1916), 10-18. English translation published by Prairie View Press, Roscnort, Manitoba, in 1981. See Part 2 Chapter 6 cf. See also *The Golden Years*, 155.

3. For further information on this family see, Gerhard Schellenberg (1852-1932) Unpublished Notebook Journal, Kleefteld, Manitoba, courtesy of Henry Fast, Steinbach, Manitoba. See also "Cornelius Warkentin (1777-1847) Genealogy", Typewritten memo, April 1, 1989, 1 page by the author.

4. See *Profile of the Kleine Gemeinde 1874*, (Steinbach, Manitoba, 1987), Chapter 22, for additional information on this family.

5. Several other lines of Warkentin should be mentioned in connection with the Kleine Gemeinde. Firstly, Peter F. Warkentin (1834-1907) who emigrated from the village of Friedensdorf, South Russia, to Jansen, Nebraska, in 1878. See Clara Buschman, *The Family Record of Peter F. Warkentin 1834-1907 and Wilhelmina (Wiens) Warkentin 1843-1935*, (Hutchinson, Kansas, 1972), 193 pp, for a listing of descendants. Mrs. Peter Warkentin, nee Wilhelmina Wiens (1842-1939), was the daughter of Heinrich Wiens (born 1815), whose sister Anna Wiens (1810-1876) was the mother of Jakob A. Wiebe, founding Elder of the K.M.B. See *Genealogy of Daniel Fast, Part Four, Chapter Four* cf. for more complete information on this family.

Peter P. Warkentin (1838-1923) emigrated to Gadenau, Kansas, with the first contingent of the K.M.B. in 1874. He was the son of Peter Warkentin (born 1817) and Margaretha Schellenberg (1817-1855) who was a daughter of Jakob Schellenberg (1792-1872). A number of members of the extended Schellenberg family were closely associated with the Kleine Gemeinde. See *Profile 1874*, 261-264 and also "The Gerhard Schellenberg Genealogy", Chapter Eight, Part Four cf. for more complete information on this family. For a listing of the children of Peter P. Warkentin, see Ed and Jo Warkentin, "The Warkentin Story", Unpublished Manuscript, 1977, 31 pp.

A Warkentin family in the Inman area which should be mentioned is that of Heinrich Warkentin (1824-1910). See Sol H. Warkentin, "Heinrich and Maria Regehr Warkentin", Unpublished Paper, 45 pp. Another family to be mentioned is that of Jakob Warkentin (1833-1903) son of Jakob Warkentin of Altonau. He married Katharina Sommerfeld (1838-1903). The couple settled near Alexanderwohl, Kansas, where they are listed on the 1880 census records for Marion County. She was a daughter of Heinrich Sommerfeld (1815-1888) who died in Alexanderwohl. See Else Warkentin, *The Warkentin Family*, (Goessel, Kansas, 1985), 3-7. It is certainly possible that anyone of these families could connect back to one or another family with Kleine Gemeinde roots. Any additional information regarding these families would be very much appreciated.

6. Dr. Glenn Penner, "West Prussian Mennonite Villages c.1540-1820", page 15. Paper presented to a symposium of the Manitoba Mennonite Historical Society Inc., 1979. There are no Warkentin families listed in Ruckenu in the 1776 *Konstipation*. See Horst Penner, 462-463.

7. B.H. Unruh, 314 and 345.

8. B.H. Unruh. 345.

9. Letter found among the papers of Gerhard S. Kornelsen, presumably written by one of either Peter F. Warkentin (1820-1898) or Bernhard F. Warkentin (b 1834) of Inman, Kansas. See Section Two. the letter is so badly aged that the top half is completely decomposed. Gerhard S. Kornelsen Collection, Courtesy of John K. Schellenberg, Steinbach, 1985.

10. See *The Golden Years*, 184-185.

11. Johan Dueck, "Diary 1848-1862", Unpublished Journal, Courtesy of Levi Dueck, Morris, Manitoba, October 30, 1989.

12. Letter to the *Randschau* by Mrs Johan Toews, nee Anna Warkentin, 1898. Quoted in *Profile*, 71. Courtesy of Henry Fast, Steinbach, Manitoba.

13. See *Profile*, 71, Chapter 2-fn 55.

14. See Unruh, 314. This information is courtesy of Verne Ediger, Magna, Utah. Letter to the author January 27, 1988. The proposition has also been raised that Anna Warkentin born 1799 (the sister of Peter Warkentin born 1789) was married to Bernard Fast, born 1790, the brother of Sarah Fast who married Peter Warkentin born 1789. i.e. That they were double siblings. This is not the case since according to Peter Isaac, 13, Anna Warkentin born

1799 was the daughter of Johan Warkentin who settled on Wirtschaft No 6 in the village of Blumenort, in 1804. Unruh, 326. The confusion is caused by the fact that both Warkentin families have daughters of the same name and similar age, both of whom had a son Johan Fast.

15. Gerhard S. Kornelsen Letter Collection, Courtesy John K.Schellenberg/E.M.C.Archives Steinbach, Manitoba. 1985.

16. Helena Fast (1805-1892) was the daughter of Bernard Fast (born 1758) who settled in Lichtenau in 1804. Unruh, 314. If this information is correct, Peter F.Warkentin (1820-1898) and his wife Helena F.Reimer (1829-1908) were first cousins.

17. See Gus Reimer, "The Reimer Genealogy", 1965, Unpublished Family Study, Reedley, California, 14 pages, for more information on the Peter Reimer family. He was the son of Johan Reimer born 1774 who settled in Muensterberg, Molotschna, in 1804. I am grateful to Jane Friesen, Dinuba, California, for providing me with a copy of "The Reimer Genealogy" which is an invaluable source of genealogical information. For additional information on the Reimer family, see also Dorothy Wiens, *The Jakob B. Reimer Record*, (Lincoln, Nebraska, 1983), 86pp.

18. Peter K.Barkman, Letter to the Rundschau November 8, 1911. Courtesy of Henry Fast, Steinbach, Manitoba. August 29, 1987.

19. In this same letter of 1886, Peter F.Warkentin also refers to Johan Fast (1837-1924), owner of the printery and publisher of the *Freundschafts Krele* in Hillsboro, and notes that they are cousins. See Section Four cf. It has already been established that Peter F. Warkentin and Johan W. Fast were first cousins as they were both grandsons of Martin Warkentin 1764. However they were not cousins on the Fast side as Johan B.Fast (1824-1906), the son of Bernard Fast (born 1790), son of Bernard Fast (born 1758) of Lichtenau, Molotschna (Unruh, 314), remained in Russia. See Johan K.Fast, "Stammfamilien Register Fast und Epp vom Jahr 1758-1970 von Gerhard J. Fast", Unpublished compilation, 220 Oakland Ave, Winnipeg, Manitoba, 11 pp. Courtesy of Mennonite Genealogy Inc. Winnipeg, Manitoba.

The latter Johan B.Fast (1824-1906) was the son of Bernard Fast (born 1790) and Anna Warkentin (born 1799), the daughter of Johan Warkentin of Blumenort, Molotschna. See Peter Isaac, 13. Compare the English with the German translation which seems to be more precise regarding the relationship of the two Bernhard Fast families of Rosenort, Molotschna, to Johan Isaac (1809-1864). For more information on Johan Fast (1837-1924) of Hillsboro (and later of Jansen and Mountain Lake), see Raymond F.Wiebe, *Hillsboro The City on the Prairie*, (Hillsboro, Kansas, 1985), 52. Bernhard Fast (born 1790), son of Bernhard Fast (born 1758) who settled in Lichtenau in 1804, which makes him a brother to Mrs Peter Reimer, nee Helena Fast (1805-1892) and Mrs Peter F. Warkentin, nee Sara Fast born 1794. See Gus Reimer, 2.

20. Courtesy Henry Fast, October 10, 1988.

21. She was a sister to Heinrich Janzen who married the daughter of Johan F.Warkentin. W.Rudie Janzen, Letter to the author, July 23, 1988.

22. In a letter of 1883 Peter S. Warkentin mentions that his brother-in-law Peter Thiessen of Nebraska, formerly Halbstadt, Molotschna, has been there for a visit. This would be Peter P. Thiessen of Jansen, Nebraska, whose wife was Elizabeth Fast (1826-1898). She was a sister to Aganetha Heidebrecht (1823-1896), Jakob Fast (1831-1885) and Johan W.Fast (1837-1924) of Jansen, Nebraska. See Profile, 103. The latter originally settled in Hillsboro where he founded the *Freundschafts Kries* a German weekly newspaper and then moved to Jansen, Nebraska. Letter of Leland Harder to the author January 9, 1988. Presumably Peter S. Warkentin was using the term brother-in-law in a more general sense meaning that his mother and Mrs Peter P. Thiessen were first cousins.

23. W.Rudie Janzen, Letter to the author of July 23, 1988.

24. In a letter to the *Rundschau* of January 8, 1910, Peter S. Warkentin provides a review of the Warkentin family. Courtesy Henry Fast, Steinbach, Manitoba.

25. Elizabeth Plett was a sister to Cornelius S. Plett (1820-1900) who settled in Blumenhof, Manitoba, in 1875. See *Plett Picture Book*, 7. Their children included Johan Harder (1811-1875) Aeltester of the Orloff Gemeinde from 1860 to 1875. See Johan Harder Genealogy, Part Four Chapter Five cf.

26. *Rundschau*, January 18, 1888. Courtesy Henry Fast.

27. Marcellus Duerksen, "A History of the J.J.Kroeker and John Warkentin Families", Unpublished Family study, Fresno, California, 1977, Unpaginated.

28. *Rundschau*, January 18, 1888.

29. Marcellus Duerksen, op.cit.

30. *Rundschau*, January 8, 1910. Courtesy of Henry Fast.

31. The *Rundschau* letter of January 8, 1910, says Jakob Enns but this is obviously an error as all other sources say that her husband's name was Isaac Enns. They were the great-grandparents of Verne Ediger, Magna, Utah. For a listing of descendants see, George Dyck and Verne Ediger, *Kornelius Enns 1819-1884 A Record of his Descendants in Canada and the United States*, (West Valley City, Utah, 1988), pp 79-143.

32. *Rundschau*, January 8, 1910. Heinrich L. Janzen was the father of W.Rudie Janzen, 2222 Skyline Dr., Bartlesville, Ok., 74006, who is in the process of publishing a genealogy of the Janzen family. In a letter to the author of July 23, 1988, Mr. Janzen mentions that his grandparents Heinrich H. Janzens had lived in Syracuse, Kansas, but that by 1910 they were living two miles east of Inman. Mr Janzen also reports having in his possession several additional sources which undoubtedly add further detail to the Warkentin family history; namely, "a 15 page compilation of records prepared by Dr.Maria H. Siemens. She was also a Warkentin descendant and spent many years compiling this Warkentin history of the Warkentin Brothers....also a 14 page compilation entitled "The Saga of Bernard Warkentin". And... a 54 page Biography of Bernard Warkentin".

33. I am indebted to Verne Ediger, Magna, Utah, for his gracious assistance in the proof reading of this chapter and helpful suggestions regarding same. I am especially grateful for his generosity in providing additional information and corrections in birth dates, etc, for the Peter W.Warkentin (born 1789) Section two. December 14, 1989.

34. I am indebted to Verne Ediger for referring me to this material.

35. Letter of Lena Nachtigal to Milton Harms, March 14, 1988. I am indebted to Milton Harms, Moore, Oklahoma, for referring this material to me.

36. In a letter to Milton Harms of March 14, 1988, Lena Nachtigal states that her aunt Anna Bergen was born between her sisters Justina and Katharina which would mean that the correct birth year would be 1861 or 1862.

37. Lena Nachtigal, *op.cit.*

38. John K. Warkentin Obituary. Courtesy of Milton Harms, Moore, Oklahoma, 1988. In a letter to the author of December 24, 1989, Verne Ediger, Magna, Utah, refers to a hand written note by Ella Fims Kroecker of January-February 1988 stating that "John J.Warkentin, the son of Johan K.Warkentin (1868-1947), was 90 years old and living in Inman at the time (1988)."

39. Obituary of Helena Pauls, July 3, 1955. Courtesy of Milton Harms, Moore, Oklahoma.

40. Obituary of Helena Pauls, July 3, 1955. Her husband H.P. Pauls was the son of Peter Pauls born February 23, 1846, in Frangenau, Molotschna, and Katharina Wilms born March 27, 1849, who immigrated to the Inman, Kansas, area in 1884. Letter of Lena Nachtigal, *op.cit.*

41. Johan Rogalsky Letter, January 4, 1883. Gerhard S.Kornelsen Collection, *op.cit.*

42. Bernhard F.Warkentin, Letter to Gerhard S.Warkentin postmarked November 24, 1884. Here Bernhard F.Warkentin mentions "that there are again some people immigrating from Russia, including Heinrich Warkentin's daughter Katharina formerly of Steinfeld, she is married to a Sommerfeld." This seems to support the view that she is a niece to the author.

43. Peter Warkentin, Letter to Gerhard S.Warkentin March 31, 1881. Courtesy Gerhard S.Kornelsen Collection. Here Peter Warkentin reports that "aunt H.Warkentinsche has bought a Kleinwirtschaft."

44. Peter S.Warkentin, Letter to the *Randschau* January 10, 1910. Courtesy of Henry Fast, Steinbach, Manitoba. January 1988.

45. Mr and Mts. Aron Thiessen were the parents of Katharina Warkentin (Nov 16, 1878-Mar 23, 1929) who married David A.Harms, who lived in Bessie, Oklahoma. They are the grandparents of Mr. Milton Harms, 1819 Sequoyah, Moore, Oklahoma, 73160, whose assistance has been invaluable in the completion of this genealogy. A complete listing of the children of Aron Thiessen (1841-1899) has been compiled by Milton Harms.

46. In his 'Genealogy Register' (Profile, Chapter 1, Family No. 1), Aeltester Peter Toews states that the father of Johan Warkentin (1817-1886) was also a Johan Warkentin. Another source indicates that Johan Warkentin (1817-1886) was the grandson of Martin Warkentin (b.1764). Letter of Peter Warkentin, McPherson County, Kansas, to Gerhard S. Kornelsen (1816-1894), Steinbach, Manitoba, December 15, 1886, in which he refers to Johan Warkentin, in the Steinbach area and who was seemingly of a similar age, as his cousin. Peter Warkentin was born in 1820 and his cousin Johan Warkentin in 1817.

47. Peter Toews, "Letter to *Randschau* May 22, 1918". In this letter Peter Toews recalls an incident that occurred during the mid 1840s when his parents went to visit the Aeltester Abraham Friesen (1782-1849) at that time living in the summer kitchen at the home of his son Abraham. (According to the ministerial election lists Abraham Friesen (1812-1889) was living in Ruckensau at the time). Apparently young Toews had been wearing one of his first pairs of pants and his young hosts, being the grandsons of the Aeltester (one of whom was Heinrich), had taken him along into the garden, much to their amusement. In this letter Peter Toews also refers to John W.Fast an elderly uncle whose mother was a sister to his wife's grandfather. Note, please refer to Profile, 103, where this reference is quoted incorrectly as referring to the "grandmother" of Peter Toews' wife. I am indebted to Henry Fast, Steinbach, Manitoba, for referring me to this information.

48. Johan Dueck (1801-1866) Diary. Courtesy of Levi Dueck, Morris, Manitoba, October 30, 1989. It is interesting that Hans Warkentin is being censored for accepting the position of Hirtenschulz since a good number of Kleine Gemeinde are known to have held the position of village Schulz during this time. For example Jakob W.Friesen (1808-1889) who held this position in Blumstein during the 1840s. See *The Golden Years*, 286, where Aeltester Abraham Friesen (1782-1849) mentions that his son Jakob Friesen had to drive twice to see Johan Cornies in order to enforce the regulations regarding compliance with building codes. It may be that the Kleine Gemeinde policy regarding the holding of village offices was changing at this time. Later during the 1860s individuals such as Cornelius S.Plett (1820-1900) served as Schulz in the village of Kleefeld which like Blumstein was originally founded by many Kleine Gemeinde families.

49. For a listing of descendants, see Sol. Loewen, *The Descendants of Isaac Loewen*, (Hillsboro, Kansas, 1961), 520 pp.

50. See Profile, Chapter 11. See also various letters in the Peter Toews Collection, Courtesy Milton Toews/Mennonite Heritage Centre, Winnipeg, Manitoba. Johan Warkentin (1817-1886) must have purchased a substantial parcel of property in the Borosenko complex since in 1872 he sold a Wirtschaft to each of his brother-in-laws Cornelius S.Plett (1820-1900) and Johan Loewen (1823-1881) as well as a small Wirtschaft of 25 desjaten to each of his nephews Cornelius L.Plett (1846-1835) and Peter Hiebert. Plett Picture Book, 18 and 53. From this one would conclude that Johan Warkentin must have owned at least 400 acres in what became the Borosenko village of Blumenhof, which he sold in 1872 when he bought the *Chutor* Hochfeld.

51. Isaac Friesen, "Genealogy of Johan Warkentin 1817-1888", Inman, Kansas, 1961, 117 pp. Royden Loewen, *Blumenort, A Mennoite Community in Transition*, (Blumenort, Manitoba, 1984), also has additional information on this family.

52. Peter Toews, "1872-1878 Diary", *Profile*, 165.

53. Royden Loewen, 320.

54. See *Profile*, 173-185, for his autobiography.

55. It is noteworthy that four of the in-laws, namely, Johan L.Plett (1855-1900), Peter P. Toews (1841-1922), Maria Goossen (1848-1888) and Peter P. Isaac (1846-1925), were first cousins to Helena P. Harder (1825-1888), the wife of Johan F. Warkentin of Inman, as all were grandchildren of Johan Plett (1765-1833). See Peter P. Isaac, 49-61.

56. See Letter of Peter Toews, *Rundschau*, May 22, 1918, where he refers to Johan W. Fast (1837-1924) and states that "his mother was the sister to the grandfather of his wife." The grandfather of the wife of Peter Toews was Johan Warkentin (born 1790) and therefore this is an unequivocal identification. I am deeply indebted to Henry Fast, Steinbach, Manitoba, for referring me to this information. The reader is asked to note a typographical error in *Profile*, 103, where this same source is incorrectly quoted to state that the mother of Johan W. Fast was the sister to the grandmother of the wife of Peter Toews. The matter is further verified by the death certificate of Johan W. Fast (1837-1924) issued by Cottonwood County, Windom, Minnesota, on March 20, 1989, which states that his parents were Johan Fast and Elizabeth (no surname given). Courtesy of Irene Westphal, RFD 3, Marshall, Minnesota, March 28, 1989.

57. Anna Bartel, "Family Records". Two Unpublished Ledgers, Received and photocopied by the author on August 28, 1989. Anna Bartel (born 1906) is the only surviving grandchild of Agatha Fast (1823-1896) daughter of Elizabeth Warkentin (1794-1852).

58. Unruh, 314.

59. Unruh, 315.

60. Jakob Bartel (1858-1929), "Note" found in the MLA, Bethel College, North Newton, Kansas, "Kleine Gemeinde Collection", Received by the author in 1980. This one page note appears to be a sheet which has fallen out of a more extensive family record or "Familienbuch" of some kind. It is identified by the statement that "I, Jakob Bartel, was born on May 27, 1858, and my "nichte"-cousin- Mrs Klaas Koop was born on October 27, 1858.

61. Unruh, 315.

62. *Rundschau*, March 19, 1884. I am deeply indebted to Henry Fast, Steinbach, Manitoba, for referring this material to me. The reference to Trugc must be a printing error and probably was meant to be Tiege.

63. This raises the possibility that the Johan Harms and Johan Fast families were siblings on either the Fast or Harms side or even both. Another possibility is Peter Harms Wirtschaft 9 in Blumstein who was also from Ellerwald. Unruh, 315.

64. Henry Fast, *Profile*, 110.

65. Anna Bartel, "Family Records", *op.cit.*

66. Henry Fast, "The Kleine Gemeinde in the United States of America", *Profile*, 103.

67. This connection is established by a number of sources which mention that Jakob F. Brandt (1858-1924) and Heinrich F. Loewen (1862-1935), the two sons of Maria Fast, were raised in the home of their uncle Jakob Fast (1831-1885). See Sol Loewen, *The Descendants of Isaac Loewen*, (Hillsboro, Kansas, 1961), Heinrich Loewen Family Section; and also David P. Reimer, *Brandt Reunion July 21, 1962*, and *Family Tree*, (Steinbach, Manitoba, 1962), 77-79.

68. Letter of H.J. Thiessen, *Rundschau*, May 5, 1902. Courtesy of Henry Fast, Steinbach, Manitoba. Thiessen also states that he was a cousin of Abraham Harms of Hillsboro.

69. Henry Fast, *Profile*, 103.

70. Henry Fast, "The Kleine Gemeinde in the United States of America", and Census Records published in *Profile*, 87-143.

71. Henry Fast, *Profile*, 106.

72. Later in Meade, Kansas, the widow of Peter F. Heidebrecht, nee Katharina F. Reimer (1845-1929) married for the second time to Rev. Cornelius L. Plett who had moved from Blumenhof, Manitoba, to Satanta, Kansas, in 1914. Cornelius L. Plett was the great grandfather of the author. Cornelius L. Plett maintained an extensive correspondence with relatives and colleagues in Manitoba, Nebraska, Mexico, and elsewhere. His letter collection includes letters written by the sons of Peter F. Heidebrecht to their mother and step father, namely; letters by son Peter R. Heidebrecht from Alliance, Nebraska, 1932-1933; and letters from son John W. Heide (sic) from 5041 Washburn Ave., Minneapolis, Minnesota, from 1932 written on the letterhead of the H.D. Lee Mercantile Co., Minneapolis. Corn L. Plett Letter Collection, Courtesy of Marie Heinrichs, Ulysses, Kansas, 1981.

73. *Profile*, 269. See also Elda Friesen Plank, "Twas Home on the Range" A Story of the Henry A. Friesen Family, (Lancaster, Pa, 1981), pages 84-91. Includes a listing of the children of Johan F. Heidebrecht (1849-1897) and pictures of various family members.

74. I gratefully acknowledge the assistance of Steven Heidebrecht, 524 11th Street, Weyburn, Sask., S4H 1H9, who sent me a listing of the children of Jakob F. Heidebrecht (1852-1930), their spouses and children. Letter to the author, February 27, 1989. I also acknowledge the assistance of Ruth Kearns, Box 34, Steward Valley, Sask., S0N 2W0, who has sent me various bits of information regarding the children of her grandfather Jakob F. Heidebrecht (1852-1930) by his first wife, Katharina Koop. See also Jakob Barkman Genealogy 1765, Chapter One, Part One cf.

75. For additional information on sons-in-law Abraham F. Thiessen and Johan P. Thiessen see: Hermann Thiessen, *Martin Thiessen und seine Nachkommen 1737-1977*, (Breslauer Str.3, 3167 Bergdorf, West Germany), 75-79.

76. Gerhard T. Thiessen, 7 and 50. See also Jakob Barkman 1765 Genealogy, Chapter One, Part Four cf.

77. Published in *Profile of the Kleine Gemeinde 1874*, pages 87-140.

78. In his letter to the author of February 27, 1989, Steven Heidebrecht states that Mrs Jakob F. Heidebrecht, nee Agatha Warkentin, was born in 1886. It is assumed that this is a transcription error and that the correct year is 1868.

79. *Profile*, 268. See also Herman Thiessen, *Martin Thiessen und seine Nachkommen 1737-1977*, (Burgdorf, Germany, 1977), 420 pp, for additional information on the family of Peter Thiessen (1808-1873) of Schoenau.

80. His *Reisebericht* was published in the *Rundschaun* on March 19 and March 26, 1884. Courtesy of Henry Fast.

81. See Martin B. Fast, *Zur Erinnerung an Mutter Elizabeth Fast Mein Liebes Weib*, (Reedley, Cal., 1932), 32 pages, for additional information on the family of Peter P. Thiessen.

82. *Profile*, 272-273. For a listing of descendants see Martha Goering, *Friesen 1763-1967 Nickoll Friesen 1817-1870*, (Burton, Kansas, 1967), 145 pp.

83. Henry Fast, *Profile*, 102.

84. Gerhard T. Thiessen, "Genealogical Album" Unpublished Journal, 1953, 42. Received courtesy of Willie Thiessen, Reedley, California. 1988. This was also the source for the list of children of Peter P. Thiessen used for this section.

85. Clara Buschman, *The Family Record of Peter F. Warkentin 1834-1907 and Wilhelmina (Wiens) Warkentin 1843-1935*, (Hutchinson, Kansas, 1972), 85. Courtesy of Dorothy Wiens, Lincoln, Nebraska, 1988.

86. Anna Bartel (born 1906), "Familienbuch", Minneola, Kansas, August 12, 1989. She was kind enough to send the author her family records for duplication. See also "Johan Bartel Genealogy", Unpublished Family Sketch, October 10, 1989, 7 pages, for additional information on the Bartel family.

87. See Jake A. Bartel, "Kinsfolk /Bartel", Unpublished family records, 430 Killarney Road, Kelowna, B.C., V1X 5C5, received November 10, 1989. According to this study Stammvater Johan Bartel was born circa 1764 and died circa 1813. He was married to Aganetha Quiring. Johan Bartel (c.1764-c.1813) was the son of a Jakob Bartel. The family left Prussia for Russia in 1797 where they settled in the village of Krongarten, Chortitza Colony. See Unruh, 303. Assuming that this is the correct Johan Bartel, he is also listed as Johan Bartolomaeus. He became a minister in 1797.

Krongarten was a Frisian village situated some 80 werst to the north of the Old Colony proper. The Frisian Gemeinde under Aeltester Heinrich Janzen (1752-1824) actively supported the Kleine Gemeinde and this undoubtedly fostered interconnections between the two congregations which lead to various marriages between the Bartel family and Kleine Gemeinde. Jakob A. Bartel, op.cit., has listed the children of Johan Bartel (c.1764-c.1813) as follows: Maria Bartel (1799-1862) who married Peter Block; Johannes Bartel; Peter Bartel; Maria Bartel; Zacharias Bartel; Jakob Bartel and Aganetha Bartel. A list of families in Krongarten is given in Stumm, *The Emigration from Germany to Russia in the Years 1763 to 1862*, (Lincoln, Nebraska, 1978), 873-874. See Dr. Lawrence Klippenstein, "Mennonite Migrations 1786-1806", published in Dr. John Friesen ed., *Mennonites in Russia*, (Winnipeg, Manitoba, 1989), 41.

88. They were the parents of Helena Bartel (1833-1876), who married Cornelius W. Loewen (1827-1893), and they were the grandparents of the well known Steinbach, Manitoba, businessman Cornelius T. Loewen. See *Profile*, 23.

89. *Profile*, 22 and 23. According to Elizabeth Giesbrecht, "Familien Buch von C.B. Loewen Familie den 5 Februar, 1934", (Courtesy of Mennonite Genealogy, Winnipeg, Manitoba), the parents of Helena Bartel (1833-1876) were Jakob Bartel, born January 28, 1808, married March 13, 1803 (sic), with the widow Toews, nee Helena Klassen, in Russia. The connection to Jakob Bartel is established by a letter to the *Rundschaun* of May 29, 1895, by Peter Block, Neuchortitz, in which he refers to his "nichte Mrs Cornelius Loewen fruher Gruenfeld, Borozenko, that he has heard that she has died and that Kornelius Loewen has died. He also refers to the widow Jakob Bartel and her sons Johan and Jakob Bartel who are his Vettern. He also asks about Kornelius Toews and his mother-in-law Mrs Peter Bartel and her daughter Katherina. I am deeply indebted to Henry Fast, Steinbach, Manitoba, for referring this information to me.

It appears that some further research will be required to fit all this information together. Peter Bartel's daughter Anna Bartel (1838-1918) married widower Cornelius P. Toews (1836-1908), see *Profile*, 22; and daughter Maria Bartel (1843-1921) married Klaas F. Reimer (1812-1874) formerly of Tiege, Molotschna, the son of Klaas E. Reimer (1770-1837) founding Aeltester of the Kleine Gemeinde.

90. *The Golden Years*, 29.

91. There was initially some confusion whether Agatha Fast was really the daughter of Johan Fast (1793-1864) or of some other Fast family. This was created by the fact that she had a sister by the name of Aganetha Fast (1823-1896). This situation has been clarified by Anna Bartel (born 1906), Minneola, Kansas, telephone call with the author of August 12, 1989, who vividly recalled many of the "Fast" relatives of her father Johan Bartel (1864-1937), including the Heidebrechts, uncle Johan W. Fast (1737-1924) in Mountain Lake, the Brandts and Loewens in Meade, etc. In her view Aganetha and Agatha were two entirely different names.

92. According to the marriage certificate of David Flaming (1815-1883) and Agatha Bartel (1828-1896) he was the son of Johan Flaming and Maria Trozentz. Courtesy of Maria Mack Ratzlaff, October 16, 1989. This would support the proposition that David Flaming (1815-1883) was the son of Johan P. Flaming (born 1783) the son of Peter Flaming (born 1740). Peter Flaming (born 1740) also had a son Peter Flaming (born 1775) who had a son Johan P. Flaming (1848-1935) who immigrated to America in 1874; and a son Abraham P. Flaming (1840-1907) who married for the first time to Maria Wiebe and for the second time to Helena Janzen from Kromsgarten. The Abraham P. Flaming (1840-1907) family lived in Schardau and later in Alexanderfeld from where they immigrated to America in 1892. See Peter P. Fleming, *The Flaming History*, (Newton, Kansas, 1976), 9-12. See also Marie Mack Ratzlaff, *Memoires of the Way it Was*, (2689 Plummer Ave., San Jose, California, 956125, 1989), approximately 140 pp. David Flaming (1815-1883) was married for the first time to Maria Lohrentz (1818-1873) who appears to be the daughter of Peter Lohrentz (1781-1856). See Dr. Sol Loewen, *The Peter Lohrentz Family 1811-1980*, (North Newton, Kansas, 1980), 15. Some confusion exists because the records referred to by Dr. Sol Loewen indicate that Peter Lohrentz (1781-1856) had a daughter Anna (1817-1844) who was married to a David Fleming, and a daughter Maria (1818-1873) who was married to a Johan Wiens, father of Jakob Wiens of Buhler. Marie Mack Ratzlaff evidently is of the view that this is a transcription error and that it was daughter Maria (1818-1873) who married David Flaming (1815-1883). As an aside it could be noted that the marriage certificate of David Flaming and Agatha Bartel (1828-1896) indicates that her parents were Johan Fast and Elizabeth Warkentin.

93. Profile, 285. See also Martha Goering, *The Von Riesen-Friesen Genealogy 1756-1966*, (Blumenort, Manitoba, 1966), 115-130.

94. Johan I. Friesen, "Appendix", as published in Peter P. Isaac, 54. In a diary entry of Rev. Johan Dueck (1801-1866), Muntau, for October 14, 1851: "Jakob Fast wedded with Catrina Friesen Blumstein". In another entry of November 23, 1852, it is recorded that "Jakob Fast was wedded with the widow Penner from Orloff". It is possible that one or both of these references could refer to Jakob Fast (1831-1885) but this is not necessarily the case. Johan Dueck (1801-1866), "Diary 1848-1862", courtesy of Levi Dueck, Morris, Manitoba, 1989.

95. Henry Fast, Profile, 103.

96. For a complete list of their children see, Ed Rempel, "The Rempel Genealogy 1843-1985 The Rempel Family Story", Information updated by Marilyn Harms and Esther Whiteman, 1985. See also "Peter Rempel (1792-1837) Genealogy, Profile, 233-238.

97. For additional information of this family see, Ralph Friesen /Marilyn Rempel Harms, "Gerhard Rempel Family", Unpublished record, 1981, 25 pp.

98. M.B. Fast, *Reisebericht*, (Scottsdale, 1910), 146.

99. Raymond Wiebe, *Hillsboro Kansas The City on the Prairie*, (Hillsboro, 1985), 52.

100. Orlando Harms, *The Journey of a Church 1881-1981*, (Hillsboro, Kansas, 1987), 32.

101. Henry Fast, Profile, 103.

102. Letter of Dr. Leland Harder to the author, August 1, 1988.

103. See Profile, 243, for the history of the Reimer family. It is not impossible that Heinrich Balzer (1821-1895) was the son of Heinrich Balzer (1800-1846) the famous Kleine Gemeinde philosopher. See *The Golden Years*, 214-247.

104. He was married for the first time to Maria Reimer (1814-1849) the oldest sister of Katharina Reimer (1824-1901), the wife of Heinrich Balzer (1821-1895), referred to above. See Profile, 243.

105. David P. Reimer, *Brandt Reunion July 21, 1962 and Family Tree*, (Blumenort, Manitoba, 1962), 77-82.

106. See Dr. Sol Loewen, *Isaac Loewen and His Descendants*, (Hillsboro, 1961), Heinrich Loewen Section for a listing of descendants.

107. His father Isaac Loewen (1787-1873), a widower by this time, was devastated by grief over this tragedy and wrote a book expressing his deep sorrow regarding the same. These writings are presently being translated by Peter U. Dueck and Rev. Ben Hoepfner, Steinbach, Manitoba, for the Hanover Steinbach Historical Society Inc.

108. Charles T. Friesen, *The Family of Heinrich F. & Helen Kroecker Wiens & Marie Janzen Wiens*, (Conway, Kansas, 1964), 59 pp.

109. Anna Toews, nee Warkentin, Letter to the *Rundschau*, 1898. Courtesy of Henry Fast, Steinbach, Manitoba, August, 1987. See Profile, 71. A correction should be noted here in that the writer erroneously reported the place of residence of Gerhard Warkentin (1796-1848) as being Prangenu and later Lindenau. The correct reference "was Pordenau and later Lindenau." Pordenau was founded in 1820 mainly by families from Prussia and several families from the Molotschna which apparently included Gerhard Warkentin and his young family.

110. Peter K. Barkman, Letter to the *Rundschau*, November 8, 1911. Peter K. Barkman reports the death of his second wife Elizabeth Barkman, nee Warkentin. Courtesy Henry Fast.

111. Anna Toews, Letter To *Rundschau* 1898, Profile, 71. Courtesy of Henry Fast.

112. Johan Dueck, "Diary 1848-1862", Courtesy of Levi Dueck, Morris, Manitoba, October, 1989.

113. See Profile, Chapter One, Families No. 44, 44, 96, and 121.

114. See "Peter Warkentin, Margenau, South Russia", Unpublished paper, 3 pp., by the author. This is a short sketch discussing the various problems in establishing the identity of Peter Warkentin and the evidence considered in coming to a conclusion in this regard. Roy Loewen has reported that Gerhard Warkentin (1848-1900) only stayed in Steinbach for one winter as the Homestead Records indicate that he was resident in Scratching River (Rosenort), Manitoba, after 1875.

115. Profile, 46.

116. Courtesy of Henry Fast, Steinbach, Manitoba.

117. Helena Janke, "Lineage of My Grandparents Klaas Friesena Born in West Prussia", *Profile*, 209 and 211. The reader is asked to note a typographical error in the text on page 211 where the date of death of Elizabeth Warkentin, nee Friesen, is given as 1859 whereas the correct year of death is 1850.

118. *Profile*, 17, has additional information on this family.

119. See *Profile*, for more information regarding these families. See also Johan Harms 1771 Genealogy cf., for information on Johan Harms (1798-1887) who was the Schulz in Margenau for many years and apparently the darling of Johan Cornies. His son Abraham Harms (1833-1909) taught in the village school for a number of years. See *Profile*, 173.

120. There is some confusion regarding her birth date. David P.Reimer, *Brandt Reunion July 21, 1962*, 16, gives the birth date as 1851. The birth date recorded by Peter Toews (1841-1922) in his "Genealogy Register", is August 16, 1850, and the death date is August 4, 1888. The latter date is an error since she died on August 4, 1889. *Profile*, 18. Another birth date is found in a letter by Abraham F.Reimer (1808-1892), Blumenort, Manitoba, to Martin Barkman, Jansen, Nebraska, in which he gives particulars regarding her funeral and also her age at the time of death as being in excess of 38 years and 7 months, although the "8" could also be a "2". Abraham R. Reimer Letter courtesy of Ernest R. Goossen Estate, 1986.

121. David P.Reimer, *ibid.*, 14. This presumably identifies Anna Warkentin (1836-1873) as a granddaughter of Gerhard W.Warkentin (1796-1848).

122. The connection of Cornelia Warkentin (1822-1892) to the family of Gerhard Warkentin (1796-1848) is further verified by the fact that Heinrich Warkentin served as guardian "Vormund" of her minor children. See letter by her second husband Gerhard S. Kornelsen (1816-1894) to Peter Toews, January 12, 1875, in which he discusses some family matters pertaining to the children of her first marriage. Peter Toews Collection, *op.cit.* The Heinrich Warkentin referred to presumably is Heinrich Warkentin (1833-1888) later of Rosenort, Manitoba.

123. Peter K. Barkman, *op.cit.* He also writes that "P.W., a cousin to Martin Warkentin had a windmill in Fischau". Possibly Peter Warkentin (1820-1898) later of Inman?

124. For additional information on the Martin Warkentin family see, Lenore Eidse ed., *Farrows in the Valley*, (Morris, Manitoba, 1980), 395-400.

125. Further information about this family will be found in the forthcoming history book of the Kleefeld Community by Henry Fast. See also *Profile*, and the various sources cited for further information regarding this family.

126. See Peter W.Toews, "Memoirs", published in Part two cf.

127. See Cornelius Enns Genealogy, *Profile*, 251.

128. Peter K. Barkman, *op.cit.* Courtesy of Henry Fast, Steinbach, Manitoba.

129. See Lenore Eidse, 447-451.

130. He also inquires for the address of cousin Cornelius Warkentin who lived on Abr. Reimers' Feuerstelle. Courtesy of Henry Fast.

131. Courtesy David K.Schellenberg, Steinbach, Manitoba, 1989.

132. Jakob and Margaretha Willms, Letter to Gerhard S.Kornelsen January 12, 1881. Courtesy of John K.Schellenberg, 1985.

133. Jakob and Margaretha Willms, Letter to Gerhard S.Kornelsen, Steinbach, January 11, 1885. Courtesy of John K.Schellenberg, 1985.

134. Verne Ediger, Magna, Utah, Letter to the author March 23,1989. See Sophia Unruh, *Sommerfeld Genealogy 1815-1972*, (Newton, Kansas, 1972), 1-5.

135. David Sommerfeld (1815-1888) lived with his children Jakob Warkentin (1833-1903) and Katharina Sommerfeld (1838-1903). See Elsie Warkentin, 4-5.

136. Milton Harms, "Family Records", Visit with the author July 25, 1989. Aron Thiessens were the grandparents of Milton Harms, Moore, Oklahoma, who has graciously shared his files with the writer.

137. Hermann Thiessen has pointed out that Kornelius Heidebrecht, who married the daughter of Heinrich Warkentin (1798-1881) appears to be the son of Cornelius Heidebrecht (1808-1890) of Nikolaidorf. Letter to the author of January 21, 1990. See Jacob Heidebrecht Genealogy, Chapter Seven, Section 5 cf.

CHAPTER TEN

WIENS FAMILIES IN THE KLEINE GEMEINDE

Section One. Introduction.

A dozen or more Wiens families are found within Kleine Gemeinde circles. A considerable number of Molotschna Wiens families settled in Nebraska and Kansas during the 1870s. No doubt some of these family lines are interconnected. The purpose of this paper is to identify these families and to compile the available information as a data base for interested family members and researchers. Information readily available in other published sources has been incorporated by reference only.

The intention of this study is to include families who had some representation in the Kleine Gemeinde and related Mennonite denominations, such as the Krimmer Mennonite Brethren, and the Bethel Mennonite Church at Inman, Kansas. Naturally, the extended kinship circles of individuals belonging to or associated with the Kleine Gemeinde in this way, are included as well.

Section Two. Jakob Wiens (1758-1820), Lindenau.

1 A major line of Kleine Gemeinde Wiens families are descended from Jakob Wiens (1758-1820) and his wife Catarina Loewen (1762-1838) who settled on Wirtschaft Eleven in Lindenau, Molotschna, in 1804. Additional information regarding the families of their sons Jakob and Johan is to be found in the genealogy by Dorothy Wiens Darnell, *Jakob Wiens Family 1758-1985*.¹

Gen	Name	Birth	Marriage	Death
1	Jakob Wiens	1758		Aug 10,1820
m	Catarina Loewen	1762		Nov,1838
2	Anna Wiens			
2	Johan Wiens	Apr 10,1791		Mar 19,1852
2	Cath Wiens	1794		
2	Marg Wiens	1797		
2	Jakob Wiens	Jun 28,1799		Feb 12,1885
2	Eliz Wiens	1804		

2 Son Johan Wiens (1791-1852) married Maria Borns. The family lived in Lindenau and later in Lichtenau.

Gen	Name	Birth	Marriage	Death
2	Johan Wiens	Apr 10,1791	Mar 14,1812	Mar 19,1852
m	Maria Borns	Dec 5,1792		Feb 26,1861
3	Jakob Wiens	Apr 21,1813		Mar 4,1893
3	Maria Wiens	Sep 11,1814		
3	Johan Wiens	Aug 14,1816		Mar 3,1817
3	Kath Wiens	Mar 3,1818		
3	Johan Wiens	May 13,1820		Jun 5,1854
3	Martin Wiens	Oct 30,1822		Jun 30,1881
3	Isaac Wiens	May 27,1825		Died
3	Eliz Wiens	Sep 21,1827		Nov 25,1863
3	Anna Wiens	Jan 13,1830		Jun 16, 1831
3	Corn Wiens	Mar 19,1832		
3	Anna Wiens	Jun 29,1836		Jun 2, 1906

3 Jakob Wiens (1813-1893) married Katharina Wall, the daughter of Franz Wall.² In

1846 the family lived in Schoenau, Molotschna, moving to the village of Friedensdorf several years later. In 1860 the Jakob Wiens family moved to the Crimea. According to oral tradition Jakob Wiens (1813-1893) was the nephew of Mrs Isaac Loewen, nee Margaretha Wiens (1790-1861).³

4 Daughter **Maria Wiens** (1846-1927) married **Abraham E. Kornelsen** (1846-1893), a deacon of the Kleine Gemeinde who settled in Heuboden near Steinbach, Manitoba, in 1874.⁴ Franz Franz Wiens, a nephew to Maria Wiens Kornelsen (1846-1927), came to Canada in 1924 and settled in Saskatchewan.⁵ In a letter of June 14, 1891, Kornelius E. Kornelsen of Rosenort, Manitoba, refers to the siblings of Mrs Abraham E. Kornelsen as follows, "Barbara was very obese, Elizabeth belongs to the Brudergemeinde and Isaac has taken a second wife, an Isaac daughter from Karasan."⁶

Gen	Name	Birth	Marriage	Death
3	Jakob Wiens	Apr 21,1813		Mar 4,1893
m	Kath Wall	Jun 17,1825		Sep 1,1870
4	Kath Wiens	Nov 13,1845		Mar 2,1882
4	Maria Wiens	Dec 27,1846		Dec 17,1927
m	Abr Kornelsen	Feb 23,1846		May 17,1893
4	Franz Wiens	Jun 6,1849		
4	Eliz Wiens	Oct 20,1850		Infancy
4	Abra Wiens	Feb 14,1852		Infancy
4	Eliz Wiens	Sep 2,1853		
4	Corn Wiens	Jan 19,1855		
4	Isaak Wiens	Jan 19,1855		
4	Anna Wiens	Aug 27,1857		Infancy
4	Helena Wiens	Aug 10,1863		
4	Martin Wiens	Aug 10,1863		
4	Franz Wiens	Jan 31,1859		
4	Sara Wiens	Oct 25,1865		
4	Anna Wiens	Apr 1,1867		
4	Aganeta Wiens			
4	Abraham Wiens		Married	

3 The youngest daughter **Anna Wiens** (1836-1906) married **Johan Harder** (1832-1915), the son of Johan Harder (1809-1853) and Margaretha Wiens (1807-1839).⁷ Johan Harder (1832-1915) was from Rosenort, Molotschna.⁸ In 1874 the family emigrated from Russia settling in McPherson County near Inman, Kansas.

4 Daughter **Katharina Harder** (1865-1960) married **Martin T. Doerksen** of Inman, Kansas. Both of these families joined the Kleine Gemeinde in 1898 where Martin T. Doerksen became a minister of the gospel in 1900.⁹ He was the son of another Martin Doerksen (1835-1896) in the Inman area, also a minister, who was married to Maria Wiens (1858-1904), a daughter of Heinrich F. Wiens (1830-1901) who settled in Inman in 1874.¹⁰ Another daughter **Margaretha Harder** (1867-1960) married **Aaron B. Warkentin** (1870-1947) and they were the parents of genealogist Sol Warkentin of Salem, Oregon.¹¹

Gen	Name	Birth	Marriage	Death
3	Anna Wiens	Jun 29,1836	May 22,1856	Jun 9,1906
m	Johan Harder	Jul 14,1832		Nov 26,1915
4	Maria Harder	Aug 23,1857	Nov 30,1880	Sep 11,1936
m	Peter S. Ediger	Aug 17,1833		Feb 4,1904
2m	Hein Hiebner	Jun 9,1840	Dec 31,1905	Nov 24,1917
4	Johan Harder	Oct 31,1858	Feb 3,1880	Jul 22,1923
m	Maria Pauls ¹²	Oct 28,1858(?)		Feb 6,1941
4	Gerhard Harder	Jan 29,1860	Jan 9,1891	Sep 26,1942
m	Marg Eidiger	Sep 6,1861		Oct 1,1938
4	Hein Harder	Jun 10,1861		Mar 24,1862
4	Anna Harder	Dec 25,1862	Aug 28,1881	Jul 25,1943

m	Abr M.Doerksen	Aug 22,1858		Nov 23,1928
4	Kath Harder	Feb 17,1865	Feb 17,1885	1960
m	Mart T.Doerksen	Sep 18,1862		May 16,1935
4	Marg Harder	Feb 15,1867	Apr 29,1890	May 18,1960
m	Aaron Warkentin	May 16,1870		Jun 3,1947
4	Hein Harder	Nov 15,1860	Sep 11,1890	Aug 11,1955
m	Anna Thiessen	Jan 27,1870		Jul 22,1934
4	Eliz Harder	Sep 6,1870	Sep 20,1891	Mar 31,1965
m	Joh D.Frantz	Mar 14,1871		Jun 4,1944
4	Jak J.Harder	Mar 22,1874	Mar 17,1895	Apr 9,1964
m	Kath Loewen	1873		Apr 1,1896
2m	Agan Wiens	Aug 18,1872	Dec 29,1898	Mar 26,1915
3m	Kath Reimer	Feb 5,1875	May 23,1952	
4	Helena Harder	Oct 15,1876		Dec 30,1878

2 Son **Jakob Wiens** (1799-1885) married Barbara Berg (1799-1871). The family resided in Lindenau. Since the only other son Johan Wiens later moved to Lichtenau it seems that Jakob Wiens took over his father's Wirtschaft Eleven.

Gen	Name	Birth	Marriage	Death
2	Jakob Wiens	Jun 28,1799	Jan 13,1821	Feb 12,1885
m	Barbara Berg	Aug 23,1799		Nov 11,1871
3	Jakob Wiens	Nov 7,1821		1848
3	Johan Wiens	Oct 7,1823		Apr 19,1885
3	Kath Wiens	Dec 3,1825		
3	Judith Wiens	Sep 28,1827		
3	Gerh Wiens	Nov 7,1829		
3	Anna Wiens	Mar 3,1832		
3	Barbara Wiens	Dec 5,1834		
3	Isaac Wiens	Feb 15,1837		1839
3	Isaac Wiens	Oct 14,1839		1839

3 **Johan Wiens** (1823-1885) married Helena Schulz. She was married for the first time to Isbrandt P.Harder (1817-1840), a brother of Johan P.Harder (1811-1875), Acltester of the Orloff Gemeinde, who was married to her sister Justina Schulz (1814-1856). See "Johan Harder Genealogy (1764-1826)" cf.¹³ She was married for the second time to Wilhelm Harms (1808-1846) of Blumstein.¹⁴ The Johan Wiens family evidently lived in Nikolaidorf as sons Jakob and Heinrich were born there.¹⁵ In 1874 they immigrated to the U.S. on the S.S.Cimbria eventually settling in Dolton, South Dakota, where Johan Wiens died in 1885.¹⁶

4 Daughter **Maria Wiens** (born 1847) married Bernhard Sawatsky from Landskron. Maria was the only child to remain in Russia and her family has not been heard from since 1935. Son **Jakob Wiens** (1849-1939) married Agatha Neufeld, daughter of Wilhelm Neufeld and Agnes Olfert, Liebenau. Jakob Wiens came to Dolton, South Dakota, with his parents and brothers. From here they moved to Ulen, Minnesota, in 1900, and from there to Munich, North Dakota, after the death of his wife. Son **Johan Wiens** (1852-1925) is buried at Marion, South Dakota. Son **Gerhard Wiens** (1856-1928) farmed and lived at Mountain Lake, Minnesota.¹⁷

Gen	Name	Birth	Marriage	Death
3	Johan Wiens	Oct 7,1823	Feb 27,1847	Apr 19,1885
m	Helena Schulz	Jul 28,1820		Dec 17,1894
4	Maria Wiens	Dec 20,1847		
m	Bern Sawatsky			
4	Jakob Wiens	Oct 2,1849	Mar 2,1871	Dec 1,1939
m	Agatha Neufeld	Jun 8,1848		Jun 22,1924
4	Johan Wiens	Oct 21,1851		Nov 3,1851

4	Johan Wiens	Aug 14,1852	Oct 4,1875	Jul 12,1925
m	Maria Goossen	Aug,1856		May,1927
4	Hein Wiens	Oct 5,1854		Oct 24,1854
4	Gerh Wiens	Jul 7,1856	Jun 9,1881	Feb 25,1928
m	Susan Dick	Aug 18,1858		Jan 17,1896
4	Kath Wiens	Dec 23,1859	Mar 4,1884	Dec 13,1906
m	Henry P.Dick	Mar 2,1860		Mar 2,1860
4	Agan Wiens	Jan 31,1863	Mar 15,1885	1941
m	Abr A.Willms	1861		1930
4	Hein Wiens	Jan 12,1866	Aug 6,1887	Apr 8,1946
m	Sara Ratzlaff	Jul 8,1869		Jan 17,1897
2m	Kath Enszt	Aug 18,1864	Jan 30,1899	Feb 21,1932

3 Son **Gerhard Wiens** (born 1829) was baptised by Aeltester Dirk Warkentin in 1850. In 1853 he married Agatha Berg apparently in Lichtenau. The family resided in Lindenau as son Gerhard G.Wiens was born there.¹⁸

4 Daughter **Anna Wiens** (1854-1926) married Bernard H.Epp and the family resided in Lindenau. In 1891 Bernard Epp was elected as minister of the Lichtenauer Gemeinde and as Aeltester in 1908.¹⁹ Son **Gerhard G.Wiens** (1861-1930) lived in Lindenau.²⁰

Gen	Name	Birth	Marriage	Death
3	Gerhard Wiens	Nov 7,1829	Apr 30,1853	
m	Agatha Berg	Jul 27,1832		
4	Anna Wiens	Jun 14,1854		Mar 13,1926
m	Bern H.Epp	Feb 18,1854		Aug 26,1926
4	Jakob Wiens	1855		Infancy
4	Gerhard Wiens	1857		
4	Agata Wiens	1859		Aug 21 (?)
4	Gerh G.Wiens	Sep 23,1861		Feb 4,1930
m	Marg Krueger	Aug 3,1865	Apr 30 (?)	
4	Kath Wiens	1863		
4	Jakob Wiens	1866		
4	Jakob Wiens	1868		
4	Susanna Wiens	1869		1877

Section Three. Margaretha Wiens /Isaac Loewen, Lindenau.

1 **Margaretha Wiens** (1790-1861)²¹ married Isaac Loewen (1787-1873), the son of Isaac Loewen (born 1759) who settled on Wirtschaft No. 6 in the village of Lindenau, Molotschna Colony in 1805. Their descendants are listed in the family book **Isaac Loewen and his Descendants** by Dr. Sol. Loewen, Hillsboro, Kansas.²² Dr. Sol. Loewen has postulated that Margaretha Loewen was the daughter of Wilhelm Wiens (b.1748) who settled in the village of Orloff in 1804 and who had a daughter Margaretha of approximately the right age.²³ According to oral tradition Mrs Isaac Loewen, nee Margaretha Wiens (1790-1861), was the daughter of Jakob Wiens (born 1758), who lived next door on Wirtschaft 11. See Section Two cf.

Isaac Loewen (1787-1873) and his 13 children were quite prominent in Kleine Gemeinde circles and the family history is well documented.²⁴ He was also a prolific writer and a hundred or more pages of his writings are extant and provide the picture of a sincerely Christian being.²⁵

Gen	Name	Birth	Marriage	Death
1	Marg Wiens	Jan 6,1790	May 16,1813	Jul 29,1861
m	Isaac Loewen	Jul 1,1787		Jun 21,1873

Section Four. Daniel Wiens, Blumstein, Molotschna.

1 **Daniel Wiens** (born 1764) is the patriarch of another line of Kleine Gemeinde Wiens. This family settled on Wirtschaft Eight in the Molotschna village of Blumstein in 1804,

where they are listed as follows in the 1808 Revisions List: Daniel Wiens 44, from Furstenau, Amt Elbing, farmer, wife Catarina, children Justina 17, Peter 14, Catarina 7, Franz 5, Daniel 1. Property: 1 wagon, 1/2 plow, 4 horses, 8 cattle.²⁶

It appears that Daniel Wiens Sr. died sometime after the 1808, as the 1812 Verzelchnis refers to the owner of their farm, as the widow Wiens. According to B.H. Unruh, the eldest daughter Justina (also referred to as Christina) married the son of Wirtschaft Nine in Halbstadt on November 24, 1812. This farm was owned by Berend Giesbrecht, who had a son Jakob of the appropriate age.²⁷ The remainder of this section will deal with the descendants of Franz Wiens (1802-1881) since no further information is available regarding any of his siblings.

Gen	Name	Birth	Marriage	Death
1	Daniel Wiens	1764		1809/1811
m	Cath Wiens	1767		
2	Just Wiens	1791		
m	Jakob Giesbrecht	1790		
2	Peter Wiens	1794		
2	Daniel Wiens	1797		Infancy
2	Cath Wiens	1801		
2	Franz Wiens	Sep 15,1802		May 31,1881
2	Daniel Wiens	1807		

2 Son Franz Wiens (1802-1881) married Elizabeth Neuman in 1832.²⁸ The family lived in Marienthal and Friedensruh, Molotschna, before settling in the village of Rosenfeld, Borosenko, during the later 1860s.²⁹ In 1874 they emigrated from Russia settling in Manitoba and moving on to Jansen, Nebraska, two years later.

3 Daughter Katharina Wiens (1836-1909) and son-in-law Franz Fast emigrated to America in 1875 settling in Mountain Lake.³⁰ Son Johan Wiens (1839-1914) came to Jansen, Nebraska, in 1888, moving to Mountain Lake in 1889 and from there to Aberdeen, Idaho, in 1894.³¹ It is not known where daughter Susanna Wiens (1842-1919) and her husband Jakob Regier settled, but she married for the second time to her brother-in-law Peter Buller (1836-1902) of Jansen, Nebraska.³² Son David Wiens (1847-1914) married Margaretha Friesen, the daughter of Kleine Gemeinde deacon Klaas F. Friesen, Neukirch, Molotschna.³³ They moved from Jansen, Nebraska, to Glen Elder, Kansas, in 1885. Son Peter Wiens (1855-1897) moved from Jansen to the Inman area in 1894. The descendants of Franz Wiens (1802-1881) have been listed in a family history by Martha Goering, Burrton, Kansas.³⁴

Gen	Name	Birth	Marriage	Death
2	Franz Wiens	Sep 15,1802	1832	May 31,1881
m	Eliz Neuman	Jun 26,1814		Oct 15,1896
3	Kath Wiens	1836		Feb,1909
m	Franz Fast	1826		Nov,1902
3	Johan Wiens	Aug 11,1839		Nov,1914
m	Agne Janzen	Apr 18,1846		Nov,1916
3	Susanna Wiens	1842		Jan 30,1919
m	Jakob Regier	Jul 7,1842		Jan 31,1886
2m	Peter Buller	May 5,1836		Sep 26,1902
3	Anna Wiens	Aug 14,1842	1861	May 21,1887
m	Peter Buller	May 5,1836		Sep 26,1902
3	Hein Wiens		Single	
3	David Wiens	Oct 22,1847	May 16,1868	Mar 31,1914
m	Marg Friesen	Sep 3,1848		Mar 23,1930
3	Franz Wiens	Sep 5,1851	Nov 11,1887	May 18,1899
m	Hilda Myers	Dec 6,1853		Apr 1,1936
3	Peter Wiens	Aug 17,1855	Dec 1,1877	Oct 16,1897
m	Cath Krause	Oct 12,1854		Aug 1,1925

3	Jakob Wiens	Mar 21,1861	Jan 15,1882	Aug 22,1901
m	Helen Siebert	Dec 24,1860		Dec 18,1935

Section Five. Johan Wiens (1753-1816), Tiege.

1 A major Wiens family closely connected with the Kleine Gemeinde is that of **Johan Wiens (1753-1816)**. He was the son of **Franz Wiens** and **Elizabeth Regehr**.³⁵ Johan Wiens (1753-1816) married **Margaretha Mathies (1757-1819)** the daughter of **Jakob Mathies** and **Elizabeth Wiens**.³⁶ In 1804 the Johan Wiens family immigrated from the village of Schoenau, West Prussia, to Tiege, Molotschna, where they settled on *Wirtschaft 17*.³⁷

Gen	Name	Birth	Marriage	Death
1	Franz Wiens			
m	Eliz Regehr		1752	
2	Johan Wiens	Dec 15,1753		Jun 22,1816
m	Marg Mathies	Feb 8,1757		Jan 31,1819
3	Kath Wiens	Feb 8,1779		Jun 13,1789
3	Marg Wiens	Jun 14,1781		Jan 6,1843
3	Johan Wiens	Oct 13,1785		Jun 21,1787
3	Jakob Wiens	Mar 9,1789		
3	Korn Wiens	Sep 24,1791		Sep 18,1858
3	Eliz Wiens	Nov 5,1793		

3 Daughter **Margaretha Wiens (1781-1843)** married **Peter Isaac (1780-1857)**, the son of **Peter Isaac (1732-1809)**.³⁸ Peter Isaac (1780-1857) settled in the village of Tiege in 1805 with several of his siblings. The 1808 *Revisions liste* records the family as follows: "Peter Isaac 28, from Berwald, Amt Tiegenhof, landowner, wife Margaretha 27, Children Margaretha 2, Anna 1 and Johan 1/4. Property. 2 wagons, 1/2 plow, 1 harrow, 5 horses, 13 cattle.

4 Son **Peter Isaac**, and daughters **Justina Isaac** and **Elizabeth Isaac** all married children of **Peter Fast (1780-1852)** of Schoenau. Son-in-law **Bernhard Fast (1809-1878)** was a school teacher for most of his life and also served as a minister of the Kleine Gemeinde. Son-in-law **Johan Fast (1813-1892)** was a teacher in Schoenau. In 1873 he emigrated to America where they selected the settlement site for the main contingent of the K.M.B. who came from the Crimea the following year.³⁹ See "Daniel Fast (1753-1829) Genealogy" cf.

Gen	Name	Birth	Marriage	Death
3	Margaretha Wiens	Jun 14,1781	Feb 28,1805	Jan 6,1843
m	Peter Isaac	Oct 25,1780		Nov 25,1857
4	Marg Isaac	Nov 11,1805		Jun 26,1828
4	Anna Isaac	Jan 24,1807		Nov 1,1873
4	Johan Isaac	1808		Jul 31,1847
4	Justina Isaac	Sep 28,1809		Oct 13,1861
m	Bernhard Fast	Mar 19,1809	Oct 11,1828	Jan 1,1878
4	Elizabeth Isaac	Aug 7,1811		Dec 6,1878
m	Johan Fast	Sep 5,1813		May 22,1892
4	Peter Isaac	Apr 13,1813		Mar 18,1866
m	Helena Fast	Mar 1,1816		Jun,1866
4	Jakob Isaac	Mar 18,1815		May 23,1866
4	Franz Isaac	Nov 16,1816		1899
4	Maria Isaac	Oct 2,1818		Apr 5,1875
4	Korn Isaac	Jan 9,1821		Dec 26,1886
4	Kath Isaac	Aug 20,1823		

4 Daughter **Margaretha Isaac (1805-1825)** married **Abraham Kroeker** from Neukirch. She died during her first child birth. The child survived but died shortly after.⁴⁰

Gen	Name	Birth	Marriage	Death
4	Marg Isaac	Nov 11,1805		Jun 26,1828
m	Abr Kroeker	Aug 18,1827		

4 Daughter **Anna Isaac** (1807-1873) married for the first time to **Johan Wiebe** who was a blacksmith. The family lived in Muntau where they soon bought a Vollwirtschaft. The family was childless but raised two foster daughters. Later they sold the farm and bought a Klein Wirtschaft in the same village. **Margaretha Isaac** married for the second time to **Johan F.Friesen** (1808-1872) of Rosenfeld, Borosenko, formerly Neukirch, Molotschna. **Johan Friesen** was the third Aeltester of the Kleine Gemeinde. Nephew **Peter Fast** (1831-1916) writes that **Johan Friesen** (1808-1872) "got sick shortly after the second marriage and required much nursing. After his death the widow was taken back to Muntau to live with her foster children **Sawatzkys**. Thereafter she married for the third time to **Peter Dueck** from Muntau. She was financially well off from her first marriage and substantially improved her monetary situation from her second marriage. When she died her heirs disputed for years over her estate."⁴¹

Gen	Name	Birth	Marriage	Death
4	Anna Isaac	Jan 24,1807		Nov 1,1873
m	Johan Wiebe		Feb 28,1829	
2m	Johan Friesen	Jun 28,1808		Mar 31,1872
3m	Peter Dueck			

4 Son **Johan Isaac** (1808-1847) married **Anna Goossen**. They also remained childless. **Johan Isaac** died during a trip he made to Rostov to purchase iron for a merchant when cholera broke out. His brother came along as master blacksmith to select the iron and was also stricken, but received advice to quickly drink some buttermilk as a antidote. He followed this advice thereby saving his life and lived to tell the story, but was much convicted by the experience.⁴² After his death his widow married for the second time to a **Koop** and the family lived in Schoenau at the north end of the village.⁴³

Gen	Name	Birth	Marriage	Death
4	Johan Isaac	1808		Jul 31,1847
m	Anna Goossen			

4 Son **Jakob Isaac** (1815-1866) married **Katharina Hiebert** at Muntau.⁴⁴ The family lived in Schoenau until 1858 when they moved to Steinfeld onto government land to carry on farming. **Jakob Isaac** was a blacksmith. He also served as a minister.⁴⁵ **Jakob Isaac** married for the second time to **Anna Unruh** who was born in the village of Liebenau. In the later years **Jakob Isaac** lived in **Sagradovka** apparently with his oldest son **Jakob Isaac** (1843-1918) who lived in the village of **Nikolaithal, Sagradovka**.⁴⁶ After the death of **Jakob Isaac** his widow married for the second time to **Peter P.Voth** (born 1841). All of the children of the second marriage who were alive during the 1870s immigrated to the United States.⁴⁷

Gen	Name	Birth	Marriage	Death
4	Jakob Isaac	Mar 18,1815		May 23,1866
m	Kath Hiebert	Sep 4,1817	Feb 10,1838	Nov 18,1851
5	Peter Isaac	Aug 4,1839		Jun 29,1842
5	Cath Isaac	Sep 15,1841		(?)
5	Jakob Isaac	Oct 31,1843		1918 (?)
m	Marg Kroeker			1918 (?)
5	Marg Isaac	Oct 27,1845		Nov 30,1845
5	Anna Isaac	Nov 24,1846		(?)
5	Marg Isaac	Jul 11,1849		(?)
4	Jakob Isaac	Mar 18,1815		May 23,1866
2m	Anna Unruh	Aug 17,1830	Feb 17,1852	1906
5	Maria Isaac	Jan 5,1853		Dec 27,1913
m	David P.Voth			
5	Justina Isaac	Feb 9,1854		Nov 20,1855
5	Justina Isaac	Feb 21,1856		Jun 24,1940
m	Heinrich Reimer			
5	Eliz Isaac	Apr 25,1858		Jan 30,1897

m	Corn F.Duerksen		
5	Helena Isaac	Mar 21,1861	Mar 12,1939
m	Pet W.Schroeder		
5	Sara Isaac	Jan 22,1863	Jan 25,1870
5	Heinrich Isaac	Dec 3,1864	Jul 19,1877
5	Susanna Isaac	Dec 24,1866	Sep 18,1949
m	Hein P.Goertz		

4 Son **Franz Isaac** (1816-1899) married Maria Hiebert from Muntau.⁴⁸ He was school teacher in Tiede for many years. He was elected as a minister of the Orloff Gemeinde in 1850.⁴⁹ He served as an advocate for the landless during the 1860s. He continued the collection of historical documents started by his father and published the same in the documentary history *Die Molotschnaer Mennoniten*.⁵⁰

5 Son **Johan Isaac** (born 1846) was married to a daughter of **Kirchen Hieberts** from Neukirch. In her youth she had worked at the home of Peter Fasts (1831-1916). The Johan Isaac family lived in the Crimea where son Martin B.Fast visited them in 1908.⁵¹

Gen	Name	Birth	Marriage	Death
4	Franz Isaac	Nov 16,1816		1899
m	Maria Hiebert		Mar 30,1839	May 9,1848
5	Kath Isaac	Dec 1,1839		Apr 7,1843
5	Marg Isaac	Dec 7,1841		Mar 30,1845
5	Franz Isaac	Nov 10,1843		Nov 17,1843
5	Maria Isaac	Nov 16,1844		Jan 29,1845
5	Johan Isaac	Feb 4,1846		
m	? Hiebert			
5	Peter Isaac	May 3,1848		Jun 26,1848
4	Franz Isaac	Nov 16,1816		1899
2m	Eliz Klassen			
5	Just Isaac	May 29,1850		
5	Eliz Isaac	Sep 28,1851		
5	Franz Isaac	Apr 21,1853		Apr 25,1853
5	Peter Isaac	Jun 28,1854		Jun 30,1854

4 Daughter **Maria Isaac** (1818-1875) married Jakob Wiebe. The family lived in Tiede.⁵²

Gen	Name	Birth	Marriage	Death
4	Maria Isaac	Oct 2,1818	Dec 12,1839	Apr 5,1875
m	Jakob Wiebe			
5	Marg Wiebe	Aug 10,1841		
5	Peter Wiebe	Dec 4,1842		

4 Son **Cornelius Isaac** (1821-1886) married Helena Goossen. He served as a school teacher and preacher.

Gen	Name	Birth	Marriage	Death
4	Corn Isaac	Jan 9,1821		Dec 26,1886
m	Helena Goossen		Jan 8,1846	
5	Korn Isaac			
5	Jakob Isaac			
5	Franz Isaac			
5	Helena Isaac			
5	Anna Isaac			

4 Daughter **Katharina Isaac** married Gerhard Dick.

Gen	Name	Birth	Marriage	Death
4	Kath Isaac	Aug 20,1823		
m	Gerhard Dick			

5	Kath Dick	Feb 13,1850
5	Anna Dick	Mar 21,1852
5	Maria Dick	Dec 23,1853
5	Gerh Dick	Jun 18,1855
5	Johan Dick	Dec 3,1857
5	Marg Dick	(?)

3 Son Jakob Wiens (born 1789) married Sara Thiessen, the daughter of the widow Thiessen, nee Sarah Siemens (born 1760), who had married for the second time to Jakob Baerg (born 1772), formerly of Dammfelde, Prussia, where they owned an estate.⁵⁵ In 1805 Jakob Baerg together with his step children settled on Wirtschaft 19 in the village of Rosenort, Molotschna.

Jakob Baerg was one of the wealthier men to settle in the Molotschna. Records indicate that he had 2000 ruble compared to 9000 ruble for his neighbour Johan Klassen (the second Molotschna Oberschulz and founder of the paint factory in Halbstadt)⁵⁴ on Wirtschaft 19, and 5000 ruble for his other neighbour Dirck Wiebe on Wirtschaft 20.⁵⁶ Other Kleine Gemeinde related Wirten in Rosenort in 1808 included: David Boschman Wirtschaft 10,⁵⁶ Peter Thiessen Wirtschaft 12 (700 ruble),⁵⁷ and Klaas Siemens Wirtschaft 11 and 15 (1800 ruble).⁵⁸

Gen	Name	Birth	Marriage	Death
3	Jakob Wiens	Mar 9,1789	Nov 28,1812	
m	Sarah Thiessen	Jul 12,1793		
4	Johan Wiens	Sep 11,1813		
4	Jakob Wiens	Aug 7,1815		Aug 28,1815
4	Marg Wiens	Oct 12,1816		
4	Sarah Wiens	Aug 15,1818		
4	Jakob Wiens	Aug 7,1820		
4	Korn Wiens	Mar 30,1822		
4	Klaas Wiens	Oct 14,1823		
4	Susanna Wiens	Jul 26,1825		
4	Eliz Wiens	(?)		

3 Son Kornelius Wiens (1791-1858) married Anna Epp in 1813.

Gen	Name	Birth	Marriage	Death
3	Kornelius Wiens	Sep 24,1791	Nov 20,1813	Sep 18,1858
m	Anna Epp			1859

3 Daughter Elizabeth Wiens (born 1793) married Klaas Thiessen (born 1790), the brother of Sarah Thiessen, the wife of Jakob Wiens (born 1789) above. Johan W.Thiessen of Contentiusfeld, and later of Jansen, Nebraska, was their son.⁵⁹ This connection is confirmed by the "Memoirs" of Peter Fast (1831-1916) of Jansen, Nebraska, who refers to Johan W.Thiessen (1813-1888) as his cousin uncle.⁶⁰ Johan W.Thiessen married for the first time to Anna Friesen, a sister to Johan F.Friesen (1808-1872), the third Aeltester of the Kleine Gemeinde.⁶¹ His second wife Katharina Friesen was the daughter of Klaas Friesen (1793-1870), a minister of the Kleine Gemeinde, of Altona and later Rosenort, Molotschna.⁶²

Gen	Name	Birth	Marriage	Death
3	Eliz Wiens	Nov 5,1793	Jan 9,1813	
m	Klaas Thiessen	Apr 7,1790		
4	Johan Thiessen	Dec 7,1813		Aug 20,1888
m	Anna Friesen	Apr 15,1814	Oct 22,1833	May 20,1843
2m	Kath Friesen	Nov 1,1820	Jun 11,1843	Nov 21,1884
3m	Aga Kornelsen	Apr 2,1846		Mar 3,1897
4	Marg Thiessen	Oct 20,1815		Jan 4,1817
4	Sarah Thiessen	Oct 5,1817		Aug 4,1818

4	Eliz Thiessen	Feb 3,1819	
4	Klaas Thiessen	Dec 28,1820	Mar 6,1821
4	Jakob Thiessen	Feb 13,1824	
4	Sarah Thiessen	Apr 30,1826	Died

Section Six. David Wiens (1775-1838) Schoenau.

1 David Wiens (1775-1838) was the son of Klaas Wiens who was born in 1732 and died in 1794.⁶⁵ He lived in the Kingdom of Prussia. He served as a sexton in the church at Furstenwerder. David Wiens (1775-1838) married Susanna Enns.⁶⁶ The family emigrated from Neuteicherwald, Amt Neuteich, Prussia, to Russia, in 1803. The family is listed as follows in the emigration records of 1803: David Wiens 1775, Carpenter, from Neuteicherwald, Grosswerder, 1803 to Schoenau, Taurien. Step-children Gerhard 1785, Peter 1788, Aron 1794. Sons Johan 1800, and David 1806.⁶⁷

The David Wiens family settled on Wirtschaft 16 in the village of Schoenau, where they joined four other families that had emigrated from Neuteicherwald the previous year. Other families in the Kleine Gemeinde fellowship in Schoenau in 1808 included: Jakob Braun No 2⁶⁸, Johan Friesen No 5⁶⁹, Peter Fast No 6⁶⁸, Jakob Wiens No 7⁶⁸, Jakob Peters No 10⁷⁰, Jakob Baergen No 18⁷¹ and Peter Wiebe No 21.⁷²

David Wiens (1775-1838) is listed as follows in the 1808 Revisions List: David Wiens 33, from Neuteicherwald, Amt Neuteich, carpenter, wife Justina 46, (Step children Peters) Gerhard 23, Peter 20, Justina 17 and Aron 14. Children Johan 8 and David 2. Property 1 wagon, 1 plow, 2 harrows, 4 horses, 16 cattle and 7 sheep.⁷³

Gen	Name	Birth	Marriage	Death
1	Klaas Wiens	1732		1794
m	?	1738		1814
2	David Wiens	Feb 26,1775		May 7,1838
m	Susanna Enns	Oct 31,1760		May 21,1824
3	Johan Wiens	Nov 12,1800		Dec 22,1887
3	David Wiens	1806		

3 Son Johan Wiens (1800-1887) married Katharina Barchen in 1824. Twelve children were born of this marriage. In 1852 he married for the second time to Margaretha Penner. Johan Wiens married for a third time to the widow Barbara Janzen. Johan Wiens died in Schoenau, Molotschna, at the age of 81 years, 1 month and 10 days, having presumably lived there all his days.⁷⁴

Gen	Name	Birth	Marriage	Death
3	Johan Wiens	Nov 12,1800		Dec 22,1887
m	Kath Barchen	Apr 25,1804	Jan 10,1824	Sep 29,1851
4	Aganetha Wiens	Apr 6,1825		Jun 13,1826
4	Aganetha Wiens	Oct 8,1826		Jul 24,1855
4	Justina Wiens	Jun 30,1828		
m	Martin Fast			
2m	? Dueck			
4	David Wiens	Jun 17,1830		
m	Anna Dueck			
2m	? Rempening		1860	
4	Katharina Wiens	Aug 19,1833	Nov 22,1855	Jan 20,1877
4	Johan Wiens	Oct 15,1835	May 2,1863	Jun 28,1911
4	Bernhard Wiens	Feb 3,1838	Dec 6,1860	Dec 17,1889
4	Gerhard Wiens	Feb 11,1840		Dec 11,1860
4	Maria Wiens	Jul 30,1842		Aug 1,1842
4	Maria Wiens	Sep 13,1844	Mar 4,1865	Oct 21,19?
			She died in Ladekopp	
m	Johan Thiessen from Ladekopp			
4	Peter Wiens	Dec 13,1848	Nov 25,1871	Aug 22,1926

4	Susanna Wiens	Aug 15,1851		Sep 26,1857
3	Johan Wiens	Nov 12,1800		Dec 22,1887
2m	Marg Penner	Apr 28,1825		Aug 7,1858
4	Kornelius Wiens	Jan 31,1853		Jul 22,1879
4	Isaac Wiens	Jun 10,1854		Dec 22,1877
4	Jakob Wiens	Dec 29,1855	Feb 12,1871	1881
m	widow Aganetha Epp			
4	Heinrich Wiens	Nov 8,1857		Nov 13,1882
3	Johan Wiens	Nov 12,1800		Dec 22,1887
3m	Barbara Janzen			
4	Anna Wiens	Jan 2,1860		Apr 7,1861

4 Daughter **Aganetha Wiens** (1826-1855) married Cornelius M.Barkman, the son of Martin J.Barkman (1796-1872) of Ruckenau. See "Jakob Barkman 1765 Genealogy" cf. She died after only 32 weeks of marriage. She was a sister to Katharina Wiens (1833-1877) who married his brother Julius M.Barkman.

Gen	Name	Birth	Marriage	Death
4	Agan Wiens	Oct 8,1826		Jul 24,1855
m	Corn Barkman	Mar 16,1832	Dec 9,1854	Nov 25,1907

4 Daughter **Katharina Wiens** (1833-1877) married Julius M.Barkman, the brother to the husband of her older sister. Katharina Barkman, nee Wiens, died in 1877. Her husband married for the second time to Helena Harder, the daughter of Aeltester Johan Harder (1811-1875) of the Orloff Gemeinde. See Johan Harder Genealogy cf. Julius Barkman then married for the third time to Maria Daniels from Muensterberg in 1893. In 1870 they bought his brother Martin Barkman's half Wirtschaft in Ruckenau and a small business in addition. In 1873 Julius Barkman and his brother Johan purchased half of the farmland belonging to his father's Wirtschaft. He was evidently well regarded by his fellow villagers as in 1876 he was elected as candidate Schulz with 15 votes. He died in 1897 survived by three children and leaving an abundant estate.⁷⁶ None of the children of the first marriage survived.

Gen	Name	Birth	Marriage	Death
4	Kath Wiens	Aug 19,1833		Jan 20,1877
m	Julius Barkman	Mar 23,1835	Nov 22,1855	Sep 27,1897
4	Justina Barkman	Jan 21,1874		In Infancy
4	Johan Barkman	Jul 19,1876		Aug 21,1876

4 Son **Johan Wiens** (1835-1911) died in the Crimea. His son **Johan Johan Wiens** owned a service station called "Teardrop Garage" in Winnipeg during the 1940's. His daughter married widower David Goetz, who had been married for the first time to her cousin Maria Wiens (1840-1922).⁷⁸

Gen	Name	Birth	Married	Death
4	Johan Wiens	Oct 15,1835	May 2,1863	June 28,1911
m	Gertrude Dyck			
2m	Helena Peters			
5	Johan Johan Wiens			
5	Daughter Wiens			
m	David Goetz			

4 Son **Bernhard Wiens** (1838-1889) married Maria Neufeld.⁷⁷ He died in Ruckenau.⁷⁸

Gen	Name	Birth	Marriage	Death
4	Bernhard Wiens	Feb 3,1838	Dec 6,1860	Dec 17,1889
m	Maria Neufeld	1842		1901
5	Peter Wiens	1861		1861
5	Maria Wiens	1862		1863

5	Johan Wiens	1864	1941
m	Eliz Boschman		
5	Peter Wiens	1866	
m	Helena Wiebe	1867	
5	Bernhard Wiens	1863	1941
m	Helena Friesen		
2m	Eliz Enns	1878	1929
5	Jakob Wiens	1870	1939
m	Helena Wiens	1870	1946
5	Maria Wiens	1872	1918
m	Heinrich Gaede		
5	David Wiens	1874	1876
5	Kath Wiens	1877	1896
5	David Wiens	1879	
m	Kath Thiessen		
5	Heinrich Wiens	1881	1882
5	Abraham Wiens	1884	1930
m	Anna Warkentin		
5	Gerhard Wiens	1886	
m	?		

4 Son Peter Johan Wiens (1848-1926) married Justina Janzen. She was a daughter of Johan Janzen from Ladekopp.⁷⁹ Peter Wiens was raised in Schoenau. After their marriage they moved to Ruckenuau, Kleefeld, Slavgorod, Novo-Omsk, Isil-Kul, and back to Ladekopp, where he died.⁸⁰

5 Son Johan Wiens (1872-1931) married Helena Fast, daughter of Johan Fast of Ladekopp. Johan Wiens (1873-1931) settled in Charleswood, Manitoba. Daughter Justina Wiens (1887-1980) and her husband joined the M.B. Church four years after they were married. They came to the United States in 1926.⁸¹ Daughter Helen Wiens married widower Jacob Wiens from Altonau, Molotschna. Daughter Katharina Wiens (1890-1936) married J.J. Hildebrand, well known author of *Hildebrand's Zeittafel*.⁸²

Gen	Name	Birth	Marriage	Death
4	Peter Wiens	Dec 13,1848	Nov 25,1871	Aug 23,1926
m	Justina Janzen	1850		Feb 16,1926
5	Johan Wiens ⁸³	Oct 17,1872		Jun 30,1931
m	Helena Fast	Mar 19,1875	Mar 1,1898	Aug 8,1963
5	Helena Wiens	Feb 18,1875		Dec 28,1918
m	Jakob Wiens ⁸⁴	Aug 12,1862		Feb 8,1919
5	Peter Wiens	Apr 18,1880		Feb 3,1920
m	Eliz Warkentin	Oct 24,1888		Mar 9,1973
5	Korn Wiens	May 4,1881		1922
m	Kath Born	Sep 16,1885		1966
5	Just Wiens	Oct 30,1887		Oct 27,1980
m	Abram Wiens ⁸⁵	1881		1943
5	Maria Wiens	Jan 28,1890		1922
m	David Goetz	1890		1976
5	Kath Wiens	Jan 28,1890		Jun 25,1936
m	Jakob Hildebrand	1879		1976

Section Seven. Jakob Wiens, Schoenau.

1 Jakob Wiens (born 1762) emigrated from Einlage, Amt Elbing, to Russia, where he settled on Wirtschaft 7 in the village of Schoenau in 1804.⁸⁶ The family is listed as follows in the 1808 Revisions Liste: "Jakob Wiens 46, from Einlage, Amt Elbing, linen weaver, wife Helene 46. Children, Susanna 20, Jakob 17, Friedrich 14, Johan 12, Heinrich 8 and Helena 1/2. Property: 1 wagon, 1/2 plow, 1 harrow, 6 horses and 16 cattle."⁸⁷ Jakob Wiens died

in Rosenort in 1864.⁸⁸

The study of Jakob Wiens (born 1762) was commenced in connection with the family of Heinrich F.Wiens (1830-1901), of Inman, Kansas. Many members of the Bethel Mennonite Gemeinde at Inman, had strong family and spiritual roots in the Kleine Gemeinde and therefore these families are also included in this study.⁸⁹ As is to be expected, a compilation of the extended kinship circles of such individuals will include others who had differing religious outlooks, who are regarded as Kleine Gemeinde associated for the purpose of this study, because of these family ties.

Gen	Name	Birth	Marriage	Death
1	Jakob Wiens	1762		1864(?)
m	Helena ?	1762		
2	Susanna Wiens	1788		
2	Jakob Wiens	1791		
2	Fried Wiens	1794		Oct 6,1845
2	Johan Wiens	1796		
2	Hein Wiens	1800		Oct 15,1872
2	Helena Wiens	1808		

2 According to the 1808 Revisions Liste, son Friedrich Wiens was born in 1794.⁹⁰ In his "Memoirs", son Heinrich F.Wiens (1830-1901), has written that he was born on Wirtschaft 11, in Schoenau in 1830.⁹¹ According to the Revisions Liste this farm was owned by David Dueck in 1808, and therefore Frederick Wiens must have purchased the same sometime thereafter. This would probably also indicate that one of Frederick's brothers had taken over the parental Wirtschaft No. 7 in Schoenau.

Great great grandson Frank J.Wiens, Hillsboro, Kansas, has provided the information that Frederick Wiens was married for the first time to a Hildebrand daughter.⁹² The name of his second wife is presently unknown. In his "Memoirs", son Heinrich F.Wiens (1830-1901) states that, his mother died on June 11, 1831. Shortly thereafter, his father remarried and had at least two more children with his second wife, namely; Abram Wiens living in Schoenau in 1901, and a daughter who married a Gerhard Heidebrecht, living in Lindenort, Molotschna, in 1901.⁹³ The father died on October 6, 1845.

In his "Memoirs" Heinrich F.Wiens identifies some of his immediate family. He mentions that his sister Anna Wiens died on November 27, 1852, at the age of 34 years and 4 days. This would establish a birth year of 1818 and also that her father would have had to be at least 10 years of age or more in 1808. Heinrich F.Wiens also mentions the death of his brother Peter Wiens on September 14, 1844; unfortunately no age or birth year is given. It appears that Frederick Wiens (1794-1845) lived in Schoenau all his life.

Although the ages of most of the children are unknown, the ranking used by Frank J. Wiens in his listing has been followed, namely: Jakob, Johan, Gerhard, Heinrich, Abraham and Bernard. The other children have been added to this listing in the most logical age level based on the currently available data.

After the death of Frederick Wiens in 1846, his widow remarried to the widower Peter Wiebe. The couple continued to reside in Schoenau.⁹⁴ In his "Memoirs" Heinrich F.Wiens mentions the tragic death on October 21, 1846, of his step brother Kornelius Wiebe, at 14 years of age.

Gen	Name	Birth	Marriage	Death
2	Friedrich Wiens	1794		Oct 6,1845
m	? Hildebrand			Jun 11,1831
3	Anna Wiens	1818		Nov 27,1852
3	Jakob Wiens			
3	Johan Wiens			
3	Gerhard Wiens	1827		1874
3	Peter Wiens			Sep 14,1844
3	Heinrich F.Wiens	Mar 21,1830		Apr 20,1901
2	Friedrich Wiens	1794		Oct 6,1845

2m	?		
3	Daughter Wiens (Mrs Gerhard Heidebrecht)		
3	Abr F.Wiens	1834	1920
3	Bernhard Wiens		

3 Son **Gerhard Wiens** (1827-1874) married Susanna Friesen. The couple had 12 children. The family evidently lived in Steinthal, where their youngest son was born in 1874.

4 Son **Jakob G.Wiens** (1857-1930) was the third oldest of his siblings. He married Anna Franz Balzer and they had seven children. Evidently they lived in Rosenort. They converted to the M.B. Church in 1880. Their son Frank J.Wiens (1880-1922) was a missionary to India and later immigrated to the United States in 1914. They were the parents of Frank J.Wiens on whose information much of this section is based.⁹⁵

4 Some of the children of Gerhard Wiens (1827-1874) are identified in a letter to the *Rundschau* of March 22, 1911, by son **Peter Wiens** of Nikolaihof, Slavgorod, Govt Ekatherinoslav, who states that "his youngest brother **Johan Wiens** was a missionary in India. His sister **Susanna** died in May of 1877. Sisters **Aganetha Rogalsky** and **Maria Huebert** live in Steinthal."

4 Son **Johan G.Wiens** (1874-1951) was born in Steinfeld, Russia. He married Helene Hildebrand, Goldschar, Russia.⁹⁶ He served as a missionary to India from 1904 to 1910, and as a Bible School teacher in Tschangrow, Crimea, Russia from 1918 to 1924.⁹⁷ In 1926 the family immigrated to Canada, where he served as a Bible School teacher in Winkler, Manitoba, until his demise.⁹⁸

Gen	Name	Birth	Marriage	Death
3	Gerhard Wiens	1827		1874
m	Susanna Friesen			
4	Jakob G.Wiens	1857		1930
m	Anna Franz Balzer			
5	Franz J.Wiens	1880		1922
m	Maria Warkentin	1883		1970
5	Jakob J.Wiens			
5	Gerhard J.Wiens			
5	Peter J.Wiens			
5	Susanna Wiens			
m	Heinrich Reimer			
5	Anna Wiens			
m	Heinrich Eck			
5	Maria Wiens			
m	Gerhard Isaac			
4	Susanna Wiens			May, 1877
4	Peter G. Wiens			
m	?			
4	Aganetha Wiens			
m	? Rogalsky			
4	Maria Wiens			
m	? Huebert			
4	Johan G.Wiens	Aug 3, 1874	Nov 12, 1898	1951
m	Helene Hildebrand			
5	John Wiens	Oct 9, 1902		
5	Eliz Wiens	Nov 30, 1905		Jan 1, 1917

3 Another Wiens family which may be associated with Friedrich Wiens (1794-1845) of Schoenau is that of **Katharina Wiens** (1830-1860), who married Johan Neufeld (1828-1914), the son of Rev. Heinrich Neufeld and Regina von Riesen.⁹⁹ The Johan Neufeld family resided on Wirtschaft No 16 in Rosenort, Molotschna, later moving to Nikolaidorf, where

his second wife, nee Helena Harder (1840-1867) died and was buried.¹⁰⁰ In 1875 the family emigrated to America settling at Inman, Kansas.¹⁰¹

According to family records Katharina Wiens (1830-1860) was from the village of Schoenau, Molotschna. Therefore it is possible that she was related to Heinrich F. Wiens (1830-1901) later of Inman, Kansas, who was also originally from that village.¹⁰²

Gen	Name	Birth	Marriage	Death
3	Katharina Wiens	Sep 15,1830	May 22,1852	Jun 26,1860
m	Johan Neufeld	Nov 24,1828		Aug 22,1914
4	Kath Neufeld	Feb 10,1853		Jun 28,1862
4	Hein Neufeld	Jul 22,1854		Jan 20,1921
m	Aganeta Broler	Mar 12,1859	May 11,1880	
4	Johan Neufeld	Aug 7,1858		May 20,1919
m	(?)		Jan 22,1884	
4	Regina Neufeld	Nov 12,1856		Nov 12,1856
4	Anna Neufeld	Nov 12,1856		Nov 12,1856

3 Son Heinrich F. Wiens (1830-1901) was born in Schoenau, Molotschna. He was married to Helena Krocker from Lindenau, who died in 1857.¹⁰³ He married for the second time to Maria Janzen also from Lindenau.¹⁰⁴ In 1864 they moved from Schoenau to Fischau where they bought a Wirtschaft from Johan Toews (1793-1873), father of Kleine Gemeinde Aeltester Peter Toews (1841-1922) for 3000 ruble.¹⁰⁵ In 1876 the family emigrated from Russia settling near Inman, Kansas. Mrs Wiens died in 1899 and in 1901 Heinrich Wiens passed away.¹⁰⁶

4 Daughter Maria Wiens (1858-1904) married for the first time to Rev. Martin Doerksen, Inman, Kansas, and for the second time to Heinrich F. Loewen of Jansen, Nebraska.¹⁰⁷ Daughter Anna Wiens married Abraham A. Wiens, son of Abraham Wiens (1824-1899) of Inman. See Section Eight cf.¹⁰⁸

Gen	Name	Birth	Marriage	Death
3	Hein Wiens	Mar 21,1830		Apr 20,1901
m	Helena Krocker	Jan 6,1829	Mar 31,1856	Mar 6,1857
4	Peter Wiens	Feb 28,1857		Aug 20,1857
3	Hein Wiens	Mar 21,1830		Apr 20,1901
2m	Maria Janzen	Aug 3,1837	Jun 11,1857	Aug 3,1899
4	Maria Wiens	Nov 27,1858		Mar 31,1904
m	Martin Doerksen	Oct 13,1835	Jan 1,1878	Nov 30,1896
2m	Hein Loewen	Feb 28,1862	Feb 26,1899	May 18,1935
4	Hein Wiens	Jun 10,1859		Jul 17,1859
4	Kath Wiens	Jul 25,1860		Mar 18,1891
m	Hein Neufeld	Nov 6,1855	Feb 26,1880	Dec 17,1902
4	Agan Wiens	Jul 25,1860		Aug 11,1860
4	Agan Wiens	Aug 11,1862		Sep 26,1863
4	Hein Wiens	Feb 28,1864		Dec 13,1955
m	Agan Bergen	Apr 30,1866	Jan 1,1855	Oct 4,1936
2m	Julie Koehn			
4	Anna Wiens	Jan 18,1866	Nov 15,1884	Apr 30,1931
m	Abr A. Wiens	Dec 16,1859		Jul 16,1946
4	Jakob Wiens	Apr 7,1868		Oct 13,1943
m	Kath Doerksen	Dec 21,1867	Nov 29,1888	Dec 26,1918
4	Susanna Wiens	Oct 24,1869		Jul 14,1954
m	Jak Doerksen	Oct 20,1865	Nov 29,1888	Jul 15,1935
4	Eliz Wiens	Mar 22,1871		Apr 5,1885
4	Agan Wiens	Aug 6,1872		Mar 26,1915
m	Jak J. Harder	Mar 22,1874	Dec 29,1898	Apr 9,1964
4	Marg Wiens	Aug 29,1876		Infancy
4	Helen Wiens	Aug 29,1876		Apr 26,1932

m	Hein Friesen	Jun 16,1869	Jan 15,1901	Jun 2,1942
4	Johan Wiens	Sep 5,1877		Mar 20,1938
m	Marg Ediger	Dec 23,1879	Mar 14,1900	Jan 25,1938
4	Marg Wiens	Nov 6,1879	Oct 29,1907	Jan 3,1932
m	Pet P.Penner	May 2,1887		Nov 2,1975

3 Son **Abraham Friedrich Wiens** (1834-1920) married Elizabeth Klassen, the daughter of Kornelius Klassen and Elisabeth Kathler. Abraham F.Wiens was a prosperous farmer in Schoenau and also an ordained minister of the Mennonite Church in Halbstadt.¹⁰⁹

4 Daughter **Aganetha Wiens** and her husband Kornelius Fast lived in Blumstein where her father spent his final years as a widower. Son **Abraham F.Wiens** moved to Richmond, Texas, shortly after their marriage where they experienced the Galveston storm in 1900. Later they moved to Chicago to do mission work. Son **John A.Wiens** married Katharina Kornelsen, daughter of Gerh. E.Kornelsen, at Inman, Kansas. In 1902 he wrote the **Rundschau** from Windom, Oklahoma, mentioning that his father was Abraham Wiens from Schoenau, that he had a brother Abram Wiens in Texas, also that he had a cousin Jakob Wiens in Siberia.¹¹⁰ Frank J.Wiens, Hillsboro, has also written that John A.Wiens was a K.M.B. minister in Dinuba, California.¹¹¹

Gen	Name	Birth	Marriage	Death
3	Abr F.Wiens	1834		1920
m	Eliz Klassen	Feb 16,1837		1900
4	Agan Wiens	Dec 31,1862	Apr 10,1883	Oct 30,1940
m	Korn Fast	Nov 18,1860		Sep 26,1920
4	Korn Wiens			Oct 5,1941
m	Marg Penner			
4	Abr F.Wiens	Sep 25,1868	May 29,1898	Jan 10,1937
m	Kath Kroecker	Dec 12,1878		Jun 5,1946
4	Pet A.Wiens	Feb 14,1872		Jan 16,1920
m	Helena Woelk	May 28,1879		Dec,1943
4	Joh A.Wiens	Dec 26,1873	Dec 16,1894	
m	Kath Kornelsen	Oct 12,1875		
4	Bern Wiens	Jan 16,1879	Sep 4,1906	Mar 34,1924
m	Maria Wiens	Mar 7,1887		
4	Franz Wiens			
m	Tina Friesen			
4	Eliz Wiens			Died in Blumstein

3 **Daughter Wiens** married Gerhard Heidebrecht of Lindenort.

Gen	Name	Birth	Marriage	Death
3	Daughter Wiens			
m	Gerh Heidebrecht			

3 Son **Bernhard Wiens** married Aganetha Dueck, daughter of the coppersmith Claas Dueck, of Rosenort. In a letter of 1910, Claas B.Wiens (editor of the **Rundschau** from 1910 to 1920), has written that he was the son of Bernard and Aganetha Wiens, from Schoenau, who moved to Rosenort when he was one year old. Rosenort was the birth place of his mother. The family then moved to Sergejevka at or near Furstenlandt where his father died when he was 17 years old. His mother then moved to Memrik with her children.

4 Son **Claas B.Wiens** moved from Memrik to Ufa with his young bride Aganetha Dueck. Five years later they moved to America.¹¹² According to the information provided by Frank J.Wiens, of Hillsboro, Claas B.Wiens came to America in 1907 from Ufa, together with Frank Klassens.¹¹³

In a letter to the **Rundschau** of December 21, 1910, Peter T.Wiebe, from Greenland, Manitoba, addresses the editor as Friedrich Wien's, Bernard's son Claas, originally from

Wirtschaft 11 in Schoenau. "The siblings of the editor are: Aganetha, Bernard, Katharine, Anna, Claas, Peter, Abram and Johan, of whom Aganetha, Anna, Abram and Johan have died. Brothers Bernard and Peter Wiens are in Siberia."

The next letter in the exchange is written in March 22, 1911, by Peter Wiens of Nikolaihof, Slavgorod, Govt Ekatherinoslav, who greets uncle Johan Neufeld (if alive) in America, also cousins Johan and Heinrich Neufeld, and Heinrich Wien's children, he (Heinrich Wiens) had moved from Fischau to America. Peter G.Wiens also calls the editor a cousin, and also notes that "uncle Gerhard Heidebrecht, Lindenort, has died a few years ago."¹¹⁴

The exchange continues with a reply to Peter Wiens by H.H.Wiens of Inman, Kansas, published on June 7, 1911. H.H.Wiens calls Peter Wiens a cousin and believes that Aeltester Heinrich Wiens was his father's uncle.¹¹⁵

Gen	Name	Birth	Marriage	Death
3	Bernhard Wiens			
m	Aganetha Dueck			
4	Aganetha Wiens			
4	Bernhard Wiens			
4	Katharina Wiens			
4	Anna Wiens			
4	Claas Wiens			
4	Peter Wiens			
4	Abram Wiens			
4	Johan Wiens			

2 Heinrich Wiens (1800-1872), was the son of Jakob Wiens (1762-1864), who settled on Wirtschaft 7 in Schoenau in 1804.¹¹⁶ He was elected as a minister in 1825 and in 1842 he became Aeltester of the Lichtenauer Gemeinde.¹¹⁷ Several years later he was expelled from Russia at the orders of Johan Cornies in 1847.¹¹⁸ It is believed that Heinrich Wiens lived in Margenau since son Gerhard was born there. Heinrich Wiens died in Rosenort in 1872. In 1911 Heinrich H.Wiens of Inman mentioned that he believed that Aeltester Heinrich Wiens was his father's uncle.¹¹⁹

Gen	Name	Birth	Marriage	Death
2	Heinrich Wiens	1800		Oct 15,1872
m	Sara ?			
3	Gerhard Wiens	Aug 15,1829		Mar 29,1904
3	Jakob Wiens			
3	Katharina Wiens			
m	Claas Enns -Friedensdorf			

3 Son Gerhard Wiens (1829-1904) married Eva Pankratz who was born in Margenau. They may have lived in Paulsheim for a time as one of their three children, son Heinrich G.Wiens, was born there.

Gen	Name	Birth	Marriage	Death
3	Gerhard Wiens	Aug 15,1829		Mar 29,1904
m	Eva Pankratz	Feb 16,1835		Nov 19,1897
4	Hein G.Wiens	Jan 2,1860		Mar 22,1945

4 Son Heinrich G.Wiens (1860-1945) married Helena Schmidt . They settled in the village of Karpovka, Memrik Colony. The family came to Manitoba in 1925, where they settled in Blumenort, near Gretna.¹²⁰

Gen	Name	Birth	Marriage	Death
4	Hein G. Wiens	Jan 2,1860		Mar 22,1945
m	Helena Schmidt	Mar 3,1863		Jul 22,1939
5	Heinrich H.Wiens	1885		1979
m	Aganetha Siemens			

5	Gerhard H.Wiens	1887	1966
m	Maria Dickman		
5	Helena Wiens	1889	1943
m	Johan Wiebe		
5	Johan H.Wiens	1891	1919
5	Maria Wiens	1894	1975
m	Bernhard Harder		
5	Eva Wiens	18?	1975
m	Peter Neufeld		
5	Jakob H. Wiens	1895	1916
5	Daniel Wiens	1899	1975
m	Maria Dick		
5	Elizabeth Wiens	1900	1900
5	Peter H.Wiens	1901	
m	Margaretha Rempel		
5	Katharina Wiens	1902	1974
m	Wilhelm Krause		
5	David Wiens	1902	1979
m	Anna Falk		
5	Abram Wiens	1904	1905

Section Eight. Abraham Wiens, Altonau, Molotschna.

1 Abraham Wiens (1779-1844) and Margaretha Hiebert (1797-1855) were the parents of Abraham Wiens (1824-1899) who was born in Altona on January 24, 1824.¹²¹ The 1808 Revisions Liste shows only one Wiens family in Altona with a son Abraham Wiens of the appropriate age, namely, that of Johan Wiens, Wirtschaft No 4. The family is listed as follows: "Johan Wiens 60, from Ziesckendorff, Amt Zubekau, Landowner, wife Sara 51, children Abraham 29, Sara 25, Johan 21, Jakob 13, Aganetha 13. Property 2 wagons, 1 plow, 2 harrows, 5 horses, 14 cattle and 20 sheep."¹²²

The Johan Wiens (born 1748) family lived next door to Klaas Wiens (born 1767) the first Oberschulz of the Molotschna Colony. It appears that Anganetha Wiens (born 1795), daughter of Johan Wiens (born 1748), was the second wife of Dirk Warkentin (1788-1837), the son of Johan Warkentin (born 1750) Wirtschaft 11 in Altona.¹²³ Dirk Warkentin (1788-1837) was the father of Dirk Warkentin (1815-1881) who became Aeltester of the Lichtenau Gemeinde in 1841 to replace Heinrich Wiens (1800-1872).¹²⁴ The foregoing illustrates marriage patterns among the Kleine Gemeinde and other leading families during the pioneer years in the Molotschna.

Gen	Name	Birth	Marriage	Death
1	Johan Wiens	1748		
m	Sara	1757		
2	Abraham Wiens	Oct 14,1779	May 13,1815	Nov 17,1844
2	Sara Wiens	1783		
2	Johann Wiens	1787		
2	Jakob Wiens ¹²⁵	1795		
2	Anganetha Wiens	1797		
m	Dirk Warkentin	1788		1838

2 Son Abraham Wiens (1779-1844) married Margaretha Hiebert, the daughter of David Hiebert.¹²⁶ The family lived in Altona where son Abram was born in 1824. In 1836 the Abraham Wiens family moved to Rosenort.¹²⁷

Gen	Name	Birth	Marriage	Death
2	Abraham Wiens	Oct 14,1779	May 13,1815	Nov 17,1844
m	Marg Hiebert	1797		Jan 24,1855
3	Sara Wiens	Mar 2,1816		Mar 19,1817
3	Agatha Wiens	Jul 6,1818		

m	? Harder		
3	Sara Wiens	Sep 22,1819	
m	? Boschman		
3	Margaret Wiens	Apr 1,1821	
m	? Thiessen		
3	Abram Wiens	Jan 6,1824	Dec 13,1899
3	David Wiens	Sep 3,1826	Jul 9,185
3	Maria Wiens	Dec 7,1827	Jan 27,1863
m	? Penner		
3	Aganetha Wiens	Aug 28,1828	Dec 7,1899
3	Jakob Wiens	May 4,1832	Jun 6,1900
3	Kath Wiens	Oct 27,1833	
3	Gertrude Wiens	Oct 20,1834	
3	Anna Wiens	Oct 2,1838	
m	? Thiessen		

3 Son **Abram Wiens** (1824-1899) married **Margaretha Neufeld** on November 16, 1850. She was the daughter of **Heinrich Neufeld** (1790-1864) and **Regina Von Riesen** (1795-1852) also of the village of **Rosenort**.¹²⁸ In 1854 the young couple moved to the village of **Kleefeld** which was founded in that year. In 1858 **Abraham Wiens** (1824-1899) was elected as a minister of the **Margenau Gemeinde**. It appears that he was interested in the writings of the faith as in August of 1872 he ordered a copy of the 1870 **Johan F.Funk, Elkhart**, edition of **Der Maertyrer Spiegel** from the **Kleine Gemeinde** at **Borosenko**.¹²⁹ In 1875 the family emigrated to America together with his sister **Aganetha Neufeld** (1828-1899) and her husband **Peter Neufeld** (1825-1885) who was also his wife's brother. The **Abram Wiens** family settled in **Inman, Kansas**.

Gen	Name	Birth	Marriage	Death
3	Abram Wiens	Jan 6,1824		Dec 13,1899
m	Marg Neufeld	Mar 4,1831	Nov 16,1850	Nov 11,1876
4	Hein Wiens	Aug 24,1851		
m	Susanna Klassen	Oct 7,1856	Feb 6,1877	Dec 7,1887
4	Marg Wiens	Sep 11,1852		Feb 12,1853
4	Marg Wiens	Nov 15,1853		
4	Marg Wiens	Nov 10,1854		Nov 10,1854
4	Anna Wiens	Feb 26,1856		Apr 8,1875
4	Marg Wiens	Feb 27,1858	Mar 21,1886	
m	Heinrich Epp	Feb 9,1863		
4	Abram Wiens	Dec 6,1859	Nov 25,1884	
m	Anna Wiens	Jan 18,1866		
4	Sarah Wiens	Dec 14,1861		Apr 21,1862
4	Susanna Wiens	Apr 3,1862		Apr 6,1862
4	Isaac Wiens	Apr 19,1864		Dec 5,1865
4	Susanna Wiens	Jul 28,1866		Jan 31,1868
4	Susanna Wiens	May 31,1868		Dec 31,1872
4	Sara Wiens	Sep 26,1869		Jun 30,1871
4	Peter Wiens	Mar 21,1872		Dec 29,1878

3 Daughter **Aganetha Wiens** (1828-1899) married **Peter Neufeld**, the brother of Mrs **Abram Wiens**. The family emigrated to the United States in 1875. Here they settled in the **Inman** area and belonged to the **Bethel Gemeinde**.¹³⁰

Gen	Name	Birth	Marriage	Death
3	Aganetha Wiens	Aug 28,1828	Nov 16,1850	Dec 7,1899
m	Peter Neufeld	Nov 15,1825		Feb 13,1885
4	Hein Neufeld	Jun 28,1852		Jun 28,1852
4	Marg Neufeld	Jun 28,1852	Feb 22,1877	Sep 25,1883

m	Peter Ediger	Oct 8,1852		Dec 29,1901
4	Anna Neufeld	Jan 31,1854		
4	Hein Neufeld	Nov 6,1855		Dec 17,1902
m	Catarina Wiens	Jul 25,1860	Feb 26,1880	Mar 18,1891
4	Peter Neufeld	Oct 28,1857	May 5,1881	Sep 2,1891
m	Eliz Ediger	Oct 9,1859		Jan 5,1900
4	Abram Neufeld	Mar 18,1860	Jan 18,1887	
m	Agan Neufeld	Apr 8,1852		May 19,1862
4	Abram Neufeld	Feb 4,1864	Jan 18,1887	
m	Helena Toews	Nov 16,1863		
4	Isaac Neufeld	Aug 29,1866	Dec 5,1889	
m	Catharina Toews	Apr 20,1866		
4	Agan Neufeld	Feb 6,1870		
m	Jakob Wiebe	Mar 9,1872		
4	Susanna Neufeld	Jun 16,1873		
m	Johan Pauls	Jan 11,1873		

3 Son **Jakob Wiens** (1832-1900) married Anna Rempel, the daughter of Peter Rempel (1792-1837) and Margaretha Sawatzky (1808-1892).¹³¹ According to birth records, the family lived in Rosenort and Alexanderkron, Molotschna.¹³² In 1877 the family immigrated to the United States where they settled in the Inman, Kansas, area.¹³³

Gen	Name	Birth	Marriage	Death
3	Jakob Wiens	May 4,1832		Jun 6,1900
m	Anna Rempel	Dec 30,1832	Feb 23,1854	Jul 19,1885
4	Isaac Wiens	Jan 28,1855		Jan 28,1855
4	Isaac Wiens	Apr 19,1856		
m	Maria Schmidt	Sep 9,1858	Jan 20,1880	
4	Jakob Wiens	Feb 13,1858		
m	Elizabeth Epp	Dec 15,1859	Mar 7,1882	
2m	Maria Friesen	1859	Dec 5,1920	
4	Marg Wiens	Oct 20,1859		Dec 21,1860
4	Abram Wiens	Jan 16,1861	Dec 4,1884	Aug 25,1918
m	Agatha Gaede	Sep 11,1866		Aug 2,1948
4	Corn Wiens	Jan 28,1863		
m	Anna Unruh	Nov 16,1866		May 20,1899
2m	Maria Ediger			
4	Hein Wiens	Jul 29,1865		Jan 14,1866
4	Peter Wiens	Jul 29,1865		
m	Agatha Entz	Jan 14,1866	Mar 30,1888	
4	Anna Wiens	Mar 15,1870		Feb 18,1901
m	Hein Schroeder	Apr 28,1863		
3	Jakob Wiens	May 4,1832		Jun 6,1900
2m	Anna Gaeddert	Jul 4,1834	Mar 11,1886	

Section Nine. Franz Wiens (1773-1838), Marienburg, Prussia.

1 Another line of Kleine Gemeinde Wiens' are descendants of **Franz Wiens** (1773-1838) from Marienburg, Prussia. The family emigrated to Russia in 1825 where they arrived in an impoverished condition. The village of settlement is not known. Daughter Anna Wiens became a servant girl at the age of 15 and learnt to know the hardships of pioneer life. Most of the information for this section is based on the *The Groening-Wiebe Family 1768-1974* book and the records of Menno S. Harder, as preserved by his son Leland Harder, North Newton, Kansas.¹³⁴

Gen	Name	Birth	Marriage	Death
1	Franz Wiens	Feb 25,1773	Mar 16,1794	Jul 20,1838
m	? Friesen	Jul 15,1775		Oct 3,1845

2	Franz Wiens ¹³⁵	Mar 11,1796		Oct 3,1845
2	Kath Wiens	Feb 5,1798		
m	(?) Dick		Margenau	
2	Marg Wiens	Mar 4,1800		
2	Helena Wiens	Mar 4,1802		
2	Peter Wiens	Mar 26,1804		Nov 5,1893
2	Hein Wiens	Mar 17,1806		
2	Maria Wiens	Mar 7,1807		
2	Anna Wiens	Mar 9,1810		Sep 14,1876
2	Agatha Wiens	May 11,1811		
2	Hein Wiens	Mar 22,1815		

2 Son Peter Wiens (1804-1893) married Maria Penner of Grossweide.¹³⁶ The family resided in Sparrau, Molotschna.¹³⁷ The family belonged to the Rudnerweide Gemeinde.¹³⁸ Peter Wiens (1804-1893) is identified as the son of Franz Wiens (1773-1838) by the family records of Menno S.Harder, which state that he was the brother to Anna Wiens (1810-1876), the mother of K.M.B. Aeltester Jakob A. Wiebe.

Gen	Name	Birth	Marriage	Death
2	Peter Wiens	Mar 26,1804		Nov 5,1893
m	Maria Penner	Dec 24,1810		Jan 1,1898
3	Peter Wiens			
3	Maria Wiens			
m	? Neufeld			
3	Jakob Wiens	Oct 9,1838		Aug 31,1902
3	Anna Wiens			
m	Wiebe			
3	Franz Wiens	Aug 1,1842		
3	Hein Wiens ¹³⁹			
3	Sarah Wiens			
m	? Warkentin			
2m	? Konrad			Died in Canada
3	Abraham Wiens			

3 Son Jakob Wiens (1838-1902) married Maria Friesen, the daughter of Gerhard Friesen and Maria Reimer.¹⁴⁰ For the first years after their marriage they lived with her parents. In 1869 the family bought a Klein Wirtschaft in Grossweide, Molotschna.¹⁴¹ The family emigrated to America in 1879 settling in Henderson, Nebraska.¹⁴² Jakob Wiens has written a biography detailing his spiritual pilgrimage.¹⁴³

4 Daughter Maria Wiens (1865-1953) married Gerhard Kornelsen (1862-1934), the son of Johan D.Kornelsen (1834-1913).¹⁴⁴ The family settled in Henderson where they farmed.¹⁴⁵ Son Gerhard Wiens (1868-1940) married Maria Wiens of Blumstein. They lived on a farm near Henderson where he became a minister of the M.B.Gemeinde.¹⁴⁶

4 Son Peter J.Wiens (1873-1961) was the father of Katharina Wiens (1902-1986), who married Menno S.Harder (1895-1965).¹⁴⁷ Son Franz Wiens (1880-1942) was the well-known M.B. evangelist and missionary to China.¹⁴⁸ Son Heinrich J.Wiens (1885-1975) is the father of atomic scientist Dr. Jakob Wiens (1910-1986) later of Redwood City, California.¹⁴⁹

Gen	Name	Birth	Marriage	Death
3	Jakob Wiens	Oct 9,1838	Apr 2,1863	Aug 31,1902
m	Maria Friesen	Oct 8,1841		Jul 14,1929
4	Gerh Wiens	Dec 20,1863		Jun 22,1866
4	Maria Wiens	Oct 31,1865		Mar 24,1953
m	Ger Kornelsen	Aug 2,1862	Dec 29,1885	Dec 29,1934
4	Gerh Wiens	Jan 20,1868		May 13,1940
m	Maria Wiens	Nov 14,1869	May 15,1890	May 31,1947
4	Peter Wiens	Mar 26,1870		Jun 10,1870

4	Jakob Wiens	Mar 26,1870	Dec 16,1870
4	Helena Wiens	Mar 3,1872	Mar 26,1872
4	Peter Wiens	Jan 18,1873	Mar,1961
m	Agan Goertzen	Jan 5,1873	1919
4	Jakob Wiens ¹⁵⁰	Dec 27,1875	Nov 30,1961
m	Helena Wall	Nov 11,1876	Apr 5,1961
4	Franz Wiens	Aug 11,1878	Jul 28,1879
4	Franz Wiens	Jul 6,1880	Sep 28,1942
m	Agan E.Harder	Jan 8,1883	Jun 8,1935
4	Helena Wiens	Apr 9,1883	Nov 13,1967
m	Corn Wall ¹⁵¹	Oct 22,1877	Jan 23,1954
4	Hein J.Wiens	Nov 17,1885	Oct 26,1975
m	Eliz E.Harder	May 16,1884	Sep 23,1960

3 Son **Franz Wiens** (born 1842) married Helena Friesen, the sister to the wife of his brother, Peter Wiens.¹⁵² The family lived in Grossweide, Molotschna, from where they immigrated to Henderson, Nebraska, in 1879. The family had 12 children of whom 10 died in infancy, only the two oldest survived to be baptised.¹⁵³

4 Son **Peter Wiens** (born 1867) was the well known Dr.Peter Wiens of Peoria, Illinois, a noted nuclear scientist.¹⁵⁴

Gen	Name	Birth	Marriage	Death
3	Franz Wiens	Aug 1,1842		
m	Helena Friesen	Nov 1,1845	Nov 15,1866	Oct 28,1919
4	Helena Wiens	Jul 18,1864		
4	Peter Wiens	Sep 3,1867		
m	Eliz Regier	Oct 7,1868		

2 Daughter **Anna Wiens** (1810-1876) married for the first time to Abraham Groening (1808-1834), son of Peter Groening (born 1769) and Justina Friesen (born 1780), owners of Wirtschaft 16 in Halbstadt.¹⁵⁵ Anna Wiens (1810-1876) married for the second time to Jakob Wiebe (1805-1853), the son of Dietrich Wiebe of Neukirch. The family lived in Margenau, Molotschna, where their son Jakob A. Wiebe was born in 1836. Jakob A. Wiebe founded the Krimmer Mennonite Brethren Church in 1869 and led them to America in 1874 where they established the village of Gnadenu, Kansas. The story of Anna Wiens (1810-1876) and her family is told in the family history book **Groening-Wiebe Family 1768-1974**.¹⁵⁶

Gen	Name	Birth	Marriage	Death
2	Anna Wiens	Mar 9,1810		Sep 14,1876
m	Abr Groening	Nov 27,1808	Oct 24,1831	Apr 27,1834
3	Abr Groening	Aug 24,1832		May 24,1862
m	Anna Baerg			
3	Franz Groening	Jan 30,1834		Jun 20,1901
m	Kath Loewen	Nov 24,1839	Jan 6,1858	Feb 2,1868
2m	Barb Loewen	Feb 15,1844	May 5,1868	Nov 25,1910
2	Anna Wiens	Mar 9,1810		Sep 14,1876
2m	Jakob Wiebe	Mar 6,1805	Oct 28,1834	Sep 26,1853
3	Jakob A.Wiebe	Aug 6,1836		Jun 23,1921
m	Just Friesen	Dec 5,1833	Apr 11,1857	Nov 29,1916
3	Agan Wiebe	Jul 28,1838		Sep 16,1893
m	Johan Regehr	Nov 22,1834	Nov 28,1857	Jun 22,1919
3	Helena Wiebe	Sep 2,1840		Mar 28,1866
m	Corn Wedel	Aug 14,1836	Jul 7,1859	Jan 25,1900
3	Anna Wiebe	Oct 23,1842		Aug 2,1893
m	Peter Loewen	Mar 27,1837	Apr 11,1862	Jul 11,1926
3	Hein Wiebe	Nov 22,1845		Jul 25,1910

m	Maria Zacharias	Dec 11,1845	Nov 19,1867	Dec 31,1917
3	Peter A.Wiebe	Nov 27,1847		Nov 13,1921
m	Sara Voth	Oct 30,1847	Mar 20,1870	
3	Diet Wiebe	Feb 9,1852		Mar 26,1900
m	El Heidebrecht	Mar 31,1852	May 1,1872	Apr 12,1930
3	Kath Wiebe	May 14,1854		Jul 8,1941
m	Abr C.Klassen	May 19,1852	Feb 8,1873	Nov 18,1900

2 **Heinrich Wiens** (born 1815), the youngest son of Franz Wiens (1773-1838), and his wife died relatively young, leaving only one daughter Wilhelmina Wiens (1842-1935). She was raised by her foster parents Gerhard Kroekers.

Gen	Name	Birth	Marriage	Death
2	Heinrich Wiens	Mar 22,1815		
m	?			
3	Wilhelmina Wiens	Nov 27,1842		Mar 21,1935

3 Daughter **Wilhelmina Wiens** (1842-1935) married Peter F. Warkentin (1834-1907) who grew up in the village of Friedensdorf. He was the son of Gerhard Warkentin and Katharina Fast (1811-1862). See "Daniel Fast Genealogy" cf. In 1862 the Peter F.Warkentins also took over his parent's Wirtschaft in Friedensdorf where they farmed for 16 years. In 1878 they settled in the village of Rosenort, Jansen, Nebraska, where they lived for 12 years. In 1890 they moved to Montana and from there to Inman, Kansas, six months later. In 1892 they made their last move purchasing a farm in Marion County, Kansas, near Lehigh.¹⁵⁷ Most of their children lived in this area. The story of Peter F.Warkentin is told in the family history book *Peter F.Warkentin Family Records* by Clara Buschman.¹⁵⁸

4 Daughter **Wilhelmina Warkentin** attended school in Friedensdorf where her teacher was a Jakob Wiebe also a minister. She married Cornelius F.Penner born in the village of Prangenu to Franz Penner and Katharina Fast, who settled in Sutton County, Nebraska, in 1875. Son **Peter M.Warkentin** married for the first time to Elizabeth Thiessen, the daughter of Peter P.Thiessen, Jansen, Nebraska.¹⁵⁹ Daughter **Helena Warkentin** married Peter D.Kroeker, the son of Peter Kroeker and Helena Duack of Fuerstenwerder, Molotschna. Daughter **Justina Warkentin** married Heinrich Bergen, son of Bernard Bergen and Marie Willems, Fischau, who settled near Inman, Kansas, in 1876.¹⁶⁰

4 Son **Gerhard M.Warkentin** married Helena Klassen, the daughter of Susanna Kroeker and Abraham Klassen (born 1852) the eldest son of one-time Kleine Gemeinde minister Abraham Klassen (1828-1906).¹⁶¹ Daughter **Elizabeth Warkentin** married Heinrich Ratzlaff, son of Jakob Ratzlaff and Eva Voth of Friedensdorf. His father died in 1876 after which his mother settled in Mountain Lake, Minnesota, moving to Lehigh, Kansas, in 1881. Daughter **Maria Warkentin** married Jakob H. Wiebe, the son of Klaas Wiebe and Anna Harms of Jansen, Nebraska.¹⁶²

4 Son **Heinrich M.Warkentin** married Elizabeth Eitzen the daughter of Peter Eitzen and Gertrude Penner.¹⁶³ Son **Bernard M.Warkentin** married Marie Penner daughter of Heinrich F.Penner and Maria Fast. She married for the second time to George Kroeker and retired in the Reedley Home for the Aged. The youngest daughter **Anna Warkentin** married Heinrich M.Penner of Henderson, Nebraska, a brother to Bernard's wife. The family moved to Chico, California, in 1922.

Gen	Name	Birth	Marriage	Death
3	Wilhelmina Wiens	Nov 27,1842		Mar 21,1935
m	Peter Warkentin	Nov 18,1834	Feb 15,1862	Jul 24,1907
4	Wilh Warkentin	May 14,1864		Aug 13,1938
m	Corn Penner	Feb 1,1855		
4	Peter Warkentin	Jun 6,1865		Aug 25,1903
m	Eliz Thiessen	Feb 4,1868	Mar 20,1887	Mar 10,1888
2m	Louise Bier	May 30,1870	Sep 8,1889	Mar 27,1941
4	Helen Warkentin	Jan 27,1868	May 9,1893	Jun 20,1901

m	Peter Kroeker	May 5,1864		Sep 2,1932
4	Just Warkentin	Apr 19,1870	Mar 10,1889	Apr 21,1953
m	Hein Bergen	Nov 15,1861		Jan 3,1942
4	Gerh Warkentin	Jan 20,1874	Oct 12,1899	Jun 7,1961
m	Helena Klassen	Oct 16,1877		Jun 16,1960
4	Eliz Warkentin	Feb 8,1877	Jan 4,1901	Jul 16,1962
m	Hein Ratzlaff	Sep 2,1873		Mar 20,1959
4	Maria Warkentin	Mar 7,1880	May 21,1908	Jun 14,1959
m	Jakob H.Wiebe	Oct 7,1876		Mar 20,1944
4	Hein Warkentin	Jun 14,1882	Mar 21,1906	Jul 8,1965
m	Eliz Eitzen	Sep 13,1883		Mar 2,1936
4	Bern Warkentin	Jul 24,1885	Feb 1,1911	Nov 5,1962
m	Marie Penner	Jul 27,1888		
4	Anna Warkentin	Nov 25,1887	Jun 3,1901	Jun 9,1951
m	Hein Penner	Nov 16,1885		

Section Ten. Johan Wiens, Petershagen, Prussia.

1 Johan Wiens (1812-1892) was born in Krebsfeld near Tiegenhof, West Prussia. He was baptised by Aeltester Abraham Wiebe of Tiegenhagen in 1831 and married Katharina Wiebe in 1839. The family emigrated to Russia in 1848 (presumably Molotschna) and in 1861 they moved to the Crimea.¹⁶⁴

In 1874 the family immigrated to America settling in the Hillsboro area in Kansas, where they belonged to the Brudertaler Gemeinde.¹⁶⁵ In 1889 Johan Wiens made a trip to Germany to visit his brothers and friends. He was still hale and hearty at 80 years of age.¹⁶⁶ In his elderly years Johan Wiens lived with his children, the Peter P.Warkentins, in Hillsboro.¹⁶⁷

Gen	Name	Birth	Marriage	Death
1	Johan Wiens	Jan 14,1812	1839	Jan 11,1892
m	Kath Wiebe	1822		Oct,1875
2	Justina Wiens	Jul 6,1840		Mar 17,1924
2	Helena Wiens	Feb 13,1844		

2 Daughter Justina Wiens (1840-1924) was born in Petershagen, West Prussia. She married Peter P.Warkentin, the son of Peter Warkentin and Margaretha Schellenberg. See Gerhard Schellenberg 1725-1802 Genealogy" cf. In 1861 they moved with her parents to the Crimea where they lived in some poverty. In 1874 they immigrated to America with the main contingent of the Krimmer Mennonite Brethren Gemeinde which they also joined. They settled in the village of Gnadenau three and one-half miles south of Hillsboro. In 1875 they joined the Alexanderwohl Gemeinde and in 1903 they transferred again to the Hillsboro Mennonite Church. In 1911 they moved to Hillsboro.¹⁶⁸

Gen	Name	Birth	Marriage	Death
2	Justina Wiens	Jul 6,1840		Mar 17,1924
m	Peter Warkentin	Dec 23,1838	Mar 7,1861	Jul 5,1923
3	Kath Warkentin	Feb 6,1862		Apr 13,1907
m	Bern Friesen	Nov 28,1859		Dec 24,1892
2m	Jakob Konrath	Dec 24,1846		Mar 23,1908
3	Pet J.Warkentin	Jul 26,1863		Jan 29,1937
m	Anna Koop	Apr 6,1864	Oct 12,1885	Apr 6,1864
2m	Susie Krause	Dec 16,1877	Nov ,1917	Jul 10,1950
3	Joh P.Warkentin	Dec 29,1864		Jun 30,1939
m	Agne Krause	May 29,1868	Apr 4,1886	Jan 29,1936
3	Just Warkentin	Jul 8,1869		Jan 6,1943
m	Geor Kliever	Nov 29,1857	Jun 23,1891	Dec 27,1925
3	Hel Warkentin	Aug 4,1871		Apr 5,1968
m	Isaak Graves	Jan 19,1874	Jan 25,1898	May 9,1956

3	Hein Warkentin	Aug 5,1874		Apr 21,1958
m	Kath Schmidt	Jun 10,1868	Oct 1,1922	Apr 30,1975
3	Eliz Warkentin	Mar 3,1877		Dec 20,1966
m	Tobias Schmidt	Dec 14,1860	Jul 8,1906	Mar 24,1924
3	Aaron Warkentin	Sep 1,1879		Jan 18,1944
m	Eva Schmidt	Apr 6,1889	Jul 28,1907	Jan 28,1963

2 Daughter **Helena Wiens** (born 1844) was baptised in 1864 by Jakob Wiebe, Karasan, Crimea. In 1861 she married Gerhard Schierling of Blumstein, who had been baptised by Aeltester Dietrich Warkentin, Petershagen.¹⁶⁶ In 1874 the family immigrated from the Crimea, South Russia, together with the main contingent of the K.M.B. and settled in Gnadenu, Kansas. In 1891 the Schierling family sold their 160 acre farm with everything on the place to Peter Hieberts of Manitoba for \$5700.00.¹⁷⁰ They belonged to the Brudertaler Gemeinde north of Hillsboro until 1891 when they joined the Hillsboro Mennonite Church.¹⁷¹

Gen Name	Birth	Marriage	Death
2	Helena Wiens	Feb 13,1844	
m	Gerh Schierling	Nov 27,1840	Feb 14,1861

Section Eleven. **Klaas Wiens, Neukirch, Molotschna.**

1 According to the research of Henry Fast, Steinbach, Manitoba, **Klaas Wiens** of Neukirch was the father of **Katharina Wiens** (1835-1905), who married Jakob Toews (1836-1920).¹⁷² In 1874 the Jakob Toews family emigrated from Neuanlage, near Borosenko, to Rosenort, Manitoba. On February 10, 1889, Jakob Toews wrote a letter to the *Rundschau* asking for information about his wife's brothers, Peter Wiens of Kleefeld, Isaac Wiens of Elizabeththal and Klaas Wiens of Sagradowfka. This letter also reports that the Abram Wiens family had moved to Nebraska in 1888. The Jakob Toews family later moved to Langdon, North Dakota.¹⁷³

Gen Name	Birth	Marriage	Death
1	Klaas Wiens		
m	?		
2	Kath Wiens	Aug 15,1835	Nov 22,1905
m	Jakob Toews	Oct 30,1836	Oct 16,1920
2	Peter Wiens		
m	?		
2	Isaac Wiens		
m	?		
2	Klaas Wiens		
m	?		
2	Abram Wiens		
m	?		

Section Twelve. **Daniel Wiens Altona, Molotschna.**

1 **Daniel Wiens** (1806-1871) was born in Krebsfelde, Prussia. He married a widow, nee Maria Braun, who was born in Tiegenhof and had one child by her first marriage. In 1846 the family emigrated from Neuteicherwald, Prussia to Russia. The immigration records list the family as follows: "Daniel Wiens, Neuteicherwald, born 1807, weaver, to Molotschna, married Maria Braun, Neuteicherwald, born 1800. Children Peter born 1832, Helena born 1839, Aganetha born 1842, Catharina born 1844 and Daniel 1846.¹⁷⁴ The family settled in the village of Altonau, Molotschna, where Daniel Wiens continued his occupation as a tailor. Daughter **Helena Wiens** never married and died at the home of her older brother Peter Wiens.¹⁷⁵

Gen Name	Birth	Marriage	Death
1	Daniel Wiens	Jun 25,1806	Oct 28,1871
m	Maria Braun	Dec 23,1799	Oct 28,1874

2	Peter Wiens	Nov 16,1830	Aug 16,1855	Oct 22,1898
2	Cath Wiens	Dec 20,1835		Nov 8,1838
2	Daniel Wiens	Oct 20,1837		Sep 8,1839
2	Helena Wiens	Jun 13,1839		Jan 15,1892
2	Agneta Wiens	Nov 26,1840		Feb 21,1842
2	Aganetha Wiens	Apr 14,1842		Feb 5,1923
2	Catharina Wiens	May 2,1844		Infancy (?)
2	Daniel Wiens	Sep 8,1845		Aug 10,1930

2 Son **Peter Wiens** (1830-1898) married Elizabeth Warkentin from the village of Neukirch, the daughter of Peter Warkentin and Margaretha Schellenberg. See "Gerhard Schellenberg 1725-1802 Genealogy" cf. The family moved to Alexanderkron after that village was founded in 1857 and from there to the Crimea in 1862. In 1874 they immigrated to Gnadenau, Kansas, with the main contingent of the Krimmer Gemeinde in 1874. They joined the Mennonite Brethren Church at Ebenfeld in 1881.

Gen	Name	Birth	Marriage	Death
2	Peter Wiens	Nov 16,1830	Aug 16,1855	Oct 22,1898
m	Eliz Warkentin	Mar 9,1837		Jan 16,1908
3	Daniel Wiens	Sep 17,1859		Nov 10,1927
m	Kath Koop	Jan 5,1865	Jan 16,1885	May 23,1911
3	Maria Wiens	Mar 28,1861		1920
m	Jak Patskowski	Apr 1,1857		Oct,1927
3	Jakob Wiens	Mar 4,1866		Mar 11,1936
m	Anna Leppke	Sep 24,1866		Apr 1,1956
3	Susana Wiens	Apr 12,1868		Oct 23,1945
m	Abr Leppke	Mar 11,1862	Oct 18,1887	Oct 20,1928
3	Peter Wiens	Mar 31,1870		Mar 4,1938
m	Kath Bekker	Dec 29,1874	1894	Dec 29,1960
3	Eliz Wiens	Jun 7,1873		Sep 6,1964
m	Daniel Eitzen	Nov 24,1868		Nov 12,1965
3	Helena Wiens	Aug 11,1876		Nov 18,1942
m	Peter Leppke	Jul 25,1868	Apr 4,1895	Aug 4,1942
3	Agnes Wiens	Jul 22,1878		Aug 5,1955
m	Isaac Neufeld			
3	Kath Wiens	Aug 3,1880		Jan 13,1951
m	Henry Nikkel	Jun 20,1882		Aug 28,1929
3	Johan Wiens	1881		Dec 2,1951
m	Kath Wiebe			

2 Daughter **Aganetha Wiens** (1842-1923) married Jakob Suderman, the son of Heinrich Suderman (c.1806- c.1842) and Adelgunda Penner (1805-1888), the daughter of Jakob Penner (born 1771) and Adelgunda Conrad (born 1772), who had settled on Wirtschaft 8 in Muntiau in 1804.¹⁷⁶ The Heinrich Suderman family lived in Ladekopp where their son Jakob was born.¹⁷⁷ The Jakob Suderman family lived in Lichtfelde for six years until 1869 when they were given a Klein Wirtschaft in Pordenau. In 1878 they joined the Mennonite Brethren Church in Ruckenau, Molotschna. The next year they immigrated to America where they settled south of Hillsboro. They were members of the Ebenfeld MB Gemeinde.¹⁷⁸

Gen	Name	Birth	Marriage	Death
2	Aganetha Wiens	Apr 14,1842		Feb 5,1923
m	Jacob Suderman	Dec 28,1841	Nov 27,1862	Jan 21,1907
3	Jakob Suderman	Apr 22,1866		Jun 5,1926
m	Helena Friesen ¹⁷⁹	Dec 8,1870	Jan 5,1890	Feb 15,1950
3	Daniel Suderman	Sep 6,1867		May 14,1938
m	Marg Bekker	Dec 13,1877	May 20,1897	May 22,1968
3	Hein Suderman	Dec 16,1868		Dec 1,1953

m	Tina Penner	Jan 25,1869		Apr 15,1933
3	Peter Suderman	Aug 26,1870		May 1,1947
m	Carolyn Hein	Mar 1,1876	Jan 27,1898	Sep 30,1958
3	Johan Suderman	Dec 17,1871		Dec 10,1954
m	Maria Nickel	Oct 27,1881	May 11,1905	Oct 26,1942
3	Gerh Suderman	Nov 23,1874		Mar 16,1950
m	Anna Loewen	Jun 10,1880	Mar 8,1900	
3	Maria Suderman	Jan 18,1878		Jun 3,1959
m	Jakob Heinrichs	Jul 15,1875	Oct 27,1902	May 16,1960
3	Nick Suderman	Aug 9,1879		May 29,1966
m	Helen Stelting	Sep 5,1880	Dec 5,1901	Jan 13,1960
3	Lena Suderman	Apr 8,1882		Oct 14,1963
m	Corn Epp	Apr 30,1870	Sep 29,1918	Jan 28,1933
3	Died Suderman	Apr 16,1884		Aug 18,1972
m	Justina Loewen	Aug 18,1886	Feb 24,1910	
3	Edward Suderman	Aug 29,1889		Feb 23,1971
m	Martha Siebel	Sep 25,1896	Aug 4,1918	

2 Son **Daniel Wiens** (1845-1930) married Anna Warkentin of Lindenau where they lived for the first year of their marriage.¹⁰⁰ In 1869 they moved to Altona where they lived for a while with his parents. In 1874 they moved to the village of Rosenort in the Sagradovka settlement. Daniel Wiens married for the second time to Margreta Peters, the daughter of Jakob Peters (1827-1862) and Gertrude Harder (born 1833) of Schoenau.¹⁰¹ In 1883 the family immigrated to America where they settled in the Hillsboro area of Kansas. They rented various farms until 1897 when they moved to Bell County, Texas, but returned to Hillsboro after the destructive hurricane of 1900.¹⁰²

Gen	Name	Birth	Marriage	Death
2	Daniel Wiens	Sep 8,1845		Aug 10,1930
m	Anna Warkentin	Apr 21,1845	Nov 30,1868	Oct 12,1880
3	Maria Wiens	Aug 20,1869		Feb 17,1951
m	John Zeih	Feb 17,1865		Aug 31,1945
3	Kath Wiens	Feb 17,1873		May 15,1973
m	George Pankratz	Jan 12,1869	Jun 19,1892	1946
3	Anna Wiens	Apr 17,1876		Feb 12,1968
m	Nick Regier	Dec 22,1882	Oct 31,1907	Aug 11,1959
3	Helena Wiens	Dec 18,1878		May 3,1954
m	Fred Fink	Dec 22,1875	Jul 18,1900	Apr 8,1949
2	Daniel Wiens	Sep 8,1845		Aug 10,1930
2m	Marg Peters	Dec 25,1854	Jul 13,1881	Jan 29,1918
3	Gertruda Wiens	Oct 6,1885		Aug 22,1964
m	Jakob Adrian	Jan 23,1882	Oct 25,1911	Jan 19,1967
3	Peter Wiens	Jan 27,1887		Jun 26,1953
m	Minnie Braun	Jul 24,1892	Jun 8,1919	
3	Johan Wiens	Oct 16,1891		Mar 11,1959
m	Mary Hooge	Jun 30,1894		Oct 25,1949
3	Daniel Wiens	Oct 24,1893	Nov 18,1923	
m	Kath Ediger	Jun 16,1901		Jan 27,1975

Section Thirteen. Maria Wiens, Marienthal, Molotschna.

1 The name of the father of **Maria Wiens** (1843-1917) is presently unknown. He lived in the village of Marienthal, Molotschna, where his daughter Maria was born in 1843. Her parents both died 8 years later so that she had to earn her own bread thereafter.¹⁰³ Wiens also had a son, Daniel Wiens, living in the Crimea in 1900.¹⁰⁴ According to a letter of his son Daniel, it appears that there was also a daughter married to Franz Goossen of Nebraska.¹⁰⁵

Reference is also made to a letter to the *Rundschau* of March 30, 1904, by Isaac Loewen from Rosthern, Saskatchewan, who reports that they have moved there from Minnesota. His wife is a Wiens, and he refers to Jakob E. Kornsensens, Kansas, as uncle and aunt. He also asks whether uncle Heinrich Loepp is still living.¹⁶⁶

Gen	Name	Birth	Marriage	Death
1	(?) Wiens			1851
m	(?)			1851
2	Daniel Wiens			
m	(?)			
3	Daniel Wiens			
2	Maria Wiens	Sep 6,1843	1868	Apr 1,1917
2	(?) Wiens			
m	Franz Goossen			

2 Maria Wiens (1843-1917) married Jakob E.Kornelsen (1848-1902), the son of Abraham S.Kornelsen (1806-1892). See Gerhard Schellenberg 1725-1802) Genealogy" cf. The Jakob E.Kornelsen family lived in the Crimea where they were founding members of the K.M.B. in 1869.¹⁶⁷ In 1874 they immigrated to America together with his parents and the main contingent of the K.M.B. where they settled in the village of Gnadenau, south east of Hillsboro. A Jakob Kornelsen family is listed as one of the family heads in Gnadenau in the 1875 Census.¹⁶⁸ The family is listed as No. 70 in the Gnadenau Gemeinde Buch No. One.¹⁶⁹ It is also recorded that the family had foster sons Jakob Kornelsen and Franz Byenster.

Gen	Name	Birth	Marriage	Death
2	Maria Wiens	Sep 6,1843	1868	Apr 1,1917
m	Jakob Kornelsen	Dec 21,1848		May 15,1902
3	Maria Kornelsen	Apr 27,1872	Apr 15,1894	
m	Reinhard Feil	Feb 22,1872		
3	Jakob Kornelsen			
3	Abr Kornelsen			
3	Cath Kornelsen			
3	Helena Kornelsen	Jan 6,1877	1900	
M	Jakob Klassen			
3	Agatha Kornelsen			
3	Sara Kornelsen			
3	Susana Kornelsen	Mar 27,1883	May 28,1902	
m	Johan Klassen			

Section Fourteen. Franz Wiens 1838-1910, Henderson, Nebraska.

1 Franz Wiens and Maria Lepp were both born in Russia. They were the parents of Franz Wiens (1839-1910) who settled in Henderson, Nebraska, in 1878. In 1909 Franz Wiens made a list of his siblings and their places of residence.¹⁶⁰

Gen	Name	Birth	Marriage	Death
1	Franz Wiens			
m	Marie Lepp			
2	Franz Wiens	Nov 9,1839		Sep 20,1910
2	Gerh Wiens			Steinfeld
2	Johan Wiens			Gnadenfeld
2	Kath Wiens			
m	Franz Braun			Friedensdorf
1	Franz Wiens			
2m	?			
2	Corn Wiens			Blumstein
2	Eliz Wiens			Paulsheim
1	Franz Wiens			

3m	?	
2	Marie Wiens ¹⁹¹	
m	Gerh Thielmann	Friedensdorf
2	Jacob Wiens	Landskron
2	Helena Wiens	
m	Jakob Dueck	Furstenwerder
2	Hein Wiens	Elisabeththal
2	Ann Wiens	Friedensdorf
2	Sara Wiens	Friedensdorf

2 Son Franz Wiens (1839-1910) lived in Gnadenheim, Molotschna, from where he and his family emigrated to Henderson, Nebraska, in 1878. He belonged to the K.M.B. but joined the M.B. Church upon his third marriage to the widow Katharina Buller.¹⁹²

3 Daughter Susanna Wiens and her husband Franz Kroecker moved to Waldheim, Saskatchewan. Sons Klaas, Jakob and Peter Wiens lived in the Henderson area all their lives. Son Bernhard Wiens (1881-1922) served as a missionary in China where he died.¹⁹³

Gen	Name	Birth	Marriage	Death
2	Franz Wiens	Nov 9,1839		Sep 20,1910
m	Maria Ens	1840	1860	1870
3	Franz Wiens	1861		1884
m	Gertrude Hooge	1855		1884
3	Maria Wiens	1869	Single	1939
2	Franz Wiens	Nov 9,1839	1870	Sep 20,1910
2m	Susanna Enns	1870		1890
3	Susan Wiens	1872		1947
m	Franz Kroecker	1866		1954
3	Klaas Wiens	1873		1958
m	Gertrude Lohrentz	1871		1902
2m	Susanna Fast	1882		1947
3	Jacob Wiens	Jan 9,1875	Jun 12,1897	1954
m	Just Lohrentz	Nov 15,1876		1955
3	Eliz Wiens	1879		1924
m	Hein Regier	1876		1959
3	Bernard Wiens	Mar 20,1881		Nov 30,1922
m	Sarah Lohrenz	1883		1970
3	Peter F. Wiens	Aug 4,1892		1967
m	Sara Toews	Jul 24,1884		
3	Justina Wiens	1885		1918
m	Peter H.Buller	1884		1934
2	Franz Wiens	Nov 9,1839		Sep 20,1910
3m	Kath Buller	Mar 15,1833	1890	Apr 18,1904

2 Daughter Elizabeth Wiens married Peter Enns. According to a record prepared by brother Franz Wiens (1839-1910), the Peter Enns family lived in Paulsheim and the following children were alive in 1909.

Gen	Name	Birth	Marriage	Death
2	Elizabeth Wiens			
m	Peter Enns			
3	Susan Enns			
m	Wilhelm Martens			Memrick
3	Agatha Enns			
m	? Rempel			Paulsheim
3	Peter Enns			Sparrau
3	Eliz Enns			
m	Bern Wiens			Friedensdorf

Section Fifteen. Unidentified Wiens Families.

The following are some Wiens families who may or may not be connected to the foregoing. Brief data is recorded here in the hope that this may enable further associations to be made.

1) **Margaretha Wiens** (1813-1838) married **Isaac Friesen** (1813-1888), the son of Isaac Friesen (1788-1814)¹⁹⁴ and Regina Von Riesen (1795-1852), the sister to Abraham Friesen (1782-1849), the second Kleine Gemeinde Aeltester.¹⁹⁵ Isaac Friesen (1813-1888) lived in the village of Lichtfelde, where he served for 16 years as Schulz, or mayor.¹⁹⁶ In 1859, he also served as one of the delegates sent by the government authorities to investigate settlement opportunities in the Amur region of Russia.¹⁹⁷

Gen	Name	Birth	Marriage	Death
2	Marg Wiens	Oct 12,1813	Nov 20,1835	Feb 13,1838
m	Isaac Friesen	Oct 27,1813		May 24,1888
3	Sara Friesen	Sep 5,1836	Dec 15,1856	Jan 12,1860
m	Jakob Janzen ¹⁹⁸	Dec 23,1833		

2) **Abram Wiens** (born 1846) is listed on board the S.S. City of Brooklyn which arrived in New York harbour with the main contingent of the Krimmer Mennonite Brethren on July 15, 1874. His wife Aganetha was the sister to brothers Johan, Peter, Andreas, Jakob and Daniel Flaming who were on the same ship.¹⁹⁹ Andreas Flaming (1847-1930) in turn was married to Katharina Wiens (July 25, 1851-June 29, 1937), the daughter of Gerhard Wiens.²⁰⁰ No further identification available at this time.

3) **Aron Wiens** (1845-1916) emigrated from Russia in 1884 eventually buying a farm near Burrton, Kansas. The family later moved to Medford, Oklahoma, where his wife Agatha Wiens, nee Reimer died in 1905.²⁰¹ According to one source, the father of Aron Wiens (1845-1916) was a Peter Wiens who died in 1876.²⁰²

4) A **Jakob Wiens** born c.1855 was resident in the Crimea in 1898.²⁰³ His mother was the daughter of Isaac Braun (1795-1831) originally of the Molotschna village of Schoenau.²⁰⁴

5) A **Jakob Wiens** was the father of Maria Wiens born in Fischau, Molotschna, on January 20,1832. On November 29,1855, she married Wilhelm Nickel of Rudnerwiede. The family joined the Bruderthal Gemeinde north of Hillsboro, Kansas, in 1874.²⁰⁵

6) **Johan B.Wiens** (1833-1909) was born in Prussia and came to Russia with his parents at an early age. On September 8, 1859, he married for the first time to Maria Martens (born September 8, 1839) of Kleefeld. She died on April 6, 1870. On May 30, 1870, Johan B.Wiens married for the second time to Maria Flaming of Furstenlandt.²⁰⁶ In 1875 they emigrated to Jefferson County, Nebraska, and on August 1, 1880, they joined the K.M.B. In 1900 the family moved to Inman, Kansas, where they belonged to the Zoar K.M.B. Gemeinde.²⁰⁷

7) **Johan Wiens**, Altona, was the father of Mrs Martin Doerksen, Steinfeld, Russia, whose daughter Anna Doerksen was married to Jakob C.Krause, who lived in Cordell, Oklahoma, in 1904. He was the son of Johan Krause (1816-1868) whose family settled in Jansen, Nebraska, in 1874.²⁰⁸

Endnotes. Wiens Families in the Kleine Gemeinde.

1. Dorothy Wiens Darnell, *Jakob Wiens Family 1758-1985*, (Mount Shasta, California, 1985). See also Dorothy Wiens Darnell, *Wiens Family History*, (Mount Shasta, Cal., 1988 Supplement), 216 pp.

2. G.U.Kornelsen, *Familienregister der Nachkommen der Abraham Eund Maria Kornelsen*, (Spanish Lookout, Belize, 1969), 4.

3. Interview with Mrs Corn R.E.Reimer, Belize, February, 1987. Mrs Reimer indicated that David L. Plett, a grandson of Mrs Isaac Loewen, nee Margaretha Wiens (1790-1861) was a second cousin to Mrs Abr. E.Kornelsen, nee Maria Wiens (1846-1927). See *Profile 1874*, 259. The reader will note that the wife of Jakob Wiens (born 1758) was also a Loewen and it is possible that the connection was through the Loewen family and not Wiens.

4. For a listing of descendants see, G.U.Kornelsen, *Familienregister der Nachkommen der Abraham E. und Maria Kornelsen*, (Spanish Lookout, Belize, 1969), 129 pp. See also *Profile*, 45.

5. *Profile*, 259. John K.Reimer, Belize, Letter to the author February 25, 1987. Mr Reimer states that this Franz Wiens had a brother who remained in Russia, and also that he visited his relatives in Manitoba in 1933 and that he had a daughter along at the time of his visit.

6. Gerhard S.Kornelsen Letter Collection. Courtesy John K. Schellenberg /E.M.C.Archives, Steinbach, Manitoba. It is not clear here whether the reference is to the siblings of Maria Wiens (1846-1927) or to her family generally since she had no sister by the name of Barbara. She did have a second cousin and a cousin aunt by that name.

7. Sol Warkentin, *Johan and Margaretha Harder Genealogy*, (Salem, Oregon). Courtesy of Mennonite Genealogy, Winnipeg, Manitoba.

8. Dorothy Darnell, 35.

9. Henry Fast, "The Kleine Gemeinde in the U.S.A.", *Profile 1874*, 125.

10. Charles Friesen, *The Family of Heinrich F. & Helena Kroeker Wiens (first marriage) & Maria Janzen Wiens (second marriage)*, (North Newton, Kansas, 1964), 1. See also Charles Friesen, *The Family of Rev. Martin & Katharina Goertz Doerksen (first marriage) & Maria Wiens Doerksen (second marriage)*, (North Newton, Kansas, 1963-1964).

11. Sol Warkentin was the author of the "Johan Harder Genealogy", and the genealogy of Heinrich G.Warkentin (1824-1910) of Inman, Kansas, *op.cit.*

12. Courtesy of Anna York, 10935 S.Fulton Wells, Santa Fe Springs, Ca., 90670.

13. They had one daughter Helena Harder (1840-1867) who was married to Johan Neufeld (1828-1914) of Inman, Kansas. *Profile*, 290.

14. He appears to be the son of Peter Harms (born 1764) owner of Wirtschaft 9 in Blumstein. Unruh, 315. See Johan Harms 1771 Genealogy *cf.*

15. Dr.Helmut Huebert, *Hierschau*, (Winnipeg, 1986), 90, lists a Johan Wiens family emigrating from the village of Hierschau to Marion, South Dakota.

16. Dorothy Wiens Darnell, 36.

17. Dorothy Wiens Darnell, *op.cit.*

18. Gerhard J.Fast, "Stamm Familienregister Fast und Epp vom Jahre 1758-1970", *Boisecvain*, Manitoba, Unpublished paper, page 10. Courtesy of Mennonite Genealogy, Winnipeg, Manitoba.

19. For the history of the family and a listing of descendants see, Anna Epp Enns, *House of Heinrich, The Story of Heinrich Epp (1811-1863) Rosenort, Molotschna, and His Descendants*, (Winnipeg, Manitoba, 1980), 147-171.

20. According to Gerhard J.Fast, *op.cit.* son Abram was a Professor at the University of Oklahoma in 1958.

21. The death date of Mrs Isaac Loewen (born 1790) has seemingly not been identified to date. It appears that none of the original family listings had included her death date. A possible solution to this problem has now presented itself via the "1848-1862 diary" of Rev. Johan Dueck (1801-1866) of Muntau. Courtesy of Levi Dueck, Morris, Manitoba. October 31, 1889. In his entry for July 29, 1861, Johan Dueck has recorded that "Mrs Loewen died and on July 30th we were at the funeral at Isaac Loewen's in Lindenau." Since none of the daughters-in-law of Isaac Loewen (1787-1873) died at this time the reference must be to his wife. It was previously believed that Mrs Loewen had died circa 1860, since Isaac Loewen had an auction sale of his goods in 1861. *Plett Picture Book*, 8-9. In this regard it is noted that daughter-in-law Mrs Heinrich Loewen, nee Maria Fast, died on October 27, 1862.

22. Dr. Sol. Loewen, *Isaac Loewen and his Descendants*, (Hillsboro, Kansas, 1961), 520 pp. See *Profile*, 1874, 295-297, for a bibliography of Kleine Gemeinde genealogical sources.

23. Sol Loewen, *History and Genealogy of the Jakob Loewen Family*, (Multi-business Press, Hillsboro, Kansas, 1983), 16. Dr. Loewen refers to pages 324 and 354 of B.H.Unruh. Another possibility would be the family of Jakob Wiens (b.1758) who settled in Lindenau in 1804 the same village in which young Isaac Loewen (1787-1873) grew up and who also had a daughter by the name of Margaretha. The difficulty is that the birth year of this Margaretha is reported as 1797 about 7 years too young. Is it possible that a mistake was made in the sources used by Dr.B.H.Unruh?

24. *Plett Picture Book*, 8-II, contains brief biographies of Mr and Mrs Isaac Loewen and each of their 13 children.

25. These writings consisting of eight letters written by Isaac Loewen between 1863 and 1872, have been translated by Dr. Sol Loewen, Hillsboro, Kansas; and Peter U. Dueck and Rev. Ben Hoepfner of Steinbach, Manitoba.
26. Unruh, 315 and 333. For a review of the extensive Kleine Gemeinde fellowship in Blumstein see, Gerhard Schellenberg (1725-1802) Genealogy, Chapter Eight, Section Three cf.
27. Unruh, 305 and 331.
28. There is some possibility that she was related to Susanna Neuman (1820-1891), the wife of Kleine Gemeinde minister Peter Baerg (1817-1901) Nikolaidorf, Molotschna, and later Kleefeld, Manitoba. "Jakob Baerg (1777-1845) Genealogy", Unpublished paper, March 25, 1989.
29. Henry Fast, Profile, 110. Also Peter Toews, Profile, 10.
30. D.A. Haury, 54. Gary Richter, *Mountain Lake 1886-1986 Minnesota*, (Mountain Lake, Mn. 1986), 159-160, lists a Franz Fast family from Conteniustfeld, Molotschna, as one of the pioneer settlers in Mountain Lake.
31. Martha Goering, Franz Wiens 1802-1881, (Burrton, Kansas, 1968), 159 pp. Johan Wiens (1839-1914) was the great grandfather of Marcy Bolt, Rte 1, Box 387, Rupert, Idaho, Letter to the author September 19, 1989.
32. For the story of this family and especially son Jakob W. Buller (1868-1946) see, Virgil Litke, *A Journey with my Grandfather Jakob W. Buller*, (Wichita, Kansas, 1986), 80.
33. Profile, 224 and 272.
34. Martha Goering, Franz Wiens 1802-1881, (Burrton, Kansas, 1968), 159 pp. Some confusion is created by another Wiens genealogy which claims descendency from Franz Wiens, son of Daniel Wiens (born 1760) listed in Blumstein, Molotschna, in the 1808 *Revisions Liste*. Unruh, 315. Courtesy of A. Wiens, Winnipeg, Manitoba. February, 1989. Unfortunately no title, author, or date is presently available. One difference is that the birth year of Franz Wiens is listed as 1799 and not 1803. The matter seems to be resolved in an article by Allan Peters, "Margaretha Froese, Mother of the MB Church", MBHS Bulletin, No. 18 November Volume VII, Number 2, page 4, where the same group of nine siblings are listed as the children of an Abram Wiens and Margaretha Froese (1801-1873).
35. The primary source of information for the Johan Wiens family are the records of Johan Fast (1813-1892), "Album Transcript of our Fathers, Johan Fast from the village of Schoenau", Unpublished Family Record, Courtesy of Dr. Leland Harder, North Newton, Kansas." Unfortunately no birth or death dates are given for the parents of Johan Wiens (1753-1816).
36. Again no birth or death dates available.
37. Unruh, 326, 334 and 354.
38. Peter P. Isaac, sets forth a detailed history of the Isaac family starting from Philip Isaac (1694-1758). Chapter Six, Part Two, cf.
39. I am indebted to Dr. Leland Harder for referring this information to me.
40. Peter Fast (1831-1916), "Memoirs", 20.
41. Peter Fast (1831-1916), 21.
42. Peter Fast (1831-1916), "Memoirs", 20. Apparently Johan Isaac (1808-1847) was a heavy smoker.
43. This Koop was an uncle to Mr. A. Koop who later lived together with Peter P. Isaacs in Texas, presumably either in Abilene or Fairbanks. Peter P. Isaac, 7 and 29. Later they (A. Koop with his second wife, a daughter of Jakob Enns of Nebraska) lived in Steinbach, Manitoba during one winter. These Koops appear to be descended from Johan Koop (born 1741) owner of Wirtschaft 15 in Muensterberg in 1808.
44. Paul Isaac, *An Isaack Family History*, (Inman, Kansas. 1979), 16.
45. Peter P. Isaac, 8.
46. Peter P. Isaac, 8.
47. Paul Isaac, 16.
48. Johan Fast (1813-1892), *op.cit.*
49. Dr. Corn Krahn, "Franz Isaac (d.1899)", ME, 3, 54.
50. Franz Isaac, *Die Molotschnaer Mennoniten*, (Halbstadt, 1908), 354 pp.
51. Martin B. Fast, *Reisebericht*, 129.
52. Peter P. Isaac, 8.
53. Unruh, 325, 329, 335 and 336.
54. "Peter Epp Family Tree 1690", Chapter Two cf. has more information on Johan Klassen (born 1781) of Rosenort.
55. Woltner, 126.
56. Brother to the wife of Herman Neufeld, Wirtschaft 17, Muensterberg, whose son Heinrich Neufeld married Regina Von Riesen, sister to the second Kleine Gemeinde Aeltester. See "Boschman Families in the Kleine Gemeinde", Unpublished family sketch, 1989.
57. Father of one time Kleine Gemeinde minister Peter Thiessen (1808-1873) Schoenau. See Hermann Thiessen, *op.cit.*, for a listing of descendants of this family.

58. He appears to be the father of several Kleine Gemeinde families: 1) Gerhard Siemens (1805-1877) later of Rosenort, Manitoba; 2) Helena Siemens (1812-1888) married to Kleine Gemeinde minister Abraham F.Friesen (1807-1891); 3) Katharina Siemens (born 1790) married to Gerhard Fast (born 1789), the son of Daniel Fast, Tiegenghagen. "Daniel Fast (1753-1829) Genealogy" cf. 4) Elizabeth Siemens (born 1788) married to Peter Brandt (born 1779), who lived on Wirtschaft 11 in Blumenort, Moloischna, in 1808. Unruh, 327. Dr. Edward R.Brandt, *Brandt Roots 1605-1988*, (13-27th Ave. S.E., Minneapolis, Minnesota, 55414, 1988), 14. 5) Sara Siemens (1809-1885) married to Cornelius Janzen (1812-1864) of Neukirch. Profile, 9.

59. Profile, 272 and 283. A mistake is noted here in that Klaas Thiessen, the father of Johan W.Thiessen (1813-1888), is definitely not the son of Jakob Thiessen, of Muensterberg (Wirtschaft No 5.), as has been postulated. This is one of the rare cases where the records quoted by B.H.Unruh unequivocally establish the identity of someone's spouse, namely, Jakob Wiens (born 1789) and Elizabeth Wiens (born 1793). Unruh, 335-336.

60. Peter Fast (1831-1916), "Memoirs", 36. This connection is correct because the mother of Peter Fast (1831-1916) was Justina Isaac (1809-1861), the daughter of Peter Isaac (1780-1857) and Margaretha Wiens (1781-1843), who was a sister to Elizabeth Wiens (born 1793), the mother of Johan W.Thiessen (1813-1888). In another place Peter Fast (1831-1916), 45, refers to Johan W.Thiessen (1813-1888) as "Alte Onkel Johan Thiessen". In a third reference Peter Fast, 61, again refers to Johan W.Thiessen (1813-1888) as cousin uncle.

61. For a family history involving Johan F.Thiessen (1840-1917), the son of Johan W.Thiessen (1813-1888) see, Matilda Suderman, *Homestead Memories*, (Hillsboro, Kansas, 1987), 196 pp.

62. Family records give the birth date of Johan Thiessen as Dec 19, 1813, but the discrepancy of 12 days could be accounted for by the differences between the Gregorian and Julian calendars. For further information regarding Johan W.Thiessen (1813-1888) and his family see, Profile, 111, 113, 272 and 283. Also Carol Thiessen, "My Thiessen Family Line", Research Paper 1987, Steinbach Bible College, Steinbach, Manitoba. Instructor Henry Fast.

63. The information on the family of David Wiens (1775-1838) is based primarily on the "Stammbuch Elizabeth Kroeker, nee Wiens, born 1912", Property of Elizabeth Wiens Krause, Stanoer, Sask. Microfilm No. 51, Mennonite Library and Archives, North Newton, Kansas. This record also includes a listing of the family of Peter Neufeld (1807-1880) whose son Peter Neufeld (1839-1905) died in America.

64. There is some confusion regarding the name of the wife of David Wiens (1775-1838). According to the 1803 immigration records published by Unruh, 346, David Wiens (1775-1838) was married to a widow Peters, nee Cstarina Enns. Children Helene and Johan are listed as well as step children Peters, namely, Gerhard, Peter, Justina and Arend. However the 1808 Revisions Liste as published by Unruh, 309, refers to his wife as Justina. The name given in the family record is used for the purposes of this paper.

65. K.Stumpp, *The Emigration from Germany to Russia in the Years 1763 to 1862*, (Lincoln, Nebraska, 1978), 202. I am indebted to James R.Davies, 6708 Austin Way, Sacramento, California, 95823, for sharing his wealth of Wiens genealogical data with me and for his assistance in proofreading this chapter for publication.

66. His son Isaac Braun married Elizabeth Toews, the aunt to Kleine Gemeinde Aeltester Peter P.Toews (1841-1922). Profile, 223-225. It appears that another son Johan Braun (1805-1872) married Margaretha Wiens (1813-1855). The family lived in Muensterberg. Courtesy of Richard D.Thiessen, 3545 W.30th Ave., Vancouver, B.C. Sept 18, 1989. This connection appears to be made on the basis that the only Johan Braun of approximately the correct age listed in Unruh, is Johan Braun, born 1806, the son of Jakob and Maria Braun, who settled on Wirtschaft 2 in Schoenau in 1804. Unruh, 308, 332 and 337. Daughter Margaretha Braun (1832-1900) married Isaak Thiessen and their son Johan Thiessen married Katharina Regehr (1858-1933). See "Gerhard Schellenberg Genealogy, Section Three" cf.

67. His son Johan F.Friesen (1808-1872) was the third Kleine Gemeinde Aeltester.

68. See Daniel Fast Genealogy cf.

69. See Section Seven cf.

70. Possibly the father-in-law of Johan Esau. See Cornelius Esau Genealogy, Chapter Three cf.

71. Father-in-law to Peter Fast, Johan 6 in Schoenau. See Daniel Fast Genealogy cf. See also "Von Baergen Families in the Kleine Gemeinde", Unpublished sketch, 1989, 11 pp.

72. He was the grandfather of the Blumenort, Manitoba, Wiebes. See Royden Loewen, *op.cit.* for additional information. According to Woltner, 97, Jakob Wiebe (born 1755) was fairly well off at the time of immigration, possessing 1125 ruble.

73. Unruh, 309.

74. This is supported by the fact that family records report that daughters Aganetha Wiens (1826-1855) and Katharina Wiens (1833-1877) were from Schoenau.

75. Peter Fast, 26.

76. Maria Wiens Hoepfner, Box 16, Morden, Manitoba, R0G 0J0. Letter to the author February 12, 1990, and telephone call February 19, 1990.

77. Grandson Jakob Kornelius Wiens (born 1924) Ph.D. in Agriculture presently lives in Winnipeg, where they attend the Bethel Mennonite Church. Courtesy of Maria Wiens Hoepfner. February 20, 1990.

78. James R.Davies, Sacramento, California, indicates that his source of information for this family in 1971 was David B.Wiens, Culloden M.B.Church, 6060 Culloden, Vancouver, B.C.

79. She was a granddaughter of Rev. Cornelius Janzen (born 1780) of Petershagen, co-founder of the Kleine Gemeinde. See Katie Peters, *Genealogy of Johan Janzen 1752-1977*, (Winnipeg, 1977), page 5-7. I am indebted to Maria Wiens Hoepfner, Box 16, Morden for drawing this information to my attention. Telephone call February 19, 1990. Compare with Peter Fast, 28, who states that Justina Janzen (1850-1926) was a sister to Mrs. Aron Reimer of Mountain Lake, Minnesota. Another source indicates that Mrs. Aron Reimer was the daughter of Cornelius Janzen of Ladekopp. Profile, 243.

80. James R. Davies, Sacramento, California, has listed Justina Wiens of Clearbrook, B.C.; and Justina Hildebrandt, Winnipeg, as his sources for this family in 1971. Two of the children of Peter Wiens (1848-1927) married to a Wiens, but apparently none of the three were related to the other.

81. Courtesy of James R. Davies, *op.cit.*

82. J.J. Hildebrand, *Hildebrand's Zeitafel*, (Winnipeg, Manitoba, 1945), 416 pp.

83. Grandparents of Maria Wiens Hoepfner, Box 16, Morden, Manitoba. I am indebted to Mrs Hoepfner for providing me with the vital statistics for her grandparents and their siblings.

84. Grandfather of Maria Wiens Hoepfner, Morden.

85. Abram Wiens (1881-1943) was the son of Agatha Neufeld and Johan Wiens who died in 1892 as a young man. James R. Davies has additional information on the siblings of Abram Wiens (1881-1943).

86. Peter H. Wiens, "A Brief History of Our Wiens Ancestors"; Bernie Baergen, "Jakob Wiens 1776"; Unpublished family study, 1983, donated to Mennonite Genealogy, 1989 address of Bernie Baergen, 1007 Mulvey Ave., Winnipeg, Manitoba, R3M 1G9. According to family records Jakob Wiens came from "Marienburg Kleine Heuboden" and was born in 1776 and died in 1864. It is noted that the birth year given for Jakob Wiens of 1776 does not seem correct. The 1808 *Revisions Liste* shows that Jakob Wiens was born in 1762, which makes more sense given that his oldest child, Susanna was born in 1788. Consequently the death year of 1864 cannot be correct either, since this would mean that Jakob Wiens would have reached the age of 98, something rather unusual even in this day and age. I am indebted to James R. Davies, for drawing this discrepancy to my attention. Letters to the author of January 10 and 11, 1990.

87. Unruh, 308.

88. Bernie Baergen, *op.cit.* As already noted a death date of 1864 does not seem plausible if the birth year of 1762 given in the immigration records is correct.

89. Otto D. Unruh, "Schisms of the Russian Mennonites of Harvey, McPherson, and Reno Counties, Kansas", Masters Thesis, University of Kansas, 1928, 80-82. Thus for example, many descendants of Jakob Wiens (born 1762) adopted less demanding, yet still Christian theologies, such as Separatist Pietism and/or American Fundamentalism. Nonetheless, many of these family members made vital contributions to the Christian Church, and as such, remain equally entitled to the rich heritage bequeathed to the descendants of the Russian Mennonites by the evangelical Christian example set by the Kleine Gemeinde reform movement.

90. I am deeply indebted to James R. Davies for sharing his information on the Frederick Wiens (born 1794) family of Schoenau with me. Through the detailed research of Henry Fast, Steinbach, Manitoba, of the *Mennonitische Rundschau*, much information regarding this family had come to hand. However, it was only through the data provided by Mr. Davies that it was possible to sort out the outlines of the family tree of Frederick Wiens (born 1794) and to fit most of the various pieces together. James R. Davies has listed Frank J. Wiens, 302 S. Wilson, Hillsboro, Kansas, 67063, as his source of information for this family in 1987. Frank J. Wiens, born 1913, served as a missionary in India for many years. He is the son of Frank J. Wiens (1880-1922) and Maria Warkentin (1883-1970) who served as missionaries from Russia to India and who came to the United States in 1914.

91. Heinrich F. Wiens, "Handwritten Memoirs and Family Records", 11 pp. Received courtesy of Adolf and Wanda Neufeld, Inman, Kansas. 1988.

92. Frank J. Wiens, 302 S. Wilson, Hillsboro, Kansas, 67073. Courtesy of James R. Davies, *op.cit.*

93. Heinrich and Agatha Wiens, Letter to the *Rundschau*, June 12, 1901. Courtesy of Henry Fast, Steinbach, Manitoba. According to the information of Frank J. Wiens, there was at least one more child of this second marriage, namely; Bernard Wiens, father of Claas B. Wiens, later editor of the *Rundschau* from 1910 to 1920.

94. In a letter to the *Rundschau* of Nov 30, 1898, Heinrich and Maria Wiens, send greetings to many of their relatives in Russia, including his parents Peter Wiebes in Schoenau; and also, Abraham Wiens in Schoenau, (presumably his younger brother); and Aron Dueck and children. They also mention the following: in Lindenau, the children of Jakob Wiens, and David Kroekers and children; Johan Wiens and children, Rosenort; Heinrich Hueberts and children, Tegenbagen; Gerhard Heidebrechts, Lindenort; Mrs Bernard Wiens, Memrik; Bernard Hildebrand's children in Hierschau; and Heinrich Janzens in Tiegeweide. Courtesy of Henry Fast, April 4, 1989.

95. Son Frank J. Wiens was born in 1913. He was residing at 302 S. Wilson, Hillsboro, Kansas, 67063, in 1987. This information courtesy of James R. Davies, Sacramento, California.

96. They are the grandparents of Arkie Wiens a Chartered Accountant in Winnipeg. Courtesy of Maria Wiens Hoepfner, February 19, 1990.

97. A. Warkentin, *Who's Who Among the Mennonites*, (Newton, Kansas., 1937), 156.

98. Dr. Cornelius Krahn, "Johann G. Wiens", *Mennonitische Lexikon*, Vierter Band, (Karlsruhe, 1967), 538.

99. Abraham Von Riesen (1756-1810) Genealogy, Profile, 288-291, sets forth a listing of their family. Please note the following errors at pages 290 and 291: daughter Catarina Neufeld (1834-1869) married Johan Ginter and not Johan Winter; and daughter Susanna Neufeld (1838-1897) married Aron Dick from Lindenau, and not Mron Dil. It could also be noted that her second husband Peter Baerg died in the Crimea in 1891.

100. Her mother, nee Helena Schulz (1820-1895), died on December 17, 1895 at the age of 74 years, 4 months and 8 days. Johan Neufeld (1828-1914), "Diary", op.cit. Helena Harder (1840-1867) was the daughter of Isbrand Harder (1817-1840), the brother to Johan Harder (1811-1875), Aeltester of the Orloff Gemeinde in Russia, who was married to Justina Schulz (1814-1856) the half sister of Helena Schulz (1820-1895). See "Johan Harder Genealogy 1764-1826" cf. After his death his widow married for the second time to Wilhelm Harms (1808-1846) of Blumstein, Molotschna, evidently the son of Peter Harms (born 1764) the owner of Wirtschaft 9. Unruh, 315. After his death she married for the third time to Johan Wiens (1823-1885) with whom she moved to Dolton, South Dakota, in 1874. See Section Two cf.

101. Ben Neufeld, "Peter Neufeld Family Tree", Unpublished paper, Dinuba, California. 4 pp. I am indebted to Adolf and Wanda Neufeld, Inman, Kansas, for referring me to this material. The information is also provided that Johan Neufeld (1828-1914) married for the third time to Aganetha Klassen (1844-1928) who came from a family with strong KG roots. See Peter Epp Genealogy 1690", cf.

102. She does not appear to be the daughter of Johan Wiens who died in 1885. See Johan Neufeld (1828-1914), "Diary", op.cit., where he mentions that his "father-in-law, namely Johan Wiens died on April 19th, 1885, and was buried on the 22nd." Since the dates correspond exactly with the death date of Johan Wiens (1823-1885), the step-father of Helena Harder (June 28, 1840-1867), his second wife, it appears that the reference must be to the death of her step-father and not the death of the father of his first wife, Katharina Wiens (1830-1860).

103. She may have been related to the Peter Kroecker and Maria Eidse family of Lindenau. Profile, 258. In a letter to the *Rundschaue* of November 30, 1898, Heinrich and Maria Wiens, Inman, greet a number of their friends and relatives in Russia including the Jakob Wiens and David Kroecker families of Lindenau. Courtesy of Henry Fast, Steinbach, Manitoba. April 4, 1989.

104. She was born in Tiegerweide. Heinrich F. Wiens, "Family Records", 3. In a letter of 1898 Heinrich and Maria Wiens greet Heinrich Janzens of Tiegerweide. Unfortunately the exact relationship is not specified. Courtesy of Henry Fast, Steinbach, Manitoba.

105. Henry Fast, Profile, 218. This is also confirmed by the "Memoirs" of Heinrich F. Wiens.

106. For a listing of the family see, Charles Friesen, *The Family of Heinrich F. Wiens & Helen Kroecker Wiens (First Marriage) & Marie Janzen Wiens (Second Marriage)*, (Conway, Kansas, 1963-1964), 59 pp.

107. Profile, 108.

108. I am indebted to Dorothy Wiens, Lincoln, Nebraska, for her help in proofreading of this chapter. Letters to the author of February 10, and 15, 1990.

109. For a listing of descendants see, John T. Neufeld, *The Family of Abraham Friedrich Wiens (1834-1920) and Elisabeth Klassen Wiens (1837-1900)*, (Chicago, Illinois, 1970), 67 pp.

110. Courtesy of Henry Fast, Steinbach, Manitoba.

111. Courtesy of James R. Davies, op.cit.

112. C.B. Wiens, *Rundschaue* October 26, 1910. Courtesy of Henry Fast, Steinbach, Manitoba. C.B. Wiens served as editor of the *Rundschaue* from October 19, 1910 to June 9, 1920. H.S. Bender, "Mennonitische Rundschaue", ME 3, 647-648.

113. Frank J. Wiens, op.cit.

114. Peter Wiens, Letter to the *Rundschaue* March 22, 1911. Courtesy of Henry Fast.

115. H.H. Wiens, Letter to the *Rundschaue* June 11, 1911. Courtesy of Henry Fast, Steinbach, Manitoba.

116. The information for the section on Heinrich Wiens (1800-1872) is based on a family study donated to Mennonite Genealogy Inc. Winnipeg, Manitoba, by Bernice Baergen, 251 Simcoe St. Winnipeg, Manitoba, R3G 1V9, on September 1, 1983. James R. Davies, Sacramento, California, lists his source for this family in 1983 as J.H. Wiens, Box 22, Rosemary, Alberta, T0S 2W0. The information provided appears to be essentially the same as that contained in Peter H. Wiens, "A Brief History of Our Wiens Ancestors", donated to Mennonite Genealogy by Bernice Baergen, in 1983.

117. Cornelius Krahn, "Heinrich Wiens", ME 4, 949.

118. James Urry, *None But Saints*, 130-134

119. "Letter to the *Rundschaue*", June 11, 1911. This connection is verified by the information of Frank J. Wiens, Hillsboro, 1987, who includes Heinrich Wiens (1800-1872) in a listing of the brothers of his great great grandfather Friedrich Wiens (1792-1846). He also states that Heinrich Wiens (1800-1872) is mentioned in the (P.M.) Friesen book, pages 77 and 119. The references are to the original German edition of P.M. Friesen, *Alt-Evangelische Mennonitische Bruderschaft in Russland (1789-1910)*, (Halbstadt, Taurien, 1911), which refer to Aeltester Heinrich Wiens (1800-1872).

120. Listing of the children of Heinrich G. Wiens (1860-1945) is courtesy of James R. Davies, op.cit.

121. Courtesy of Henry Fast, Steinbach, Manitoba.

122. Unruh, 317.

123. Harry Warkentin, "The Warkentin Family Tree", Research paper, CMBC, Winnipeg, Manitoba, 1983. The first wife of Dirk Warkentin appears to be Susanna Von Riesen (1785-1819), the daughter of Isaac Friesen (born 1748) Wirtschaft 10. He was the father of Johan Friesen (1788-1814) who married Margaretha Mathies (1792-1843). She married for the second time to Kleine Gemeinde minister Klaas Friesen (1793-1870) of Orloff. See *Profile*, 282-286. His other son Isaac Friesen (1788-1814) married Regina Von Riesen /Friesen (1795-1852) Orloff, a sister to Klaas Friesen. See *Profile*, 288.

124. Hildegard Adrian Warkentin, "The Hans Warkentin Family Tree", Unpublished Family Chart, 1981. Received courtesy of Rudy Friesen, 200-2033 Portage Ave, Winnipeg, Manitoba. R3J OK8. 1988.

125. For another possible connection see; Irene Friesen Petkau, *Genealogy of Wiens 1st gen.-Daniel 1700's 5th gen.-Johann L. 1891-1971*, (Winnipeg, 1978), 4-5, which lists the children of a Jakob Wiens (Feb 11, 1795- Jul 9, 1865) who came to Russia with his parents in 1803 where they settled in the village of Altona. This fits exactly with Jakob Wiens (born 1795) the son of Johan Wiens (born 1748). The only discrepancy is that the family history lists the father of Jakob Wiens (1795-1865) as a Daniel Wiens from Zeigendorf, West Prussia. Since family records give even the place of origin in Prussia as the same the possibility is great that a transcription error has occurred. Perhaps this could be clarified one way or the other by a search of the Prussian Gemeinde Bucher.

The matter seems to be verified by a telephone conversation with Maria Wiens Hoepfner, Box 16, Morden, February 19, 1990, a great grand daughter of Jakob Wiens (1795-1865), who indicates that the reference in the family book by her niece Irene Petkau Friesen to his father being a Daniel Wiens was a proposition only without any supportive data. It would appear that Jakob Wiens (1795-1865) was the son of Johan Wiens (born 1748) who settled in Altona in 1804. He was married to Katherina Wiebe (1789-1854) and was buried in Altona. They had seven children of whom two sons survived, namely: Jakob Wiens (born March 15, 1824-1913); and Johan Jakob Wiens (February 2, 1830-Jan 2, 1904). Jakob Wiens (1795-1865) married for the second time to the widow Gerhard Fast of Lichtenau.

126. Joy Dirks Imel, 7505 N.W. 12th St., Oklahoma City, Oklahoma, 73127. I am deeply indebted to Dorothy Wiens, Lincoln, Nebraska, for referring this material to my attention. The same source also indicates that Margaretha Hiebert was born in Ludennia, Russia, in 1797. If the reference is intended to refer to Lindenau this does not quite fit since that village was only established in 1804. Further it is stated that she was the daughter of David Hiebert born December 12, 1744 and died January 14, 1862 (sic). There is a David Hiebert shown on the 1808 *Revisions Liste* in Lindenau but he was born in 1774 and not 1744. Nor does he have a daughter Margaretha listed. Unruh, 312. The latter David Hiebert (1775-1852) of Wirtschaft 15 Lindenau was a minister of the Molotschna Grosse Gemeinde and a close associate of Klaas E.Reimer (1770-1837) and his fellow reformers. In fact the original Kleine Gemeinde separation was sparked at least partially by the attempts of the reformers to resolve the matter of David Hiebert's dispute with Aeltester Jakob Eans in a brotherly manner. *The Golden Years*, 170. David Hiebert was honoured with a visit by the Czar on March 21, 1818. See Adam Mueller, *The Hiebert Genealogy*, (604 North St., Halstead, Kansas, 67056), 1-20.

127. Letter to the *Rundschaun*, Courtesy of Henry Fast, Steinbach, Manitoba.

128. For a listing of children and their spouses see, *Profile*, 289-290.

129. *Profile*, 157.

130. See H.T.Neufeld, *Family Tree of Peter Neufeld and Aganetha Wiens Neufeld*, (Enid, Oklahoma, 1958), 302 pages. I am indebted to Adolf and Wanda Neufeld, of Inman, Kansas, for referring me to this material. Adolf Neufeld is a great-grandson of Peter Neufeld (1825-1885).

131. Margaretha Sawatzky (1808-1892) was a niece of the second Kleine Gemeinde Aeltester Abraham Friesen (1782-1849). See "Peter Rempel (1792-1837) Genealogy", *Profile*, 233-238.

132. Marie Wiens Doerksen and Esther Emma Doerksen, "Family History Book", Hutchinson, Kansas, 1969. Also family genealogy sheets courtesy of Adolf Neufeld, Inman, Kansas, 1988.

133. *Profile*, 233-238.

134. Joel A.Wiebe, et.al., *The Groening-Wiebe Family 1768-1974*, (Hillsboro, Kansas, 1974), 10-13.

135. Elizabeth Kroecker, "Stammbuch Elizabeth Kroecker, nee Wiens, born 1912", *op.cit.* Includes information on a Franz Wiens born March 4, 1796, who married Katharina Rempel (born August 12, 1801) on January 2, 1824, in Rosenort, Prussia. The family immigrated to Russia in 1827 where they settled in Muntau. Their son Franz Wiens (1826-1904) died in Tiege. Son Johan Wiens (1828-1829) died in Sparrau. Son Peter Wiens (1830-1898) married Anna Mathies. Daughter Anna Wiens (born March 13, 1834) married Dietrich Wiens who died in America. Given the birth date of Stammvater Franz Wiens it may be worthwhile to investigate whether he may possibly be the son of Franz Wiens (1773-1838) of Marienburg, Prussia.

136. Unruh, 390. Immigration Records, no date: "Peter Wiens born May 5, 1804 (Prussia), to Sparrau, died May 7, 1881, Sparrau, Molotschna, married Marie Penner, born December 23, 1810, Tiegenhof, to Sparrau, died Sparrau, Molotschna, 10 children. Source: Janz Family Records." I am indebted to James R.Davies, Sacramento, California, for referring me to this citation.

137. Menno S.Harder, "Unpublished Family Records", Courtesy of Dr.Leland Harder, North Newton, Kansas. According to these family sheets the place of birth for all the children of Peter Wiens and Maria Penner is given as Sparrau, a village founded in 1838.

138. For more information of this family see, Jakob Wiens, "Spiritual Autobiography of Jakob Wiens" Unpublished booklet edited by Leland Harder, North Newton, Kansas. See also copy of the original manuscript, Historical Library, Tabor College, Hillsboro, Kansas, HC 929.2 W647. Page one.

139. A Heinrich Wiens born January 24, 1845, is listed as family 91 in the *Henderson M.B. Gemeindebuch*, about the correct age to be the son of Peter Wiens (1804-1893). Whether there is any connection, of course, is speculative only. Heinrich Wiens (born January 24, 1845) married Elizabeth Poettker (born January 12, 1848). The family came from Marienthal, Molotschna, in 1884, and moved to North Dakota, in 1899. *Henderson M.B. Gemeinde Buch*, page 182.

140. Menno S.Harder, "Wiens Family Records", *op.cit.*

141. Jakob Wiens (1838-1902), *op.cit.* See also Anna Toews Wiens, *Wiens*, (1150 San Gabriel Way, San Jose, California). A genealogy of the family of Jakob Wiens (1838-1902). Loose Leaf compilation. Courtesy of Tabor College, Hillsboro, Kansas, 1988.

142. The information for the names of the children of Jakob Wiens (1838-1902), and their birth and death dates, are based on the *Henderson M.B. Gemeinde Buch*. Courtesy Kevin Enns-Rempel, M.B. Archives, Fresno, California. February, 1988. For the assistance of others the following summary of Wiens families listed in the *Henderson M.B. Gemeindebuch*, but not otherwise referred to herein, is provided here:

Page 28: David Wiens (Apr 10, 1836-Apr 23, 1899) married Eliz. Enns (Mar 4, 1843-Jul 24, 1929). Emigrated from Elizabeththal, Molotschna, in 1879. Page 268: Son David F. Wiens (Aug 14, 1866-Mar 24, 1931) married Kath. Berg (born Sep 13, 1871). Died in Kansas.

Page 94: Franz G. Wiens (Sep 25, 1861-Dec 30, 1894) married Gertrude Hoge (Dec 23, 1855). From Gnadenfeld 1879.

Page 122: Franz Wiens (born Mar 16, 1859) married Aganetha Nickel (born Aug 21, 1860). From Kuban 1878. Moved to Oklahoma.

Page 124: Kornelius Wiens (Dec 21, 1827-Jun 4, 1885) married Sara Dueck (born Feb 14, 1834). From Kuban 1878. Moved to Oklahoma. Allan Peters, "Margaretha Froese, 'Mother' of the MB Church", MBHS Bulletin, No. 18, 1987, page 4, states that Kornelius Wiens (1827-1885) was one of the signers of the MB document of secession and that the deliberations leading thereto were held in his home. The article also gives a brief biography of each of his 8 siblings. Compare with Section Four, Daniel Wiens Family cf.

Page 200: Abram Wiens (born Oct 19, 1833) married Maria Heinrichs (born May 13, 1851). From Elizabeththal. Moved to North Dakota 1899.

143. Jakob Wiens, "Autobiography", *op.cit.*

144. For a biography of Maria Wiens (1865-1953) see, Dr. Clarence Hiebert, *The Henderson Mennonite Brethren 1878-1978*, (Henderson, Nebraska, 1979), 97-101. See also G.G. Kornelsen, "My Forefathers" Unpublished Biography, Henderson, Nebraska, 1967, 9 pp. G.G. Kornelsen (born 1895) was the son of Gerhard Kornelsen (1862-1934), who was a son of Johan D. Kornelsen (1834-1913). Courtesy of son-in-law Dr. Clarence Hiebert, Tabor College, Hillsboro, Kansas. See also "Gerhard Schellenberg (1725-1802) Genealogy" cf. for a more complete history of the Johan D. Kornelsen (1834-1913) family.

145. Their daughter Elizabeth Kornelsen married P.V. Balzer and they spent many years in India as missionaries. Their youngest daughter Sarah Kornelsen married Harry Neufelt and they were missionaries in the M.B. Mexican Mission in Southern Texas. Courtesy of Anna Gerbrandt, 2687 Plumber Ave., San Jose, California, 95125. Letter to the author, July 21, 1989.

146. Their daughter-in-law Anna Wiens is the author of the genealogy of the Jakob Wiens (1838-1902) family. Courtesy of Anna Gerbrandt, *op.cit.*

147. They were the parents of Dr. Leland Harder, North Newton, Kansas, who has provided many of the records for the family of Franz Wiens (1773-1838).

148. For further information see, J.H. Lorentz, "Franz J. Wiens 1880-1942" ME 4, 948-949.

149. Bill Shilstone, "CSM physicist (atomic bomb pioneer)", Palo Alto Times, May 28, 1973, Section II, page 15. Courtesy of Dr. Leland Harder. May 26, 1988. This connection is based on the information in the referenced article that Dr. Jakob Wiens was 62 years of age in 1973. According to the *Henderson MB Gemeinde Buch* (page 330), Heinrich J. Wiens (born 1885) had a son Jakob Henry Wiens (born December 3, 1910). This connection is confirmed by Anna Gerbrandt, letter to the author July 21, 1989. Anna Gerbrandt is a daughter of Henry J. Wiens (1885-1975).

150. Daughter Matilda Penner Nickel teaches at Tabor College.

151. Daughter Matilda Wall was a missionary to Africa. Presently living in Reedley, California.

152. Anna Gerbrandt, Letter to the author July 21, 1989, *op.cit.*

153. *Henderson M.B. Gemeinde Buch*, 32-33 and 222.

154. Further research can be done here regarding the family of Dr. Wiens from Peoria, Illinois. Mrs Anna Gerbrandt, *op.cit.*, writes that Dr. Peter Wiens of Peoria, Illinois, was the son of Franz Wiens, who was a brother to her grandfather Jakob Wiens (1838-1902) of Henderson, Nebraska. The two brothers had married Friesen sisters. This is corroborated by the records of Menno S. Harder, *op.cit.*, listing for the children of Gerhard Friesen and Maria Reimer which includes a daughter Helena Friesen who married a Franz Wiens with the notation that they are the parents of Dr. Wiens Peoria, Illinois. This brother Franz Wiens must be the Franz Wiens (born August

- 1, 1842) married to Helens Friesen (1845-1919), listed in the **Henderson M.B. Gemeinde Buch** family 14. They are listed as having a son Peter Wiens born September 3, 1867, who must then be the Dr. Peter Wiens of Peoria.
155. 1808 Revisions Liste. Unruh, 306.
156. Raymond F. Wiebe, **Groening-Wiebe Family 1768-1974**, (M.B.P.ublishing House, Hillsboro, Kansas, 1974), 294 pages.
157. The information for this biography is taken primarily from the "Family Register" written by Wilhelmina Warkentin, nee Wiens, and translated and published by Clara Buschman in her family book, **Peter F. Warkentin Family Records**, (Hutchinson, Kansas, 1972), 185 pp.
158. Clara Buschman, **Peter F. Warkentin Family Records**, *op.cit.* Also **Profile 1874**, 145-149.
159. **Profile**, 110.
160. Mike Hornbaker, **The Bergen History**, (Box 192, Maize, Kansas, 1983), 31-41.
161. See "Peter Epp Genealogy 1690" for additional information regarding his family.
162. See "Johan Harms Genealogy" *cf.* for more information on this family.
163. **Gnadenau Gemeinde Buch**, family 47, page 54. Peter Eitzen was born March 28, 1842, the son of Cornelius Eidse (1800-1860), whose son Abraham Eitzen (1830-1906) was born in Lindenau, Molotschna. **Rundschau**, May 23, 1900. Courtesy of Henry Fast, Steinbach, Manitoba. See Chapter 21, **Profile**. The Peter Eitzen family evidently lived near Canton, Kansas, where Elizabeth was born. Clara Buschman, 170.
164. Obituary, "Wahrheitsfreund", May 7, 1924. Courtesy Georgina Johnson, Hillsboro, Kansas, 1988.
165. **Brudertaler Gemeinde Buch**, Page 8 (37 and 158). Courtesy of Mennonite Library and Archives, North Newton, Kansas, 1988.
166. Peter P. Warkentin, Letter to the **Rundschau**, January 13, 1892. Courtesy of Henry Fast, Steinbach, Manitoba.
167. Peter P. Warkentin, Letter to the **Rundschau**, January 7, 1891. Courtesy of Raymond F. Wiebe, Wichita, Kansas, February 10, 1989.
168. Ed and Jo Warkentin, **The Warkentin Story Peter P & Justina Warkentin**, (Hillsboro, 1977), 1-4.
169. **Brudertaler Gemeinde Buch**, *op.cit.*
170. Peter P. Warkentin, Letter to the **Rundschau**, January 1, 1891. Courtesy of Raymond F. Wiebe, Wichita, Kansas, February 10, 1989. **Profile**, 31.
171. **Brudertaler Gemeinde Buch**, *op.cit.*
172. **Rundschau**, February 10, 1889.
173. See **Profile 1874**, 54, 61 and 228. Jakob Toews (1836-1920) was the son of Jakob Toews (1805-1873) of Lindenau and later of Pranganau. His mother Anna Wiebe (1801-1881) appears to be the daughter of Peter Wiebe (born 1765) who settled on Wirtschaft Two in Lindenau in 1804. Unruh, 311. For a listing of the Jakob Toews family see, Larry Toews, **Family Record of Jakob Wiebe Toews 1836-1920**, (Pisek, North Dakota, 1980), 64 pp.
174. Unruh, 386.
175. Carolyn Zeisset, **A Mennonite Heritage: A Genealogy of the Suderman and Wiens Families 1800-1975**, (Lincoln, Nebraska, 1975), 85-93. Carolyn L. Zeisset, also mentions another Wiens family in Altona, that of Johan Wiens whose daughter Margaret Wiens (1831-1916) married Johan Wall (1831-1900) later of Goessel (?), Kansas. See C.C. Regier, **Pioneer Experiences of Father, Mother and Grandfather**, (Herman Regier, 1963), 3-5.
176. Unruh, 307 and 343.
177. Carolyn L. Zeisset, 44. Adelgunda Suderman (1805-1888) married for the second time to Klaas Dueck (1818-1869) and the couple lived in Pranganau. Her second husband was a minister of the Margenau Gemeinde. After his death she moved to America with her children where she died at the home of her son-in-law Peter Jost in Alexanderfeld, Kansas, the Kleine Gemeinde stronghold south of Hillsboro. Courtesy Raymond F. Wiebe, Wichita, Kansas, Letter to the author, 1986.
178. Carolyn L. Zeisset, 17-37.
179. She was the daughter of Isaac Friesen (1834-1884) formerly of Fischau and one time Kleine Gemeinde minister. **Profile**, 229. According to the **Korn K.M.B. Gemeindebuch** page 228, Isaac Friesen was the son of Heinrich Friesen. **Korn K.M.B. Gemeindebuch**, Unpublished journal. Courtesy of Jo Ferguson, 3105 Holman Court, Midwest City, Oklahoma, 73110.
180. There may be a connection here to Gerhard Warkentin (1796-1848) who lived in Lindenau. See "Martin Warkentin Genealogy" *cf.*
181. Carolyn L. Zeisset, *op.cit.*, 90. Her mother married for the second time to Franz Wiebe of Conteniusfeld who was born on February 7, 1841.
182. This hurricane is described on some detail by Peter P. Isaac, 29-32.
183. Obituary, **Wahrheitsfreund**, April 18, 1917. Courtesy of Georgina Johnson, Tabor College, Hillsboro, Kansas.
184. Jakob E. Kornelsen, Letter to the **Rundschau**, January 17, 1900. Courtesy of Henry Fast, Steinbach, Manitoba. In this letter Jakob E. Kornelsen inquires as to the whereabouts of his wife's brother Daniel Wiens, likely in the Crimea.

185. Daniel Wiens, Letter to the *Rundschau*, May 9, 1900. Courtesy of Henry Fast, Steinbach, Manitoba. In this letter Daniel Wiens refers to his uncle Franz Goossen of Nebraska, presumably his uncle on the Wiens side although this need not necessarily be the case.

186. Courtesy Henry Fast, Steinbach, Manitoba. It should be noted that the relationship here is not necessarily on the Wiens side.

187. Profile 1874, 257.

188. David V. Wiebe, *They Seek a Country*, 42.

189. Jakob E. Kornelsen (1843-1917) was the grandfather of Librarian Georgina Johnson, Tabor College, Hillsboro, Kansas. I am indebted to Georgina Johnson for referring me to the Jakob E. Kornelsen family records and related information.

190. James R. Davies, Letter to Ted R. Schellenberg, Jan 28, 1966. Microfilm #30050 Theodore R. Schellenberg Collection. Courtesy of Kansas State Historical Society, Topeka, Kansas. 1987.

191. Alfred H. Redekopp, *Jacob Thielmann and Helene Kroeker A Family History and Genealogy of their Descendants*, (229 Home St. Winnipeg, Manitoba, R3G 1X2, 1987), 221, lists a Gerhard J. Thielmann (born August 31, 1862- died 1919) who lived in Friedensdorf, Molotschna, and had one child, a son Gerhard. The name of his wife is not listed, but since all Russian Mennonite Thielmanns are presumably related, and no other possible Gerhard Thielmann is listed, this is a good possibility for further research.

192. The family is listed as No. 236 in the *Henderson M.B. Gemeinde Buch*. Information for this section is courtesy of James R. Davies, 6708 Austin Way, Sacramento, California, 96823, letters to the author January 10 and 11, 1990, and extensive enclosures.

193. Their daughter Susan Wiens (born 1909) married Edward E. Davies, and they are the parents of James R. Davies (born 1940) who has contributed so much information for this chapter.

194. Isaac Friesen (1795-1852) was the son of Isaac Friesen /Von Riesen (born 1748) who settled on Wirtschaft 10, in Altona, in 1804. Unruh, 317. His son Johan Friesen (1788-1814) married Margaretha Mathies (1792-1843) who married for the second time to Klaas Friesen (1793-1870), the younger brother of Kleine Gemeinde Aeltester Abraham Friesen (1782-1849). She was the daughter of Jakob Mathies (born 1765) who settled on Wirtschaft One (7) in Altona. Unruh, 317 and 351.

195. Profile, 288.

196. For some interesting background on Isaac Friesen (1813-1888) and his relationship to the Kleine Gemeinde see, Aeltester Abraham Friesen (1782-1849), "Letter to I.F. in the village of L.", *The Golden Years*, 305.

197. For a description of this journey see, "Etwas von meines Vater's Amur Reise", published by son Heinrich D. Friesen, *Familien Register*, (Inman, Kansas, 1909), 41-43. See also Urry, *None But Saints*, 197.

198. It seems that Jakob Janzen (born 1833) married for the second time to Maria Eitzen (born February 2, 1838), the daughter of Cornelius Eitzen (1800-1860) of Lindenau. See Profile, 254. However, there is some discrepancy as the Johan P. Friesen family records refer to her as Maria Eitzen, but Heinrich D. Friesen, 15, refers to her as Elizabeth Eitzen born February 2, 1838. Also Katie Peters, "Family Records", Courtesy of M.B. Archives, Winnipeg, Manitoba.

199. David E. Harder, "Listing of Children of Andreas Flaming (1816-1862)", Unpublished family sheet, Courtesy of Leland Harder, Newton, Kansas. See also Leland Harder, "Items of Information About the Descendants of Andreas (1816-1862) & Aganetha (1817-1877) Flaming", Unpublished booklet, n.d., 19 pp.

200. Leland Harder, "Family Sheets", op.cit. Also letter to the author Feb 15, 1990. Katherina Wiens Flaming (1851-1937) died in Hillsboro, Kansas.

201. This information courtesy Jane Friesen, Dinuba, California. February 1988. Agatha Reimer (1848-1905) was a sister to Bernhard Reimer (1832-1893) who settled in the Inman, Kansas, area in the 1870s. See Gus Reimer, "The Reimer Genealogy" Unpublished paper, 1965, Reedley, California.

202. Darlene Baldwin, "Ancestor Chart", 224 North Webb, Caldwell, Kansas, 67022. Received courtesy of Dorothy Wiens, Lincoln, Nebraska, January 8, 1990. Hopefully a death certificate for Aron Wiens might include some additional details, such as the name of his mother, place of birth, etc.

203. Courtesy of Henry Fast, Steinbach, Manitoba.

204. Profile, 223-224.

205. *Bruderthal Gemeinde Buch*, page 15.

206. For a listing of descendants of Johan B. Wiens see, Mary Jane Chase Singleton, "The Family and Ancestors of John and Maria Wiens" published in, Marie Mack Ratzlaff, *Memories of the Way It Was*, (2689 Plummer Ave, San Jose, Cal., 95125, 1989), 59-93.

207. In a letter to the *Rundschau* of March 15, 1882, a Johan Wiens, Fairbury, formerly of Nikolaithal (Fürstenlandt), asks about Geschwister Johan Rogalaky, Sagradovka, and Schwester Sara Wiens, who worked for Martin Boese in 1875.

208. Jakob C. Krause, Letter to the *Rundschau* March 2, 1904. Courtesy Henry Fast, Steinbach, Manitoba, 1989. See Daniel Fast Genealogy, cf. for additional information on the Krause /Fast Family.

PART FIVE

SPIRITUAL PILGRIMS: THE 1882 DIVISION

CHAPTER ONE

AELTESTER HEINRICH ENNS (1807-1881)

Part Five, *Spiritual Pilgrims: The 1882 Division* contains various writings relevant to the so-called "Holdeman Division" which occurred in the Kleine Gemeinde in 1882. An attempt has been made to present documents which are somewhat representative of the massive correspondence which took place regarding this issue, and which fairly reflect the views of the key individuals involved. It is left to the reader to prove the contents thereof and to reach their own conclusion as to same.

The first writer **Heinrich Enns** (1807-1881), was the son of **Cornelius Enns** (1782-1834) who settled on *Wirtschaft 13* in the village of *Fischau, Molotschna*, in 1804. **Heinrich Enns** (1807-1881) was elected as a deacon of the *Kleine Gemeinde* in 1848 and as a minister in 1851. He quickly became one of the more influential members of the ministry and was the primary motivator of the three inspirational books which were published by this denomination between 1860 and 1865. In 1866 he was elected as the fourth Aeltester resigning from that office amid considerable controversy in 1868. Nonetheless he remained a respected and articulate elder in the *Gemeinde* until his death. In 1875 he emigrated from Russia settling in *Rosenort, Manitoba*.

The first letter contained in this section was written by **Heinrich Enns** from *Gnadenau, Kansas*, to his sisters living in *Manitoba*. It appears that **Heinrich Enns** was staying with his oldest son **Cornelius Enns** (1832-1879) who was a member of the *Krimmer M.B. Gemeinde* in *Gnadenau*. The second letter contained in this section is undated but was presumably written by **Heinrich Enns** sometime after 1877 and prior to his death in 1881. From these letters it is evident that the *Kleine Gemeinde* was still struggling to deal with the impact of new teachings such as German pietism and American revivalism among their membership.

These letters are from the "*Johan E. Friesen Letter Collection*", Courtesy of Rev. Jac P. Friesen/E.M.C. Archives, *Steinbach, Manitoba*. The original transcription of the German manuscript is courtesy of *Sara Loewen, Blumenort, Manitoba, 1981*. English translation by *John W. Wohlgemuth, Hadashville, Manitoba, 1989*.

Letter One. An Epistle from Kansas.

Gnadenau, January 16, 1877.

Unto you, my beloved sisters-in-law, Mrs. Johan Isaac and Mrs. Klaas Friesen, and families, my most affectionate greeting. May God be with you with much grace and peace through the acknowledgement of Jesus Christ, our Lord according to His divine power that He grants to us to live by! May we be able to grasp that He has called us to inherit that promise of divine nature, if we flee from the perishable things of this world.

Behold, my dear friends, what all has been promised to us, but the greatest things promised to us are given to us upon the condition that we keep ourselves free from the perishable lusts of this world. With these few words enough is said that it at times seems so hard, unless we are awake and do not allow ourselves to slumber and become careless.

My dear ones, since we have already come a considerable way in this world, let us not become tired or discouraged for the rest of our lives. I should also write to you to

encourage you, but I find myself often lacking in this. Dearly beloved, who would have thought that we would still have to undertake such a difficult journey into another part of the world in our elderly years? Where is the time when we lived close together in Russia, and so often visited together? As far as I remember, we had everything we needed for comfort and lived in peace. Maybe our Father in heaven was not pleased with our comfort and ease.

Our forefathers, many thousands of them, have suffered so much of which we read and is so clearly stated to us in Hebrews. How much fear and distress did they not experience in this world? I remember times in Russia that I thought about it and also mentioned it to friends. Who knows what the dear heavenly Father may yet have in mind for us! As already said, when we observed what had been, we dared not to think of it, but our conscience told us that we deserved something else. I prayed unto the Lord sincerely and honestly to send us what we needed and to prepare us, to send us what He saw fit for our spiritual welfare. After all, our striving was to some day leave this world with the assurance of entering heaven and being with Him.

Now, beloved friends, brothers and sisters, we can see with open eyes, and our conscience tells us that the Lord considered us worthy of chastisement. Those martyrs rejoiced to know that they were worthy in God's eyes to suffer for His name's sake, to give up everything they had, even their lives. Some were persecuted from one country to another, facing trouble, want and homelessness.

Dearly beloved, we have reasons to rejoice the more, to see that the Lord has not forgotten us and has not written our names in the ground; even if many of us have experienced a little hunger and want here in America, and many from there have also seen heat, hunger, and nakedness. I have seen it with my own eyes and heard from reliable sources that there are many here that suffer hunger, and cold, even of the Swiss Mennonites.

The winter is not as long here, but the houses are not warm enough, and clothes are often scarce, and so is bedding. Some do not seem to get the common bread that they are used to. In spring when I came here a bushel of rye was only 30 to 40 cents. Now it is already 80 cents and is supposedly still rising. Some that have no money have to be content with corn meal and postum (prips) to drink. But dear sisters-in-law, it is not like that with you, although it has come very near to it; especially have I heard about you, Mrs. Klaas Friesen, of the winter before.

Therefore, let us as widowers and widows put our confidence totally in the Lord and say with Job, "What? shall we receive good at the hand of God, and shall we not receive evil?" It is sent to us by God for our good. I think as much as we have had in surplus, so much will some be in want now. Oh yes! Dearly bereaved ones, compare yourselves with the above-mentioned martyrs. How many hundreds of widows and orphans there were at that time, that had to sustain themselves and their children under such miserable conditions! Because of poverty they had to scatter their children among other people!

Praises be to God, so far we have been able to live an undisturbed and peaceful life. Paul writes to the Hebrews 12,4, "Ye have not yet resisted unto blood, striving against sin." We also have to admit this, dear friends. Then in verse five he says, "And ye have forgotten the exhortation which speaketh unto you as children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Then He adds the important thing, "If ye endure chastening, God deals with you as with sons."

Therefore, let us remain true, that we may remain His children. These tribulations and trials that our merciful Father permits to come over us are reasons to become tired of life and to acquire a longing for a better home to be with our Lord. Let us join in with the poet and call upon one another to COME! "Come, let's, but briskly go. The road gets shorter fast; One day, follows the other. Soon ends our pilgrimage. A little more of trials, a little more of courage, relieved of every sorrow. With inner eyes look up. It won't be very long, we'll sing the victor's song."

Concerning earthly things, beloved, and my livelihood, I have not the least reasons to

complain, but much more to be thankful. For the last fourteen days I have not been as well as before, but it seems to improve again rather than getting worse. However, in the spiritual sense I have many trials the likes of which I had so far never imagined to have to experience. I need not think otherwise, but that it is to be to my good. Oh, if I could but truly say with the Apostle, "Who is weak, and I am not weak?" He has not become weak, but I only need to get the slightest shaking and I am done; therefore I have to live in sincere prayer not to fall into temptation. Had not the dear and loving Saviour left us such an assuring promise, I would soon be done, but now my mind is set in the firm hope and assurance not to become negligent, which I also heartily wish for you.

My beloved, if I consider all circumstances and what has happened and take that to heart, I am grieved for my departed one. Alas, I say, she will never be forgotten as long as I live. I say once more, with what intense love we met, especially when your sister became my wife. You, beloved sister-in-law, Mrs. Friesen, how often my wife and I came to your place in Rosenort, in such honest love on both sides. Her feelings toward you never grew cold. Also towards you, Mrs. Isaac, in spite of hindrances now and then, the love between us has fully remained, and it is my hope that through His grace it will continue.

I know of nothing particular to write. I also know who I am, that I often need correction from others. However, love urges me to write to my friends, since I have the opportunity, hoping that you will accept it as a token of love, even if it is done in weakness and is incomplete. Once I begin it seems to go ahead.

One more thing I am reminded of, to mention to both of you bereaved sisters-in-law, and especially the younger children. Be mindful of the many letters of our parents and others where we read about fathers of families that left this world ahead of all the rest and bequeathed valuable instructions and admonitions to all them that they left behind. In sincerity and love they remembered their children that were left with deeply bereaved mothers, and how much they needed the moral and virtuous support of the family, often in poverty and need. They saw that they would need support to make a living. Children often cannot understand how comforting and consoling their obedience can be, of which Sirach wrote, that we can rejoice in them.

Therefore, beloved children, if it occurs that your parents do not recognize their weaknesses, you will not fail by quietly bearing with it, to which that wise teacher of manners and morals, Sirach, admonishes us. Solomon says in Proverbs, Chapter 23, "Harken unto thy father that begat thee, and despise not thy mother when she is old." In Proverbs 1:8, we read, "My son, hear the instruction of thy father, and forsake not the law of thy mother."

Of your sister I cannot tell you much. Presently she seems to be well physically. At the present time I do not get there very often. I do not know whether her behaviour is different from before. Soon after arriving here, I once asked her about herself how she was doing, especially spiritually, and she answered quite freely that she was well. She also added jokingly that at least she was rid of one thing, namely, her beloved brother. I have not talked with her since regarding spiritual matters.

Nor have I talked to Johan Goossens for whom I am concerned. I wish to allow matters to stand as they are. He justifies the worship services of his brother P.G.. I have spoken to the Wiebes twice about this, and he was in complete agreement with me, but I have not talked to them for a long time already. As I have heard, his brothers seem to vacillate somewhat regarding this matter.

In closing I wish for you all to accept my greetings. May God's richest blessings rest upon you, and let us patiently endure the time, which may be only short. May God grant grace for this! In love, from your brother-in-law in the Lord. "Heinrich Enns"

Letter Two. A Short Explanation of My Own Condition and that of the Gemeinde.

Dear Brothers and Sisters: I am your witness that you have always loved me, even as the Galatians loved Paul, as he also witnessed to them; Although he realized foresaw that he had become their enemy since he was telling them the truth. I am, therefore, grieved in my heart, if I should become your enemy, which I do not hope for. My striving is no less

now, to pursue and apprehend the truth and holiness, and nothing else, my dear ones, but mine and your salvation. Especially since I have always acknowledged myself a debtor to you. Therefore, I cannot do otherwise, but in the nearly last hour of my life and maybe for the last time, out of honest love and the impulse of my heart, to come to you, so that after my departure you may have something to remember me by. Next to this I endeavour, as much as I can, not to owe anyone anything, but that we can all love one another, be it at the right time or not.

Oh, all my dear brothers and sisters, if you could only prove my soul's condition and know my standing, you would be filled with regret and compassion for me, rather than interpret me or judge me as evil. I, however, console myself that our gracious heavenly Father, that knows all hearts and knows what is in men and Who also knows my intentions; yes, He will keep my reward for me for that great day. He that cometh to Him and wants to learn of Him, He will in no wise cast out, but nourish him and give him rest for his soul.

When I had determined to build a Gemeinde for the Lord, even with an upright heart, I was unworthy. Since then I never had rest and peace in my conscience, even though I tried to suppress it with the Word of God. The more that love decreased in the Gemeinde through greed and vain honour, the more it oppressed and tortured me. Nonetheless, I still had hopes that with our immigration here in America, this love would begin to burn with more ardor, but it had already begun to cool off too much when we came here, which is after all the only mark and distinction that can build the Church of God, which shall be without spot and wrinkle, and uphold it in that holy state.

Neither can I, nor do I want to, exclude myself in any way, for I have enough to see to myself. When I review and examine my entire life and compare it with God's Word, I see that it has always been a life of struggling, failing and falling from my very youth on. I had promised at my baptism to live a holy and righteous life, and knew very well that a life of virtue and piety was to follow, and believed all that the Scriptures told us.

Unfortunately, I was not obedient, in that it had to be followed and practised in daily discipleship, and that faith without works was dead. I was consoled that my sins were forgiven, of which I realized little, because I was the person of whom the poet expresses himself and says, "Oh man! Apprehend it rightly". A clear change of heart had not taken place in me. I needed new birth from above, from God. I remained the same old man that I had been, even though I practised Christianity before the world, after I had been baptized.

It was about 9 or 10 years after my baptism when I began to realize and consider the deterioration of the Grosse Gemeinde, and saw that I could not stand before God. Indeed in such circumstances, I felt that I would make myself a party to the sins of others! As a result, I submitted myself to the Kleine Gemeinde, where I expected to find more peace for my conscience. After some years I was called upon to be a teacher (minister). After a number of years I again became restless and questioned within me, whether this had been God's will for me, because so much evil dwelt within me.

Neither could I console nor quiet my conscience to the fact that the Gemeinde had become lukewarm and felt more secure in many respects, particularly so after both **Aeltesten** were gone, and our hearts became more burdened with cares for our natural provisions. We, of course, consoled and flattered ourselves, we did not want to get rich; but still aimed at greater things, such as large **Wirtschaften** fashioned as comfortably as possible. That is to say, we were very well off, in fact some of our people were rich.

This brought with it dissension, strife and anger, of which I still hear being talked about that a brother deprived his fellow sister of a considerable amount of money. Oh, dear brothers and sisters, you will truly have to admit that it is in no wise becoming for any child of God or those that are to be the salt of this earth, to be guilty of such deeds. We that stood at the controls at that time, saw this and knew that such things could not be tolerated. We held ministerial meetings because of it, grieved over it amongst us and could not understand what things were coming to, like this and other evils. Greed with its many branches attached had made its inroads. It seemed that we could do nothing to disperse

it from the people's hearts.

We tried to contain the sin of pride, which cannot conceal or hide itself nearly so well, but the more we worked against it the more it seemed to increase. That meant we had no power against it, which was really no wonder because we as leaders were too badly defiled with too many evils, which also exposed itself within another few years. We believed we were the salt of the earth, but it had lost its savour. We fell into the snares of the blasphemers and the light that was to shine for all to see our good works was hid under a bushel.

It is regrettable that we depended on the name of the Kleine Gemeinde, and that it had stood for so many years. Oh, beloved brothers and sisters, I beg you, let us not err and depend too much on this. There may already be more false spirits amongst us than we believe or know, for which I earnestly pray unto the Father in heaven that He will not give our Gemeinde over to do what is not seemly.

These unclean and evil spirits usually come into our own hearts as also the apostle Paul so critically places before us of the last days, of which we need to prove and search our own selves. For there will come perilous times when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." Of these he says they have "a form of godliness, but (are) denying the power thereof: from such turn away." 2 Timothy 3:1-5.

Behold beloved, here the apostle mentions eighteen evils that hide themselves behind light for a long time. They are often detected by others but not by themselves, as experience has often shown. They are hard to lay hands on, to discipline, unless the situation is already very extreme. I cannot remember that during my time any of these things were dealt with by expelling, and yet the apostle considers them as those that cannot be in the Kingdom of God, for he says, "From such turn away."

Yes, these are those that can justly be called false Christians and spirits of the time, that appear in a form as angels, as Paul says, "Having the form of godliness, but denying the power thereof." The power of God that should work within them they repel and deny. The real childlike confidence that they should have to Him, the Lord, they too often cast aside for their own concern about clothes and livelihood.

Oh, my dearly beloved brothers and sisters, we have much more reason to fear such spirits than those that come personally to us to preach and to teach. Beloved brothers and sisters, let us thoroughly examine and prove ourselves that we are free of the above mentioned evils. I for my part must confess that I have not been free of them and maybe many would find themselves guilty. Mark that among these things, the apostle still mentions none of the worst and heinous sins, like revenge, deceit, lying, theft, adultery, drunkenness and others, wherein we may feel we are better than others, since we do not let these things even come into our minds. Like the Pharisees that said they were not like other people, robbers, unrighteous, adulterers, etc. Even without these grave sins and corrupt habits we can become unfit for the grace of God and His Kingdom, if we become enticed and carried away by our own lusts, as the apostle says.

My dear friends, let us not err. Whatever we sow, we shall also reap. These, I say once more, are the worst and most dangerous spirits that Paul mentions. In their own respectability they had a show of godliness, which we see very clearly in Israel, who became prosperous and strong and fell from the true worship of God. Christian Gemeinden before and during our time have fallen out of their firm state. This also included the (Grosse) Gemeinde that I grew up in, that would let no outside preachers preach, which was mostly the reason why they separated from the Orloffers. They always leaned on their own righteousness, customs and habits, but not on Jesus Christ, while their real brotherly love and faith with it's fruits had vanished.

Yes, several Gemeinden that refused to learn any good from outsiders and forbade such, quite justly are they all of those of whom Paul says, that they are professing themselves to be wise, they glorify themselves and are puffed up, etc., that consider all

others as false and anti-christs? Oh, what critical and dangerous judging! Therefore, my beloved, I beg all of you, do not be surprised, for the time of my departure (death) may be near at hand. And I so dearly, from the depth of my heart, wish you all salvation, as well as myself.

I beg you, do not blame me if I want to come into closer fellowship with my beloved heavenly Father and with Jesus Christ. I do not believe that God ever made a covenant with me at the time of my baptism, and yet I do so much desire to stand in His grace and compassion. I do firmly believe that it will not displease Him to make such a covenant with me.

I also hope that you, dearly beloved brothers and sisters, will wish me everything for the good, since I, as said before, wish you all the best, in body and soul. I am convinced in my conscience that the Lord in His mercy and love has kept me this far that I should help to carry His shame and contempt a little, as all godly people have had to endure and suffer. Yes, they resisted and fought even unto the shedding of their blood. Should I then not also suffer a little, who can say in truth, "Nothing have I suffered, poorly have I battled?" This I can not dispute.

The aged Eliazar said it was a disgrace to his age to go on the way he did, that the witnesses would have to think that now the ninety year old one had turned heathen, and that they might be misled through his hypocrisy, seeing him openly, for the little time that he had left, now take a reprieve, etc. Experience teaches us that some, even though they have been baptized into the Kleine Gemeinde have never increased in their knowledge and the new birth, just like I and many others.

What do you think, my beloved ones, if someone becomes convicted that received baptism when they were in an unconverted condition and did not have the right understanding? They that are whole need not the physician, but the sick. Must I invariably help to defend the teaching that there are absolutely no circumstances where a second baptism is necessary? That would also stand against my age, that I should put on such a hypocritical front. I know well that to many it will ring off key, to hear of a second baptism, the same as it did to Menno Simons.

But my beloved, let us reflect deeper in this regard. Some will, no doubt, allege that he refers only to an infant baptism. But if an adult baptism has not been carried out according to the holy Gospel, as many god-fearing people have so clearly described it, as concerning both the one that performs and also the candidate, it has no more value than an infant baptism. In fact it can even be dangerous, as experience tells us that so many console themselves therewith. They say they have been baptized as adults and are fit for the holy communion, etc. But they have never experienced a change of heart, or a new birth, and let it be at that. They hope it will be alright in the end, as expressed in the song first above mentioned.

Oh, I say once more, I am very much afraid, if I should help to strengthen this condition, by baptizing all grown-ups and without exception call it good and well. I would truly draw many strange sins upon me, both in and outside the Church, since so many people know me and would appeal to me. In such a case I would uphold the truth in unrighteousness.

I hope you will not ascribe it to flesh and blood, which has greatly hindered me already for too long. For years I have talked with many people and sometimes argued. Since many people who accepted a second baptism erred grossly, I continued as I was, mostly because of scorn and ridicule and fear of losing my honour, particularly so as not to restrict that which was mortal within me. Still I want to be patient and compassionate to all those that have a different conviction, since the dear Saviour has had so much patience with me, even into my old age.

Even if I do not receive the full remuneration as others will get that have worked in the vineyard for a long time already, I firmly hope nonetheless that the merciful and compassionate Lord will, according to His promise, give me what is just and right. Oh, my beloved brothers and sisters, if I think of my dying hour, and of those who cannot console themselves in the Lord's salvation, I fear and tremble, to think of what Jesus said at

various times, that from him that hath shall be taken even what he has and that the obedient servant shall suffer many stripes. The Spirit of God has not left me without convictions and my time can be ended very suddenly. It can come with the twinkling of an eye, whether we are ready or not.

It has already been mentioned that some have had a second baptism and have not lived according to their promise. This does not change the truth and will be no hindrance to the Gospel, and right must continue to remain right and all God-fearing hearts must be enveloped thereby. It shall also be a small matter to me to be judged by men. I only hope that no one will be offended thereby, for they would only be offended at the truth and hurt themselves. As God knows, I, above all strive to follow and obtain unto the truth.

Indeed the same shall be my only principle and guide. If anyone can show me a different and better teaching in God's Word, I will gladly be instructed. But the foolish questions of genealogies, discords and strife about the law shall not disturb me for they are unnecessary and idle. I must confess that the spirit is willing but the flesh is weak, especially so if it hears something unpleasant, for then it is startled. If the flesh is to suffer or endure loss, let it be whatever it is, then it becomes apprehensive. Yet all holy and God-fearing people have had to accept and bear the cross even when it cost them their lives. As Paul repeatedly mentions, going about in uncomfortable conditions, in want or in sorrow, as those of whom the world is not worthy.

The Lord Jesus talked to those that followed after Him, when He was led to His death. If they do these things with a green tree, what shall be done with the dry? That is, what shall be done to us weak human beings? Yes, they tempted Him in manifold ways. In disputation they tried to corner Him, that they might be able to find fault in Him. They tried to ascribe his teachings to the Devil. We likewise can expect nothing else but to have to bear and suffer, especially sorrow.

It is still quite vividly in my mind of the time when I went over to the Kleine Gemeinde. There was no shortage of abusive writings out of perverted passion against my supporters, whose names I still have not forgotten, indeed, also against me. We were called adulterers, that tore man and wife apart. I recall only four families, of whom one spouse stayed with the Grosse Gemeinde. Some also told me that we held things in secret and that the evil spirit drove us. The common saying was that we considered ourselves to be right and condemned all those outside of us; and more of the same that I heard personally.

I was also told that I put my faith in men, namely Abr. Friesen, who was indeed very helpful to me, and several others that assisted me in making that step. If they were alive today I would certainly thank them, next to God, for their help in making that decision. I believe without a doubt that it was God that directed them, which I believe no less now. The Lord leadeth wonderfully and does not forsake his own. In danger He lets the Spirit's leading appear. Blessed is he, who places his affairs into the hands of God. He helps and knows what is good for us here in this world.

Oh, how much I desire to be truly one of His own and to say with Paul when my last hour comes, "I have kept my faith." I am being accused that I despise the old. I do not truly know how I should understand this. The venerable forefathers have gone to their rest, and cannot be called to give an account. It is my hope and belief that all those that have honestly taught and lived according to the best of their understanding and perception have without any doubt found a gracious Saviour. Nor do I cast away the truth and faith that they believed in and accepted. But in this distressful and evil time, a more thorough and exacting search must be undertaken to truly practice the will and commandments of God. It is my work, effort and desire as God shall grant me grace to continue unto the end.

I have also been accused of allowing divorce, which comes under those foolish and unlearned questions that only create further dissensions. I have not expressed myself further and clearer than the venerable holy martyrs, who gave their lives for the truth, that unanimously accepted the words of Jesus Christ. I have in the past not thought so much about it, and as far as I know, therefore not debated about it, until I lately heard of a book in the Dutch language which Peter Toews had, written by C. Ganglofs which it was claimed allowed divorce. Whereupon I investigated and found it not true; but found that it agreed

with the witness of the above mentioned devout men in regards to divorce. Therefore it is completely unnecessary to deal further with the matter.

I was also told that those ancient books should be cast aside, which is not right either. We, indeed myself, consider them of great value. The more I read in them the more I find that is strengthening and comforting. I sincerely wish that they were more read by all of us. It is indeed unfortunate that there are some who attempt to bring them into disrepute and want to destroy the old. This seems to be a sure sign that such individuals think too highly of themselves.

In closing I bid all my beloved brothers and sisters to accept this little writing in love, for I am confident that the Lord knows what is to be accomplished with it. I hereby take my leave, my departure may be soon. I beg and hope that I have not spoken too personally for those who are truly sincere. The prophet says, "What is right shall come to light." Your well wishing and loving brother. **"Heinrich Enns"**

CHAPTER TWO

PETER L. DUECK (1842-1887)

Peter L. Dueck (1842-1887) was a school teacher who had taught in the villages of Gnadenhal, Molotschna; and Friedensfeld and Blumenhof in Borosenko; before emigrating to Gruenfeld, (today Kleefeld), Manitoba, in 1874. He was a well educated intellectual man who was highly regarded in his church and community. From the two writings reproduced here it appears that he originally favoured a renewal and union with Johan Holdeman but later changed his mind.

Epistle One. Can We Also Cry Abba Father?

How can we know that we are the children of God? How can we aspire thereto, can we also cry, "Abba Father"? Indeed through a true living faith we can receive the same and become the children of God. In II Corinthians 13, Paul says to the Corinthians, "Examine yourselves, whether ye be in the faith, prove your own selves, know ye not your own selves, how Jesus Christ is in you...?"

Here the apostle is advising the Corinthians as well as us, that we are to prove ourselves whether we are in the faith. Let us not postpone nor overlook this advice. This can be experienced within anyone who has come to the age of accountability and reason.

We all confess to have faith, but is our faith a living faith, inspired through the Spirit of God? Is the working unto our salvation truly an earnest matter for us? Do we have a sincere yearning and longing for heaven? Have we deeply experienced the magnitude of our state of sin? Have we already effected a heartfelt remorse and repentance and prayed for forgiveness of our great multitude of sin? Can we comfort ourselves that all our sins are forgiven, and that His work and His righteousness have become our righteousness by faith?

Indeed, we can be comforted and claim our inheritance and say, we are now the children of God, and also cry out in our hearts, "Abba Father." The more we crucify the longings of the flesh through the spirit, the more our faith will grow. The more we increase and grow in our faith, the deeper and sooner we make ours that which God hath given us through faith, the precious salvation paid for us by our Lord and Saviour Jesus Christ.

It is a very sad thing in this day and age that there are so many people among the so-called Christians, who hold the view that one cannot and shall not know how we stand with God, whether in grace or in condemnation, or if one has peace with God or not. Such individuals believe this only because it is a matter of indifference to them, whether they are saved or unsaved; and in this wise, live according to their nature. They do not know that there is truly a peace with God, nor do they aspire to be saved. For this reason such people regard it as pure foolishness when a believing disciple of Christ speaks of the hope of eternal salvation and assures himself of the same.

This is certainly not how the first Christians thought, for we read of them in the *Martyrs Mirror*, how they exerted themselves to inspire each other with the burning embers of love! Each and everyone pursued the gifts of the Holy Spirit which enabled them to bring in others. The state of the soul was fundamental to them, whether united with God in the bonds of grace, the sinner, in grief and sorrow, had found repentance.

My beloved, each and every being will feel an inspiration and the gentle knocking of the Spirit of God in their conscience. The innermost expressions of our soul, which accuse each other, tell us what God demands of us through the Words of His revelation to us. Oh, would that we might truly heed the pleading and invitation of the Spirit of God, and that more and more we would allow ourselves to be driven and inspired unto obedience in faith!

For those are the children of God who are articulated by His spirit, and if we are His children, then we are also His heirs; heirs of God, and joint heirs with Christ; if it so be that we suffer with Him, that we shall also be glorified together. Whereby we too may cry

"Abba Father," A brother in Christ. "Peter L. Dueck"

(The above article was taken from the journal of son Johan W. Dueck. Received courtesy of Peter U. Dueck, Steinbach, Manitoba, 1984.)

Epistle Two. A Simple Declaration Regarding The Holdeman's Secession From Our Kleine Gemeinde.

Greetings with Psalm 27. The wounds caused by the tearing asunder of our Gemeinde often times pain me so deeply that my spirit grieves over this asphyxiation and alienation which has resulted among friends and acquaintances who once loved each other so dearly. It seems as if parents, children, siblings and other beloved friends have become foreign to each other. One exalts himself up over the other, the son turns against the father and another denies his brother's salvation and so on it goes!

Alas, what a lamentable situation. What is the reason for this? Has it truly been demonstrated with good conscience that this was the will of God and that there was no other way? Refer to Matthew 10, verses 35 and 36.

All of this has occasioned much reflection for me. When I consider the circumstances and the lukewarmness into which the Gemeinde had fallen, the burden fell heavily upon my heart that matters could not continue in this way and stand before God. This feeling raged inside me especially strongly during the time of my illness when I thought that I was near unto my death. I related this to many of the brethren that we should recommit ourselves for otherwise we could not continue before God.

I remember looking forward to the impending visit of Holdeman with eager anticipation. Perhaps, if we were of one mind, all of us together could be uplifted and strengthened through a union with him. In fact, I was completely taken by him during his first visit and did not want to be biased nor give room to any party spirit, even though this was already evident in many ways even then. I believe that many will attest to the fact that I was deeply concerned for something better and that I did not stand opposed to Holdeman. I do not write this to gain fame, instead I freely acknowledge that I am a poor sinner and that my flesh and blood is perverse by nature.

Given that I was generally decided in favour of a renewal, that I gladly wanted to become united with Holdeman and that it pained me deeply to part with Toews and others; what then were the grounds and reasons that these things did not occur? God wishes to show everyone the true way who humbly beseeches Him and therefore I wish to expound here in all simplicity the causes and grounds upon which I have come to a decision in this matter. It is my prayer that I would not make any false judgements nor grieve anyone by so doing, rather simply declare my experience herein.

When Peter Toews had returned from his journey of inspection to Kansas, he gave his report to us declaring how he had found affairs in the Holdeman's Gemeinde to be above expectations. Shortly thereafter Ohm (Cornelius S.) Plett (1820-1900) returned home. (he had left for Kansas together with his nephew Peter P. Toews on June 7, 1881), and related to me in Toews' presence, how Mrs. Schmidt had tearfully lamented to him how lovelessly her brother Abraham Hiebert had treated her. This made me realize that Toews was no longer impartial in this matter.

When I talked to my nephew Johan Dueck about the loveless letters of Abraham Hiebert, he replied that if we wanted to take A. Hiebert to examine the Holdemans, we would have a very poor measure. But if we are unable to prove the Gemeinde by those whom we know and have previously known, by what standard are we to do so?

Toews also sought to find the reason for the fall of the Gemeinde among the ancient forbearers. Although I believe that it may have been more fallen at one time, I could not endorse this endeavour.

Toews' exchange of letters with Abram Friesen also convicted me to prove myself earnestly. I found my thoughts harmonized more and more with Friesen's letters than with Toews', for in my view the latter already contained alien voices. The major factor in coming to a final decision was the letter written by brother Johan L. Dueck to our sister Mrs. Johan Loewen (Rosenort). The letter caused me great pain, for if we wish to work in this

manner we can tear each other apart. In order to counter this, one could likewise make equally strong and loveless judgements about the misdeeds of the Holdemans. I would much rather give our humble ancestors the benefit of the doubt than to outwardly seek to bring them into disreproof. May the Lord forgive them for their misdeeds and I wish them eternal salvation together with myself!

Nevertheless, I am afraid that a heavy responsibility falls upon those who seek to bring our aged forefathers into disrepute and who have made mockery of their simplicity, which in fact has occurred and of which I can cite actual instances. When Isaac L. Warkentin says that the Kleine Gemeinde had never experienced peace with God, and many similar statements, this turns me further and further away from their Gemeinde and increases the weight of the aforesaid responsibility upon such a one.

Nephew Johan Dueck refers to our works, mine as well as others, as evidence that the Kleine Gemeinde is not the true Gemeinde, because of the many experiences and separations which have occurred in the 70 years of its existence. Upon which I reminded him that he did not yet know what their experiences would be in this regard.

These then are more or less the individual reasons briefly stated, but not as a deprecation of others nor as an exalting of ourselves. Indeed, no! We gladly wish to be regarded as refuse by the entire world and its Christendom, even though this is contrary to the flesh. Rather, these are cited as my reasons for holding back from the Holdeman party.

Many individuals have expressed wonderment to me that I did not join. I investigated Holdeman's *Mirror* if per chance I could not thereby be persuaded to agree with them. Yet, I found so many misconceptions and over emphasis of doctrines therein, that as much as I wanted to come to agreement, I was unable to do so.

Those brethren who continue with me will give witness that I did not originally read the book with the view that I definitely wanted to find reasons to protest, which my brother Johan gave as his reason when he first wanted to read the book. I believe that Holdeman would be well advised, if he did not exert himself too much to promote the spread of his books, that is to say, if he wants to win people to his cause. It contains many fine teachings but also so many obvious errors that I simply do not regard it as very dangerous for those who have already taken a few small steps on the paths of salvation and humility.

Nor does their requirement that no one can attend their brethren meetings who is not baptized by them have any grounds in the Word of God. Nor does the requirement that those be punished by the ban who are leaving the Gemeinde for fundamental reasons have any basis in the word of God, for Holdeman does thereby not acknowledge the free will of man. Similarly, that one who is being punished and banned is allowed to attend worship service is not in accordance with the teachings and testimony of Menno Simons.

Yet, one of their sisters is to have said that they had to pay the strongest heed that if anyone would have doubts about the correctness of their teachings, that they must be punished with the ban. It has often amazed me when I refer Holdemans to something from Holdeman's writings, that they say, they did not know that he had so written.

These are more or less the individual reasons for which I held back until more of the fruits could be seen. Indeed there is a test available, namely, they can be proven by their fruits. Unfortunately, the fruits which have come to the fore do not speak very-much for their true conversion.

Those who are and have been members among them will know these matters better than we and even though things are very much kept in secret we become aware of so many things from various members who are either somewhat open hearted or who have themselves become somewhat doubtful of them. Particularly important in the past and to this very day is the experience of those who have realized their error and likewise ask, what shall we do to be saved, and again commence to attend the assembly which they had forsaken, and again work together in one work with us as those who are poor in the spirit.

It is not my intention here to cite all the individual incidents which may have happened among them and which may suffice to prove the fruits of their pride, since I do not want to give grounds that this declaration be regarded as a polemic. May God spare

me from grieving anyone or offending those who love God. It is my heartfelt wish that all of us together would be saved and come to one faith and one hope of our calling.

If only we might forsake all pride, self-righteousness and self-made service of God, only and alone to throw ourselves before Jesus to wash His feet with tears of repentance! How is it that such a great sorrow has come to pass, that those of us, who so to say have been blessed with the same upbringing and who have shared the same instruction on the narrow way, now find ourselves so scattered that one beloved brother cannot pray and praise the Lord together with the other.

Dear God, have mercy upon such a lamentation, and do not cease to send the power of Zion, until those of us who once called ourselves brothers and sisters, may again become one flesh with one Shepherd. I do sometimes find it somewhat puzzling that those whom I had previously regarded as upright can argue and endorse all the unfounded dealings which have already taken place among them. Oh God, humble all the arrogant hearts who place their faith in their own righteousness. Humble my heart more and more, for I also wish to be renewed I am nothing of myself before Thee.

I have composed this declaration for many well meant reasons, in part because there seem to be those among the Holdeman's Gemeinde who are troubled and who realize that their way is not right, and if possible to help them in some way. It may be timely for that reason to put our talents to work, and for the will of Zion, not to remain silent.

It is indeed a very serious responsibility when we see someone going astray, that we would wish to do our part to help them again find the right way. I dearly wish to be open minded in this regard and since I have frequently made mistakes in discussions, I have decided to do so in this manner. Also a written declaration leaves a deeper ground for reflection than a verbal one.

Written as a memorial to my dearly beloved children. From your loving father,
"Peter L. Dueck"

Editor's note: The above writing by Peter L. Dueck (1842-1887) was based on a transcription of the original found among the papers of Mrs. Abraham R. Penner, nee Susanna Dueck (1876-1976), the daughter of Peter L. Dueck. Received courtesy of Mrs. Wm. Wicbe, nee Katherine Penner, Steinbach, Manitoba, 1983.

CHAPTER THREE

REVEREND PETER BAERG (1817-1901)

Peter Baerg (1817-1901) was the son of Jakob Baerg (1777-1845) and Catharina Baerg (1787-1826) who immigrated from Hegewald, Prussia, to the Molotchna Colony, South Russia, in 1818. For further information on the family see, "Jakob Baerg (1777-1845) Genealogy", Unpublished paper, Steinbach, Manitoba, 1989. The Peter Baerg family pioneered in the village of Nikolaidorf when it was founded in 1852. Nine years later they moved to the village of Schwesterthal in the Crimea.

Peter Baerg was elected as a minister of the Grosse Gemeinde under Aeltester Toews in Blumenort. In 1864 he joined the Kleine Gemeinde and remained faithful to the covenants he made with God until his demise. He loyally led and supported the Kleine Gemeinde through two major schisms and therefore his writings have a special significance to the students of this history.

The first letter published in this section, written by Reverend Baerg in 1864, explains his reasons for leaving the Grosse Gemeinde and joining the Kleine Gemeinde in the Crimea. This letter is courtesy of the David L.Plett/ Johan D.K.Plett Document Collection. The second letter, "Gemeinde Chronicle 1879-1896" provides his account of the 1882 division in the Manitoba Kleine Gemeinde and a helpful calendar of events as they occurred. The latter document is courtesy of Klaas D.Reimer, Belize, and transliteration by Menno D.Loewen, Belize, Central America. Courtesy of Royden Loewen, Blumenort, Manitoba. Translation by great grandson Rev. Frank Koop, Stuartburn, Manitoba, 1989.

Document One.

An Epistle Regarding My Joining of the Kleine Gemeinde, 1864.

First of all, I wish you every blessing in body and soul from our Saviour, Amen. Dear Friends: You had expressed the wish to speak to me concerning my leaving the church (Grosse Gemeinde), and so I will be glad to explain. Because we live so far apart and it is not convenient to get together and talk, I have been urged by the Spirit, though in great weakness and imperfection, to explain to you, in writing, my leaving the church. Paul says, "Do not quench the Spirit," and so I wish to briefly report on my decision.

When I, though a miserable sinner, was chosen to this high and difficult ministry, my courage failed me and I thought what a poor sinner I was. Yes, my sins burdened me so much, that I cried with David, "Lord, do not remember the sins of my youth." Oh, dear friend, it was then that I clearly saw the awful sin in which we live. I made it my responsibility to warn the people, yes, many times I have admonished them with tears in my eyes. Yet nothing helped and everyone continued to live in their sin and would not turn to God. They would not follow the Word of God, but only listened to it.

For them, it was enough to be in church regardless of the state of their lives. Can that be called serving God? Paul says, "For many of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly and whose glory is in their shame, who set their mind on earthly things." Philippians 3:17.

I patiently tried to endure this for about two years. Should this not have made me discouraged? If I had seen that it was possible to lead the Gemeinde according to Christ's teachings and God's commands, I would have stayed, but it was utterly impossible. It was almost comparable to the situation of Noah's day before the flood. The Lord said that the people will not be warned by my Spirit, because they are flesh. Genesis 6,3.

The Saviour also said, "...and teach them to observe all things that I have commanded you". Matthew 28, Thus He has also commanded us, namely, to keep His commandments and to follow Him. Indeed, our Saviour says, "If thy brother shall trespass against thee, go and tell him his fault..." etc. But where is anyone ever rebuked? How can anyone rebuke

his brother when he himself lives in open sin? Or how can a blind man show another man the way? Will they not both fall into the ditch? How can those who live in open sins and evil habits rebuke anyone? How can this bring fruit?

Oh, dear friends, I saw with open eyes, that I had been deceived by the way things were happening. I weighed my responsibilities as a teacher, when I saw the evil habits that were allowed. I asked myself how we would ever be able to stand before God if we did not warn and rebuke them without any respect of persons or favouritism. James says, "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

It also grieved my heart when I saw that everyone went his own way and did not respect the Lord's way, but continued to live in evil habits and sin. It seems that everyone is seeking to follow their own frivolity and foolishness, and whoever can do this best, has the honour before the people, but assuredly not with God and with our Saviour.

Dear friends, the apostle admonishes us from his heart when he says that we should put away all bitterness, wrath, anger, clamour and evil speaking. In another place he says, "But fornication and all uncleanness or covetousness, let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting which are not fitting, but rather giving of thanks. For this we know that no fornicator or unclean person, nor a covetous man, (who is an idolater) has any inheritance in the kingdom of Christ and of God." Ephesians 5:3-5.

Read also Corinthians 6:4-10; Galatians 5:19-21; and Romans 1:24-32, and you will discover that many of these evils, which the apostle talks of, are being practised among our Mennonite people. That is why it is absolutely necessary to leave if a man wants to be found in peace and purity before God. What are the things that the people of this world are striving for?

Is it not true what the wise King Solomon said, "Come, therefore, let us enjoy the good things that are real, and use the freshness of creation avidly. Let us have our fill of costly wine and perfumes, and let no springtime blossoms pass us by; let us crown ourselves with rosebuds ere they wither. Let no meadow be free from our wantonness; everywhere let us leave tokens of our rejoicing, for this is our portion and our lot. Let us oppress the needy and just man; let us neither spare the widow nor revere the old man for his hair is grown white with time. But let our strength be our norm of justice; for weakness proves itself useless. Let us beset the just one, because he is obnoxious to us; and he sets himself against our doings, reproaches us for transgressions of the law and charges us with violations of our training." Wisdom 2:6-12.

Then read also Jeremiah 5:1-14 and compare that to the life of our Mennonites and you will see and know that it is like the prophets lamented. It has come to the point, where the shepherds who should lead the flock, are living a life of pride and are seeking a life of earthly honour and are going after pleasure and money and are on the broad road that leadeth unto death.

Dear friends, the Lord our God sent His angels to Sodom and Gomorrah in order to destroy the land. But to righteous Lot, the angels said, "Flee for your life and do not look behind you and do not stay in this place." But Lot pleaded with the Lord that he might flee to the little city. And he said, "Flee and save yourself. Genesis 17. And in Jeremiah 51:6, "Flee out of the midst of Babylon and deliver every man his soul; be not cut off in her iniquity." Also the prophet Isaiah speaks, "Go forth from Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, utter it even to the ends of the earth; say, The Lord has redeemed his servant Jacob." Isaiah 48:20.

The apostle Paul warns the Corinthian church and says, "Be not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said; I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean

thing and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:14-18. And John heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Dear friends, see how the Holy Scripture commands us to be separate and to leave. The Scriptures cannot be broken, and therefore I have sufficient grounds and reasons to leave. I am fully convinced in my own conscience, that I did not do anything wrong in leaving. My conscience has never bothered me about this, and I have confidence that I will be able to stand before my God and Saviour regarding this. I pray that I will remain true to the end of my life, in the new beginning that I have made.

As far as my own poor and imperfect life is concerned, I freely confess that I am a poor miserable sinner, and often with David I must say, that my sin is ever before me and my words and deeds convince me of it. I am aware of the same thing as the apostle Paul, who said, "For I know that in me, that is, in my flesh, dwelleth no good thing." But I pray that our loving and merciful God will keep me from presumptuous and deliberate sins until the end of my life. Yes, may he deliver me from over zealousness or running ahead of Him and that I might become more mature and always confessing my own unworthiness before him.

Dear friends, I do not mean to say or give to understand that we are righteous and already perfect. Oh no, but we say with Paul, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:12-14.

Now, my dear friends, having explained briefly concerning my leaving the church, I hope that, when you read this with an unbiased mind and in fear of God, you will become aware that I am writing the truth. For neither in my leaving nor in this writing have I sought to take sides, but my intentions have been to walk rightly before my God and Saviour, even though it is in great weakness, I am not angry with anyone, but I love them all. But their evil deeds and works, those I hate and detest, and inasmuch as my heavenly Father will give me strength, I will condemn them.

Dear friends, though I do not know you in the flesh, and maybe, you do not know me either, it is my innermost wish that we may be one in the Spirit. On that great judgment day, when our Saviour Jesus Christ will come to judge the world that we might be ready to enter into eternal joy. Yes, where there is fullness of joy and at his right hand are pleasures for evermore. Psalms 16. This is my wish for both you and to all. (This letter was written by Ohm Peter Baerg (1817-1901) presumably in about 1864.)

Document Two. Gemeinde Chronicle 1879 to 1896.

It was in November of 1879 that Johan Holdeman, the Aeltester of a newly formed church in Ohio, came for a visit. He had been in contact with our Aeltester Peter Toews and it was hoped that they could become acquainted and possibly facilitate a union between the two Gemeinden. At first it seemed that a union between our 2 churches would be possible. He (Johan Holdeman) preached here a number of times, made house visitations, and then departed in the hope that everything would work out.

It was evident that there were reservations, though our basic beliefs were not that far apart; there were some things that might bring the hoped for union to naught. He believed that the coming of Christ would not be for another 20 or 30 or 40 years, because he prophesied that first a number of Jews would be converted before Christ would come. He had published a book in which he briefly described the events that led to his leaving the church. He also wrote about what he believed and there were some things that seemed like a strange voice, and did not agree with the faith of our fathers. For instance, he based his leaving the old and starting a new church mostly on dreams and visions. These are things that Menno and the Philips brothers rejected, or considered as undesirable. Thus there

were 12 or 15 points where we did not agree.

So you can understand, my dear reader, that we had our misgivings about this whole thing. Shortly after he came again, a brotherhood meeting was called. At this meeting our Aeltester, Peter Toews, gave up his position as bishop and gave the whole Gemeinde over to the men (Johan Holdeman), and they worked very hard to convince us to follow them. This made a very great impression on many, and many followed their leading.

I, myself, (Peter Baerg) did not work against it, but I held back, because I was convinced in my own conscience that I could not go with them. For one thing I had not been able to work together with Bishop Toews for about 2 years. It seemed that we were teaching against one another. This is why I felt it best to hold with those who were of the same mind. Toews had resigned as Aeltester even before this brotherhood meeting. Consequently he had not served us with communion nor had he baptized anyone for some time.

I wish to return to the subject of this brotherhood meeting. The whole thing came to a very serious decision, because a number of the brethren, for conscience sake, could not agree with this union. And because our Bishop Toews held with them, approximately half of our membership agreed to be baptized over again by Johan Holdeman and thus they threw away the foundation of the faith which we have received from our fathers.

The small remainder of the Gemeinde stood alone now, like sheep without a shepherd. But, praises be to God, we were three ministers who remained true to the faith of our fathers. We asked Aeltester Abraham Friesen, from Nebraska, to come and help us in our sad condition. He arrived with his wife and minister Johan Harms in Rosenort on February 10, 1882. Then on the 11th, 12th and 13th, they had special services and brotherhood meetings in order to unite with Aeltester Friesen's Gemeinde in Nebraska, which was approved by all those who did not hold with Holdeman. Then on February 14, the Ohms and some of the brethren from Rosenort came here in order to help us to this union here. Aeltester Friesen exhorted us concerning our being together with them and I want to say that I heartily approved of this.

On February 17th we had a brotherhood meeting in Steinbach concerning this union with them. Then, with much prayer and supplication and with God's help, this was agreed upon. A few, who did not go along at first, later agreed and declared themselves in favour. After this we gave each other the right hand of fellowship and promised each other to build ourselves up in the most holy faith and to walk the narrow road in fellowship together.

On the next day, in the afternoon, they decided to have a service in Blumenort, where the young people, who wished to be baptized, were to come to meet the ministers, for some of them had come to me about that earlier. On the 18th there were services, both in the morning and afternoon. In the morning service Aeltester Friesen dealt with the Articles of Faith and Jakob Kroeker preached in the afternoon. On the 19th we had a service here in Gruenfeld in the morning where he again dealt with the Articles of Faith. The afternoon service was for instruction for the young people who desired to be baptized.

There were 21 who desired baptism. On February 20 the Ohms and the ministers went back to Rosenort in order to serve the young people who desired to be baptized there. Then on February 26, they had a service again in Blumenort, where the young people were asked about their personal faith. On Monday the 27th, we held a baptismal service here.

There were 25 who were baptized. Their names are as follows: Fourteen men: Peter Dueck, Grunfeld; Johan Esau, Rosenfeld; Heinrich Kornelsen, Lichtenau; Peter Barkman, Steinbach; Johan Barkman, Steinbach; Klaas Reimer, Steinbach; Cornelius Loewen, Steinbach; David Plett, Blumenhof; Abraham Reimer, Blumenhof; Klaas Reimer, Blumenort; Abraham Friesen, Blumenort; Johan Wiebe, Blumenort; and Johan Koop, Neuanlage. The eleven women were: Helena Doerksen, Hochstadt; Agatha Ens, Altonau; Sara Baerg, Gruenfeld; Margaretha Kroeker, Steinbach; Aganetha Barkman, Steinbach; Maria Brandt, Steinbach; Anna Toews, Steinbach; Justina Unger, Blumenhof; Susana Friesen, Blumenort; Katharina Friesen, Neuanlage; and Helena Koop, Neuanlage. These 25 persons were baptized by Aeltester Abraham Friesen and received into the Gemeinde.

On Tuesday, February 28th, we had a service in the morning, here in Gruenfeld, to prepare us for Communion and then the love feast or Communion supper in the afternoon. On March 1, 1882, we had a preparation service in the morning and Communion in the afternoon. On March 2 we held a preparatory service in the morning in Blumenort and the Communion service in the afternoon. In between, we had a brotherhood meeting concerning Broeskys and the old Johan Klassen, who wished to join our Gemeinde, but it did not work out.

It was decided to have a ministerial election on March 4 in Steinbach. At this meeting we first elected 3 deacons. The votes were as follows: Jakob Dueck, Gruenfeld, 48 votes; Peter Reimer, Blumenort 37; Abraham Kornelsen, Heuboden 29; Franz Kroeker, Steinbach 25; Abraham Reimer, Blumenort 12; Johan Esau, Rosenfeld 9; Cornelius Plett, Blumenhof 7; Gerhard Doerksen, Hochstadt 7; Cornelius Friesen, Blumenort 3; Peter Loewen, Neuanlage 3; Johan Janzen, Blumenhof 2; Peter Dueck, Gruenfeld 2; Abraham Dueck, Gruenfeld 2; Gerhard Kornelsen, Lichtenau 1. According to the majority of votes; Jakob Dueck, Gruenfeld; Abraham Reimer, Blumenort; and Abraham Kornelsen, Heuboden, were elected. From these we elected two to be ministers. The majority of votes went to Peter Reimer, Blumenort, with 49 votes, Jakob Dueck, Gruenfeld, with 47 votes, and Abraham Kornelsen as deacon with 34 votes. This election was conducted with 65 brethren present.

On Saturday, March 5th, 1882, we had a service in Rosenfeld, but because of a severe snow storm very few people came. On March 6th, the Ohms and brethren departed for the other side of the Red River, namely to Rosenort and Rosenhof, in order to baptize the young people there and to serve Communion. On March 9th, the following 8 young people were baptized there: Johan Loewen, Rosenhof; Cornelius Rempel, Rosenort; Isaak Harms, Rosenort; Cornelius Kornelsen, Rosenort; Margaretha Dueck, Rosenort; Anna Dueck, Rosenort; and Elizabeth Kroeker, Rosenhof.

On Friday, Ohm Peter Kroeker and I conducted preparatory services in the morning and afternoon. We observed the Lord's Supper on Saturday the 11th in Rosenhof in the morning and in Rosenort in the afternoon. On Sunday the 12th, we held an election for minister. First 2 men were to be elected as deacons and the votes fell as follows; Johan Friesen, Rosenhof 26; Abraham Eidse, Rosenhof 19; Heinrich Friesen, Rosenhof 12; Martin Warkentin, Rosenort 5; Isaak Loewen, Rosenort 2; Johan Friesen, Rosenort 3; Peter Dueck, Rosenort 1.

After that there was an election for a minister with the result that Johan Friesen had 25 votes for minister. Abraham Eidse with 9 votes was elected as deacon. Aeltester Abraham Friesen, from Nebraska, gave his farewell sermon in Rosenort and in Rosenhof. On March 17th he departed for home. The minister, Johan Harms, had left already on March 1st.

At the present time (March 1882) we have a total of 173 members with 6 ministers and 3 deacons. They are as follows: Peter Baerg, Gruenfeld; Jakob Kroeker, Rosenhof; Peter Kroeker; Peter Reimer, Blumenort; Jakob Dueck, Gruenfeld; and Johan Friesen, Rosenhof. Deacons are the following: Peter Wiebe, Blumenort, (who wishes to be released from his duties); Abraham Eidse, Rosenhof; and Abraham Kornelsen, Heuboden. The singers (song-leaders) are the following: Gerhard Kornelsen, Lichtenau; Abraham Friesen, Blumenort; Peter Dueck, Gruenfeld; Abraham Reimer, Blumenort; Cornelius Plett, Blumenhof; Abraham Dueck, Gruenfeld; Heinrich Friesen, Rosenfeld; Isaak Loewen, Rosenort; and Jakob Rempel, Rosenort.

Our Gemeinde is at present still without an Aeltester. But in the fall of 1882, we asked Aeltester Abraham Friesen, from Nebraska, to visit us again and to help us in our difficult situation. We needed to have baptisms again and the Lord's Supper needed to be observed, as well as someone to lead us in the election of a bishop. At our request, he came in January of 1883 and brought his brother Cornelius Friesen, who was also a minister. They first held some services and later they baptized some young people. Their names are as follows: Johan Dueck, Johan Dueck, Jakob Plett, Heinrich Reimer, Isaak Loewen, Jakob Bartel; and 2 young women, Justina Isaak and Katharina Reimer.

The Aeltester election was held on January 21. 1883. I had planned to have part in this election. I went there, but before the elections were held, I became very ill. Consequently I did not share in the election nor was I able to partake of the Lord's Supper either. How much I would have liked to take part, but the Lord planned it otherwise, to Him be praise and honour!

The election results for deacon were as follows: Franz Kroeker, Steinbach 13; Abraham Reimer, Blumenort 18; Abraham Dueck, Gruenfeld 11; Cornelius Plett, Blumenhof 11; Johan Esau, Rosenfeld 6; Abraham Friesen, Blumenort 5; Peter Loewen, Neuanlage 3; Johan Janzen, Blumenhof 1; Gerhard Schellenberg, Rosenfeld 1; Peter Dueck, Gruenfeld 1. The assembly with 74 brethren present voted for a minister and Abraham Kornelsen, Heuboden, was elected with 45 votes. Abraham Reimer had 27 votes and so he stayed as deacon.

Abraham Kornelsen, was accidentally killed on May 17th when a horse kicked him. After his death an election was held and from the 6 ministers Jakob Kroeker was chosen as Aeltester, with 88 votes; Johan Friesen, Rosenhof, had 4 votes; Peter Kroeker, -; Peter Baerg, Gruenfeld 8; Jakob Dueck, Gruenfeld 6; and Peter Reimer, - 106 brethren were present for this election.

In 1891, on May 25, Abraham Reimer died, and so in December of 1891 an election for minister and deacons was conducted by our Aeltester Jakob Kroeker. First 3 deacons were elected and then one minister. The votes for 3 deacons were as follows: Abraham Dueck, Gruenfeld 64; Cornelius L.Plett, Blumenhof 64; Peter Plett, Blumenhof 24; Jacob Dueck, Gruenfeld 18; Peter Reimer, Gruenfeld 10; Peter Loewen, Neuanlage 15; Abraham Friesen, Steinbach 8; Peter Dueck, Steinbach 8; Johan Dueck, Steinbach 3; Johan Reimer, Steinbach 4; Peter Klassen, Neuanlage 3; David Plett, Neuanlage 1; Peter Thiessen, Blumenhof 5; Gerhard Doerksen, Blumenhof 1; Johan Janzen, Blumenhof 2; Cornelius Plett, Blumenhof 2; Abraham Penner, Blumenort 2; Johan Reimer, Blumenort 4; Johan Friesen, Blumenort 1; Jacob Wiebe, Blumenort 1; Johan Esau, Rosenfeld 1; Jakob Bartel, Rosenfeld 6; Peter Unger, Blumenhof 1.

Abraham Dueck was elected as deacon with 64 votes. The votes for minister were as follows: Abraham Dueck, Gruenfeld had 37 votes; Cornelius L.Plett, Blumenhof had 37 votes; and Peter Plett 7. In that 2 of them had the same number of votes, they drew lots, which fell on Cornelius Plett as minister. On October 27 the minister Jacob Dueck died.

On December 18, 1893, another election was called to elect a deacon and a minister. In this election the votes were as follows: Jacob Dueck, Gruenfeld 21; Peter Loewen, Neuanlage 36; Peter Reimer, Blumenort 27; Abraham Penner, Blumenort 5; Peter Klassen, Neuanlage 2; Abraham Friesen, Steinbach 3; Johan Dueck, Steinbach 9; Kornelius Kroeker, Steinbach 2; Johan Janzen, Blumenhof 3; Johan Reimer, Steinbach 3; Jacob Wiebe, Blumenort 2; Heinrich Plett, Blumenort 1; Heinrich Fast, Gruenfeld 4; Johan Reimer, Blumenort 1; Gerhard Doerksen, Blumenhof 1; Cornelius Plett Sr., Blumenhof 1. The votes for minister were: 69 votes for Abraham Dueck; and 18 for Peter Plett, Blumenhof; Peter Loewen, Neuanlage 34; and Peter Dueck, Steinbach 34. In that two of the candidates for deacon had the same number of votes the lot was cast and it fell on Peter Dueck.

In 1895 in mid December an election was held to choose an Aeltester. The reason for this is that our Gemeinde does not live close together. We are about 35 miles apart and a big river divides us and it is too difficult to visit and serve both groups. Consequently the Gemeinde resolved to choose an Aeltester for here also. We had shared an Aeltester together for 14 years, who served us with baptism and Communion, and whenever we had special needs.

Aeltester Jacob Kroeker conducted an election here and Abraham Dueck was chosen as our Aeltester who was to serve us in ministering unto our souls. Oh, may our loving heavenly Father grant that this may all be for His blessing unto our souls. May the Lord give to him an abundance of spiritual gifts. He was also ordained as Aeltester by the above named Jacob Kroeker. This took place in mid March, 1896. And now we may well say with the poet,

"Our God hath brought us safe thus far,

Because He is so kind.
Thus far, hath He, by day and night
protected both, our heart and mind.
Thus far, He's been our faithful Guide,
Thus far, hath he rejoiced our hearts,
Thus far hast Thou our Helper been.
To you be glory, honour, praise
And thanks for Thy great faithfulness.*
Amen!

Translated in 1989 by Rev. Frank Koop, Kleefeld, Manitoba, a great grandson of Peter Baerg (1817-1901).

CHAPTER FOUR.

AELTESTER PETER P. TOEWS (1841-1922).

On June 7, 1881, Peter Toews (1841-1922), Aeltester of the Gruenfelder Kleine Gemeinde, and his uncle Cornelius S. Plett (1820-1900) travelled to Kansas, to examine the Gemeinde of Johan Holdeman. On June 28, 1881, Peter Toews returned and gave a report to the brotherhood in Manitoba. This report is the first writing included in this section. During his years as an Aeltester of the Kleine Gemeinde, Peter Toews maintained extensive historical records the most important of which was *Sammlung von Briefe und Schriftliche Nachrichten zur Historie der Kleinen Gemeinden der Mennoniten an der Molotschna*, which was literally an anthology of the most important documents and writings relating to the history of this denomination. In 1900 Peter Toews added a second appendix to this collection of documents to explain the reasons for his departure from the Kleine Gemeinde in 1882. This appendix, or *Anhang Number Two*, as Toews called it, is the second document included in this chapter.

Document One. Report to the Gemeinde Regarding My Investigation of the Holdemans' Gemeinde in Kansas.

"After declaring unto you, all my beloved brothers and sisters, the peace of God and the grace of our Lord and Master, Jesus Christ, I feel to first of all convey to you all my gratitude for your support, that I could make this trip to Kansas. I shall with this also inform you of my findings of the church at that place.

When I arrived there, after a four-day trip, late in the evening of the 11th of June, 1879, at Johan Hiebert's, Alexanderfeld. I went along with the brethren, John and Abr. Hiebert and Jacob Harms, son-in-law to Abr. Klassen, the next morning, being Sunday, to the meeting place of the Holdeman Church, 18 miles away. Here we met with a fair sized gathering, where a preacher, Mr. Schmidt, spoke. It was in a building that had already been built by them for a meeting house. There were members there from another direction that had come 20 miles. They had three brethren with them from Michigan that had come for a visit.

After the services I was introduced by the Hieberts to the speaker, Mr. Schmidt, who then introduced me to the congregation and also informed them of my purpose of coming there. Then I was informed also of another meeting that they had at another place at this same time, and that two of their preachers were not here.

But then it was decided that the members of the church were going to gather again the next Friday at the same place. After the meeting I went to the home of Mr. Schmidt, and then a few miles further, the same day, where I visited a few families and stayed over night. On Monday I went along again to Alexanderfeld. After I had visited my mother, and brothers and sisters, also the Aeltester Jacob Wiebe and Abram Klassen and some others, I went back again to the formerly designated place. There were three preachers now, Schmidt, Voth and Koehn, with quite a large group of their congregation.

After a song was sung and the introduction made, the preacher of that place announced that there was not going to be any preaching, but that they were going to give me the opportunity to ask any questions of things that were on my mind. This appeared to be a surprise to them, and also to me, Yet I appreciated it, to be called before the whole congregation, and to be allowed to bring my questions to them. The first and most important question that I brought to them was about baptism. The one that I feared the most and that stood in my way was, "Would they baptize again, in the church, if someone had not been truly converted when he was baptized?"

Upon this I was told that they had had such a thing happen amongst them. They now called upon a preacher by the name of Abr. Wenger to answer this question and to tell us his experience and standing on this. He told us as follows: "He repented from his sins and

then felt a desire to be baptized. He had observed how others, after they were baptized and realized a forgiveness of sins, had peace with God, which he lacked in spite of looking for it in his repentance. Some had used the tears in their repentance as proof. He then made a decision to ask for baptism, with the hope, to receive forgiveness of sins in or through baptism and to find peace with God. So he asked for baptism."

He should have made his covenant with God in a good and clear conscience, which he did not have, in the examination before his baptism. Therefore, he could only make a false statement and pass his examination with false pretences, since he knew himself unworthy. He accepted baptism not with a good conscience, neither had he honestly confessed his sins.

So it happened that after baptism, when Voth, the one that baptized him, laid his hands on him, instead of receiving a witness of sins forgiven and of peace and of being a child of God, he was over-shadowed and convinced of a curse; and instead of having made a covenant with God with a good conscience, a condemnation for the abuse of baptism through hypocrisy and a false witness became greater and heavier and almost unbearable.

When he thought of exposing his condition to the church he feared he might be expelled. He, therefore, decided to keep it to himself and tell nobody; although he realized that he did not remain unobserved in his grief. His temptation to leave home and his wife, and to hide himself somewhere in this world, from the wrath of God became immense. Even the presence of his converted wife and the mere look at other believers as holy, increased and enlarged his condemnation.

He lived in this state for several months. Then John Holdeman came, and when he greeted him with a kiss, as a brother, he immediately made the remark that something was not right and in order with him. Such a thing again went through him as a curse, since he had thought that God alone knew his heart and his condition, and now it seemed to him that in John Holdeman's heart he was recognized with the first look.

His determination to hide his condition was now shattered. He still struggled in his distress for a few days and then poured out his heart to Holdeman and the other preachers. Presently he received peace and forgiveness of his sins, but with an irresistible desire to be baptized, and could not be satisfied otherwise, but that he now be baptized upon a true conversion. After this he could enjoy the peace with God as others did. This was told me at the meeting and again later in his home.

After this, preacher Voth told us of how this had humbled him as he had not been able to prove the condition better and that he had to acknowledge his guilt to God; and that he had not stood in the grace of God enough to be able to prove rightly.

I felt incited to ask whether no one was present, that hearing this story did not find himself guilty of a similar offence of not having been truly converted before baptism; and through that now got into trials. I looked at the faces of the audience as well as an answer to see what impression this made on them, whether this might not affect someone. The simple and humble way of dressing for women as well as for men might in a way be a witness for them, but could also be misleading. However, this did not seem that way to me and the thought came to me that there is likely no one here who does not have forgiveness of sins and the peace of God in him. Immediately the words of the prophet Isaiah came to me, "The people that dwell therein shall be forgiven their iniquity."

Upon my question a woman was called upon to tell us her condition. She answered and said that she had been very distressed and hopeless, but now felt she had peace. I then expressed my fear and concern, if Holdeman would come to us, it could very likely happen that he would baptize some that do not possess the born-again faith and the true fruits of repentance of a new life, and consequently, there would be no end to baptisms.

They then told me that their principle was only one true baptism, and if they fail in this, they break down their own work as well as that of others. Otherwise, if they would accept a baptism upon an unconverted person, it would appear as if they were looking for some power in baptism, whereas that covenant with God rests on a good conscience and the forgiveness of sins. Forgiveness of sins is not in baptism, but in the blood of Christ, and baptism is to be administered upon that as a sign of obedience. As such was it revealed

to Absalom Wenger where God expressed His will, that no one should look for a sufficiency or the forgiveness of sins in baptism before they are born again, and before they had made a covenant with God with a good conscience.

Through this discussion I became relieved of my questions regarding Absalom Wenger about a second baptism. I concluded that, maybe, it was to be a lesson to them to be more thorough in their investigations before baptism. At least, I would be thankful to God, if Holdeman and the other preachers would have the grace to baptize none before they had truly been born again. Yes, that they might possess a fear like Menno said, that they would rather die than to baptize an unrepentant man. With this they said they agreed.

The thought came to me: If God showed such a severity in that church, where one unrepentant person was baptized, how will it go with our baptism? How many of us have, like this person, only received our baptism by putting on an air of righteousness, with untruthful statements and thereby, like Menno says, imitated the work of God.

At any rate, there is a lesson to be learnt from such a severe dealing of God, and we should take heed out of it.

I asked the congregation whether any of them had been baptized into Wiebe's church, or some of them into theirs, as we had heard. They said it had not happened yet, but it could well happen, since some of Wiebe's church had already made confessions to some of them and also to the church. One of them was a Jacob Harms with his wife, Abr. Klassen's son-in-law. Another Jacob Harms, a painter, had already asked for baptism, but because of a poor record in life had not been accepted.

After this I felt prompted to ask about tobacco, for I thought if the use of it should still be amongst them, how could such persons have the peace of God and how could they be children of God? They said that it was neither allowed nor being done, but admitted that they had in the past permitted chewing tobacco in a few particular cases under the pretence that it was used as medicine. Also did they admit that they had a brother in Kansas whom they had worked with for a few years already about it.

They also asked me to freely express myself about anything that might stand in my way amongst them. I told them that this was an entirely new thing to me that tobacco could be used as medicine, but then I remembered how some of our people wanted to justify the use of brandy and claimed to get sick if they could not have it, and that one as well as the other may need a sharp examination, to be able to recognize the spirit of false excuses.

I have often thought of such a spirit of false excuses as being untrustworthy. In the end even the lust of flesh could be justified as needful for health and could be accepted, as experiences in the congregation have taught us, that many do not want to accept the teaching of mortifying your members, the workings of the flesh and even the shameful passions, they do not want to apply to married life. Therefore I also said at that meeting that the use of tobacco stood in my way, and if it was prescribed to me as medicine as the world uses it, in lust, I would still not use it in the presence of others to avoid evil appearance. Wherein they supported me.

The same thing holds true in the use of a gun. Of this they said that their conscience was not so set against it that they could not be used for anything, even though they did not have them. But for sake of evil appearance they would rather not have them. I also asked them whether they found it needful to use the ban. Upon this I only got the answer from them that they had a sister in Kansas who had been expelled years ago and another one that had been expelled last spring, and that neither one had been re-accepted.

Then I asked them about feet-washing, since I knew that they were using a different method than we were. They tried to show me that they were using Christ's example and were doing it before the meal, and thought that it was more right. A comparison of the evangelists according to Matthew 26, Mark 14, and John 13, led them to conclude that the supper that Jesus ate together with His disciples was apparently an uninterrupted evening meal and that feet-washing was done prior to that; or that they had an evening meal before and then feet-washing, and after that observed the Communion. When Christ wanted to wash the feet of the disciples he said, "Ye are clean, but not all." This tells us that Judas was still there. And afterwards when Jesus had given him the soap, he immediately got up

and walked out to betray the Lord. Any one that desires to check this out, whether it is as stated, read and compare Matthew 26, Mark 14, Luke 22 and John 13.

I also asked the church whether they had any experiences in spiritual dreams and visions, that John Holdeman writes about in his book. They answered, "Yes". They told me among others of one case, concerning a lady's experience when she and her husband got converted, were baptized and hands were laid on them, how in a vision it had been shown them that one of their preachers was going to follow them. This was already partly fulfilled and now fully being fulfilled. This preacher, a Mr. Unruh, was with me together in church that same morning and also introduced himself to me.

This same man had now discontinued his service to that church and looked for a way to salvation in the Holdeman church, which he had till then resisted sharply and had together with his elder bishop vehemently tried to destroy what the Holdeman church sought to build.

After this gathering, which was on the 17th of June, I went to another place about 20 miles from there and looked into other matters. I visited some of their families and also attended their meetings. At one of these occasions a person was baptized, about the same as we are used to, by pouring in the same house where they preached. After the baptism, this person, who had knelt for baptism by the elder and had hands laid on him and a blessing pronounced upon him, was then also raised by him. In the laying on of hands they profess, as they told me, a special gift and communication of the Holy Spirit, that they receive in various ways, especially the minister, more or less.

My report of my investigations and findings of the state of that church are now to an end. I would like to add this much to it that I believe they have more right to claim to be the Church of God than we have, in this that they have more of an experience of the peace with God and the forgiveness of sins, and also that they are being baptized through one spirit into one body. They also have a firm rule and guideline to accept through baptism into their church, the born again children of God.

The signs of the church of Christ and God are more evident there. And since it is against the holy will of God and His Word that His Church, body and bride, or temple, should be divided, there can only be one united Church of God; as also Menno states, that like Adam had only one Eve, Noah had one ark and Isaac had only one Rebecca, so there can only be one Church of God.

I cannot otherwise but work towards the uniting with the Church of God, and altogether with all children of God work towards the end, not to justify a baptism received outside of the Church of God, nor to take part in baptism or Communion, as I shall further explain; that I am compelled not to do. Herein I shall depend on the help of God, how He shall direct our uniting with that church. How this will materialize I can as yet not tell you. I am not insincere nor deceitful in this, as I have been accused of by some, but will leave this to the leading of God, if it be His will, until Holdeman comes to us together with another one of his helpers.

This much I want to say, and that my knowledge of the Word of God tells me, that all that was written in the past through Moses and the prophets, was written for our enlightenment and that it may then also be for our learning, as Menno declares, "As Adam had but one Eve, Noah but one ark and Isaac had only one Rebecca," so can God have only one church in which His sacraments, His baptism and Communion can be practised and observed, and where He gathers all believers and scattered children of God from the time of the apostles to the present time and also will in the future, into one home in God and the Spirit. God had also given Noah an exact pattern of height, depth, width and length of this ark to be built, and so I believe that He also built it precisely according to His godly directions. I also believe that if others at the time of Noah would have built other arks, it would have done them no good, and they would not have saved their lives in them. The Apostle Peter compared the ark with the Church of God, as also Menno and Philips did.

For the building of this ark or the Church of God the Lord has also given us exact directions and a pattern, measures and rules, how to build this ark, house or Church of

God of living stones, that requires one baptism, in which the covenant is made with God in a good conscience. So that even as there, the width, length, depth and height can be understood by all holy ones, for He has broken down the wall of partition and the fence between the Jews and the Gentiles, and has made one out of the two, and has established one church, not many. Even if there were many, as of various nations, the believers were still of one heart and one in mind.

Therefore, since we have not built according to this rule, and the Apostle Paul warns and says, "Let every man take heed how he buildeth thereon that he build not in vain of wood, hay or stubble." Therefore, great fear has come upon me to continue to build, for God had only one ark built when the flood came, so does God also in this age of the Gospel only want one ark built in which His covenant is represented in baptism. See 2 Peter 3. The same can and shall be erected with a good conscience on the foundation of the apostles and prophets and fitly joined together with Jesus Christ. Note that the words are "fitly joined together", as a corner stone and growing into a Holy Temple in the Lord, where all believers and children of God can find spiritual rest and shelter. See Ephesians 2.

Since we are not followers of the above prescribed rule, and fitly joined together, I am afraid to continue to build, lest it be not according to the Gospel and the God-given pattern but be outside of and alongside of the teachings of Christ, as it appears to me. If the church was to be baptized through one Spirit into one body, as the apostle says, it should be the same today. Such a body is to be fitly joined and sealed together. Note the words "fitly joined", "sealed together", and with the cornerstone which is Christ. But we are not baptised unto the body of Christ.

Instead, these factions and groups split away and many go their own way according to their own choosing, and do not hold to the main body, through which the whole system, mutually gets supported in all its needs, holding together and growing in a godly stature. Read Col. 2. I said torn and split in varying parts, some in humility and in spirituality, resembling angels, to some extant in that mental state, but still living according to their own choosing. By these we are not to let ourselves be misled, for they have no similarity to the true body of Christ, where the members are fitly joined together and supporting one another mutually, and all are as a part of Christ's body, holding to one another and all to Christ. I note here the words "holding unto one another."

Therefore, I fear, since Christ has but one body, where none are separated from the others and can say, "I have no need of you". I must say, I am afraid to build a church whose members come from so many split and divided groups and have not been baptized into one body, as into the body of Christ, that is, to build that church as the Church of God. Of these only some belong to us, while we claim that they have all been baptized into the body of Christ, even though they live according to their own choosing. Therefore this seems to me as if our very purpose has been perverted.

Who then should not fear, lest they lose the right course? For if the church is to be the bride of Christ, she must also be as a clean virgin, that is, she must be undefiled of the world, and free from associating with any strange man; or as the Word of God tells us at another place, not be affiliated with other women, that is, not be polluted with any strange sects. And if the church is His wife, she must hold to Him only as His own wife, and also receive of Him and of no one else and have nothing to do with any strange lover, but be obedient to Christ, because He loves her so much.

This mystery of Christ and His church, as one body, He wants to have rightly discerned as His body, for two in marriage are as one flesh as in 1 Corinthians, Chapter 11, where it tells us of their partaking of the Lord's Supper. That Supper which the Corinthians observed upon division and variousness, was not the Lord's Supper, I dare to say it cannot be the Lord's baptism either that is done upon disunity and division, or better said, done upon separation, and especially if done in an unrepentant state. For it is impossible to baptize such a one through the spirit into the body of Christ.

Therefore I advise and beg the dear church and all beloved brothers and sisters. Do not ascribe my acknowledgement so readily to a misleading spirit or a powerful deception,

that God wants to send to the one that does not want to accept the truth, since this is only a matter of accepting the truth. For in this judgement I have both, Menno Simons and D. Philips on my side, and also as I understand Peter and Paul and the Word of God.

I inform you once more, as you already all know, that I have come to a stand-still with me as your Aeltester (Bishop), and for no other reason but what has come through a fear of God. I fear to teach and deal otherwise than what His Word tells us. Therefore pray that the Lord may send all of us a fear over these matters, also those that use this time as an opportunity to find liberty for their flesh.

I pray, therefore, that the Lord may teach us His fear and that the god of this world would not beguile or blind our minds, like unbelievers, that we cannot see the bright light of the Gospel and the clarity of Christ. May He, the Lord, that is the real Father over all that are called children in heaven and on earth, give strength to the inward man to become strong through His Spirit, and that Christ may dwell through faith in your hearts, and that you through love may be rooted and grounded to know the breadth and length and depth and height. Indeed, may He begin to grant us knowledge of His Will and lead us in everlasting ways. Amen!

"Peter P.Toews"

Note: "Report to the Gemeinde Regarding My Investigation of the Holdeman's Gemeinde in Kansas" was transcribed from the German original into typewritten form in about 1950 by Rev. Jakob T.Wiebe (1872-1965) of Greenland, Manitoba, and translated into English by John W.Wohlgemuth, Hadashville, Manitoba, in 1988.

Document Two. Appendix Number Two.

Some of the historical events contained in this book (*Sammlung ...Zur Historie der Kleinen Gemeinde der Mennoniten an der Molotschna*), for example, especially the position that the Mennonite leaders in Prussia took against Menno Simon's "Foundation of Christian Doctrine" which Peter von Riesen had caused to be printed and the confiscation of the same by the bishops and ministers of the Mennonites, and other important recorded matters, induced me to leave this work and history to the church, as well as others, as a legacy. When I refer to the church I have in mind here the Church of God. Indeed, I hereby acknowledge that earlier I considered the 'Kleine Gemeinde' as such. In that sense I also gathered this information and added some notes at the bottom in smaller script.

My upbringing in the parental home, thanks to the grace of God, already brought it about that I had believed in a Church of God from my earliest youth. The 'Kleine Gemeinde' to which my parents belonged was valid as such in my eyes. The mocking of my school mates who belonged to the 'Grossen Gemeinde', that is, they were children of the same, strengthened me in my faith when they called me "Froamskotuks" which is as much to say the religious or the pious one, because I would not take part in roaming around at night in godless company, the use of tobacco and card playing, cursing and such like. And because I also had a feeling or impulse to become a minister sometime, and having a preference for the 'Kleine Gemeinde', it so came about that I was baptized into the same by the Aeltester *Johan Friesen* in 1861.

I believe I was converted although I was not instructed to have a conscious awareness of the requital of my sins by faith. Rather the emphasis was more on the living of a life of discipleship. I overcame a special experience in the summer of 1863 through the reading of Menno Simons' "Meditation on the twenty-fifth Psalm," which at that time was my favourite devotional reading. A spurned marriage proposal was the cause and because I had followed the influence of my friends instead of seeking the countenance and counsel of God I came into severe distress and temptation and learnt what it meant to be tempted and sifted face to face by Satan. But much more I also learnt to seek the Lord and to experience His loving kindness, and to be secure for one's self as the Saviour says, "I have prayed for thee," etc. The experience was so wonderful for me, especially for a few days, that it was like bathing in the peace of God.

As the poet sings in the song, "Forth, forth, my heart, to heaven, etc. Here can your heart be bathed snow white in the blood of the Lamb." When I thereupon married in fall

with the assurance of God's leading, my heart was still in this blessed peace.

In the year 1866 a division took place in the *Gemeinde* as described in detail in this book. In 1866 in fall I was elected as a minister, and so on, later also as a bishop (*Aeltester*). This book tells of the circumstances, and I refrain from repetition. I was still living in the faith and dealt accordingly; that the *Kleine Gemeinde* was the Church of God.

Then in the year 1874, when some had already emigrated to America something happened which initiated a change in my way of viewing things, although I together with my fellow minister Gerhard P. Goossen had already often given testimony during public teaching, and especially that one had to have the witness of being a child of God. I also testified against taking interest and other things new to the *Gemeinde*.

I found among the filed away papers and books of an old minister, which his widow (Mrs Klaas Friesen), my aunt, did not want to take along to the new home, a Dutch booklet, the treatise regarding the **United Undivided Church of God** written by Claas Ganglofs. This booklet contained truths which I had never before observed in such a manner, although I had already met up with trials concerning the baptism of the unconverted. Nor is it necessary that one baptized in an unconverted state needed to baptize another to get a new start (beginning), as some have done.

I must omit the detailed discussion of further happenings, with which most readers today are already familiar, such as my becoming acquainted with brother Johan Holdeman, and with the Church of God, and my transfer to or union with the same. I will let a couple of extracts from letters follow, to thereby give all readers of this book and those who seek the truth, an opportunity to know my experiences and how I came to a knowledge of the truth with the Church of God. In addition to what I have written in the *Botschafter der Wahrheit* the same is still the foundation of my faith, and hopefully by the grace of God, shall remain so to the end of my days.

Because of lack of space I shall confine myself to a couple of excerpts only; although excerpts from some letters by *Aeltester* Jacob A. Wiebe, Kansas, and *Aeltester* Abraham L. Friesen, Nebraska, as relating to the subject would be in place here. The first excerpt is from *A Letter to My Sister in Kansas* and serves as a justification of my position:

December 22, 1891.

"From childhood on I believed in a visible Church of God. I was so taught and later also myself taught others to believe in such. For some time I also believed that the *Kleine Gemeinde* was the one. Through various trials I experienced from time to time that many practices were based more on human interpretation and the power of custom than on God's word, and my faith that the *Kleine Gemeinde* was the organized Church of God was weakened; but not my confidence in God's Word; through whose testimony I had learned to know the Saviour and His peace. In the grace of God I wanted to live and die. I often had many and grave concerns in my soul, but the Word of God was my comfort.

"In 1874, still before the emigration, by God's leading, I got a Dutch booklet into my possession about the United Undivided Church of God. From the contents of this booklet I received more light, but also more conviction that I was not in the Church of God and that the Church of God as united and undivided members of the body of Christ are joined together and hold to one another, serving one another, and by one Spirit are baptized into one body and are united from the beginning of Christ's prophecy, Matthew 16,18, which without separation or interruption has fulfilled itself in His word, etc.

"The translating of part of this booklet into our High German language, in order to show it to and share it with my fellow ministers and from time to time also with the members of the Church, the becoming acquainted with brother John Holdeman's writings and to compare this booklet firstly with the latter's and also the writings of Menno Simons and those of the martyr brethren, followed one upon another during that time. Thus from time to time I came to the right understanding of the united Church of God of which I

believe that she is a visible, organized church, and was and will remain as such, to which the scattered children of God shall be gathered as a necessary consequence of salvation secured by the sacrificial death of Jesus Christ our Saviour, John 11:52 and 17:21 and other references more.

"Much could be said about human interpretation and tradition, above all to mention the baptism of the decayed Babel, often so called by the ministers, to acknowledge this as a baptism which by many were received in an unconverted state from the converted.

"I believe that to this visible Church of God also belongs the Word and command of the Lord to teach and observe all things He has commanded. To her also belongs the bearing of the cross and for Christ's sake to hate (deny) father, mother, brother, sister, etc, and vice versa, to be hated of all people. To hate and be hated must be moderately understood and rightly interpreted. Included in the "ALL", which the Lord has commanded to observe also belongs, besides many others, which is not being observed or recognized by many scattered children of God, the command given by Paul in the name of Christ, to withdraw from every member that is disorderly, who does not walk according to the evangelical and apostolic order according to the regulations given by the apostles; then also about all apostates, 2 Thessalonians 3:6, read also Article 29 in the *Martyr's Mirror* on page 331 and further, also the avoidance of apostates is mentioned."

Thus far the excerpt from the letter. The rest can be looked up in my letter and essay collections. A remarkable and important experience made by me shall not be kept from the truth loving and searching readers. Directly before my acceptance into the Church of God, after many of my fellow church members had already been admitted, when I had prayed much and occasionally also fasted, and had pleaded with the Lord for a renewed testimony of the Spirit of being a child of God, and thereby to recognize His godly will and pleasure in my intentions, the following happened.

A number of persons, about 14 or 15, were together in our house one evening. There was a prayer and singing, brother Markus was among us, and he led in prayer. During the prayer a special power gripped me which made my whole body shake and tremble that I thought the place moved beneath us, and I instantly received a great joy. Having arisen from prayer, the trembling and movement still continued throughout my body.

I looked up the song which I had wished and desired to be able to sing from the heart for a long time: "Enough, you now this grace have found, my heart, God is not angry with you," etc. No. 326. Because of being so strongly moved, I could hardly pronounce the words before the group. Later I become aware that several of those present had more or less felt some of this strange power and received great joyfulness. The happening brought to my mind Acts 4:31 and Romans 8:16, "-- the Spirit itself beareth witness with our spirit, that we are the children of God."

Although having formerly believed, experienced, and thus taught and testified, I had never before experienced it in such perceptible power. God be the Glory! It never leaves my memory. The following evening, my wife and I, and others of those gathered the previous evening were together with brother Johan Holdeman, who came from Morris during the day, and through baptism and laying on of hands, we were received into the Church of God.

Second excerpt from a letter **An Answer to a Letter Requested by Brother A.G. Ensz**, a minister of the congregation at Inman, Kansas, 1899, February 6, concerning the difference between the Kleine Gemeinde and the Church of God:

February 6, 1899.

"I was raised in the Kleine Gemeinde and as a boy I was often taken along to meetings and the worship service. Therefore, I already learned early, especially when the articles of faith were read, to believe in a Church of God. Because the Kleine Gemeinde had separated from the other denominations as from a fallen Babel, and I heard the difference not only explained in the

teaching but also realized that those in the Kleine Gemeinde did not have drunkards among them, nor tolerated fighting, dancing, card playing, tobacco smoking and other things, were not tolerated.

"I did not doubt but that the Kleine Gemeinde was the remaining handful, the small flock to which, according to God the Father's good pleasure, the Kingdom was given. I also was added to her by baptism according to the form after recommendation by two witnesses who testified that I had started to live a pious life and desired to be saved. But I believe I also was converted. Subsequently I was elected to be a minister at a rather young age, I was 25 years old.

"The church was divided into two parts. I would wish to draw our attention to how high the waves of agitation went and how much opportunity it gave, that "affliction teaches to observe the Word." It should for example, be noted, that when I was elected as a Bishop, I was the fourth one after the one who had baptized me, and they were still all living. And the one who led another branch of the Kleine Gemeinde was a fifth in number who had received his ordination from the bishop of the Orloff Gemeinde, but likewise led a remnant, if not the core according to their view, of the Kleine Gemeinde. In order to avoid misinterpretation and errors I must still make some detailed comments, of which a whole book could be written, before I come to the explanation of the difference between us and the Kleine Gemeinde.

"Heinrich Enns of Fischau, together with quite a group, separated himself from Bishop John Friesen. Enns, also became the Bishop. It was under him that I was called to be a minister. Heinrich Enns did not function very long, but stayed with the church. Jakob A. Wiebe succeeded him. When Wiebe introduced immersion baptism another separation took place. *Mention should be made here that Wiebe's election as bishop as also his baptism reform, took place altogether independently of the ministers and congregations of (the Kleine Gemeinde) in the Molotschna and Borosenko, and without prior notice to them. Wiebe's associates lived in the Crimea.

"Then I was elected as a bishop. Let us now go back to the Bishop Johan Friesen. In several years his group was divided into three parts. Two of these parts united with us after which Bishop Johan Friesen remained with only one family as a remnant of one division. He, likewise together with them, wanted to join us but he died before it happened. The third group, whose bishop received his ordination from the Orloff bishop, also made an attempt to unite with us; but it did not materialize, except for one group which went with us to Canada during the emigration. The others went to Nebraska.

"Now for a short explanation of the difference. In my urge for knowledge I found during searching through several Dutch books among others, an exposition about a united, undivided Church of God. This occurred in 1874 the year before our emigration. I found the expression "united and undivided" indeed new for me, but not contrary to, rather much more according to God's Word, however not at all corresponding to our position, the teaching of the Church. Thus a new link was added to the chain of the many trials and scruples of conscience. For the sake of truth I could not refrain from taking a stand against our baptism of so many unconverted ones, so as not to acquiesce therein. The rest is known.

"Many members of the Kleine Gemeinde, including ministers and bishops, were and are baptized in an unconverted state, and that among many others is the primary reason for our separation. We believe that according to the Word the members of the body of Christ in the Church of God must be baptized by one Spirit into one body. Although having fled out of so called Babel, they on the contrary, accept every baptism, that is of Mennonites, without regard whether converted or unconverted. "The word "Babel" in

reference to those whom they had left, was after all often used by them in speech and writing, so that they as well as I, had to come into conflict with themselves if they wanted to accept conviction and light. With word (speaking) and writing they have given much testimony about the departure from Babel which can also be found in this book. But if, for example, they would sing the song "Im geistlich grossen Babylon" and come to the part regarding baptism, verse 12, they would still have to admit to themselves that they had received their water baptism in Babel.

"I could still mention and add much more but shall abstain from doing so. Of the testimony of Jesus which is the Spirit of prophecy, Revelations 19:10, I have known nothing in the Kleine Gemeinde, but am now by testimonies convinced and strengthened in the faith that this Spirit like the water from the spiritual rock, I Corinthians 10:4, accompanies the Church of God, and the Lord gives to them who believe in Him to drink therefrom, John 4,14. I also believe that among the first writers and founders of the Kleine Gemeinde there were those that if someone had been able to present more light they would have accepted it. Their writings testify that they were willing to come under the cross; and as such I respect and regard them above others."

Thus far the excerpt from the letter. Today the 27th of April 1900, I reflect that this book reveals the history of the Kleine Gemeinde and in total touches upon a period of approximately one hundred years. At the close thereof I have particularly written down my experiences, although only in very compelled circumstances. In conclusion I have pointed out the differences between the Kleine Gemeinde and Church of God. I also note that based on my observations and experiences I assume responsibility for that which has been said or written about this difference.

I would draw the attention of the reader to my articles in the **Botschafter der Wahrheit** under the title "A Great Mystery" (Ein Grosses Geheimnis) which outlines my persuasion, conviction and my belief about the united Church of God. This essay as well as the one under the title "The Stumbling Block (Scandal) of the Cross" (Das Aergernisz des Kreuzes) were written by me during a time of severe trials in the church.

May many yet give honour to the truth. It is my prayer that my last work in conjunction with the gifts of the other ministers in the Church of God, namely also those of the brethren Ganglofs and John Holdeman, who now also have gone home, may become a blessing to many, as the writings of the ministers of the Church-Menno, Phillips, Ganglofs, and the martyred brethren- were a constant balm for my soul. May God in His grace grant this! Amen! The 27th of April 1900. "Peter Toews"

Submitted as a tentative translation for further editing and corrections. Respectfully, "Otto Isaac", Fort Vermilion, Alberta, 1989.

CHAPTER FIVE

AELTESTER JAKOB A. WIEBE (1836-1921)

Introduction.

The first letter in this chapter was written by Jakob A. Wiebe (1836-1921) one time Aeltester of the Kleine Gemeinde and founder of the Krimmer Mennonite Brethren Gemeinde, which settled in Gnadenu, Kansas, in 1874. The letter confirms other sources that there was considerable continuing interaction between the two religious communities. It also contains an appendix of sorts in the form of a letter written by Cornelius W. Duerksen (1824-1888), the brother-in-law to Aeltester Peter Toews of the Manitoba Kleine Gemeinde. Both letters are written to Johan T. Enns (1850-1917), of Rosenort, Manitoba, the son of former Aeltester Heinrich Enns (1807-1881), of Fischau. Johan T. Enns responds to the letters from Kansas with two letters of his own written to Aeltester Peter P. Toews, Gruenfeld, Manitoba. These documents were preserved by Rev. John I. Penner (1893-1973), formerly of Kleefeld, Manitoba, and came to the writer courtesy of his son Rev. Cornelius Penner, Kleefeld, Manitoba, 1984.

Letter One.

Gnadenu, Marion County, Kansas,
P.O. Hillsboro, February 19, 1881.

To Johan Enns, Rosenort, Manitoba,

Dear friends, Johan Enns', as well as all the other formerly dearly beloved friends and Geschwister. Firstly, a heartfelt greeting to all and especially to all those dear ones who remember me in love, and with whom we have been in fellowship and used to have many things in common and have had so many blessed hours together. I am well persuaded that the Lord has often looked at us in His grace and blessed our being together.

I verily believe that the Lord rejoiced that we had become willing to serve Him, instead of where we before used to come together to serve Satan. Instead we now came together to share our sorrows and to pray and mutually to edify each other from the Word of God. Oh, what blessed hours I have experienced together with some of you! I also believe that your love to me at that time was completely true and childlike. But not long thereafter I stood as a drove-out wild animal to you, so that the question of the Apostle Paul to the Galatians came to me, "Am I therefore become your enemy, because I tell you the truth?" Gal. 4:16.

However, the same always stayed hidden, and there remained within me a secret desire, "Oh that they would also learn to see this!" I could at that time not do or act different from what I, or we did. Oh, the dear brothers, Kornsens, as also the aged old Uncle Gerhard Kornelsen, Heinrich Wohlgemuth, the beloved Gerhard Goossens, Mrs. Heinrich Reimer, as she then was, the beloved brother Peter Toews, the beloved neighbours, Peter Bergens, the Esaus, and Mrs. Peter Wiebe, etc., etc. Alas, where are those times? Where are those hours? Must they really be lost? I think not. Where are those dear Schellenbergs with their children? And the aged Ohm Enns? Are all our discussions for naught and are they lost?

I trust not. In as much as I recall, I was always honest and eager to learn if matters really were that way. If only you could think back; for a while, and so and so far, I was quite happy, even though not quite at ease. Until then I was not responsible, since I was only a follower and a student and was very anxious to learn.

Furthermore, I have always revealed to you in a childlike way, my struggles about baptism, at least to some of you. But when I was chosen as a teacher, and later placed into the position of Aeltester, it was requested that I go to Borosenko. Consequently, I went there and also to the Molotschna performing the ordinances. While there, I worked with the conditions in the Molotschna. Then when I returned from Borosenko and the

Molotschna to the Crimea and arrived at my home, everything seemed to fall apart for me.

Since I had worked against my conviction, upon the sincere entreaties of the elders, a great fear came upon me, worse than at the time of my conversion. At this time I lamented more, asked more, made more inquiries and cried more than I slept. At that very time my beloved child died and everything stood before me as strange and hostile.

Oh, truly a dismal time! From my former brotherhood and brothers and sisters, I received nothing but accusations and reproaches. I knew of no other remedy but to declare myself Scripturally against all the others. Whereupon there was no shortage of accusations and reproaches, and I received many more letters than I would have desired. Even you, my dear friend Johan Enns, did not remain lacking in this regard. But all is forgiven.

My beloved Mrs. Johan Enns, I have not even answered your letter. Have you forgiven me as well? I expect so. I have not yet forgotten the contents of the same. In that regard I would like to say only that which I in my imperfection declared at the time, namely, that I still believe likewise, and that I believe to have basis from the Word of God for the same.

As I have perceived from numerous letters including your much appreciated correspondence, the same now is giving you occasion for reconsideration. I have read a letter in Nebraska at the beloved *Geschwister* Peter Friesen's, from Abraham Isaacs. It is a very serious letter. I also believe that it is the way you write, we still have too much life to die completely unto self, and too little to make progress within Christendom, and so life goes on in it's sorrowful unstopable way, the horrible eternity drawing ever nearer. This approximately was the general meaning.

From many other letters I have also heard that matters there by you are in quite an uproar, which brings joy to myself and all of us. And yet it seems as if you are unable to fellowship with us? Unusual! We do believe that we are able to give an answer to anyone (of our beliefs), and yet it seems as if we are being refuted in almost every direction.

When other peoples and nations battle against us that is very hard, but when Israel raged war against Juda that was even harder. 2 Samuel 2:26. Strife and contention is great enough today, without that Israel and Juda should war against each other. For this reason I have been altogether quiet for many years and have left this in the hands of God. But now that you have come to the insight that things should be different and request me to write, I cannot rid myself of the obligation and will therefore gladly state my grounds and admonishment to follow God's Word very precisely in all things.

However, it hurts us very deeply that you now want to challenge us with Holdeman, for I cannot truly believe that Johan Holdeman has made a correct beginning. What I teach others to do I am first obligated to do myself. He accepts no one into his Gemeinde without baptism, rather everyone must be baptized again, but he himself was not. This would have been a very small matter for me to do likewise, to baptize others but not to submit myself to obedience. I cannot agree with this and then to cast everything of ours away as Holdeman does. Also, he makes the baptism in the river out to be so questionable, and brings up many things, wherewith he seeks to support baptism by affusion.

However, the words are still valid today, "and when Jesus was baptized He soon stepped out of the water." Matthew 3:16. Further, "When John baptized, he baptized at Aenon, near Salem, for there was much water there" etc. John 3:23. And also in Acts 8:38, "And He commanded the chariot to stand still: and they went down both unto the water, both Philip and the eunuch; and He baptized him." Read also 2 Kings 5:14.

If one wishes to wash another's feet, he has to take water and wet the entire foot, then they are washed. But not when they are only sprayed or sprinkled somewhat. The same likeness applies to baptism. To baptize is to dip or immerse into water or wash. Since the symbol of immersion is the right one, and all other symbols are manifested thereby, the wisest thing for us to do is to follow the example of Jesus. Beyond this I do not want to contradict anyone. But I cannot agree with nor endorse anyone who wants to cast doubt on the baptism of the Lord Jesus. Holdeman, however, does this in writing and also personally. Otherwise I want to leave him in God's hands. What brother Johan Harder has told you in his letter is exactly the same as I also believe. Read it all.

Otherwise I hold nothing against Johan Holdeman. Nor have I any desire to create

any disturbance in his Gemeinde. For I do believe he has a teaching of salvation which has its place in Christendom. However, that he is writing letters that there are now many of our members who desire to be baptized again by him by sprinkling or by pouring, as a number of our brothers and sisters themselves have said of a letter from him in Nebraska; he has no justification for this. He makes reference to two persons that are outside of the Gemeinde because of disloyalty whom he tried to win over by means of another one of their members.

He also came to me in my house with one of them. But when he heard how we had often warned him and how much work we had with him, Holdeman said himself, "He seemed suspicious to him", and was thereby convinced of his untruthfulness. Still he writes to Nebraska as stated above, how he seems to cast doubt about us. That is the stone of stumbling and a rock of offence. Why interfere where order is pursued and appreciated? Why try to lay a foundation where it has already been laid? Why hinder someone from repentance when we have or are reproving them, like the above two persons?

Instead of confessing their misdeeds to the brethren they chose to go to Holdeman, and are even supported there. I do not think that this is the Christian way. Christ has not taught that, and the apostles did not work that way; but rather where darkness and sin ruled, they inflamed the light of Evangelism. They did not bring disorder and cast aside everything else where there was order.

Oh reflect upon all of this my beloved Johan! I think you have no right to accuse me like you do. That is, you should not accuse me like I accused **Ohm D. Warkentin**. I asked you about your secret sins and you stated that you were free of them. Before this you told me, and also others, that you had found forgiveness of your sins and believed you were saved in Jesus Christ.

Now, dear Johan, my love and a deep desire for you, and for the salvation of all of you, has prompted me to write the above very imperfect lines to you. I beg all that read these lines and hear them read, to prove everything. Also prove brother Johan Harder's writing in a true fear of God and with the Word of God, and with a true desire for salvation and with an innermost love of God. But should one or the other thing not be clear to you and that you cannot find it in the Word of God, be free to ask us, for we are ready to justify our faith and also to give you our reasons according to the Word of God. Committing all to the Lord in love. "**Jakob Wiebe**"

Letter Two.

Worthy Friend Enns:

Since I was asked by brother Wiebe to rewrite his letter that he wrote to you. He had at places written between the lines and in too big a hurry, for which reason it may have been unclear in certain places, and because he could not always write clearly due to poor eyesight. Therefore, I felt somewhat obligated to do as requested as well as I could, and in the process I have been able to recall in the spirit many previous incidences.

I have realized how the dear Saviour through His promised Holy Spirit, whom He covenanted to send as a comforter for all to lead us in all truth, has in former times worked among you, and how according to His unsearchable love and grace, He still works among you and us and leads us from one perception to another and from one clarity to another, if only we are childlike and obedient to Christ, as Paul tells us in 2 Corinthians 10:5.

I can say in truth that I feel an inclination and a love towards you there. Firstly, thirty years ago I spent a while as a fellow member of the Kleine Gemeinde under Aeltester Johan Friesen. Because of lack of spiritual life and growth in the church, I, with some others, felt compelled to leave the Church again, although with great pain and much spiritual grief.

Since that time my search for spiritual life and growth has been very unsuccessful until four years ago, when I joined our Church through a Scriptural baptism. Now I have to praise and exalt our dear Saviour's unfathomable and merciful love, Who has kept and lead me with such fatherly love and patience till this day. Wherein I do not doubt in the least

way that He will also keep me until I can say, through the help and assistance of my beloved Saviour, "I have fought a good fight and finished my course and kept my faith, henceforth there is laid up for me a crown of righteousness." 2 Timothy 4:7,8.

Further, my affection and love to you is increased by the fact that I have become so closely related to your Aeltester Peter Toews, whereby I have entered into correspondence with him and always became closer to him, and thereby also feel drawn closer to all of you. The love has become more intense and my desires grow in me to become more one heart and soul with you, that we could at every opportunity confidently admonish one another in these final, spiritually dangerous, and evil times. If only this encouragement can be done by writing.

I feel that the baptism as formerly instituted by our church, after long and intense seeking and searching, is the right one, and corresponds the most completely with the example of our Saviour. I was finally convinced of this after a very protracted searching, inquiring, investigating and after arguing against it for a long while for the following reasons:

Firstly, I sought to contradict it with the large *Martyr's Mirror* by T.V. Braht. Then I discovered through the writings of our forefathers in the same book, that the first honest Christians, as long as they remained in their simplicity, baptized in the water by immersion, after the example of those who had provided us with the new covenant with God and named all their true and faithful followers with the expression, "Thus it becometh us to fulfil all righteousness." Matthew 3:15.

Further I became convinced through a song, viz. #624 in our Mennonite Song Book that our forefathers, when they accepted this song for our *Gesangbuch*, must have practised immersion baptism since this song mentions the water bath several times, which cannot be said of a baptism by sprinkling. Also it came to my mind that I had formerly read in Russia about Mennonites in Holland who were called Demplers, because they immersed for baptism.

After I had observed all this and considered my convictions the following portions of Scripture became more clear to me: 2 Kings 5:13-14; Romans. 6:4; Ephesians 5:26; 1 Peter 3:21; and Hebrews 10:22, as well as Acts 8:38,39. I have stated these references about baptism here because this was the only thing that stood in my way to join the Church. In all other points I found nothing in the rules and regulations of the church which were contrary to the Scriptures. Quite the contrary, when I proved everything with the Word of God, I had to confess the same to be correct and of which I have become more and more convinced to this day.

Greetings to you with Ephesians 1:2-12. Dear friend Enns, do give my greetings to my brother-in-law Peter Toews when you meet him, with Isaiah 35:8, also the others that remember me. If you meet the elderly Gerhard Kornelsen, give him my greetings and ask him to write to me, so I can get his address. I will gladly write to him again. I commit you unto God. A humble disciple of Christ. "Cornelius W. Duerksen"

Letter Three.

(No year stated, presumably written around 1880. Translator J.W.)

Dear Brother Peter Toews,

We have received your letter of the 16th of May. Since we seldom get to Winnipeg, we expect to wait for an opportunity to send this along with someone to you.

We have not yet been included in the voting in Pembina and have not voted here yet. The English neighbours, however, got some to Morris for that purpose; but since things seemed so disorganized there they left again. We think we should talk to Mr. Hespeler about it, for if we belong to Pembina, our English neighbours need not to call us in with them here.

Gerhard Warkentins have been re-accepted again as members a while ago. Since there has been a question about baptism, as also his was, it has become more important to me in dealing with it. What about the breaking of the fulfilment of his vow, which he has done by the baptism? And how did he do so?

My heart often becomes overloaded with grief and fear when I think of my own great weaknesses and that I have been placed on the walls of Zion as a watchman, in this so troubled time. Often I cannot see my way through, and I must lament with the poet, "The splendour of the sun that throws its beams of grace upon the unadulterated heart is often interrupted." But my determination not to throw away my confidence, but to continue in prayer to God, to keep me from sinking. Let us remember each other in prayer, for I am in great need of your intercession.

Greet all your fellow servants, together with wives and children. Your affectionate fellow servant "Johan Enns". P.S. I invite you all for a visit, if not personally than by writing. Our father also sends his greetings.

Letter Four.

Rosenort, October 13, 1880.

Grace, mercy and peace, I wish unto you from the depth of my heart, and that in all things it may be well with you! Dear brother Peter Toews, since my inner desire is so great, I began to write you about some things. Yet I decided to hold back a little longer, hoping for a better time when we would be able to talk to each other personally. However, now we got your much appreciated letter of the first of September, wherein you encourage us to prepare for a suitable time and to observe Communion, which now also becomes a more important matter to me.

But, since we do not feel heartily united in love, and this situation appears to become more critical, it is a question whether it would tend to a blessing for us. Although we agreed at the time; in the meantime, suspicion, mistrust and malice has developed, instead of us admonishing ourselves unto love and good works. This is always a sign that love has diminished, so that we have to ask with grief, "Where is the admonition in Christ? Where is the comfort of love? Where is the unity of the spirit? Where is hearty love and compassion?"

I cannot do otherwise but to tell you my concern and the burden of my heart. It is the honest plea of my heart that you consider this in love. If you have now come to a different conviction than what I understood of you when I was there, I beg for patience and that you do not take offence if I mention Holdeman's name here. This name is maybe a stumbling block to some, but I cannot do otherwise.

I know very well that we cannot build on any man's opinion. But when the apostle says that no one calls Jesus accursed if he speaks through the Spirit, I cannot quite set him aside, because the more I prove myself and the Word of God, the more I notice that he has more of a right standard or rule of conduct than we have, and that he talks through the Spirit of God. I have felt restless in my mind for a long time already, when I consider my own condition and that of the Gemeinde, how that love does not bind us and hold us together any more, and that more and more it proves itself, that we need the passionate love that covers a multitude of sins.

Therefore, it becomes our highest obligation for those of us to whom has been intrusted the care of the congregation to work towards this end, to restore this love amongst us. Without such a love our work is in vain. We have to begin where we can obtain this love. John says, "God is Love; and he that dwelleth in love dwelleth in God, and God in him." I John 4:16. From this we can conclude, whoever does not love, is not born of God. Yes, this tells us plainly that the love of God cannot be in a fleshly or worldly minded heart, in the heart that has not acknowledged its corruption, one that has not experienced a true change of heart and become a new creature in Christ. So we can see that as much as we are deficient in love, we are also lacking in a new birth.

It is said that the natural man cannot understand the things of God, for it is not in his natural understanding. Since love is also a godly thing that only comes through or with the new birth and spiritual insight, only those can possess the same that have become new creatures in Christ through a change of heart and a new birth. The question may then arise, whether or not I believe that we are all still not born again. This question I will leave for every individual to answer for themselves.

But I believe that a lack of a burning love is not only evident in a few, but in many; and in how many, is only known to God? Of these many I cannot exclude myself, nor do I want to. Therefore, it is evident that if I want to work with success and strength towards a change of heart, I must first be truly inspired thereto myself. "The husbandman that laboureth must be first partaker of the fruits" 2 Timothy 2:6, I do not find this within myself in my self examination.

Although I have often strongly felt His calling in my heart, I have never fully felt strengthened by the love of God, that I eagerly fulfilled my service out of a heartfelt love, but rather out of duty, which the Lord is not pleased with. I have also many times decided to surrender myself wholly unto the Lord, especially so, when I have already faced death before me twice, when my conscience could not provide any testimony to God, but rather felt punished. In my anguish, I called for mercy and promised to wholly surrender to Him and His honour all the rest of my days. But I was always lacking in strength since I did not want to submit to the innermost depths.

This burden in my heart became always heavier, but the Lord has carried me until this day in His forbearance and patience. Nonetheless I progressed no further in this so that I have prayed to the Lord for a broken and truly contrite heart, to humble me and grant that the old sinful element might disappear, and that a new spiritual life would take place. Yes, that He would bring about a change in my heart. I can also perceive that if the new birth and faith which is encompassed by the following of Christ Jesus, does not inspire one thereto, it is of no benefit. For nothing will stand before Christ Jesus, neither circumcision nor uncircumcision, only a new creature.

Accordingly I believe that the Lord has shown us a way through J. Holdeman, wherein all weary and burdened souls can be helped, that they can enter the sheepfold through the right door, Jesus Christ. That they can go in and out and can find good and fresh pasture. A door where all that want to enter in must stoop low, for it is very low and narrow, as one poet says, "A soul that wants to enjoy the Saviour's side, must press onward to the peace of its soul; And if we want to spread our wings to'ard heaven, we must follow the narrow and despised way."

Even if some consider this as foolishness and that there is a hidden secret along the way, I feel all the more drawn to place my greatest concern upon the miracle that only Christ's death has accomplished for me, and which has finished the work for me on the cross. For this is the only way that we may enter into His Glory with Him. May God grant this to all, out of His grace! Amen.

Now finally I have another plea, after you have read this, to tell me your feelings about this letter, for I feel very weak and stand in danger like a ship on the wild sea, driven by storm and tossed to and fro, without a rudder, always near unto sinking. Yet together with David I want to keep my eyes on the hills from whence my help cometh. Out of necessity I have written this to you as briefly as possible for I do not know what is best. I do not want to stand still too long, nor run too fast. Therefore I have written briefly, but in love. Should it have been written too soon, or at the wrong time, please forgive me out of love. I believe you will be able to perceive my meaning herefrom and that you will be able to help me with your convictions after consideration of the same.

Your weak and unworthy, but united in love, brother. "Johan Enns".

P.S. A hearty greeting to you and yours, also to all the brothers and sisters. If you feel so moved you can give them this letter to read. Whoever feels prompted by love to write to me need not omit to do so. I would appreciate it very much, for I love you all dearly. Remember me in your prayers.

CHAPTER SIX

AELTESTER ABRAHAM L.FRIESEN (1831-1917)

Abraham L.Friesen (1831-1917) was the Aeltester of the Heubodner Kleine Gemeinde which settled in Jansen, Nebraska, in 1874. The teachings of Johan Holdeman gained only few adherents here due, at least partially, to the fact that this group had already experienced a separation in 1878 when 39 baptized believers joined Isaac Peters of Henderson, Nebraska. Abraham L. Friesen, like Peter P.Toews (1841-1922), was well grounded in the writings and teachings of the faith and later both of them actively pursued a ministry of writing and publishing.

At the time of the 1882 division both Abraham L.Friesen (1831-1917) and his uncle Peter W.Friesen (1815-1892) wrote numerous letters of counsel to their brethren in Manitoba. "Peter W.Friesen and Abraham M.Friesen Document Collection", Courtesy Dr.John Schmidt, Mennonite Library and Archives, Bethel College, North Newton, Kansas, 1979. The following epistle is representative of this correspondence.

Epistle to the Gemeinde in Manitoba.

"Fairbury (now Jansen), Jefferson County, Neb.

On January 10, 1882.

"Beloved Friend, Peter Toews,

Firstly I wish you and everyone there, as a friendly greeting the abundant grace and compassion of our great and loving God, who does not wish that anyone should perish in these last days.

I have received your writing of November 25th of last year. After lengthy study and the proving of its spirit as prescribed by 1 John 4:1, and in accordance with my limited talents and understanding, I have come to a conclusion regarding the same and will share the following with you. As you had already anticipated it would not be enlightening for me, etc., as the general intent of your so-called speech is to prove that our Gemeinde, since the very day of its separation and founding, had set upon an incorrect course and that they, the Aeltesten, had only brought about an incomplete Reformation.

Neither did our founding Aeltesten, namely, K.Relmer and A.Friesen, as long as they dwelt in their mortal bodies, ever hold the view that they were perfect and had already arrived. Oh, no. Rather, they strove to pursue unto truth, aided by the counsel of the apostles, after they themselves had first been seized by Christ. Philipians 3. Together with the apostle Peter, from time to time they had to bow in obedience and expose their backs, of which he writes during the time of his ministry.

The first Aeltesten of our Gemeinde had cause to express themselves likewise, as all the saints in times past have done also. In simplicity of mind we hold that a true heartfelt remorse and repentance is a presentable reformation upon which we are promised salvation, and which is the foundation of every conversion.

But they did not repeat the outwardly symbols thereof, such as baptism, which seems to be the meaning of your reference to a deficient conversion. For the Spirit did not move them in that direction, and we cannot find anything in Menno's writing or in the history of the martyrs that they rebaptized others, or taught such a rebaptism, other than to non believers who had been baptized under a heretical faith. Nor have we ever been persuaded that the Gemeinde from which we separated held to heretical teachings, rather they simply did not practice their beliefs. We also perceive the weakness of all the saints as well as that of our first Aeltesten. Therefore the Spirit moved them rather to a baptism of tears.

Their striving and pursuit was as is stated by Menno, Dutch translation page 298, namely, "That they would be conformed unto the death of Christ, that they might turn away from their death in sin and arise once more in order to seize the perfect being which is in Christ alone. Not that they had already acquired the same or that they were perfect,

in no wise, rather they pressed towards the mark together with Paul that they might obtain unto the same, for the reason that they had been seized of Christ. Philippians 3:12." Thus far from Menno. This, in our weakness, we are obliged to practice in our daily lives, in so far as God in His grace gives us strength.

Beloved friend, do we not have to acknowledge without the slightest hesitation, that we are living in the last days of the world and that the second coming of Christ is very nigh? Therefore we should also accept what our Saviour has once prophesied in that regard, when his disciples asked him about the signs of His reappearing and the end times. For Jesus answered and said, "Take heed that no one shall lead you astray, for many will come in my name and say, I am he, the time is at hand, come and follow me." Matthew 24.

And further He says, "And some shall say unto you, behold here is Christ or there, but the same ye shall not believe, for there shall arise deceivers and false prophets, who will preform many signs and great miracles and who shall lead you astray unto apostasy, even where possible, the very elect. Behold I have told you before," etc. Luke 21:8. And the apostle says, "This also shall ye know that in the last days perilous times shall come, for there shall be men who think highly of themselves." (King James, "Lovers of their own selves"), 2 Timothy 3:1, and other Scriptures more.

These and other similar traits are the fundamentals and characteristics of the false spirits, leading astray, which will rise up in the last days and become manifest through the servants thereof. Wherefore John also says, "Beloved, believe not every Spirit, but try the spirits whether they are of God: because many false prophets are gone out unto the world." 1 John 4:1.

Beloved friend, let us then initiate an impartial examination, in light of this prophesy, in order that our souls would not be deceived. Which is more comparable to the false and prophesied evil, the Spirit which was beloved by our first Aeltesten, or the spirit at hand which presents the aforementioned in an untruthful manner, and where the one seeks to exalt itself up one against the other as is clearly the case today? The one says they are truth, and the other, that they are truth. Or behold, here is the Spirit of Christ, or there it is. May we reflect as follows regarding these spirits.

First, concerning the spirit of the church of **Johan Herr**: He saw the decline of the old M. Church and believed in his time, about 1812, to be the only one left in whom the Spirit remained. He was called, with the help of God, as he wrote in his booklet to again rebuild that which had fallen. He wrote that they were all living in decay and practising spiritual adultery with each other. Therefore, he had to practice avoidance against them. Then, if I am not mistaken, he refused to recognize the baptism of the church at that time. He, together with his followers, began by baptizing each other. Outside of their baptism they do not recognize any other, even up to this day, and they consider themselves to be the only church of God, etc.

Secondly, concerning the spirit of the **Gemeinde of Joh. Holdeman**, who came from the same church which Johan Herr denounced in 1812 as a confused Babel. This one believed that he could provide unequivocal evidence that the Spirit of God was present in the old Gemeinde until he abandoned them in approximately 1868 when he established a new Gemeinde through a direct call from God. He recognized his baptism which he received in the old Gemeinde as valid and as occurring through the Holy Spirit. Yet, the baptism of those who were baptized by the same Aeltester after he left, he did not consider to be valid, because he claimed that the Holy Spirit left the Gemeinde with him and is presently residing on him. He related this to me personally.

He did not recognize anyone who was not able to trace his lineage from the past to the present through churches (Gemeinden) like the Waldenses. I have not yet heard if he has found any church he recognized as belonging to this lineage in spite of his effort to find such, not even the Herren Gemeinde, who, like his church, were called into being by dreams and visions. These two churches, both of which claim to have Christ's spirit, are now battling hard against each other to the extent that they do not recognize the other as belonging to the Church of God. They both rebaptize each other's members who come over to their church and lift themselves higher than the other.

Thirdly, the spirit of **Wiebe's** church is here. He believes and maintains, without any basis, that baptism by immersion is the only correct baptism that is pleasing to the Lord. And it, the Spirit, is of such high origin that he has taken it upon himself to immerse all those who have been baptized by pouring. Alas, what great pride! Where does he remain with his exclusive baptism, when thousands of martyrs were baptized by pouring in houses and other places.

They declared to their persecutors that their received baptism was an unchangeable holy ordinance based on the regulations of the Holy Scriptures, and they showed such joy in God that they gave their property, blood and lives; for God was with them. These are now resting under the altar after they had been found worthy because of the Word of God and because of the witness that they bore, Revelations 6,9, and are now awaiting the crown of righteousness that the righteous Judge will give on that day to all that love his appearing.

These three spirits go out to gather others unto themselves, yet act harshly against each other. Even though there are many others of the same kind, these three are mentioned especially because they are encamped against us, and are zealous to cause our brethren to fall away, so that they shall run after them. Galatians 4:17-18, and they lift themselves up above everything else that is called God or the divine service, as is stated in Thessalonians, 2:4. And in verse 5 the apostle says, "Remember ye not, when I was yet with you, I told you these things?"

Do take note beloved friend, how this Scripture is being fulfilled through you, and further that there will be people in the last days who are lovers of their own selves, 2 Timothy 3:1-2. Surely this might serve us as a warning in order that we would not emulate those who appear to hold themselves so highly.

Further we confess with **Menno** and **Dirk Philips** what God requires of his bride, or Church, but only in great weakness, exactly as Jakob D.Rohr and Menno Simons write. As we read also of the Gemeinden in Asia, who for the greatest part already lay desolate and yet none of these had yet been cast away by God, rather they were directed towards repentance.

Whether they will have partaken of each other by the breaking of bread or through hearing the preaching of the Word, is a question which will remain unanswered, since this has not been revealed to us. But the Spirit made a differentiation among them. First, the Gemeinde at Ephesus had lost its first love. Second the Gemeinde at Smyrna regarded itself as spiritually poor but the Spirit said that they were rich. Third, the Gemeinde at Pergamos held itself to the doctrine of Balaam and the teachings of the Nicolaitians which were hated by the Spirit. Fourth, the Gemeinde at Thyatira allowed the woman Jezebel, who proclaimed herself a great prophetess, to teach and to seduce the Church of God, to commit fornication and to eat things sacrificed to idols. Fifth, the Gemeinde at Sardis had a name that it lived and yet it was dead, for its works were not found perfect before God. Sixth, the Gemeinde at Philadelphia had only little strength and yet kept His Word, and did not deny Him, and because they had kept the Word of His patience, God also kept them from the hour of tribulation which shall come. Seventh, the Gemeinde at Laodicea was neither hot nor cold, wherefore it said I am rich and in need of nothing, and did not know that it was wretched and miserable, blind and naked. These various Gemeinden were not discarded by the Spirit of God in spite of their differences, and rather were shown the way of repentance. Alas, what lighthearted judgements in comparison are then being pronounced in this day and age!

Now, I must go back a ways, in fact, to your declaration regarding the book by **Ganglofs**. You mention that it would be more prudent not to prove Ganglofs against my grandfather (**Abraham Friesen** (1782-1849)), rather to judge Ganglofs against his contemporaries and colleagues in the faith, such as **Menno**, **Philips**, **G.Hansen** and the martyr brethren. I should explain that my imprudence has its roots herein, that I am quite familiar with the life, faith and walk, of my grandfather; and not that alone, for he also had a persuasion. The Holy Scripture together with **Menno**, **Philips**, **G.Hansen** and the writings of the martyrs were his doctrinal books, through which he came to his convictions, as can

be seen from his own writings. He also left a good testimony. By comparison the book by Ganglofs is entirely unfamiliar to me with the exception that G. Hansen counted the booklet among the polemical tracts and declared the teachings of Menno and Philips as correct.

Now my beloved friend, I have been lead by the Spirit to express this insignificance in response to your writing. I have not felt the necessity of replying to it word for word and letter by letter, partially because of my limited abilities, and partially also because Scripture teaches us to put greater emphasis on the effects or fruits, than on the tree itself. In other words, we should look more at the works than at the people, no matter how talented or articulate they might be.

The Lord looks first and foremost at the heart, whether the person is humble and true in his calling. He who lifts himself up and denigrates his neighbour shall himself be cast down. We ourselves perceive this in the parable by Jesus regarding the prayers of the tax collector and the pharisee. Indeed Paul says, "But in lowliness of mind let each esteem the other better than themselves." Philippians 2,3.

Since a leading astray in the form in which it has been prophesied for us is now becoming manifest in great strength, we must above all things prove the spirits for the fruit that they bear, whether they have the characteristics of Christ about them, including a heartfelt humility, and whether they regard each other higher than themselves. For the apostle states that the spirits which will lead astray will be lovers of their own selves. In part these matters, which we see before our very own eyes, may also be measured by the aforementioned teachings, largely for which reason I have prepared this lowly and insignificant answer in accordance with the proving of the spirit, as we are admonished so to do by John.

Now I will close for this time and bid you to receive and accept the same in love for the best from me, the unworthy one. It is done out of love, unto the best for you and us. I would certainly have preferred to remain silent because of my great imperfection, but for the will of Zion and for the sake of Jerusalem, I cannot withhold myself. So I have tried to make use of the talent which the Lord has entrusted unto me in order that I might win a gain for the Lord.

Nevertheless, I must openly confess that the matters which I have written require much wisdom, knowledge, articulation and reason, in comparison to which I, poor unfortunate one, experience heartfelt shame, together with Menno, that it was necessary for me to articulate my common being and tarnished testimony. Menno says in this regard, "We know full well that a high self-view is equally inoperative with and before God."

Highly esteemed men wish to lead away and convert their own fellow believers, from the simple teachings which have once been received according to the Gospel, with their preconceived sophistications and masterful philosophies, which are but superficial. The same is not evidence thereof, and the description of the Gemeinde of God with the angels in heaven and thereafter with Adam and Eve in Paradise, the way D. Philips also writes about it, first of all, is no proving of the faith and consequently does not establish that they are fellow believers with Menno and Philips.

For how better can the evil spirit lead innocent hearts astray than by utilizing the preserved writings of the holy forefathers, as long as they do not hinder their purpose. How shall such an otherwise false writing acquire a good appearance if it does not contain some good. One need only place a small portion of poison into a draught of good wine in order to kill someone. In like manner I regard the writings which have a fine appearance, among which Hansen includes, those of Ganglofs.

I have made use of the word polemical writings in my earlier reference to Ganglofs. However, you write that you do not understand it in this way. Nonetheless, Hansen has designated the writings of Ganglofs which were contrary, namely, to those writings noted earlier such as Menno, Philips and others of the like, which were similar. Note he said which were similar, but which in their essence are pharisaical, polemical writings which everyone can recognize as such.

Further, I have not yet found the slightest indication that G.Hansen is to have

rebaptized those who at the time had already been baptized by the Mennonites. You write that this can be so understood in Hansens book, page 104, which however, we cannot interpret in that way. He is talking there about those who have been baptized by a foreign confession, which is exactly what we confess also.

It would come as a great surprise to me if such things would have occurred during the times of Menno, Philips and Hansen, without their not making any mention thereof. Since they write so much about the rebaptism of those who were baptized as children by alien confessions, how much more reason would they not have had, to write about the rebaptism of those who had been baptized under an evangelical teaching? In fact, I must say that it would have been impossible for them to remain silent in that regard, since they always gave a detailed response to all other matters which impacted on them.

We, as well as yourselves, declare, that the act of baptism is nothing in and of itself, other than a sign of obedience, and that there is no intrinsic power of eternal life to be found in the outwardly ceremonies, nor should any be sought therein. Since baptism is merely a sign of obedience then surely someone, like Simon the sorcerer and others more like him, who have hypocritically received baptism upon an evangelical teaching, may renew this discipleship with the baptism of tears. Just as Peter directed the sorcerer and Anbertus (?) those who had received baptism and thereafter had once again fallen into sin. Acts 13. *Martyrs Mirror*, Part One, page 181.

Yes, beloved friend Toews. When I read your letter again and over again, I cannot argue against the fall of the Gemeinde from which our Fore-Aeltesten separated. In my weakness I have considered both sides of the question, endeavouring to falter neither to the right nor to the left, and not to err in terms of how far we must separate from them according to Scripture, and particularly taking into account the fallen Gemeinden in Asia as John has written through the leading of the Holy Spirit.

I keep reverting to the view that, in so far as is possible, we must commit this Gemeinde unto the Lord and direct them unto repentance, and not to perceive the same as completely fallen until they have departed from the evangelical teaching and adopted another. This may also come into question at the present time among those who have remained in Russia, for I am afraid that they are always yielding more and more, and entering further into the service of the temporal world, even though they have to amend their teachings to do so.

Indeed, here we have an unequivocal Scripture and need not belabour our conscience. You write in your letter that you are obligated to question whether our forbearers had achieved or failed to obtain that which was right. If I look back into history, as you have done, and when I meditate thereon, I find and feel within myself that, excepting for human weaknesses, they will have obtained unto that which is true.

Further, when I prayerfully examine my own self, and view myself through the mirror of the Word of God, I find nothing healthy there, rather I perceive only wounds, impurities and udder boils. In grace I must beseech the Lord daily, as my compassionate Samaritan; our Jesus, as the author and finisher of our faith, that He would redeem me from this present world of evil and deceit. Together with the godly Paul I must pray, "Oh, but who shall release me from this body of death."

When in my great weakness and imperfection I reflect back upon my forbearers, I see that they have earnestly and wholeheartedly endeavoured to conduct their entire life and daily walk in accordance with the Word of God, even though only in mortal frailty as they themselves confessed. Indeed, I see their exertion, concerns, sorrow and labour, their watching and praying, and the question wells up within me, "Who am I, but miserable dust and ashes, if I should want to lift myself up against those men?" Far more, I feel myself to be the least among them, and in meekness, to hold them higher than myself, according to the teaching of the apostle.

Yes, beloved friend Toews, you mention that they did not attain unto that which was right, in that they recognized as valid the baptism from where they had separated. You proceed to list a row of unfruitful works of darkness of that Gemeinde. The same were also the cause for the separation of that time and whereupon they also directed them unto the

way of repentance as with the Gemeinden in Asia.

In your writing you acknowledge that this was formerly also your belief, but that in accordance with your presently enhanced understanding, the seven Gemeinden, even if somewhat fallen, altogether nonetheless constituted the body of Christ, and therefore are not truly comparable. I would hold your earlier presentation to be more correct than the present.

Picture before your own eyes, the fall of those seven Gemeinden and in comparison thereto the evangelical obligations the way you have done with the Gemeinde in Asia. I believe that you will be moved and that you will not find grounds to hold those as part of the body of Christ, and wholly to cast these away, which I perceive you base primarily on the issue of baptism.

I believe also that these American Gemeinden, such as the Herren Gemeinde, Holdeman's Gemeinde, and others more, would come to a sudden halt if they would only compare their minute differences in respect of which they cast each other down, with the same Gemeinden, and then would wish to declare the seven Gemeinden as part of the body of Christ, and yet refuse to honour each other as a part of the body of Christ because of these minor differences. I have to say that a "real self love" is manifested here, which you say of us that we have the like reputation in your Gemeinde; I might add, with the difference that I believe we have ample justification therefore. In your writing you have endeavoured to demonstrate that the contemporary movement is not completely deceiving, and should not be regarded as such, without first giving the same an intense examination and proving it against the Word of God, whether it corresponds to the same or not.

Nor do I wish to say that all movements will necessarily lead astray. But I do want to draw to your attention that we live in the times of which the Holy Scripture has warned, "to pay heed and to see to it that no one would lead us astray." In the same reference we are also given the characteristics by which we may recognize the false and deceiving spirits and the way in which they shall become manifest, which signs are mightily coming into fulfillment in and through these contemporary beliefs, as I have in part already declared in my previous writing.

These signs, of which we were foretold by Christ and the apostles, are powerfully and repeatedly coming into being through the contemporary beliefs and persuasions, so that my admonition and plea goeth forth unto you, to take heed and to be watchful of such spirits. The same would apply unto those who wish to cast away all the true and upright divine service of our beloved forbearers, according to 2 Thessalonians 2:4, and to uplift themselves one against the other.

You maintain a position in your writing that our Fore-Aeltesten contradicted themselves in their dealings and beliefs; namely, that they separated from that Gemeinde as worldly, and at the same time allowed the baptism to stand as valid. I wish to express my limited comprehension in this regard as follows: That the expressions which they made of other Gemeinden, wherefrom they had separated, were not to be understood any differently nor given any wider meaning than the punishment of a harsh judgement which the Spirit applied against the Gemeinden in Asia and yet did not cast them away, rather directed them unto the way of repentance.

Likewise, I do not want to be understood in any way different when I express myself regarding those who are encamped against us. I wish to commit them unto God, if they conduct themselves peacefully. But if they stalk before us like the giant Goliath, then in the name of God, I must testify against them in as much as is within me, even though in great weakness and imperfection.

I continue to feel myself fulfilled and empowered through the Word of God, in the faith that we have once received; and as our fathers in their weakness, have imparted the same unto us. We confess that we do not practice the same fully enough in our daily struggle and striving, which frequently also causes me great anxiety and sorrow. With the exception of our frailty we feel ourselves to be under the blessing of the Spirit, as it is written, "Behold I shall come quickly, hold fast that which thou hast, that no one might take your Crown.

Regarding what you have expressed and pointed out to me in Menno's "Reply to G.Faber" as to the charging of interest. I have reread the same and must confess that I can not find anything therein which is contrary to my understanding regarding the charging of interest. One can readily imagine or differentiate situations that fall within the shameful conduct of which Menno writes to avoid, according to Exodus 22:25, and Leviticus 25:36-37.

I cannot report anything definite with respect to what you mention in closing regarding the alterations of the writing of K. Reimer since I presently do not know where the original handwritten manuscript is located. As I was told by K. Reimer (the son), Tiege, he evidently left two writings containing the same content, with the exception that one was somewhat more detailed than the other. Some parts have been deleted in both. In my journal copy, which I personally transcribed from Reimer's handwritten manuscript, it is not completely clear how the matter stands. The part which was struck out was somewhat more than a page and so I cut out one page and deleted the portions prior and immediately subsequent thereto. The reference to the making of the new wagon was included in the part that was struck out. I do not really find it necessary to express myself further herein. I was still young at the time when it was done and cannot really say too much with any certainty. Nor would I say that a mistake was not made in what was done.

I want to close my humble and imperfect writing with the plea that you receive it from me in love. I commit you unto the words of His grace, Who is mighty and compassionate, and able to grant us the inheritance among all those who will be glorified.

Together with a heartfelt greeting unto you and all of yours. From your weak and insignificant servant of the Gospel. "Abraham L. Friesen".

Copying finished by Abraham M. Friesen, Steinbach, Manitoba, May 1, 1903. Translated by D. Plett, 1989.

CHAPTER SEVEN

AELESTER JAKOB M. KROEKER (1836-1913)

Life's story of the deceased beloved Jakob M. Kroeker, (1836-1913), Morris, Manitoba, Rosenhof, who was elected as Aeltester of the Manitoba Kleine Gemeinde on January 21, 1883, and who died on June 22, 1913. During which time he encountered severe trials, of he which he wrote the following to his children:

My beloved children: I have often been inspired in my soul that I should write something of my life's experiences as your remembrance of your father. I have felt myself too lowly and unfit for this task, yes, too poor in the spirit and consequently it has remained undone over the years.

I now want to direct my thoughts in this way, for I believe that I shall soon have to put aside my earthly dwelling, my mortal abode, and also have an earnest desire that upon my departure I would inherit the eternal life. Nevertheless, I will submit myself to the Lord and the will of the Saviour, for it is my prayer that He would be gracious unto me, a miserable sinner until the end of my days, that I may persevere earnestly in the battle, and that I might depart from here with this abundant hope.

My pilgrimage in this vale of sorrow has already continued for some years, and I have encountered many things. I was baptized in 1856 in the Kleine Gemeinde by the Aeltester Johan Friesen. When I reflect back to that time I had only a limited comprehension, but a good intention, for I dearly wanted to walk the narrow way which leadeth unto salvation. When difficult matters had to be dealt with at the brotherhood meetings, I always endeavoured to conduct myself in such a way that I would never have to be spoken about at such an assembly, and which never did occur.

My life's conduct was quite satisfactory in the eyes of man, but I was still so deficient when the dear heavenly Father wanted to draw me nearer to Him. On such occasions it seemed, "Verily, verily, you have not been born anew" which one naturally cannot do of oneself. For the beloved Saviour says, "No man can come unto me except the Father who has sent me, draw him."

I have sometimes felt that it should also have been a requirement at the time that before baptism the youth had to account to the ministerial, who should earnestly show them the way of grace and the forgiveness of sins, for the new birth shall occur before baptism. Nor do I want to cast blame as the Word of God was taught very clearly. Even though the youth are presently admonished in this way, I still feel, that at the time they came to baptism with a greater simplicity and commitment then at present.

Now I must refer back again to the time that the dear heavenly Father so earnestly awakened me, whereupon I searched diligently in the Holy Scriptures and read much in the *Martyrs Mirror* and always found comfort. My continual entreaties and supplications were that the Lord might grant me strength to persevere, that I would be enabled to be His child and heir, whereupon I also received hope that if I would continue the battle until the end I would be saved.

There had been a number of divisions in the Gemeinde, so that at the time, we were with Aeltester Abraham L. Friesen. It occurred in 1872 that a deacon election was held, which fell upon me, unworthy, through a majority of votes. I was not able to come to an immediate acceptance thereof, as I did not feel myself to be in full agreement, of which I will not mention anything further. Through many presentations made by the Aeltester, I finally achieved a decision and was ordained as a deacon.

When the matter of emigration to America started, my father-in-law David Klassen was elected as a delegate in order to investigate where it would be the most beneficial for us, particularly to determine where we would have the greatest freedom. When he returned, he believed Canada was the best and also brought us a written document which completely released us from military service in accordance with the Law, which was promised to

everyone who was a member of a Christian Gemeinde.

At the same time an agent from America came and greatly praised the United States and made many representations, that they had the same freedom there. Consequently Aeltester Abraham L. Friesen and his Gemeinde made a decision and went to Nebraska, U.S.A., but Aeltester Peter Toews remained steadfast and went to Canada; and we left Friesen and many families went over to Toews.

Things were very difficult for us at the time, two of our children died just before Christmas, and the dear mother was sick the entire winter so that I was nursing the sick throughout the winter, which was very difficult according to the flesh, but a very blessed time according to the spirit. My experience was as is stated by the apostle, according to the flesh a chastisement is not a joy for us, but it does inspire the soul with the peaceable fruits of righteousness, for all things work together for good to them that love God.

Since she became somewhat better at the time, we drove to the Molotschna to the Doctor Mrs. Bergen since we wanted to prepare ourselves for the journey to America. Unfortunately she was unable to accept us, for the time was too short, and so we had to return home without help, which was rather difficult for us at the time.

We did not want to remain behind and had a difficult journey before us, which we knew, for as we came over the ocean my wife always had to be carried and was very ill for two weeks, so that she could only sleep very little. But I count it as a great blessing what our beloved God allowed us to experience, and that He has granted us this grace until our elderly years. We have already been allowed to live in matrimony for 55 years, which many do not experience. Therefore, I cannot think otherwise but that the beloved heavenly Father hath always loved us and was not able to draw us nearer to Him, otherwise, than by the way of the cross.

It occurred that a ministerial election was held in 1878, whereby it fell upon me, lowly one, for which I also regarded myself as unfit, and I had to say together with Moses, "Oh my Lord, I am not eloquent, neither heretobefore, nor since thou hast spoken unto thy servant...send, I pray thee, by the hand of him whom thou wilt send." But what did Moses gain thereby?

Nor was I able to evade the call, and have also placed my firm faith in God that He can be mighty in the weak, for he who can in full confidence trust God in all matters, will never be disappointed, God will receive His own unto Himself. In this confidence I commenced my service in this important office with great concern and anxiety.

The peace in the Gemeinde did not continue for long. In 1881 Aeltester Holdeman came to visit us. At first it appeared as if he wanted to unite with us, but after he had carefully investigated and proven us, he found that we were too light and our baptism was not valid because he did not consider it evangelical.

At that time I had a dream. I dreamed that Peter Toews and I journeyed on a great water. After we had sailed for a distance, a raging storm arose so that I thought our boat would sink, and we must perish. Whereupon I came into a fright so that I worked with fear and trembling, and finally after much work, we reached shore where tall trees stood with many branches. I grabbed for one to save myself but it broke off. As a last resort I managed to grab a stronger one so I could save myself. Where Aeltester Toews had stayed I did not know.

When I awoke I was overjoyed that it was only a dream. Nevertheless, I was afraid and anxious because it was frightfully real. Even though I usually do not consider dreams important, this was very serious and important to me. The branch broke off so I could not save myself thereby. Maybe, I had put my confidence too much in people in this sorrowful and difficult time. I had to cast around for one much stronger, namely God, on whom we must firmly ground our sure confidence, for He will save us in all extremity and danger.

I also experienced this later when Aeltester Toews came with Holdeman and Seiler to have a brotherhood meeting. That was a serious assembly. The majority could not be swayed from their beliefs and finally Toews gave Holdeman his Gemeinde. Then our faith was sorely tested whether it really was truly grounded and would stand before God. For when an Aeltester and leader forsakes his Gemeinde it seems that the sheep must stray.

At that time I had been in the ministry for only 3 years. So this really hurt me and struck my heart, for we loved all the brothers and sisters dearly. They were very precious to me, and suddenly, we were called upon to separate if we could not accept their faith and be baptized again. Therefore, as has been said, we were as sheep without a shepherd. At times the Lord leads in mysterious ways but He does not forsake His own. No, in times of danger He allows the help of the Spirit to appear for those who put their trust in Him. He will not and does not allow them to perish, which was also my sure belief.

We were 3 teachers (ministers): Peter Baerg, my brother Peter M. Kroeker, myself, and 2 deacons: Johan Loewen and Peter Wiebe. We continued with the remainder of the brothers and sisters or with the members left in the Gemeinde and held firm to the Confession of Faith which we had accepted in times past. We would not accept their doctrinal teachings, and yet felt ourselves much too weak and unworthy to establish and build a Gemeinde, for that is a very serious matter.

But what then? So we agreed and wanted to invite Aeltester Abraham L. Friesen from Nebraska, who was very sympathetic in this regard, since we shared a common faith. First we had to see if the brethren who held with us agreed, so brother Peter Kroeker and myself went to the East Reserve in order to seek counsel with the minister Peter Baerg, that he should accept the responsibility for this sorrowful situation. Unfortunately he was ill when we arrived, so we had to make the presentation to the brotherhood. A good number were completely against this and said that we could help ourselves.

How would this all work out at the end? I was very afflicted and could not sleep at night, for it is very critical to build and nurture the Church. I earnestly called on God, whether He would not want to receive His forsaken sheep unto Himself. For indeed He has promised His own and says, "Lo I am with you every day even unto the end of the world." Matthew 28:20. That was my present comfort and firm confidence to God that in our need and danger He would help and support us.

The next day we drove to Rosenfeld and held a brotherhood meeting. By now a great change had occurred, for the brethren who expressed themselves all agreed and those against were able to submit to the same. I had already written something to Aeltester Friesen which I read to the brethren which they also endorsed and I mailed it immediately. Whereupon he visited us in January of 1882 and brought us a great help in our sorrowful circumstances.

Firstly we worked together for unity and then we commemorated the Lord's Supper in order that we could have a ministerial election on March 4. It fell upon brother Peter R. Reimer and brother Jakob L. Dueck as ministers through a majority of votes and Abraham Kornelsen as deacon. A ministerial election was held in Rosenhof on March 22, where Johan K. Friesen was elected as minister and brother Abraham Eidse as deacon, by a majority of votes. Aeltester election was postponed until 1883.

Aeltester Friesen came again and first conducted holy Communion and then another ministerial election, where it fell upon Abraham Kornelsen as minister, and Abraham R. Reimer as deacon. An Aeltester election was also held the same day where it fell upon me, unworthy one, to hold this office of critical importance, on the eve of the world when the true faith has so much vanished. I truly believe that almost everyone was motivated to earnestly examine their faith by this serious division, which was based so much on doctrine, whether it was valid and would stand before God.

This was also my comfort that in my great anxiety and concern I committed myself unto the Lord, in the firm trust that our gracious Lord would stand by me in my weakness and grant me strength, in order that I might lead and guide the Gemeinde unto His honour and for all our salvation, and thus I have served this office in great weakness here in Rosenhof and on the East Reserve for 15 years with baptism and holy Communion.

The task was becoming too difficult for me, and consequently Abram L. Dueck was elected as Aeltester over there (East Reserve). But he served this office for only three years and died, after which the Gemeinde there remained without an Aeltester for a number of years, during which I again performed this function. In the year 1901 another election was held where it fell on Peter R. Dueck. Accordingly, I have already served in this office for

29 years during which time many a cloud of sorrow has crossed my brow. One who only dearly wishes to lead and guide the Gemeinde in weakness and according to the will and commandments of the Lord, experiences that this work is not possible without much sorrow and anxiety.

I have always felt myself to be very weak in the spirit to lead the Gemeinde in the narrow way during this troublesome time, for she has not remained as it was when the beginning was made. Rather, there has more and more been a turning away through the fleshly striving for wealth and manifold desire for all abundance. Pride has also risen in prominence, as it was also commanded unto Israel, "That was the sin of your sister Sodom, the pride, all abundance and good joy, which your sister had, but the poor and needy they did not help." Whereby the love of God and also brotherly love has more and more grown cold within us. When Paul strengthened the souls of the apostles and admonished them to remain in the faith, he said to them that they would have to experience much tribulation to enter the kingdom of God.

How much more must I, poor sinner, be grieved when I consider the seriousness, which the office demands? A servant of God must gather with Christ that which was scattered, bind the wounds and heal the sick, which is and surely will always remain, a great and serious commission.

I have already been sick for 18 months and have been unable to carry out this service. Nevertheless I have carried great concerns and worries regarding the Gemeinde, for I think that I shall soon have to lay aside this earthly abode, for which I am also yearning as I have already mentioned earlier. However, should it be the will of the Lord that I shall languish here longer in this vale of sorrow, it would be my prayer that the beloved Saviour would grant me strength so that for the remainder of my time here on earth, I could walk and deal with all affairs in such a way that when I am called upon to give an account for the flock which has been entrusted unto me, that together with the servant who was given two talents, I might hear the words, "Well done, my good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

This is also my wish for my beloved children, and also for the Gemeinde which has been entrusted to me, that they would not neglect to continue in the fear of God and the promises to enter into the eternal and blessed rest and that none of them would remain behind. Herewith I will conclude this writing on the birthday of the 75th year of my life. Amen! "Jakob M. Kroeker" Rosenhof, Morris, Manitoba

Published in the *Christlichen Familienfreund* February 1, 1963. Translated by D.Plett, 1989.

Editor's Comments. Jakob M. Kroeker (1836-1913) was the son of Franz Kroeker (1799-1853) and Hedwig Martens (1798-1861). In his column "Allerhand in der Deutschen Ecke" in the *Scratching River Post* in 1986, Rev. Peter J.B. Reimer reports that "Franz Kroeker has two brothers, Jakob and Julius and three sisters. Their husbands were: Jakob Hildebrand, Jakob Harms and Jakob Enns." This information corresponds with the following listing in the immigration records from Prussia to Russia of 1803: "Family 185. Jakob Wiebe, Schoenberg, Tailor, to Molotschna, married the widow Kroeker, nee Margaretha Kroeker, Schoenberg, to Molotschna, children Peter. Step children Kroeker, Jakob, Julius and Franz. The family settled on Wirtschaft 13 in the village of Blumstein, Molotschna, where they are listed as follows in the 1808 Revisions Liste: "Jakob Wiebe, 32, from Schoenberg, Amt Tiegenhof, Tailor. Wife Margaretha 26. Children Jakob 16, Julius 12, and Franz 10, Margaretha 4, Aganetha 2, Catarina 1. Property: 1 wagon, 1/2 plow, 1 harrow, 5 horses, 16 cattle and 1 sheep. B.H. Unruh, 345 and 315. It is noteworthy that the Jakob Wiebe family settled in the village of Blumstein where over half of the 21 *Vollwirten* in 1808 were associated with the Kleine Gemeinde. To date no information has come to light regarding any of the siblings of Franz Kroeker (1799-1853).

In the article above referred to, Rev. P.J.B. Reimer has mentioned that Hedwig Martens (1798-1861) "also had two brothers, called Peter and Jakob by name. She also had five sisters

whose husbands were called, Jakob Guewrend, Peter Kaethler, Abram Spenst, Heinrich Abrams and Peter Heidebrecht. All of these persons were born in Prussia. Then the Kroekers, and apparently also their siblings, emigrated to Russia." In a letter of December 12, 1989, genealogist Margaret Kroeker, of Mennonite Genealogy Inc., Box 393, Winnipeg, Manitoba, R2C 2H6, writes that they have only one Hedwig Kroeker listed in their records, namely; Hedwig Martens, the daughter of Jakob Martens, of Pietzendorf, West Prussia, who was baptised in the Orlofferfelde Gemeinde in 1815. Jakob Martens emigrated to Russia in 1819 and is listed as follows in the immigration records: "Jakob Martens, Pietzendorf, to Molotschna, married 1780 in Orlofferfelde to Helena Liedtke. Children Maria born 1786, Peter born 1787, Helene born 1789 and Jakob born 1791. Unruh, 368. Mrs. Margaret Kroeker has been able to provide considerable detail regarding some of the siblings of Hedwig Martens (1798-1861). The foregoing provides additional information regarding the family background of Jakob M. Kroeker (1836-1913) which was not previously available. See Profile, 16-17 and 37.

Two letters by Aeltester Jakob M. Kroeker to Abraham L. Friesen, Jansen, Nebraska, dated 1895 and 1896 are contained in the Bethel College, Kleine Gemeinde Document Collection.

CHAPTER EIGHT

JOHAN B. TOEWS (1865-1967)

For the 50th Anniversary Commemoration.

A series of articles written by school teacher Johan B. Toews (1865-1967) and published in the *Botschafter Der Wahrheit*, Volume 32, 1931, No.s 14, 15, 17, 19, 21-23, and Volume 33, 1932, No.s 4 and 5. Courtesy of Victor Goossen, Rosenort, Manitoba. 1982. Translation by Otto Isaac, Fort Vermilion, Alberta, T0H 1N0. February 22, 1989.

"Jubilee events are held in honour of memorable events and occurrences for the happenings of the past have already become history. We shall endeavour to share the same with the younger generation who have not experienced these things with us, in a simple way according to the meaning of the Psalmist Asaph in Psalm 78, "I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known and our fathers have told us." Please read on.

The things we know, which we have heard from our fathers, relate well to what we ourselves have experienced with them. We want to recall some of what we have heard from them and experienced with them to our remembrance and should something else be proved from the memorandums left by the, to be mentioned, late minister and bishop, that this might be revealed.

It is now exactly fifty years in May and June of this year (1931) when the then residing bishop (Aeltester) of the Kleine Gemeinde here in Manitoba made a trip to the State of Kansas on account of a certain reason. In these days this has frequently come to my remembrance, and we want to remind ourselves of that time and prove ourselves how we are standing now.

Thus, the aforementioned Bishop Peter Toews, at that time resident in the village of Gruenfeld (now Kleefeld), made a trip to Kansas in order to prove and gather testimonies of the condition of the Gemeinde, which the well known bishop John Holdeman had gathered and organized at Lone Tree near Canton. During his search for counsel, insofar as it may be sought with man (see Saul and Cornelius), Bishop Toews had already become acquainted with the before mentioned Bishop Holdeman through correspondence, as well as personally, and had gained confidence in him.

As mentioned, brother Toews was the bishop and leader of the (Kleine) Gemeinde here in Manitoba, and had already filled this position in Russia. The Gemeinde there, in the last years before the emigration in 1874, was split into two or even three congregations. He also found many matters in the Gemeinde, which he served, which increased his concerns and his search for light and liberty. John 8:32 and 36.

According to his inner convictions he could not satisfy himself with the condition of the Gemeinde, including himself. Peter 2:9. He inquired, he searched, firstly in God's holy Word; then also in the letters of the martyrs and other teachers, like Menno Simons, D. Phillips, Klaas Ganglofs, etc. He sought to compare such with the Word of God, and become increasingly more convinced, as before the living God, Whom he acknowledged as holy and righteous, not to continue to undertake the leadership of the group entrusted into his care. Then the texts come to my mind on which he already at that time based his sermons, such as Psalms 50:1-5 and 96:13. It is well to mention that a goodly part of his members fully shared his conviction and consequently his search for counsel, light and understanding, were increased.

The verse in I Samuels 3:1 would indeed be applicable here, "And the word of the Lord was precious in those days; there was no open vision." We also want to mention several members, especially of some pious mothers who had experienced a conversion, a new birth; and others who had an inner conviction for this. I remember clearly how one young mother, who was sickly for several years, was impressed with a verse from the large hymn book (*Gesangbuch*) and felt herself so united with it: "Should our heart in the

Saviour already here rejoice, to have peace of soul must have been its choice." To openly confess such and similar convictions, or to teach towards this end, did not find approval with many; it was not understood. Rather a certain danger was suspected in it.

We now want to mention some things which we have experienced and personally attended. Brother Toews upon his return from his trip to Kansas gave a report of his experiences at an open meeting regarding the condition of the Gemeinde he had visited. The writer of this was at that time quite young, consequently not yet a member of the church which Bishop Toews led. He related, how in a certain meeting, he heard explanations from members of their fellowship to some of his questions. They testified so freely and convincingly of their experiences of conversion, the new birth and the resulting life of faith; also the hope they had, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter 3:15, and how they felt peace in their hearts. Job 34:29; Psalm 4:9; Isaiah 9:7 and 53:5; Luke 1:79; and John 14:27; etc.

Among others, sisters also gave their testimonies. If perchance any of them might still be living? As a result of his search and investigation brother Toews was so far convinced that he believed that in the church which he had visited in Kansas he had found a home of the soul. Herewith the verse: "Mid scenes of confusion and creature complaints, How sweet to my soul is communion with saints! To find at the banquet of mercy there's room, And feel in the presence of Jesus at home. Home! Home! sweet, sweet home; Prepare me, dear Saviour; for glory, my home!"

Perhaps it would be worthwhile to mention here an example of where brother Toews gave different timely warnings and teachings. This occurred during a certain meeting, a funeral service, where several relatives were assembled. At that time such a service was not an open meeting, but only the neighbours and near relatives were invited. Neither was a discourse nor an admonition brought to the assembly, but only several songs were sung; yet here was an exception. Among others matters more, Toews made reference to the teaching that, "Thou shalt not take the name of the Lord thy God in vain," etc. He pointed out that had habitual expressions like: "My gee, Lord gee" meant the same as "My Jesus, Lord Jesus"; or "My Gomm" signified "My God"; and more of the like. He endeavoured to sow good seed when he had the opportunity. Such might at this time also be applicable.

More and various events likewise come to remembrance which happened during that time, since brother Toews returned home from his journey, till in late autumn or early winter, the minister brethren Bishop John Holdeman and Mark Seiler came to this area. This was as already mentioned, in the year 1881. The mentioned persons were known to all, and most of them are no more among the living. Therefore the matter shall, according to the best of my knowledge, be truthfully dealt with; so that the dear readers may see how the matter ripened up to a transformation, and the light, though only dimly, began to shine in the darkness. "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up." Matthew 4:16.

A young father, likewise, was not satisfied in his inner being, namely, there was a longing, a searching for something unknown; even though not in the measure in which Paul in such emphatic words introduced the unknown God to the Athenians; yet that, "they might feel after him and find him", was lacking. Acts 17:27." There was a hunger not for bread, and so also this young father looked for light and freedom. "If the Son shall make you free you shall be free indeed." In this I am not quite sure; either during a severe illness or through an accident when he almost bled to death, he became so depressed and in the face of possibly near death he suffered severe soul anguish.

I remember so clearly how he sat on his bed of pain and lamented, "In this wilderness. In this wilderness". His soul condition in such uncertainty was to him as being in a wilderness. He longed for comfort, for a transformation of this desolation, according to Isaiah 35: "The wilderness and the solitary place shall be glad for them....Strengthen ye the weak hands....Say to them that are of a fearful heart, Be strong....for in the wilderness shall waters break forth and streams in the desert," etc. We are not able to state here when the above mentioned one broke through to the assurance of the new birth and of being a child of God, but it must have happened soon, for he and his wife were among the first ones to

be baptized the next winter.

Just as we all are mortal by nature, so he likewise was not an angel. Obstacles were numerous, and overcoming power was not always present, resulting in much grief. May the gracious Father in heaven not hold some of the members accountable for the unjust demands they made. Like one scripture says, "In the evening it shall be light," so also his evening of life was serene and he could leave the world with a childlike trust in his Father and Saviour. Very recently two out of his family have consecrated themselves to the service of the Master; may they be like the two olive trees according to Zechariah 4:3 and Revelation 11:14.

Again in another situation there was a young man who was otherwise no more badly behaved than other young fellows in the area. He came into such distress and soul anguish and felt so condemned and unworthy that he could hardly be persuaded to be in the presence of the other family members. He felt his sinfulness, the condemnation and the being forsaken by God; the guilt feeling was so great and yet the knowledge of salvation in Christ, according to Luke 1:77, was so limited, that such poor souls almost smothered during the new birth. Nevertheless, "Through the right to the light" was also his lot. Having matured and become an ageing man, he writes recently in a letter, "Even though at times it becomes gloomy and dark around us, we join with the Psalmist to say, "The light will rise again and again for the righteous, and joy for the upright in heart" (loosely translated). He otherwise claimed the contents of the 23rd Psalm for himself and his wife.

We have now brought some personal experiences for our attention and it would be possible to mention others of importance. Presumably some more will follow, with the aim to remind us of those blessed experiences, according to the scripture, "Where is then the blessedness ye spoke of?" Galatians 4:15.

Meanwhile we want to mention how matters developed during the lapse of time since Bishop Toews returned from his trip to Kansas. Bishop Toews, together with the three ministers, who were responsible at this time, took care of their official responsibilities as heretofore, according to a fixed arrangement, that each one would on a certain Sunday and at an appointed place, serve in his office. At that time we had our worship services by rotation in four different locations - villages. But brother Toews did not hold entirely to the former tradition of writing down his whole sermon before delivery, but, many times, spoke freely from the heart according to his inner convictions and the requirement of the circumstances.

One Sunday, when it was his turn to preach, he chose as a text the words, "The spirit and the bride say: Come," etc. This had such a drawing and convincing effect on a certain youth that it brought about a decided change in his life. He pleaded with God for an understanding of His will, confessed his failings, made restitution, and after considerable time he would also claim for himself by faith that he was at peace with God. May the Lord grant strength and courage to wage the battle through to victory. More similar results could be mentioned.

Brother Toews, as mentioned earlier, according to his inner convictions, had intended to withdraw from his responsibilities as minister and bishop. So as not to expose the flock entrusted into his care to all too great a scattering, he remained in office until "help" was brought, according to Acts 16:9, by way of the minister brethren, Holdeman and Seiler. He endeavoured to convince the members of the necessity of a genuine new birth, the knowledge of salvation, Luke 1:77, and of becoming a child of God.

The aforementioned ministers, John Holdeman (he called himself "a servant of the gospel") and Mark Seiler, arrived from Ohio, if I remember rightly during the first half of the month of November. The former was here already a year or two previously and held some meetings. While the ministers were here, meetings were held in different places, which were also well attended.

At that time the opinions concerning the course of the church, of conversion and the new birth, discipline, and the avoidance of many worldly matters, varied considerably. It resulted in many important considerations and deliberations, during which at times serious opposition was experienced. As already mentioned at the beginning, some entertained the

opinion to adhere to the former ways so as to retain what they had. "...hold that fast which thou hast." Revelation 3:11. Or "...not laying again the foundation..." according to the apostles warning. But brother Toews and a part of the members, who shared in his convictions, laboured toward the end that true repentance and the new birth should be taught and only such persons should be baptized who through manifest fruits of repentance, had been born again.

Those who could not see or understand brother Toews' direction in the matter then considered this as a new teaching. (Or laying again of the foundation. Translator's remarks. O.L.). It was the opinion that for a poor sinner to believe that he was converted or a child of God, was too much of a claim or presumption. So it resulted in many opinions for and against.

After the visiting ministers J. Holdeman and M. Seiler had held a meeting at each of the four different meeting places, brother Toews arose in an open assembly and acknowledged his incapability, or rather unworthiness of continuing to stand before the church as leader and bishop; and openly announced that he was resigning from his position and turning the further leading over to the visiting ministers, which they undertook to do and held some more meetings. Besides brother Toews, another two ministers resigned from their office.

The decision for this resignation by brother Toews was not as insignificant as it might appear to be. From his side this decision was not hastily arrived at for he had already for many years inquired and sought for a way, "...and it shall be called the way of holiness." Isaiah 35:8. During his search in the old writings, foremostly the Holy Scriptures and likewise those of the martyrs and other men of faith, he saw the necessity of a renewal of the church's ways.

His resignation was not an easy matter, he loved his church, he did his best to instruct her, to build her; he sacrificed strength and health. There we see him in an open vehicle, wagon or sleigh, with a poorly looking horse hitched to it, in rain or snow, travelling the ten mile road to the place where he had to fulfil his official duties. Under such circumstances he exerted himself, yet saw no other way before himself but to lay everything down.

The Gemeinde had confidence in him. Many, in sincere love, clung to him. Some had also repented and received forgiveness, and others had gone through a partial heart experience. On the one side the opinion was to stay with what they had, and with grief, the bishop saw as inevitable, a division - a separation ahead.

Then in one of the meetings, brother Holdeman used an expression of the Apostle Paul's as his text: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend..." etc. He spoke about how he also was still following after and was not perfect by far. We want to let some of his own expressions, which he used in the preface of his *Mirror of Truth* follow: "Think not, beloved reader, that I am considering myself sufficiently skilled to claim any other glory except of rejoicing in my infirmity." "I am undertaking this task in fear and trembling, for I know that I am responsible to God." "I am so distinctly aware of my own inability and incompetence, that I would shrink from such an important task if I would counsel with flesh and blood."

He has cited such and similar expressions more in his writings, and thus he showed himself in his labours, in fellowship with his companion, the already mentioned minister Markus Seiler, who also throughout was one of Jesus' loving shepherds, according to the command of the chief Shepherd, "Feed my lambs".

Now as owing to the free confession of the forgiveness of sins, the release from guilt and such like, the ministers were by some considered proud and presumptuous. Consequently, a sermon as referred to above again occasioned a reaction, in that he only considered himself as one, the way Paul expresses himself, "Not that I have already attained."

Consequently it gave many deliberations, many considerations. During the labours of the holy apostle in that early time the Scripture repeatedly says, "And some believed the things which were spoken...", Acts 28:24, and elsewhere, and here it was likewise. Some

believed that which was spoken, and were already when brother Holdeman was here the first time more united with his teaching. Others came to that decision later. The ministers stayed in the area between four and five months preaching repentance and faith in the Gospel, whereby many got converted and were baptized on their faith, so that a Gemeinde of somewhat over one hundred members was established and provided with three ministers.

Now for the conclusion to the former considerations, I just want to add, because I have described everything as if having shared in the experiences; that I did not belong to the church at that time. I was not yet baptized, however, according to my youthful capacity to understand I was fully united with everything. Here I want to briefly relate my experiences of conversion which includes almost one year of time. The book of Job relates how God reveals himself to people in order to preserve them from destruction. Job 33:14-19. He says there that God reveals himself to everyone two or three times.

Already twice in early childhood I had experienced the warning call of God, and now in this so serious time in which brother Toews was searching, he chose the verse, "The spirit and the bride say come" as his text for the worship service. This was either shortly before or after his trip to Kansas. This "Come" drew me on, for the pleasure of the world was loathsome to me. My dear sister and I were often together at our work. She was joyful and happy and I had this something which put me in a serious and withdrawn mood. With this I am not blaming my sister. She was converted during the following winter and was ahead of me in this. I wanted to follow the call, "Come" willingly, and not let it go by unheeded. But what should I do?

It was similar as to the time of the boy Samuel, "And the word of the Lord was precious in those days; there was no open vision!" I besought the Lord that He would give me the right understanding as to what I should do. I also read in the Holy Scriptures which gave me a certain measure of comfort and satisfaction. Threshing time arrived. When the other workers amused themselves with frivolous matters, I would withdraw myself.

In late autumn the minister brethren from Ohio came, as already previously mentioned, who powerfully preached repentance and forgiveness of sins. Then I also confessed my disobedience to my parents, and where I had wronged others, and prayed the Lord that he should forgive my sins. But it always kept coming to mind that I had not yet repented enough: I needed to come into much greater distress, and that my repentance had not yet been earnest enough, the righteous God could not accept me in this condition; and so Satan kept me in doubts.

In this wise winter passed by. Many of my age, and also older and altogether old were converted and baptized, but I still could not grasp faith. The dear brothers and sisters tried to help me, and I also felt the drawing of love, but doubt held me captive till at last the next spring after long struggling and praying, the God of love took pity on me, and I could grasp in faith that I had repented and God had forgiven my sins. For which I then greatly rejoiced. There were two other youths of my age who were converted, and in May or June we were baptized upon the confession of our faith by the reinstated bishop Peter Toews.

Unfortunately, I must also acknowledge that I still often failed, yet I believe like one poet sings, "Oh God who hast salvation given, and then again lifts up the soul." I also again find deliverance in the blood of the Lamb. From your brother. "John B. Toews"

N.B. I have now discussed the matter so far, not to show as if I had experienced much, no, I have only tried to present a few of the important experiences of that time to the dear younger generation of the present time as a reminder. I should have also included more testimonies of older brothers and sisters; however, if someone feels called to do something relative to this, there is, I trust opportunity for it.

Index.

Note: Unless otherwise designated references to place names refer to Russia.

A.

- Abrams, Heinrich, Alexanderwohl, Mol.....381.
 Abrams, Katharina Toews widow (1830-1905)
 Alexanderwohl, Mol.....381.
 Andres, Peter (born 1765) Lichtenau, Mol.....425.

B.

- Baerg, Franz, Schoenau, Mol.....363.
 Baerg, Jakob (1777-1845) Mofotchna.....545.
 Baerg, Johan (born 1771) Halbstadt, Mol.....350, 359.
 Baerg, Johan (1844-1919) Nikolaidorf, Mol.....443, 463.
 Baerg, Peter Bearg Rev. (1817-1901) Nikolaidorf, Mol./Kieefeld, Man 3, 7, 9, 13, 16, 37, 43, 50, 57, 66, 85, 273, 283, 294, 442, 524, 545-551.
 Baerg, Peter Neuman Rev. (1856-1933) Swalwell, Albt.....201, 273.
 Baergen, Jakob Von patriarch (1758-1833) Schoenau, Mol.....338, 356-357, 502, 525.
 Ballan, Ephraim (born 1822) Lichtenau.....28.
 Baerkman, Jakob (1782-1836) Orloff/ Tiede, Mol.....292, 425, 460.
 Baerkman, Rev. Jakob Isaac (1815-1869) Ladekopp, Mol.....292, 460.
 Balzer, Heinrich Rev. and philosopher (1800-1846) Tiede, Mol.....437, 490.
 Balzer, Heinrich (1821-1895) Hierschau, Mol/ Mountain Lake, Minn...477, 488.
 Balzer, Jakob Heinrich Rev. (born 1862) Mountain Lake, Minn...477-478.
 Barkman, Anna Wiens (1792-1863) Furstenwerder, Prussia.....279.
 Barkman, Cornelius (M.) Regier (1832-1907) Ruckensau, Mol.....287, 503.
 Barkman, Jakob Stammvater (born 1765)....3, 279-297, 460.
 Barkman, Jakob Buschman (born 1821) Furstenuerwiede, Prussia.....291.
 Barkman, Jakob Giesbrecht (1856-1899) Steinbach, Manitoba.....285, 295.
 Barkman, Jakob Goossen Rev. (1870-1956) Gnadenu, Kansas.....290, 296.
 Barkman, Jakob Klassen merchant (1820-1902) Waldheim, Mol., ...256, 280, 285.
 Barkman, Jakob (M.) Regier Rev.(1824-1875) Waldheim, Mol/ Steinbach, Man... 27, 30, 32, 33, 36,40, 41, 45, 60, 67, 126, 130, 132, 160, 167, 217, 250, 258, 285, 307, 479.
 Barkman, Jakob Toews (1848-1935) Steinbach, Man...124, 130, 133, 250, 256, 281.
 Barkman, Jakob (J.) Wiens Ohms (1794-1875) Ruckenu, Mol/ Blumenort, Man...58, 61, 163, 279, 281, 284, 291, 292.
 Barkman, Johan Giesbrecht Village Mayor (1858-1937) Steinbach, Man.....258, 259, 285, 295.
 Barkman, Johan (M.) Regier (1826-1879) Jansen, Nebraska.....284, 286, 297, 307, 475, 477, 503.
 Barkman, Johan Toews (1862-1900) Steinbach, Man...129, 188, 256, 281, 293.
 Barkman, Julius Buschman (1838-1890) Furstenuerwiede, Prussia.....291.

- Barkman, Julius (M.) Regier (1835-1897) Ruckenu, Mol.....286, 288, 295, 371-372, 503.
 Barkman, Julius Wiens (born 1800) Furstenuerwiede, Prussia.....279, 291, 325.
 Barkman, Martin Buschman (born 1845) Reinland, Prussia.....291.
 Barkman, Martin Giesbrecht (1853-1896) Hochstadt, Man.....140, 285.
 Barkman, Martin (M.) Regier (1821-1894) Ruckenu, Mol/ Jansen, Neb...85, 106-107, 116, 284, 286, 288, 307.
 Barkman, Martin (J.) Wiens Scholz (1796-1872) Ruckenu, Mol.....279, 283-284, 291, 294, 295, 307, 325, 503.
 Barkman, Peter Buschman (born 1843) Prussia / America.....291, 325.
 Barkman, Peter Klassen windmill operator (1826-1917) Steinbach, Man.....117, 123, 129, 130, 133, 134, 141, 229, 239, 250, 256, 259, 281, 285, 407, 411, 478, 481, 486, 490.
 Barkman, Peter (M.) Regier (1845-1904) Gnadenu, Kansas.....290-291, 295, 305, 307.
 Barkman, Peter Toews, businessman (1861-1936) Steinbach, Man...127, 129, 132-135, 147, 149, 154, 256, 257, 281.
 Bartel, Heinrich Warkentin (1867-1949) Hochstadt, Man.....216, 332.
 Bartel, Jakob (1808-1872) Neukirch/ Marienthal, Mol.....286, 475, 476-477, 488, 489.
 Bartel, Jakob Fast (1858-1929) Jansen, Neb.....92, 474, 477, 488.
 Bartel, Jakob Warkentin (1864-1947) Kieefeld, Manitoba.....66, 139, 141, 151.
 Bartel, Johan minister (ca. 1764-ca. 1813) Kronsgarten, Russia.....476, 488.
 Bartel, Johan Fast (1864-1937) Jansen, Neb...477.
 Bartel, widow Peter (1802-1877).....216, 277, 476-477.
 Berg, Jakob (born 1772) Rosenort, Mol.....501.
 Beargen, Elias Von (born 1742)....415.
 Bergen, Bernard (1829-1918) Fischau, Mol/ Inman, Kansas...343, 515, 530.
 Bergen, Gertrude Regehr, widow Shoensee, Mol...415.
 Bergen, Isaac, Tiede, Mol.....333.
 Bergen, Johan (born 1787) Schoensee, Mol 415.
 Bergen, Wilhelm (born 1774) Lichtenau, Mol.....425.
 Bergmann, Jakob, Schoensee.....295.
 Bergmann, Katharina widow (1834-1916) Jansen, Nebraska.....284.
 Bergmann, Peter (1839-1901) Friedensdorf, Mol/ Korn, Ok...297.
 Boese, Sam, Swalwell, Albt.,150, 202.
 Bolt, Johan (1818-1890) Rudnerwiede, Mol.,188, 210.
 Boschman, Cornelius (born 1878) Alexanderwohl, Mol...372.
 Boschman, David (born 1767) Rosenort, Mol.....339, 501, 524.
 Boschman, Gerhard (born 1795)365, 382.
 Bornn, Jakob (born 1773) Contenniusfeld, Mol.....378.
 Bornn, Jakob, Landskron, Mol/ Marion, South Dakota...378, 385.

- Brandt, Heinrich Reimer (1838-1909) Steinbach, Man...30, 129, 130, 250, 258, 479, 491.
- Braundt, Jakob Fast (1858-1924) Jansen, Neb....86, 478, 488.
- Brandt, Johan, Old Colony (1804).....185.
- Brandt, Klaas (1813/1817-1857) Tiegenhagen, Mol....475, 478, 490.
- Brandt, Klaas Reimer (1845-1901) Rosenort, Man...38, 215, 400.
- Brandt, Peter (born 1779) Blumenort, Mol.,186, 222, 360, 525.
- Brandt, Peter Reimer (1848-1930) Jansen, Neb....41, 108, 109, 186.
- Brauel, Abram (1854-1928) Moundridge, Kan.,209, 223.
- Brauel, David Johan teacher (1861-1933) Wernersdorf, Mol...364, 382.
- Brauel, Jakob Johan teacher (1803-1866) Rudnerweide, Mol...364.
- Brauel, Johan teacher (1835-1907) Orloff, Mol....209.
- Braun & Krahn, Grunthal, Man.,230.
- Braun, Issac Sr., Blumstein, Mol....388.
- Braun, Isaac Harms (1844-1901) Edenberg, Man....329, 389-390.
- Braun, Issac Tocws (1815-1869) Mariawohl, Mol...395, 525.
- Braun, Isaac Wiebe (1795-1831) Schoenau, Mol.....357, 409, 458, 522, 525.
- Braun, Johan (1805-1872) Muensterberg, Mol....458, 525.
- Braun, Johan Goossen (1825-1917) Tiegenhagen, Mol....436, 460.
- Braun, Jakob patriarch (born 1769) Schoenau, Mol....330, 338, 409, 458, 502, 525.
- Braun, Jakob (born 1760) Tiegenhagen, Mol....460.
- Braun, Jakob (1788-1855) Tiegenhagen, Mol....460.
- Braun, Jakob (Scharov).....10, 72.
- Braun, Katharina Harms (1796-1883) Blumstein, Mol/Manitoba...388, 397.
- Braun, Peter Harms (1840-1904) Friedensfeld, Borosenko/ Glen Elder, Kansas...38, 329, 388.
- Broski, Johan (1838-1912) Blumenhof, Man.....43, 48, 144-145, 277, 331, 455, 466.
- Buller, Heinrich Jakob (born 1850) Alexanderwohl, Mol/ Henderson, Neb.....379, 386.
- Buller, Jakob (born 1796) Alexanderwohl, Mol....377-379.
- Buller, Jakob Aelt. (1827-1901) Alexanderwohl, Mol/ Alexanderwohl, Kansas...377.
- Buller, Jakob W. entrepreneur (1868-1946) Jansen, Neb/ Marion County, Kansas463.
- Buller, Johan Jakob (1842-1920) Alexanderwohl, Mol/ Henderson, Neb....378, 385.
- Buller, Peter (born 1825) Steinfeld, Mol/ Emmenthal, Kansas...377-378, 385.
- Buller, Peter (1836-1902) Jansen, Neb....38, 53, 89, 497.
- Buschman, Heinrich (1828-1907) Gnadenu, Kansas....290, 457.
- C.
- Carlton, John, Clearsprings, Man.....129, 133, 228, 257.
- Carlton, Tom, Clearsprings, Man.,251.
- Cornics, David.....187.
- Cornics, Johan chairman (1789-1848) Orloff, Mol....263, 267, 325, 365, 366-367, 390, 487, 509.
- Cornics, Johan widow.....355, 360.
- Cornelsen, see Kornelsen.
- Classen, Cornelius J. (1863-1931) Jansen, Neb.,....221.
- D.
- Dalke, Cornelius (born 1831) Korn, Ok...464.
- Dalke, Peter (born 1817) McPherson County, Kansas....464.
- Dalke, Peter (1828-1909) Tiegerweide, Mol/Henderson, Neb.,....260, 278, 447-448, 454, 464.
- Dalke, Johan (born 1805)....447, 464.
- Delesky, Abram, Henderson, Neb.....462.
- Derksen, Peter (died 1865) Waldheim, Mol.,209.
- De Veer, Isaac (1856-1925)282, 293, 462.
- De Veer, Johan, Muntau, Mol....462.
- De Veer, Johan (died 1862).....384, 386, 462.
- Dick, Heinrich, Waldheim, Mol.,187.
- Dick, Jakob (1804-1882).....339.
- Doerksen, Bernhard (1797-1874) Molotschna....334.
- Doerksen, Bernhard Dyck (1871-1956) Satanta, Kansas...219.
- Doerksen, Cornelius (1789-1878) Alexandertal, Mol....312, 327.
- Doerksen, Cornelius (1824-1888) Alexandertal, Mol/ Hillsboro, Kan216, 223, 327, 563, 565-566.
- Doerksen, David (1835-1885)436.
- Doerksen, Gerhard Braun (1825-1882) Fischau, Mol/ Rosenfeld, Man....64, 140, 334, 473.
- Doerksen, Gerhard Dyck (1865-1949) Blumenort, Man....219, 357.
- Doerksen, Johan patriarch (1750-1840).....327.
- Doerksen, Maria Toews (1854-1918).....48, 67, 69, 71, 75, 97, 216.
- Doerksen, Martin Rev. (1835-1896) Inman, Kansas....412, 478, 494, 507.
- Doerksen, Martin T. Rev. (1862-1935) Inman, Kansas....494-495.
- Dueck, Abraham Loewen Aelt. (1841-1899) Gnadenthal, Mol/ Kleeefeld, Man....68, 73, 92, 95, 98, 273, 466, 579.
- Dueck, Bernhard Loewen deacon (1837-1894) Schoenau, Mol/ Friedensfeld, Borosenko....95, 189.
- Dueck, David (born 1769) Schoenau, Mol....350-351.
- Dueck, Jakob Muntau, Mol.....97.
- Dueck, Jakob Loewen Rev. (1839-1893) Gnadenthal, Mol/ Kleeefeld, Man....72, 73, 96, 102-104, 278, 579.
- Dueck, Jakob Rempel Aelt. (1865-1924) Kleeefeld, Man...332.
- Dueck, Johan Rev. (1801-1866) Muntau, Mol....467, 478, 485, 487, 490, 523.
- Dueck, Johan Dueck Rev. (1865-1918) Alexanderfeld, Kan.,141, 273, 398, 542-543.
- Dueck, Johan Loewen Rev. (1833-1894) Alexanderkron, Mol/ Kleeefeld, Man....8, 16, 29, 30, 37, 61, 64, 72, 142, 164, 177, 273, 398, 411, 542.
- Dueck, Johan Rempel (1863-1937) Kleeefeld, Man....127, 278.
- Dueck, Johan Rempel deacon (1860-1901) Steinbach, Man.,219, 256.

- Dueck, Johan Wiebe *teacher* (1865-1932) Rosenort, Man....95, 102, 466.
- Dueck, Klaas *Rev.* (1818-1869) Prangenau, Mol.....530.
- Dueck, Peter (1801-1842) Blumstein, Mol.....397, 398, 411, 480.
- Dueck, Peter Harms (1837-1931) Blumstein, Mol/ Rosenort, Man.....379, 398, 400.
- Dueck, Peter Loewen *teacher* (1842-1887) Gnadenhal, Mol/ Kleefeld, Man....3, 35, 37, 51, 57, 58, 73, 75, 86, 87, 95-104, 173, 239, 273, 541-544.
- Dueck, Peter Rempel *Aelt.* (1862-1919) Steinbach, Man....219, 256, 259, 579.
- Duerksen, Martin, Steinfeld, Mol.....349.
- Dufferin, Earl of.....129, 132, 142.
- Dyck, Abraham, Rosthern, Sask.,201, 206.
- Dyck, Cornelius (born 1804) Schoenau.....357.
- Dyck, Martin (1823-1855) Chortitz.....314-315.
- Dyck, Peter (born 1753) Schoenau, Mol.....334, 338.
- E.
- Eidse, Abraham Enns *deacon* (1857-1930) Rosenort, Man....579.
- Eidse, Abraham Klassen (1882-1947) Rosenort, Man....395.
- Eidse, Abraham Spenst (1811-1891) Fischau, Mol/ Rosenhof, Man.....38.
- Eidse, Cornelius *patriarch* (born 1770) Fischau, Mol.....330, 447.
- Eidse, Cornelius Spenst (1800-1860) Lindenau, Mol....358, 530, 531.
- Eidse, Cornelius Enns (1840-1914) Rosenhof, Man....48, 95, 197.
- Eidse, Heinrich Enns (1859-1927) Rosenhof, Man.....106.
- Eitzen, Abraham Dahl (1830-1906) Lindenau, Mol/ Ebenfeld, Kansas....358, 530.
- Eitzen, Peter Dahl (1842-1913) Canton, Kansas....343, 358, 515, 530.
- Ekkert, Jakob, Muntau, Mol....374-375.
- Enns, Abraham, Nebraska.....110.
- Enns, Cornelius *patriarch* (1743-ca 1806) Fischau, Mol....330.
- Enns, Cornelius (1832-1879) Blumstein, Mol/ Gnadenau, Kan....9, 37, 63, 83, 296, 533.
- Enns, Cornelius Friesen (1782-1834) Fischau, Mol....453, 465, 480, 533.
- Enns, Franz Driedger (1855-1928) Jansen, Neb.....86, 91.
- Enns, Gerhard (1828-1897) York County, Neb....293.
- Enns, Heinrich F. *Aelt.* (1807-1881) Fischau...3, 11, 14, 28, 64, 72, 89, 218, 223, 296, 328, 465, 533-540, 561, 563.
- Enns, Heinrich Plett (1859-1935) Rosenhof, Man.....22, 218.
- Enns, Isaac (1847-1934) Inman, Kansas.....375, 384, 470, 486.
- Enns, Jakob *Aelt.* (1763-1818) Tiegenhagen, Mol.....337, 362, 459, 528.
- Enns, Jakob Sr. (1817-1889) Pordenau, Mol/ Jansen, Neb....26, 120, 453, 478.
- Enns, Jakob Driedger (1843-1917) Annafeld, Borosenko/ Jansen, Neb....84-92, 97, 125, 453.
- Enns, Jakob Johan (1839-1917) Molotschna....353.
- Enns, Jakob Plett *Deacon* (1856-1942) Rosenort, Man.....218.
- Enns, Johan Toews *Rev.* (1850-1917) Rosenort, Man.,218, 563, 566-568.
- Enns, Maria Kornelsen (1844-1913) Jansen, Neb....84-92.
- Enns, Peter *Rev.* (1791-1857) Neukirch, Mol.,188, 223, 293, 410, 411.
- Enns, Peter, Friedensdorf, Mol.....394.
- Enns, Peter Boris (1822-1896) Rosenfeld, Borosenko /Steinbach, Man.,188, 293, 392, 410.
- Ennz, Abram Gerhard *Rev.* (1867-1936) Fischau, Mol./ Inman, Kan.,168, 560.
- Epp, Bernhard H. *Aelt.* (1854-1926) Lindenau, Mol.....496, 523.
- Epp, Cornelius Claassen *Rev.* (1728-1805) Neunhuben, Prussia....112, 299, 304, 309-320.
- Epp, David *radical chhlist* (1779-1863) Heuboden, Prussia....322.
- Epp, David *Aelt.* (1781-1843) Chortitz.....222, 302, 310.
- Epp, David (born 1852) Alexanderwohl, Mol....373.
- Epp, David Bergman *Rev.* (1781-1843) Chortitz, Chortitz Colony...310.
- Epp, Dietrich Heinrich *editor* (1875-1956) Rosthern, Sask.316.
- Epp, Dietrich Thiesen *superintendent* (1819-1900) Judenplan...313.
- Epp, Heinrich (1811-1863) Rosenort, Mol.....384, 523.
- Epp, Heinrich Klassen *Rev.* (1721-1780) Neumuensterberg, Prussia...299-300.
- Epp, Heinrich David *author* (1861-1934)....315-316.
- Epp, Heinrich Penner (born 1784) Altonau, Mol...303, 309, 310.
- Epp, Heinrich Thiesen *Aelt.* (1827-1896) Chortitz....315.
- Epp, Heinrich Wiens *Rev.* (1757-1805) Chortitz Colony...302.
- Epp, Peter *Stammvater* (born 1690)....3, 299-328.
- Epp, Peter Claassen *Aelt.* (1725-1789) Neunhuben, Prussia....112, 283, 299, 300-309, 322.
- Epp, Peter Penner *teacher* (1777-1844) Neuendorf, Chortitz...303.
- Epp, Peter Wiens *Rev.* (1755-1802) Chortitz Colony...302.
- Epp, Gerhard Penner (1780-1851) Rosenthal, Chortitz...303.
- Epp, Jakob Thiesen *diarist* (1820-1890) Judenplan...314.
- Epp, Johan Thiesen *teacher* (1830-1888) Kronsgarten....316.
- Epp, Thomas Wiens *Rev.* (1772-1823) Neumuensterberg, Prussia...300.
- Epp, Wilhelm Claassen (died 1781) Neumuensterberg, Prussia....299, 321.
- Esau, Aron (1854-1909) Kronsthal, Russia/ Manitoba....70.
- Esau, Cornelius *Stammvater* (born 1772) Fischau, Mol...3, 329-335.
- Esau, Cornelius Peters (1837-1890) Fischau, Mol/Kansas....331, 334.
- Esau, Heinrich (1830-1899)....9, 27, 118, 160, 403-404, 409.
- Esau, Katharina Isaac *widow* (born 1857) Friedensruh, Mol....209.
- Esau, Jakob *trader* Halbstadt, Mol....364.
- Esau, Johan (1828-1906) Annenfeld, Crimea/ Kleefeld, Man....38, 273, 277, 329, 333.

- Esau, Johan Cornelisen (1805-1855) Fischau, Mol.....330, 357, 437.
- Esau, Johan Klassen *memoirs* (1867-1946) Alexanderfeld, Kan.....217, 402, 403, 406, 409.
- Esau, Johan Peters (1832-1904) *Brandaelster* Fischau, Mol/ Rosenfeld, Man.....63, 222, 271, 329, 330-331, 332, 333, 402, 437.
- Esau, Johan Peters (1860-1940) Manitoba.....330-331, 334.
- Esau, Peter (born 1800) Fischau, Mol.....329, 333.
- Esau, Peter Klassen (1832-1897) Sparrau, Mol/ West Reserve, Man.....388, 412.
- Ewert, Heinrich (1839-1923) Mountain Lake, Minn.....434.
- F.**
- Fast, Berend (1758-1838) Lichtenau, Mol.....222, 337, 356, 425, 468, 486.
- Fast, Bernhard Bcargen Rev. and teacher (1809-1878) Schoenau/ Rosenort, Mol.....183, 187, 222, 288, 339-341, 459.
- Fast, Bernhard Harms (1790-1854) Lichtenau, Mol., 187, 222, 340, 356, 357, 425, 426, 485, 486.
- Fast, Bernhard Isaac (born 1836) Tiegeweide, Mol.....341.
- Fast, Bernhard Neufeld *Aelt.* (1783-1861) Halbstadt, Mol.....344, 350-352, 362, 370, 459.
- Fast, Bernhard Warkentin, (born 1821) Rosenort/ Lindenthal, Mol.....187, 222, 340, 426.
- Fast, Cornelius Sr. *patriarch* Friedensdorf, Mol.....337, 356.
- Fast, Cornelius (1813-1857) Friedensdorf, Mol.,187, 223.
- Fast, Cornelius Isaac Rev. (born 1842) Alexanderwohl, Mol.....340, 358.
- Fast, Cornelius Warkentin *teacher* (1840-1927) Steinbach, Man.....8, 11, 59, 125, 130, 133, 186, 187, 191, 223, 250, 256, 258.
- Fast, Daniel *Stammvater* (1753-1829) Tiegenghagen, Mol.....3, 222, 333, 337-360, 359, 362, 525.
- Fast, Dietrich (born 1833) Schoenau, Mol.....339.
- Fast, Eduard *historian* Utrecht, Netherlands....354, 359.
- Fast, Franz (1826-1902) Mountain Lake, Minn.....497, 524.
- Fast, Gerhard (born 1789)223, 354-356, 357, 359, 525.
- Fast, Gerhard *book seller* Gnadenfeld, Mol.....357.
- Fast, Gerhard Siemens (1823-1903) Orloff, Mol.....355-356.
- Fast, Heinrich (1826-1890) Steinbach, Man.....130, 232, 250, 256.
- Fast, Heinrich Letkeman *publisher* (born 1874) Hillsboro, Kansas...477.
- Fast, Heinrich Loepf (1865-1963) Steinbach/ Kleefeld, Man.,...251, 269, 462.
- Fast, Isaac (born 1801) Tiede, Russia....474.
- Fast, Jakob (died 1861) Hirschau, Mol.,209.
- Fast, Jakob Warkentin (1831-1885) Orloff, Mol/ Jansen, Neb.,...83, 191, 474, 477, 486, 488.
- Fast, Johan (born 1770) Blumstein, Mol.....337, 356, 366, 387, 409, 429, 474, 488.
- Fast, Johan Baergen *teacher* (1813-1892) Schoenau, Mol/ Gnadenau, Kansas ...183, 338, 344, 357, 358, 368, 524.
- Fast, Johan Bernhard (1824-1906) Muensterberg, Mol.,187, 222, 486.
- Fast, Johan Harms (1794-1864) Blumstein, Mol.....356, 366, 383, 409, 457, 474-478, 489.
- Fast, Johan Isaac (1902) Kansas.....209.
- Fast, Johan Johan (1851-1934) Korn, Ok./Schafter, Cal.,183, 345.
- Fast, Johan Letkeman *banker* (born 1861) Hillsboro, Kansas...477.
- Fast, Johan M. (1837-1906) Hillsboro, Kansas...462.
- Fast, Johan Warkentin *teacher* (1837-1924) Gnadenheim, Mol/ Jansen, Neb.....92, 295, 356, 383, 409, 474, 477-478, 486, 487, 488, 489.
- Fast, Martin (born 1800) Furstenwerder, Prussia.....279, 325.
- Fast, Martin Barkman (born 1829) Furstenwerder, Prussia...279.
- Fast, Martin Barkman *editor* (1858-1949) Jansen, Neb/ Reedley, Cal...183, 284, 288, 294, 326, 365, 382, 476, 500.
- Fast, Peter Neufeld (1780-1852) Schoenau, Mol.....330, 333, 337, 338-349, 354, 459.
- Fast, Peter Barkman (born 1836) Furstenwerder, Prussia...279.
- Fast, Peter Baergen (1807-1849) Molotschna.....339, 354, 502.
- Fast, Peter Isaac, South Dakota.....209.
- Fast, Peter Isaac (1831-1916) Ruckenua, Mol/ Jansen, Neb.....89, 183, 119, 223, 281, 283, 284, 285, 287, 294, 306, 307, 326, 340, 344, 356, 365, 368, 382, 499, 501, 525.
- Fast, Wilhelm (born 1773) Fischau, Mol.....356.
- Fehdrau, Abraham (born 1761).....222.
- Fehdrau, Wilhelm (born 1799) Tiede, Mol.,182, 187, 222.
- Flaming, Abraham P. (1840-1907) Alexanderfeld, Mol/ America.
- Flaming, Andreas (1816-1862) Schardov, Mol....531.
- Flaming, Andreas (1847-1930) Gnadenau, Kansas.....522.
- Flaming, David (1815-1883) Jansen, Neb....411, 475, 477, 478, 490.
- Flaming, Heinrich (1845-1928) Gnadenau, Kansas.....344-345, 358.
- Flaming, Johan (born 1783)....490.
- Flaming, Johan P. (1848-1935) America.....490.
- Flaming, Peter (born 1740)....490.
- Flaming, Peter P. (born 1775)490.
- Fleming, Andreas (1812-1897) Kleefeld, Mol/ Mountain Lake, Minn.....438, 461.
- Fleming, Heinrich (born 1831) Mariawohl, Mol.....419-420, 425.
- Friesen, Abraham *patriarch* (1752-1810) Orloff, Mol...305, 527.
- Friesen, Abraham Rev. (1823-1899) Tiegenghagen, Prussia...319, 328.
- Friesen, Abraham Kroeker Rev. (1849-1901) Furstenwerder, Prussia....319.
- Friesen, Abraham Friesen Rev.(1807-1891) Neukirch, Mol/ Jansen, Neb.....23, 77, 354, 360, 380, 525.
- Friesen, Abraham Loepf *Aelt.*(1931-1917) Jansen, Neb ...3, 77, 81, 108, 542, 548, 559, 569-575, 577.
- Friesen, Abraham Mathies *Schulz* (1834-1908) Kleefeld, Mol/ Blumenort, Man.....41, 77, 79, 131, 171, 188, 191-192, 220, 223, 562, 575.

- Friesen, Abraham Rempel *teacher* (1846-1884) Lichtenau, Mo/ Blumenhof, Man.....87, 89, 447, 453-454.
- Friesen, Abraham Siemens *businessman* (1848-1916) Steinbach, Man...78, 116,119, 129, 130, 133, 141, 228, 229, 232, 250, 257, 277.
- Friesen, Abraham Toews *teacher* (1852-1916) Rosenort, Man...56, 66, 70, 379, 396, 411.
- Friesen, Abraham Wiebe *A.M.T.* (1782-1849) Orloff, Mo.....220, 279, 284, 323, 326, 367, 398, 411, 472, 476, 487, 522, 524, 531, 539, 569, 571.
- Friesen, Abraham Wiebe (1812-1889) Ruckenaau, Mo/ Jansen, Neb.....83, 398, 487.
- Friesen, Berend (born 1752) Blumenort, Mo.,222.
- Friesen, Bernhard Warkentin (1810-1866) Alexanderthal, Mo., ...186, 222, 312-313.
- Friesen, Cornelius Friesen *teacher* (1810-1892) Margenau, Mo/ Blumenort, Manitoba....41, 48, 58, 277, 385, 394, 407, 415, 453, 479.
- Friesen, Cornelius Heidebrecht (1832-1911) Lichtfelde, Mo/ Rosenort, Man.....16, 55,63, 68, 420-421, 426.
- Friesen, Cornelius Loepp *Rev.* (1841-1923) Jansen, Neb...450.
- Friesen, Cornelius Plett *teacher* (1844-1899) Blumenort, Man...41, 62, 220, 224, 379, 386.
- Friesen, Cornelius Klassen *well driller* (1877-1953) Steinbach, Man.....220, 224, 258.
- Friesen, David (1821-1892) Old Colony/ Neuenberg, Man.,195, 205-206.
- Friesen, David A. Oberschulz (1807-1893) Halbstadt...10, 306.
- Friesen, David Tiliski (born 1851) Waldheim, Sask.,201, 206.
- Friesen, David Plett (1860-1902) Jansen, Neb.....221, 379.
- Friesen, Diedrich Shierling *teacher* (1849-1901) Steinbach, Man....27, 45, 53, 137, 140, 239, 257.
- Friesen, Gerhard (1838-1900) Hillsboro, Kansas....393.
- Friesen, Gerhard, Tiede/ Lindenau, Mo.....222.
- Friesen, Gerhard Schellenberg (1852-1922) Schoenfeld, Crimea /Gnadenort, Man.....278, 442, 462.
- Friesen, Heinrich, Fischau, Mo.....530.
- Friesen, Heinrich Bernhard *author* (1837-1926) Alexanderthal, Mo./ Inman, Kan.,186, 222, 310-313, 315, 317, 326.
- Friesen, Heinrich Brandt (1836-1900) Jansen, Neb...42, 66, 70, 81, 96.
- Friesen, Heinrich D. *author* (born 1839) Inman, Kansas....531.
- Friesen, Heinrich Delesky (1827-1877) Landskron, Mo/ Manitoba...441-442, 462.
- Friesen, Heinrich Loepp (1851-1910) Rosenort, Man...123, 257, 271, 278.
- Friesen, Heinrich Penner (1786-1842) Blumenort, Mo.,186, 222, 312, 485.
- Friesen, Heinrich Plett (1857-1889) Jansen, Neb.....221.
- Friesen, Heinrich Schellenberg (1850-1933) Tiede, Sagradovfka/ Kleefeld, Man...442.
- Friesen, Isaac (1748) Altonau, Mo.....522, 528, 531.
- Friesen, Isaac (1788-1814) Altonau, Mo.....522, 528.
- Friesen, Isaac (1834-1898) Fischau, Mo/ Gnadenau, Kan...63, 530.
- Friesen, Isaac Dueck (1865-1951) Rosenhof, Man...396.
- Friesen, Isaac Friesen Schulz (1813-1888) Lichtfelde, Mo.....411, 522, 531.
- Friesen, Isaac Klassen (born 1883) Inman, Kansas.....218, 488.
- Friesen, Isaac Mathies (born 1816) Waldheim, Mo.....285.
- Friesen, Jakob (born 1775) Muensterberg, Mo.....340.
- Friesen, Jakob (1807-1870) Margenau /Lichtfelde, Mo....430.
- Friesen, Jakob Friesen (1820-1888) Kleefeld, Mo/Rosenort, Man....38, 39, 379, 396, 398.
- Friesen, Jakob Klassen (1822-1875) Nikolaithal, Kherson/ Steinbach, Man....77, 130, 132, 160, 168, 217, 285.
- Friesen, Jakob Loepp (1837-1902) Jansen, Neb.....293, 411, 425.
- Friesen, Jakob Schellenberg *editor* (1862-1931) Steinbach, Manitoba...282, 442.
- Friesen, Jakob Shierling (1850-1921) Steinbach, Man.,250.
- Friesen, Jakob Toews (1845-1903) Rosenort, Man.....174, 221, 273, 278, 379, 385, 404, 407.
- Friesen, Jakob Wiebe *Schulz and deacon* (1808-1889) Blumstein, Mo/ Jansen, Neb...366, 367, 383, 424, 457, 487.
- Friesen, Jakob Wiebe *historian* (1892-1981) Kleefeld, Man...330, 334.
- Friesen, Johan (1788-1816) Altonau, Mo.....528, 531.
- Friesen, Johan *Rev.*(1758-ca.1830) Schoenau, Mo.....323, 330, 338, 357, 502, 525.
- Friesen, Johan Friesen Aelt.(1808-1872) Neunkirch, Mo/ Rosenfeld, Borosenko.....77, 183, 208, 294, 355, 379, 499, 501, 525, 558, 561, 565, 577.
- Friesen, Johan Isaac *mill owner* (1860-1941) Steinbach, Man....123, 127, 129, 130, 134, 180, 192, 259, 407, 413.
- Friesen, Johan Klassen *Rev.* (1857-1934) Rosenort, Man....123, 579.
- Friesen, Johan Plett *genealogist* (1847-1920) Rosenort, Man.....220, 223, 224, 383, 447, 448, 450, 464.
- Friesen, John Rempel *teacher and translator* (1885-1972) Swalwell, Alb.....137, 179, 386, 411.
- Friesen, Johan Shierling (1853-1937) Steinbach, Man....130, 134, 250, 251, 256, 278, 281.
- Friesen, Johan Siemens (1852-1920) Jansen, Neb....41, 354, 357, 360.
- Friesen, Johan Toews *teacher* (1849-1909) Rosenort, Man.....379.
- Friesen, Johan Wiebe (1789-1840) Orloff, Mo....420-421.
- Friesen, Klaas (1774-1839) Lindenau, Mo....479, 488.
- Friesen, Klaas Beargen (1838-1922) Steinbach, Man... 31, 130, 250, 258, 293, 462.
- Friesen, Klaas Dueck (1858-1923) Jansen, Neb.....83, 398.
- Friesen, Klaus Friesen *deacon* (1818-1871) Neunkirch, Mo...348, 486, 488, 497.
- Friesen, Klaus Friesen (1813-1856) Paulsheim, Mo....402.
- Friesen, Klaus Isaac *businessman* (1868-1927) Steinbach, Man.,192, 257, 260, 407, 413.

- Friesen, Klaas Plett (1854-1926) Meade, Kansas....220.
- Friesen, Klaas Reimer Rev. (1870-1942) Steinbach, Man.....133, 228, 260, 278.
- Friesen, Klaas Wiebe Rev.(1793-1870) Altonau, Rosenort, Mol.....191, 215, 220, 223, 224, 285, 340, 400, 477, 501, 528, 531, 534.
- Friesen, Karolina Plett (1823-1887) Rosenort, Mol./Jansen, Neb....41, 191, 215, 220, 400, 533.
- Friesen, Peter Barkman (1867-1953) Blumenort, Man.,191.
- Friesen, Peter Brandt (1838-1900) Neuanlage, Man.....41, 191, 256, 279.
- Friesen, Peter Isaac (1873-1966) Greenland, Man.,191-192.
- Friesen, Peter Loepp (1847-1874) Heuboden, Borosenko21, 23.
- Friesen, Peter Martin *historian* (1849-1914) Halbstadt, Mol.,261, 262, 263, 266, 267, 326, 365, 382, 463.
- Friesen, Peter Reimer (1842-1904) Mariafeld, Mol./Jansen, Neb.....23, 70, 120, 194, 200.
- Friesen, Peter Wiebe Rev. (1815-1892) Tiege, Mol./Jansen, Neb.77, 79, 93, 292, 347, 478, 564, 569.
- Froese, Franz (1825-1884) Rosenort, Man....27, 44, 53, 134, 171, 174, 209, 229.
- Froese, Heinrich Friesen (1914) Rosthiern, Sask.....205.
- Funk, Johan F. *publisher* (1835-1930) Elkhart. Ind....95, 99-103, 266.
- G.**
- Giesbrecht, Aganetha Thiessen *widow* (1825-1912) Steinbach, Man....278.
- Giesbrecht, Gerhard (born 1743) Muntau, Mol.....376.
- Giesbrecht, Gerhard (1816-1863) Prangenau, Mol.....285, 295, 396, 411, 454, 465.
- Giesbrecht, Gerhard Kornelsen (1872-1945) Montezuma, Kan....218, 454, 465.
- Giesbrecht, Gerhard Ratzlaff (1846-1907) Gruenfeld, Borosenko/Steinbach, Man....85, 89, 130, 145, 250, 256, 257, 259, 454.
- Giesbrecht, Jakob (born 1765) Blumstein, Mol....390.
- Giesbrecht, Peter (1794-1842) Muntau, Mol.....376, 385.
- Giesbrecht, Wilhelm (1801-1873)460.
- Giesbrecht, Wilhelm Thiessen Rev. (1849-1917) Steinbach, Man.....27, 86, 130, 258, 396.
- Goossen, Anna Klassen *widow* (1839-1927) 46, 48, 141.
- Goossen, Cornelius Plett (1839-1916) Steinbach, Man....11, 130, 157, 217, 250, 257, 285, 295.
- Goossen, Franz Klassen (born 1862) Kleefeld, Man.,147, 217.
- Goossen, Gerhard *teacher* (1811-1854) Schoenau, Mol.....217, 457.
- Goossen, Gerhard Plett Rev. and *teacher* (1836-1872) Lindenau, Mol.,171, 223, 295, 559, 563.
- Goossen, Gerhard Klassen (1859-1937) Rosenort, Man.,141, 217.
- Goossen, Peter Plett (1838-1922) Lindenau, Mol.....217.
- Goossen, Johan Plett (1842-1904) Gnadenu, Kan....11, 46, 160, 216, 218.
- Goertz, Heinrich (Crimea)....17.
- Groening, Abraham Friesen (1808-1834)350, 514.
- Groening, Franz Wiens (1834-1901) Gnadenu, Kansas.....350.
- Groening, Peter (born 1769) Halbstadt, Mol....350, 514.
- Guenther, Heinrich (1730-1806) Prussia.....457.
- Guenther, Peter H., Steinbach, Man.....124, 134.
- H.**
- Harder, Abraham Johan (born 1840) Alexanderwohl, Mol....351, 360, 366-367, 370, 381, 383.
- Harder, Abraham Plett....374.
- Harder, Abraham Stoesz (1787-1844) Halbstadt, Mol....362-366, 381.
- Harder, Bernhard Heide *Evangelist and poet* (1832-1884) Halbstadt, Mol.....60, 266, 364-366, 368, 382, 385.
- Harder, Bernhard Schulz (1872-1904) Teitja.....374.
- Harder, David *teacher* (1872-1930) Hillsboro, Kansas....369.
- Harder, Franz Heide, Karassan, Crimea.....364.
- Harder, Gerhard Boschman Rev. (1857-1931)365, 382, 383.
- Harder, Heinrich Schulz (1848-1907) Alexanderkron, Mol....372.
- Harder, Isbrandt Plett (1817-1840)364, 374, 408, 527.
- Harder, Isbrandt Johan (born 1842) Altonau, Mol....370-371.
- Harder, Isbrandt Stoesz (born 1792) Muntau, Mol....376.
- Harder, Isaac (died 1870) Rosenfeld, Borosenko384.
- Harder, Isaac (Muntau)....15.
- Harder, Jakob Heide (1827-1875) Halbstadt, Mol....364, 382.
- Harder, Johan (1733-1803) Sandhof, Prussia....361.
- Harder, Johan (1809-1853) Rosenort, Mol.....494.
- Harder, Johan Classen *Stammvater* (1764-1826) Blumstein, Mol....3, 361-386, 387, 429.
- Harder, Johan Plett *Aelt.* (1811-1875) Blumstein....60, 211, 221, 288, 344, 351, 364, 367-374, 383, 384, 408, 486, 527.
- Harder, Johan Johan *teacher and Rev.* (1836-1930) Gnadenu, Kan.,183, 221, 290, 344-345, 351, 358, 368-370, 381, 383, 384, 564.
- Harder, Johan Stoesz (1789-1847) Blumstein, Mol.,211, 359, 361, 366-374, 376, 469.
- Harder, Johan Wiens (1832-1915) Inman, Kansas....495-495, 523.
- Harder, Dr. Leland *historian* North Newton, Kansas....367, 369, 382, 383, 486, 524, 529.
- Harder, Peter (1836-1879).....384.
- Harder, Peter Boschman *author* (1867-1923)365, 383.
- Harder, Margaretha (1820-1896)....15, 63, 384.
- Harms, Abram Giesbrecht Rev. and *teacher* (1833-1909) Margenau, Mol/ Alexanderfeld, Kansas....293, 392, 410, 488, 491.
- Harms, Bernhard Giesbrecht (1824-1896) Russia.....391.
- Harms, Cornelius Sawatsky (1835-1928) Schoenau, Mol/ Reedley, Cal....80, 400, 412.
- Harms, Gerhard Warkentin (1849-1911) Heuboden, Borosenko/ Rosenort, Man....395-396.

- Harms, Heinrich Giesbrecht (1845-1886) Hillsboro, Kansas...394.
- Harms, Isaac Friesen (1859-1916) Rosenort, Man.....117, 118, 400-401, 410.
- Harms, Isaac Giesbrecht (1838-1886) Grossweide, Mol/ Hillsboro, Kansas....393.
- Harms, Isaac Neudorf Ohm (1811-1891) Alexanderkron, Mol/ Jansen, Neb.....72, 79, 120, 385, 399, 410.
- Harms, Isaac Sawatsky (1837-1866)400-401, 404, 448.
- Harms, Jakob Giesbrecht (1826-1898) Kleefeld, Mol...123, 209, 210, 390, 391.
- Harms, Jakob Hamm (1838-1917) Crimea/ Gnadensau, Kansas...403, 404, 405-406, 410, 412, 413, 555.
- Harms, Jakob Hiebert (born 1859) Hillsboro, Kansas....392.
- Harms, Jakob Neudorf (1815-1876/1881) Goessel, Kansas....405, 410, 412.
- Harms, Johan Stammvater (born 1771) Blumstein....3, 366, 387-413, 429, 474, 488, 491.
- Harms, Johan Fast Schulz (1798-1887) Margenau, Mol....390-391, 399, 407, 409, 410, 491.
- Harms, Johan Foth publisher (1855-1945) Elkhart, Ind....101, 209, 210, 223, 387, 391, 404-405, 409, 410.
- Harms, Johan Froese evangelist (1856-1910) Hillsboro, Kansas...393, 410.
- Harms, Johan Giesbrecht (1823-1865) Margenau, Mol....391.
- Harms, Johan Hamm (1839-1897) Goessel/ Inman, Kansas....405-406.
- Harms, Johan Sawatsky Rev.(1839-1884) Jansen, Neb....42, 49, 79, 82, 84, 401.
- Harms, Johan Schoenke (1857-1937) Caucasus, Russia...391.
- Harms, Peter (born 1764) Blumstein, Mol.....384, 387, 408, 429, 523.
- Harms, Peter Giesbrecht Schulz (1828-1911) Paulsheim, Mol...391-392, 410.
- Harms, Peter Jakob (born 1847) Goessel, Kansas/ Weatherford, Ok...405-406, 413.
- Harms, Peter Neudorf (1806-1870) Sparrau, Mol/ Borosenko...394, 407, 408, 410, 411, 412, 453, 478, 479, 480.
- Harms, Peter Sawatsky (1849-1924) Jansen, Neb.....117, 123, 402, 404.
- Harms, Wilhelm (1808-1846)408, 457.
- Harms, Wilhelm Giesbrecht (1839-1915) Grossweide, Mol/ Hillsboro, Kansas....393.
- Heide, Johan (born 1764) Halbstadt, Mol....362, 381.
- Heide, Maria Heidebrecht widow (born 1815) ...421.
- Heide, Peter Heidebrecht, Crimea....421.
- Heidebrecht, Abraham (died before 1776)....415.
- Heidebrecht, Abraham (born 1758) Fischau, Mol....415-416.
- Heidebrecht, Abraham (1781) Lindenau, Mol416.
- Heidebrecht, Catharina Fast, Lichtenau, Mol....417, 425.
- Heidebrecht, Cornelius (born 1764) Muntau, Mol....415, 424.
- Heidebrecht, Cornelius (born 1780) Lichtenau, Mol....418-422.
- Heidebrecht, Cornelius Schulz (1808-1890) Lichtenau/ Nikolaidorf, Mol....419, 420, 422, 425, 426.
- Heidebrecht, Dietrich (1871-1936).....419, 426.
- Heidebrecht, Gerhard (died 1905) Lichtenau, Mol....423, 426.
- Heidebrecht, Gerhard, Lindenort, Mol.....505, 508, 526.
- Heidebrecht, Jakob (born 1776) Lichtenau, Mol....418.
- Heidebrecht, Jakob (1825-1890) Brasol, Russia....421.
- Heidebrecht, Jakob Fast (1856-1930) Jansen, Neb/ Rush Lake, Sask...422, 426, 475-476, 488.
- Heidebrecht, Johan (born 1772) Lindenau, Mol....416.
- Heidebrecht, Johan (born 1776) Lichtenau, Mol....417, 481.
- Heidebrecht, Johan Fast (1849-1897) Jansen, Neb.....423, 426, 475-476, 488.
- Heidebrecht, Peter Stammvater (died 1770)....3, 415-426.
- Heidebrecht, Peter (born 1782) Lichtenau, Mol....419, 422-424.
- Heidebrecht, Peter (1815-1896) Blumstein, Mol/ Jansen, Neb...286, 419, 422-423, 425, 426, 474, 475-476, 486.
- Heidebrecht, Peter Rev. (1838-1928) Liberal, Kansas....424.
- Heidebrecht, Peter (1842-1903) Nikolaidorf, Mol....419.
- Heidebrecht, Peter Fast (1847-1915) Meade, Kansas...219, 422-423, 475-476, 488.
- Heidebrecht, Peter Heidebrecht (died 1927) Brasol, Russia...421.
- Heidebrecht, Peter Thielmann (1812-1902) Schoensee, Mol/ Inman, Kansas....415.
- Hespeler, William Consul...36, 37, 53, 65, 113, 133, 174, 225-226, 229, 240, 243.
- Hiebert, Abraham Knelsen (1839-1895) Alexanderfeld, Kan....29, 542, 553.
- Hiebert, Cornelius N. Rev. (1881-1975)393, 410.
- Hiebert, David Rev. (1775-1852) Lindenau, Mol....528.
- Hiebert, David Knelsen (1853-1900) Neb....54, 73, 120, 157, 216, 217.
- Hiebert, Klaas, Minnesota,138, 147.
- Hiebert, Jakob teacher Bergfeld, Man.....239.
- Hiebert, Johan, Waldheim, Mol,187.
- Hiebert, Johan Sr. (1816-1890) Alexanderwohl, Mol/ Kleefeld, Man,141, 217, 273.
- Hiebert, Peter Knelsen (1846-1917)....54, 217, 517, 487.
- Hildebrand, Cornelius factory owner (born 1843) Chortitza...317.
- Hildebrand, Peter (born 1844) Jansen, Neb.....86, 90.
- Hildebrandt, Heinrich160.
- Hildebrand, Jakob J. (1859-1937) Alexanderkron, Mol./Hillsboro, Kan....216.
- Hildebrand, Jakob J. author (1879-1976) Winnipeg, Man....504, 526.
- Hoepfner, Jakob Brandt, California.....186.
- Holdeman, Johan Aelt.(1832-1900)108, 160-161, 167, 406, 543, 547, 554, 562, 564, 570, 578, 583.

I.

Issac, Abraham (born 1775) Lichtenau, Mol....418.

- Isaac, Abraham Epp (born 1840) California.....182.
- Isaac, Abraham Fast (born 1851) Lichtenau, Mol.,209, 355.
- Isaac, Abraham Guenther (1819-1909) Tiede, Mol., 181, 221.
- Isaac, Abraham Kroeker Rev.(1795-1864) Tiede/Schoenau, Mol., ...181, 221.
- Isaac, Abraham Penner (1845-1923) Jansen, Neb.....81, 92, 564.
- Isaac, Abraham Plett Rev.(1852-1938) Schoenau, Man.....3, 157, 171-177, 196-197, 200, 206-207, 225-227, 243, 273.
- Isaac, Abraham Warkentin (1827-1890) Pordenau, Mol., ...210-211.
- Isaac, Anna Plett, widow (1813-1887) Schoenau, Mol./Kleefeld, Man.,175, 189-190, 196, 216, 533.
- Isaac, Anna Schroeder (1774-1831) Vierzehnhuben, Prussia...182.
- Isaac, Cornelius Rev.(Ruckenau)....16, 68.
- Isaac, Cornelius Rev. and teacher (1821-1886)500.
- Isaac, David Friesen (1874-1912) Rosenort, Man.,170, 200, 202-203, 218.
- Isaac, David Guenther (born 1829) Crimea.....181, 221.
- Isaac, Diedrich (1819-1879) Orloff, Paulsheim, Mol/Jansen, Neb...58, 81, 92.
- Isaac, Diedrich (1827-1919) Fischau, Mol/Rosenfeld, Man.....331-332.
- Isaac, Diedrich Penner (born 1846) Jansen, Neb.....64.
- Isaac, Durck (born 1771) Fischau, Mol...334.
- Isaac, Franz Fast (born 1844) Omsk, Siberia.....208.
- Isaac, Franz Fast teacher (born 1850) Memrik.....346, 354.
- Isaac, Franz Plett (1838-1928) Kansas.....184, 186, 189, 193-194, 201, 206, 223, 312.
- Isaac, Franz Schroeder (1784-1853) Tiede/Marienthal, Mol....180, 184, 188, 339.
- Isaac, Franz Warkentin (1820-1849) Marienthal, Mol., 209, 210.
- Isaac, Franz Wiens Rev. and historian (1816-1900) Tiede, Mol.....183, 221, 266, 323, 325, 350, 367, 500, 524.
- Isaac, Gerhard Fast (1836-1886) Minnesota/Kansas.....208, 354-355.
- Isaac, Heinrich Warkentin (born 1832) Grossweide, Mol./Memrik....188, 211.
- Isaac, Jakob Andres (1813-1881) Rosenort/Contenniusfeld, Mol....425.
- Isaac, Jakob Wiens Rev. (1815-1866) Steinfeld, Mol/Sagradovka....183, 221, 499-500, 524.
- Isaac, Johan Fast (born 1847) Omsk, Siberia....208, 354.
- Isaac, Johan Hiebert (born 1846) Crimes.....500.
- Isaac, Johan Plett (1836-1920), Gruenfeld, Borosenko/ Kleefeld, Man., ...171, 177, 188, 189, 192-193, 201, 210, 238, 273, 357.
- Isaac, Johan Warkentin (1809-1864) Schoenau, Mol....171, 188, 189-190, 312, 357, 486.
- Isaac, Johan Wiens (1809-1847).....183, 499.
- Isaac, Nikolai Fast (born 1849) Neukirch, Mol./Friedensfeld, Borosenko.....208, 354-355.
- Isaac, Peter Adrian, Friedensfeld, Borosenko.....208.
- Isaac, Peter Fast (1837-1892) South Dakota.....208, 354.
- Isaac, Peter Guenther (born 1827) Halbstadt, Mol., ...181, 221.
- Isaac, Peter Penner (1842-1918) Jansen, Neb.....119.
- Isaac, Peter Plett author (1846-1924)....3, 170, 171, 175, 179-224, 226, 382, 383, 410, 467, 473-474, 485, 524.
- Isaac, Peter Reimer (1732-1809) Burwalderfelde, Prussia,180.
- Isaac, Peter Schroeder (1780-1857) Tiede, Mol.....180, 182, 339, 498-501, 525.
- Isaac, Peter Warkentin teacher (1812-1888) Grossweide, Mol.,207-209, 354-355.
- Isaac, Peter Wiens (1813-1866) Schoenau, Mol., ...183, 346-347.
- Isaac, Philip Stammvater (1694-1753).....180, 437, 524.
- Isaac, Philip Guenther (1825-1859) Blumenort, Mol., ...181, 221.
- Isaac, Philip Kroeker (born 1796) Tiede, Mol.,182, 187.
- Isaac, Philip Schroeder (1769-1813) Tiede, Mol., ...180-182, 221, 339.
- Isaac, Susanna Ratzlaff Loewen Reimer (1846-1905) Waldheim, Mol/ Swalwell, Alb., ...201, 204-205.
- J.
- Janke, Gottlieb (born 1854), Blumenhof, Man.....278, 357.
- Jansen, Cornelius Consul (1822-1894)18, 261, 267.
- Jansen, Helena Von Riesen (1822-1897) Jansen, Neb.....17-18, 77-78.
- Jansen, Peter businessman (1852-1923) Jansen, Neb.....77, 93.
- Jantzen, Abraham (born 1745) Petershagen, Mol....309, 320, 328.
- Jantzen, Cornelius Bergmann Rev. (born 1780) Petershagen, Mol...320, 323, 328, 526.
- Jantzen, Gerhard Philipsen Rev. (1764-1813) Mol....304, 321, 324.
- Jantzen, Heinrich Aelt.(1752-1824) Kronswaide, Chortitz....320, 328, 488.
- Jantzen, Johan (born 1752) Petershagen, Mol...301, 320, 328.
- Jantzen, Johan Bergmann (1782-1861) Petershagen, Mol....306, 320-321, 325, 328.
- Jantzen, Peter (born 1850)328.
- Janzen, Cornelius widow Lichtfelde, Mol.....340.
- Janzen, Cornelius (1812-1864) Neukirch, Mol...360, 408, 411, 525.
- Janzen, Cornelius Penner (1863-1941) Giroux, Man.,161, 220, 408.
- Janzen, Cornelius Siemens (1848-1869).....84.
- Janzen, Franz (died ca. 1870).....448.
- Janzen, Heinrich (1825-1901) Kansas.....375, 470.
- Janzen, Heinrich Heinrich (1852-1915) Franzthal, Mol/Kansas.....375, 470.
- Janzen, Johan Penner (1868-1934) Blumenhof, Man....395, 408, 411.
- Janzen, Johan Siemens (1840-1905) Blumenhof, Man....38, 52, 78, 80-84, 278, 408.
- Janzen, Peter, Rudnerweide, Mol./ Memrik.....211.
- Janzen, Sara Siemens (1809-1885) Neukirch, Mol./ Jansen, Neb...78.
- Jost, Peter Schulz (1829-1891) Prangenu, Mol/Alexanderfeld, Kansas...520.

Jung-Stilling, Heinrich *Separatist pietist and chhlist*,
Wuerttemberg, Germany.....266, 365, 368.

K.

Kaerwer, Stephen (died 1870) Russia.....215.
Kasper, Fred, Fairbanks, Texas.....203.
Klassen, Abraham *Stammvater* (died 1813),
Tiegerwiede, Prussia...105.
Klassen, Abraham Brandt Rev.(1850-1935) Swalwell,
Albt., ..194, 201, 473-474.
Klassen, Abraham Regier Rev.(1828-1906)
Prangenu, Mol/ Alexandersfeld, Kan....6, 22,
25, 29, 37, 53, 65, 66, 70, 307, 325, 343, 392,
410, 515, 553.
Klassen, David *delegate and Brandaeltester* (1813-
1900) Margensau, Mol/Rosenhof, Man....3, 19,
35, 36, 52, 82, 105-113, 120, 172, 270, 271,
407, 473, 479, 577.
Klassen, Jakob *Elder* (1832-1918) Inman,
Kansas.....344, 383, 402, 404.
Klassen, Jakob Reinert (1832-1898) Jansen,
Neb.....26, 106, 109.
Klassen, Johan (1758-1812) Tiege, Mol....306, 437.
Klassen, Johan *Oberschulz* (born 1781) Rosenort/
Halbstatd,Mol....308, 325, 501, 524.
Klassen, Johan *Oberschulz* (1785-1841) Tiege
/Tiegerwiede, Mol ... 292, 306-307, 324, 325,
437, 527.
Klassen, Johan (1811-1887) Sparrau, Mol/ Steinbach,
Man....107, 402-404, 405.
Klassen, Johan Harms (born 1838) Sparrau, Mol/
Steinbach, Man24, 43, 115, 379, 404.
Klassen, Johan Regier (1816-1887) Kansas.....306.
Klassen, Martin Harder (1823-ca.1888) Paulsheim,
Mol/Hoffnungsfeld, Kan.....58, 63, 379, 386.
Klassen, Peter (born 1753) Petershagen, Mol....301.
Klassen, Peter Brandt (1852-1930) Neuanlage,
Man....42, 48, 66, 283, 292, 294.
Klassen, Peter Epp (1775-1844) Petershagen,
Mol....301.
Koehn, Adam, Swalwell, Albt.,154.
Koop, Mrs.David (1830-1896).....330.
Koop, Jakob Barkman (1857-1937) Neuanlage, Man.,
.....278, 283.
Koop, Johan (born 1801) Muntau, Mol.....294.
Koop, Johan Barkman (1863-1935) Neuanlage,
Manitoba...283.
Koop, Johan Martens (1831-1897) Muntau, Mol/
Neuanlage, Man...41, 282-283, 294, 335.
Koop, Klaas (1825-1916) Jansen, Neb.....220, 286.
Koop, Klaas Barkman (1861-1952) Jansen, Neb/Long
Beach, Cal....287, 475-476.
Kornelsen, Abraham Barkman (1769-1831)
Lichtenau, Mol....417-418, 27, 429, 446-455.
Kornelsen, Abraham Eidse *deacon* (1846-1893)
Heuboden, Man....7, 9, 12, 15, 92, 403, 449-
450, 454, 465, 494, 523, 563.
Kornelsen, Abraham Schellenberg (1806-1892)
Contenniusfeld, Mol/ Gnadenu,
Kansas.....447-450, 520.
Kornelsen, Cornelius Eidse (1835-1910)
Hoffnungsberg, Crimea/ Rosenort, Man....9,
14, 400, 448, 563.
Kornelsen, Gerhard Eidse *deacon* (1840-1918)
Furstenwerder, Mol/Inman, Kansas...449,464.

Kornelsen, Gerhard Enns *teacher* (1857-1933)
Lichtenau, Mol/ Lichtenau, Man...85, 88, 148,
239, 241, 243, 454-455.

Kornelsen, Gerhard Giesbrecht *editor* (1878-1958)
Steinbach, Man...3, 127, 238, 239, 240, 251,
255, 258, 279, 454-455.

Kornelsen, Gerhard Schellenberg *teacher and
Brandaeltester* (1816-1894) Lichtnau, Mol/
Steinbach, Man....23, 29, 84, 237-238, 270, 271,
333, 335, 395, 396, 405, 411, 412, 419, 420,
425, 437, 447, 453-456, 465, 468, 480, 482,
485, 523, 563.

Kornelsen, Heinrich Enns (1860-1931) Steinbach,
Man....89, 260, 331, 454, 455-456, 464, 466.

Kornelsen, Isaac Schellenberg (born 1813)....452.

Kornelsen, Jakob Eidse (1848-1902) Gnadenu,
Kan....70, 447, 506, 519-520, 530-531.

Kornelsen, Johan Durksen (1837-1913) Neukirch,
Mol/ Henderson, Neb.450-452, 465, 513, 529.

Kornelsen, Johan Schellenberg (1808-1889) Neukirch,
Mol.450-452, 465.

Krahn, Johan *beekeeper* Grunthal, Man.,231.

Krause, Jakob Fast (1857-1930) Jansen, Neb/ Cordell,
Ok.....92, 348-349, 359, 522, 531.

Krause, Johan Fast (1854-1930) Jansen, Neb....348.

Krause, Johan (1816-1868) Ladekopp, Mol....347, 359,
522.

Krause, Peter Fast (1843-1909) Jansen, Neb.....347.

Kreutzer, Heinz *blacksmith* Steinbach, Man.,147,
259.

Kroeker, Abraham, Neukirch, Mol.....498.

Kroeker, Abraham183.

Kroeker, Cornelius Plett (1862-1942) Steinbach,
Man.....219, 255, 259, 404.

Kroeker, Franz Sr. Tiegerwiede, Mol.....289, 340.

Kroeker, Franz (1835-1913) Tiegerwiede, Mol/
Jansen, Neb....288-289, 357.

Kroeker, Franz Kroeker (1799-1853) Blumstein,
Mol....457, 580.

Kroeker, Franz Martens (1827-1905) Kleeefeld,
Mol/Steinbach, Man....36, 57, 130, 191, 219,
255-256.

Kroeker, Gerhard (born 1769) Tiege, Mol.,182,
184, 339.

Kroeker, Jakob Martens Aelt.(1836-1913) Rosenhof,
Man....3, 54, 124, 577-581.

Kroeker, Justina Isaac (1774-1831) Tiege,
Mol.....182.

Kroeker, Peter Martens Rev. (1840-1915) Rosenort,
Man....42, 53, 55, 65.

L.

Lehn, Isaak, Rosenthal, Russa/Hershell, Sask.,
.....153.

Loepp, Cornelius (born 1783) Blumstein, Mol.....366,
387, 416, 424, 425, 429.

Loepp, Cornelius Conclius (1810-1891).....416, 424,
460.

Loepp, Cornelius Cornelius Schulz (1833-1916)
Muntau/ Halbstatd, Mol.....416, 424, 460.

Loetkemann, Jakob (1823-1901) Kleeefeld, Mol....372.

Loewen, Abraham Thiessen (1856-1944) Kleeefeld,
Man.,201, 207, 273.

Loewen, Abraham Wiens Rev.(1833-1886) Hienschau,
Mol/ Kleeefeld, Man....46, 51, 53, 57, 68, 205,
223, 273.

- Loewen, Cornelius Bartel (1863-1928) Steinbach, Man.....278.
- Loewen, Cornelius Wiens (1827-1893) Gruenfeld, Borosenko/ Steinbach, Man.....223, 258, 273, 479, 489.
- Loewen, David Reimer (1862-1945) Swallow, Albt.,207.
- Loewen, David Wiens (1836-1915) Lindenau, Mol/ Hochstadt, Man,141, 147, 181, 208, 218, 231, 462.
- Loewen, Heinrich Fast (1862-1935) Jansen, Neb.....121, 478, 488, 507.
- Loewen, Heinrich Reimer (1859-1946) Fairbanks, Texas,141, 147, 153, 217.
- Loewen, Heinrich Wiens (1830-1863) Tiegenhagen, Mol.....475, 478, 523.
- Loewen, Isaac deacon (1787-1873) Lindenau, Mol.,184, 186, 224, 473, 490, 494, 496-497, 523, 524.
- Loewen, Isaac Bartel (1865-1938) Swallow, Albt., ...278.
- Loewen, Isaac Enns teacher (1850-1925) Kleefeld, Man/ Jansen, Neb.....97, 102, 442.
- Loewen, Isaac Reimer (1860-1953) Winkler, Man.,229, 442, 462.
- Loewen, Isaac Wiebe (1845-1926) Rosenort, Man...42, 53, 134, 190, 204, 219, 229, 256.
- Loewen, Isaac Wiens (1815-1856) Schoenau, Mol.,190, 401.
- Loewen, Jakob Bartel (1862-1919) Hillsboro, Kan.,147, 168.
- Loewen, Jakob David Reimer (born 1871) Sunnyslope, Albt.....194.
- Loewen, Jakob Wiens (1820-1901) Waldheim, Mol/ Gnadenu, Kansas.....285, 295.
- Loewen, Johan (1738-1797) Tiegenhof, Prussia.....293, 462.
- Loewen, Johan Wiens deacon (1823-1881) Kleefeld, Mol/ Rosenhof, Man ... 34, 54, 61, 72, 96, 107, 278, 487, 543.
- Loewen, Michael (born 1743) Tiegenhof, Prussia....434, 459.
- Loewen, Peter, Fischau, Mol.....380.
- Loewen, Peter (born 1861).....374.
- Loewen, Peter Paul (1837-1926) Grossweide, Mol/ Hoffnungthal, Kansas...369, 443, 463, 515.
- Loewen, Peter Wiebe Rev.(1853-1917) Neuanlage, Manitoba....41, 80, 283.
- Loewen, Peter Wicus (1825-1887) Hierschau, Mol/ Hochstadt, Man., ... 97, 172, 462.
- Lohrenz, Peter (1781-1856)....490.
- Lorentz, Peter (1811-1900).....438, 461.
- N.
- Nachtigal, Tobias teacher Prangenu.....341.
- Niessen, Johan (1839-1915) Rosenort, Man.....119, 395, 411, 465.
- Nickel, Johan (1852-1936) Alexanderfeld, Kansas.....218.
- Neudorf, Isbrand, Tiegenhagen, Prussia to Molotschna 1803 387.
- Neufeld, Aron, Washington.....211.
- Neufeld, Aron Kornelsen hardware store (1863-1945) Henderson, Neb....452.
- Neufeld, Cornelius deacon (born 1837) Neukirch, Mol/ Henderson, Neb....450-452, 453, 465.
- Neufeld, Gerhard Rogalsky (1758-1817) Lichtenau, Mol....337, 356, 383.
- Neufeld, Heinrich Rev. (1791-1865) Rosenort, Mol...340, 356, 507, 524, 527.
- Neufeld, Herman Rogalsky Schultz (1760-1835) Muensterberg, Mol.....222, 337, 339.
- Neufeld, Jakob Neufeld (born 1801)356.
- Neufeld, Johan (born 1770) Blumstein, Mol...366, 387, 429-430.
- Neufeld, Johan Friesen (1828-1914) Nikolaidorf, Mol/ Inman, Kansas...306, 374, 507, 523, 527.
- Neufeld, Johan Klassen (1824-1884) Kleefeld, Mol/ Mountain Lake, Minn.....356, 384.
- Neufeld, Johan M., Rosthern, Sask.,201, 206.
- Neufeld, Peter Friesen (1828-1899) Rosenort, Margenau, Mol/ Inman, Kansas....511-512, 528.
- Neufeld, Peter Stammvaeter (1697-1769).....325, 337, 356.
- Neumann, Gerhard, Tiegerweide, Mol....357.
- M.
- Mathies, Jakob (born 1765) Altonau, Mol....531.
- McKaskill, Malcom, Clearsprings.....251.
- Mierau, Johan.....423.
- Merckers, Esther Smit widow (1778-1855) Prussia /Blumstein, Mol.,214-215, 223.
- P.
- Paetkau, Jakob Aelt. (1841-1919) Baratov.....313.
- Paetkau, Jakob Rev. (1816-1908) Baratov.....318.
- Pauls, Peter (born 1846) Prangenu, Mol.....487.
- Penner, Aaron Rempel (1852-1892) Blumenhof, Man.,192, 282, 408, 473-474.
- Penner, Abraham Rempel (1847-1918) Blumenort, Man....41, 71, 78, 331.
- Penner, Cornelius Rempel (1854-1899) Blumenort, Man....41, 192.
- Penner, Erdman merchant Tannenu/ Gretna, Man.....117, 177.
- Penner, Heinrich (1808-1878) Prangenu, Mol.....186, 222.
- Penner, Heinrich Harder (1866-1925) Greenland, Man.....442.
- Penner, Heinrich Heinrich (1837-1906) Alexanderfeld, Kan.,164-165, 168, 222.
- Penner, Isaac Harder (1860-1924) Greenland, Manitoba....282.
- Penner, Jakob (born 1771) Muntau, Mol518.
- Penner, Jakob Peter estate owner Friedensfeld, Borosenko....95.
- Penner, Jakob Penner (1867-1956)154.
- Penner, Martin Rempel (1849-1928) Blumenort, Manitoba...41, 282.
- Penner, Peter Rev. Prangenu, Mol.....407, 413.
- Penner, Peter Harms (1839-1916) Blumenort, Man.....90, 92, 181, 208, 407.
- Penner, Peter Loepp (1816-1884) Margenau, Mol/ Blumenort, Man....41, 58, 382, 384, 394, 407-408, 413, 425, 442, 479.
- Penner, Peter Johan Rev. (1851-1922) Chortitz.....313-314.
- Penner, Peter Penner (1875-1949) Ridgewood, Man....407.
- Penner, Peter Peter (1826-1894) Friedensfeld, Borosenko,181, 208.
- Peters, Gerhard (1836-1907) Alexanderfeld, Kan.....222.

Peters, Gerhard (1772-1848) Liebenau, Mol.....330, 334.

Peters, Isaac Aelt. (1826-1911) Furstenau, Mol/Henderson, Neb....109.

Peters, Jakob Oberschulz (1813-1884) Bergthal, Russia /Vollwerk, Man.233, 460.

Peters, Jakob (born 1775) Schoenau, Mol330, 333, 334, 338, 502, 525.

Peters, Jakob (born 1825) Fischau, Mol/ Inman, Kansas.

Peters, Johan doctor (1850-1928) Grunthal, Man.,146, 231.

Peterson, John Clearsprings, Man.....129, 251.

Plett, Anna Isaac widow (1777-1850) Vierzehnhuben, Prussia...182.

Plett, Abraham Loewen (1859-1934) Blumenhof, Man.,.....220, 283.

Plett, Cornelius F. historian Hillsboro, Kansas.....296, 410, 465.

Plett, Cornelius Loewen Rev. (1846-1935) Kleefeld, Mol/ Blumenhof, Man.....64, 72, 219, 224, 295, 487, 488.

Plett, Cornelius Smit Schulz (1820-1900) Kleefeld, Mol/ Blumenhof, Man....11, 51,72, 75, 79, 96, 171, 218-220, 223, 224, 283, 359, 486, 487, 542, 553.

Plett, David Loewen (1863-1953) Blumenhof, Man.....220, 283, 403, 412, 523, 545.

Plett, Heinrich (1769-1843) Vierzehnhuben, Prussia.....182, 221.

Plett, Heinrich Enns entrepreneur (1870-1953) Blumenort, Manitoba..119, 219, 224, 411.

Plett, Helena Smit (1809-1829).....215.

Plett, Isaac Loewen (1844-1871) Friedensfeld, Borosenko.....219.

Plett, Jakob Loewen (1864-1931) Blumenhof, Man.....220, 278, 283.

Plett, Johan patriarch (born ca. 1730) Furstenwerder, Prussia....383.

Plett, Johan Stammvater (1765-1833) Furstenwerder, Prussia/ Blumstein, Mol.,182, 211-214, 223, 366, 383, 488.

Plett, Johan Loewen (1855-1900) Blumenhof, Man.,195, 219, 224, 473-474, 488.

Plett, Johan Smit (1818-1827).....223, 383.

Plett, Johan Thun (1786-1854)383.

Plett, Julius (1817-1892) Hirschau, Mol.....366.

Plett, Katharina Baer (born circa 1792) Prussia.....211-212, 214-215.

Plett, Maria Brandt widow (1842-1927) Steinbach, Man....43, 63, 219, 256.

Plett, Michael (1761-1826) Halbstadt, Mol.....356, 366, 383.

Plett, Michael (born 1790) Neukirch, Mol...356, 383.

Plett, Michael Baer (born 1792-infancy).....223.

Plett, Peter Abram historian (1898-1990) Landmark, Man.3.

Plett, Peter Loewen deacon (1858-1944) Satanta, Kansas.....220, 224, 283.

Priebe, Jakob (born 1860) Gnadenau, Kansas....296.

R

Ratzlaff, Anna Harms widow (1808-1874) Blumstein, Mol...45, 47, 53, 57, 80-84.

Ratzlaff, Bernhard Buller (1835-1918) Jansen, Neb.....84, 382.

Ratzlaff, Heinrich (died 1864) Blumstein, Mol....397.

Ratzlaff, Heinrich Harms Schulz and Rev. (1848-1922) Blumstein, Mol/ Jansen, Neb....38, 53, 117, 119, 125, 286, 397, 398, 404, 409.

Ratzlaff, Susanna Voth (1846-1905) Waldheim, Mol.,204-205.

Ratzlaff, Tobias, Waldheim, Mol.....205.

Redekopp, Peter rescuer (1874)139.

Radinzel, Maria Friesen pioneer teacher (1844-1925) Rosenort, Man.,...242, 277.

Regehr, Isaac patriarch Muntau, Mol.....381, 386, 462.

Regehr, Jakob (1832-1906) Hirschau, Mol/ Kleefeld, Man....46, 48, 50, 76, 277, 293, 381, 386, 442-443,462.

Regehr, Johan (1902) Kansas.....209.

Regehr, Johan Toews (1865-1886) Kleefeld, Man.,164.

Regehr, Peter (1790-1879) Muntau, Mol.....305-306, 324, 432, 458.

Regehr, Peter Schellenberg Aelt. (1856-1933) Margenu, Mol...432.

Regehr, Peter Wiebe Rev. (1828-1913) Gnadenthal, Mol...305, 432-433.

Regier, Cornelius Aelt.(1743-1794) Rosenort, Prussia...323.

Regier, Cornelius Schulz Hirschau, Mol....461.

Regier, Jakob (1842-1886).....497.

Regier, Johan (died 1866) Hirschau, Mol.....439, 461.

Regier, Johan Elder (1839-1902) Klippenfeld, Mol/Henderson, Neb..439.

Regier, Johan "Hans" (born 1759) Ekatherinoslav.....283, 305-309, 324.

Regier, Johan Epp Oberschulz (1802-1842) Schoensee, Mol...305, 308, 325, 326.

Regier, Johan Schellenberg preacher (1879-1918)439, 461.

Regier, Michael (born 1747) Furstenau, Mol.....301.

Regier, Peter (1847-1904) Henderson, Neb....461, 462.

Regier, Peter Epp (born 1790) Molotschna....305-306.

Reimer, Aaron (1814-1874) Furstenwerder, Mol/Marion Co., Kan.....186, 222.

Reimer, Aaron Fast (1826-1902) Muntau, Mol/ Mountain Lake...30, 296, 526.

Reimer, Aaron Warkentin (1865-1944) Blumenhof, Man.,167, 195, 207, 260.

Reimer, Abraham (1813-1884).....432, 459.

Reimer, Abraham Friesen (1808-1892) Rosenort, Mol/ Blumenort, Man....78, 115, 129, 394, 408, 411, 412, 491.

Reimer, Abraham Friesen (1839-1908) Jansen, Neb.....85.

Reimer, Abraham Potger steam engine operator (1862-1933) Steinbach, Man/ Meade, Kansas.....260, 331.

Reimer, Abraham Rempel deacon (1841-1891) Kleefeld, Mol/ Blumenort, Man....41, 277.

Reimer, Abraham Warkentin (1875-1959) Linden, Albl., ...195.

Reimer, Abraham Willms mill operator (1860-1930) Steinbach, Man..117, 128, 129, 134, 281.

Reimer, Bernhard (1832-1893) Inman, Kansas.....430, 531.

Reimer, Cornelius Plett (1880-1946) Clearsprings, Man...333, 335.

- Reimer, David Plett Aelt. (1894-1963) Blumenort, Man.....224, 488.
- Reimer, Heinrich Ohm (1791-1884) Muntau, Mol/ Kleefeld, Man...75, 273.
- Reimer, Heinrich Rev. (1850-1929) Lichtfelde, Mol.....432, 456-457, 458, 459.
- Reimer, Heinrich Fast (1818-1876) Prangenu, Mol/ Blumenhof, Man...45, 57, 195, 219, 473, 563.
- Reimer, Heinrich Friesen Rev.(1845-1900) Prangenu, Mol/Blumenort, Man....36, 41, 42, 62, 201, 205, 238.
- Reimer, Heinrich Friesen (1856-1923) Meade, Kansas....286.
- Reimer, Heinrich Reimer, Rev. (1876-1959) Landmark, Man.....96.
- Reimer, Heinrich Willms (1864-1941) Steinbach, Man....129, 145, 149, 257, 259.
- Reimer, Jakob (1779-1871) Tiege, Mol.....221.
- Reimer, Jakob Fast (born 1833) Muntau, Mol....15.
- Reimer, Jakob Friesen (1854-1948) Meade, Kansas/ Mexico....286, 295.
- Reimer, Jakob Reimer (1874-1900) Blumenort, Man., ...191, 220.
- Reimer, Jakob Warkentin (1873-1956) Linden, Abt.....195, 201, 204.
- Reimer, Jakob Warkentin merchant (1877-1918) Steinbach, Man.....257.
- Reimer, Johan (born 1774) Muensterberg, Mol.....222, 356, 357, 425, 458, 486.
- Reimer, Johan, Alexanderwohl.....122.
- Reimer, Johan Rempel Schulz (1848-1918), Steinbach, Man....41, 123, 130, 219, 250, 257, 259, 285, 335, 479.
- Reimer, Johan Warkentin (1861-1952) Blumenhof, Man., ...195.
- Reimer, Johan Willms (1870-1944) Steinbach, Man....128, 251, 285.
- Reimer, Klaas Epp Aelt.(1770-1837) Petershagen, Mol.....115, 279, 284, 300, 304-305, 309, 321-322, 325, 328, 337, 361, 362, 394, 408, 430, 456, 467, 528, 569, 575.
- Reimer, Klaas Friesen deacon (1812-1874) Tiege, Mol....50, 51, 71, 75, 453, 475, 489, 575.
- Reimer, Klaas Johan Barkman historian (1899-1966) Steinbach, Man....127, 225, 235, 293.
- Reimer, Klaas Rempel merchant (1837-1906) Kleefeld, Mol/ Steinbach, Man....3, 115-126, 128, 129, 130, 132, 134, 229, 230, 250, 257, 278, 285, 328, 404, 412, 479.
- Reimer, Klaas Willms merchant (1861-1944) Steinbach, Man117, 127, 230, 260, 278.
- Reimer, Peter (1808-1886) Muensterberg, Mol222, 356, 357, 425, 430, 458, 468, 485.
- Reimer, Peter Plett Aelt. (1877-1949) Blumenort, Man.....224.
- Reimer, Peter Rempel Rev. (1845-1915) Blumenort, Man.....41, 75, 124, 219, 277, 335, 412, 579.
- Reimer, Peter Warkentin (1875-1926) Linden, Abt.....148, 195.
- Reimer, Peter Willms merchant (1868-1946) Steinbach, Man....117, 230.
- Rempel, Abraham Ohm (1798-1878) Margenu, Mol/ Blumenort, Man...58, 294, 331, 407, 479.
- Rempel, Bernhard Beargen (1820-1891) Alexanderwohl, Mol....115, 117, 119.
- Rempel, Gerhard283.
- Rempel, Gerhard (1843-1879) Jansen, Neb....477.
- Rempel, Gerhard Beargen (1816-1888) Mariawohl, Mol/ Jansen, Neb....116, 294.
- Rempel, Gerhard Koop (1867) Rosenort, Man.....294.
- Rempel, Jakob Sawatzky (1832-1900) Alexanderkron, Mol/ Inman, Kansas512, 528.
- Rempel, Johan (1853-1904) Jansen, Neb....26.
- Rempel, Martin (1823-1874) Margenu, Mol.....294.
- Rempel, Peter (1797-1859) Schoenhorst, Chortitza....311-312.
- Rempel, Peter (P.) Beargman Rev. (born 1865) Hillsboro, Kansas....281, 293, 410.
- Rempel, Peter Reimer (1844-1915) Hillsboro, Kansas....281.
- Rogalsky, Anna Warkentin, Lindenau, Mol.....471.
- Rogalsky, Heinrich, Lindenau, Mol....471.
- Rogalsky, Johan (born 1829) Johannesheim, Mol....471, 487.
- Rogalsky, Johan, Sagradovka, Russia....531.
- Rogalsky, Katharina Warkentin Enns (1828-1889) Johannesheim, Mol....471.
- Rogalsky, Paul (1821-1884) Chanekov/ Brasol, Russia....423.
- Rogalsky, Peter (1910) Memrik, Russia....422, 423.
- S.
- Sawatzky, Bernhard, Liebenau, Mol.....495.
- Sawatzky, Peter, Chortitza Colony187.
- Schantz, Jakob Y.(1822-1909) Berlin, Ont....17, 27, 28, 34, 36, 39, 45, 47, 57, 174.
- Schmidt, Jakob, Fairbanks, Texas.....199.
- Schmidt, Peter estate owner Steinbach, Mol.....267.
- Schmidt, Tobias, Fairbanks, Texas.....199.
- Schellenberg, Abraham Braun (1807-1884) Tiege, Mol...333, 334, 335, 437-440, 457, 460, 461.
- Schellenberg, Abraham Lorentz (1869-1941) editor McPherson, Kansas....438.
- Schellenberg, Abraham Pauls Elder (1845-1920) Tiegerweide, Mol/ Buhler, Kansas...334, 437-439, 451, 461.
- Schellenberg, Abraham Reimer (1839-1924) Tiege, Mol/ Kleefeld, Man....63, 64, 87, 273, 332, 333, 334, 335, 427, 437-438, 459, 460, 461.
- Schellenberg, Aron Reimer (1773-1853) Blumstein, Mol....366, 387, 429, 435, 441-446.
- Schellenberg, Aron Kasdorf (1833-1885) Orloff, Mol/ Gnadenu, Kansas....443-440.
- Schellenberg, Anton Reimer (born 1774) Muntau, Mol....429, 440-441.
- Schellenberg, Bernhard doctor (1840-1898) Rosenthal, Chortitza...317-318.
- Schellenberg, David Braun (1803- ca.1854) Tiege, Mol...332, 335, 437-438, 460, 461.
- Schellenberg, David Pauls Aelt. (1852-1919) Ruckenu, Mol....439, 461.
- Schellenberg, David Reimer (born 1780) Tiegenhof, Prussia....455.
- Schellenberg, Gerhard Stammvater (1725-1802) Tiegenhof, Prussia...3, 334, 427-466, 524.
- Schellenberg, Gerhard Braun (born 1801) Tiegenhagen, Mol....436-437, 460.
- Schellenberg, Gerhard Guenther (born 1783) Blumstein, Mol...430.
- Schellenberg, Gerhard Kasdorf Rev. (1827-1908) Orloff, Mol/ Rosenfeld, Man....5, 51, 66, 73, 85, 270, 442-443, 467.
- Schellenberg, Gerhard Klassen (1759-1813) Blumstein, Mol....366, 387, 429-433, 457, 462.

- Schellenberg, Gerhard Neubauer (1797-1837)427, 441-444, 462.
- Schellenberg, Gerhard Warkentin (1854-1932) Rosenfeld, Man....442-443, 485.
- Schellenberg, Heinrich Hamm (1833-1906) Klippenfeld, Mol.433.
- Schellenberg, Jakob patriarch (1687-1757)427.
- Schellenberg, Jakob Stammvater (1719-1795) Tiegenhof, Prussia..427.
- Schellenberg, Jakob (1845-1890) Halbstadt, Mol/ Nikolaisfeld, Sagradovka.....460.
- Schellenberg, Jakob Braun (1799-1872) Tiegenhagen, Mol....334, 435-436, 460, 461.
- Schellenberg, Jakob Esau (1870-1943) Steinbach, Man....333.
- Schellenberg, Jakob Guenther (1792-1872) Rosenort/ Klippenfeld, Mol...431, 485.
- Schellenberg, Jakob Jakob (1829-1901) Tiegenhagen, Mol...436.
- Schellenberg, Jakob Regehr (1882-1952) Kleefeld /Steinbach, Man.....148, 260.
- Schellenberg, Jakob Reimer (born 1772) Tiegenhagen, Mol....337, 429, 434-440, 459, 459, 460, 461.
- Schellenberg, Paul Reimer (born 1764) Tiegenhof, Prussia....434.
- Schellenberg, Peter Guenther (born 1794)....429, 457, 462.
- Schellenberg, Theodore Roosevelt archivist427, 434, 437, 441, 456, 460.
- Schierling, Abraham (1871-1952) Inman, Kansas....449, 464.
- Schierling, Gerhard (born 1840) Crimea/ Gnadenu, Kansas....517.
- Schierling, Martin (born 1783) Lindenau, Mol....430-431, 458.
- Schierling, Wilhelm (1848-1923) Inman, Kansas....464.
- Schroeder, Abraham Schellenberg (1845-1906) Bergthal, Russia/ Schoehorst, Man....445.
- Schroeder, Gerhard Peter author Lodi, California....446, 464.
- Schroeder, Gerhard Schellenberg Reeve (1848-1910) Eigenhof, Man....233, 445-446, 464.
- Schroeder, Jakob Dyck Rev. (1863-1944) Lowe Farm, Man...463.
- Schroeder, Johan (1807-1883) Bergthal, Bergthal/ Schoehorst, Man....441, 444-446, 463.
- Schroeder, Johan Harder minister and poet (born 1870) Ebenfeld, Man....446, 464.
- Schroeder, Johan Schellenberg (1841-1919) Bergthal, Russia/ Schoehorst, Man....445, 463.
- Schroeder, Maria Isaac (born 1767).....180.
- Schroeder, Peter Schellenberg (1852-1920) Rosenthal, Chortiza...446.
- Schroeder, Peter.....180.
- Schulz, Gerhard (born 1768) Friedensruh, Mol.....367, 382.
- Sommerfeld, Heinrich (1815-1887) Alexanderwohl, Kansas....358, 483, 485, 491.
- Spenst, Heinrich449.
- Siemens, Claasz Stammvater (born 1758) Rosenort, Mol....222, 340, 354, 360, 501, 525.
- Siemens, Gerhard Friesen (1805-1877) Rosenort, Mol/ Rosenort, Man....340, 354, 360, 413, 525.
- Siemens, Gerhard Thiessen (1834-1908) Rosenhof, Man.....38, 41, 48, 67, 78, 107, 219, 340, 384.
- Siemens, Peter (died 1864)408.
- Sobering, Heinrich, Steinbach, Man.,258.
- Steel, James, Clearsprings, Man.,146.
- Stoesz, Cornelius (1731-1811) Krebsfelde, Prussia....361, 381.
- Stoesz, David Aelt.(1842-1903) Bergthal, Manitoba....464.
- Stoesz, Jakob Brundaeltester (1834-1892) Blumstein, Man....270, 271.
- Suderman, Heinrich (ca.1806-ca.1842) Ladekopp, Mol...518.
- Suderman, Jakob Penner (1841-1907) Fordenu, Mol/ Ebenfeld, Kansas....518-519.
- Suderman, Johan, Franzthal, Mol/ Inman, Kansas....355.
- T.
- Teigroeb, Heinrich (born 1861) Neukirch, Mol.....373.
- Tesmann, Jakob.....211.
- Thielmann, Jakob Jakob (1846-1894) Friedensfeld, Borosenko....219.
- Thielmann, Johan (1809-1848).....462.
- Thielmann, Johan.....80.
- Thielmann, Johan (1861-1918) Friedensdorf, Mol....440, 462.
- Thielmann, Martin, Nikolaidorf, Mol.....293, 411.
- Thiessen, Abraham Friesen Land reformer (1832-1889) ...11, 261, 287, 400, 422, 426, 475-476, 488.
- Thiessen, Aron (1851-1902) Reinfeld, Russia/ Washita County, Ok...472, 483, 487, 491.
- Thiessen, David (1834-1906) Neukirch, Mol/ Rosenhof, Man....41, 170, 182.
- Thiessen, David Giesbrecht (1830-1906) Jansen, Neb.....87.
- Thiessen, Herman researcher and author Burgdorf, Germany381, 415-416, 424-426, 524.
- Thiessen, Isaac (born 1763) Muensterberg, Mol.....422.
- Thiessen, Klaas Siemens (born 1790) Rosenort, Mol....501, 525.
- Thiessen, Johan (1858-1921) Prangenu, Mol....432.
- Thiessen, Johan Friesen (1841-1917) Jansen, Neb....443, 463, 525.
- Thiessen, Johan Peter State Senator (1852-1920) Jansen, Neb....89, 92, 422, 426, 475, 476, 488.
- Thiessen, Johan Wiens (1813-1888) Jansen, Neb.....130, 284, 454, 501, 525.
- Thiessen, Peter (born 1776) Rosenort, Mol.....340, 501.
- Thiessen, Peter (1798-1881) Muntau, Mol....385.
- Thiessen, Peter Born Rev. (1808-1873) Schoenu, Mol....347, 412, 476, 488, 524.
- Thiessen, Peter Peter Rev.(1832-1898) Neuhalbstadt, Mol/ Jansen, Neb.....84, 89, 343, 426, 474, 476, 485, 488, 515.
- Thiessen, Regina Bergman (died 1885)Furstenau, Prussia...106.
- Thiessen, Wilhelm Giesbrecht Rev. (1842-1927) Jansen, Neb.....385.
- Todeben, Eduard Von General.....264.
- Toews, Anna Wiebe widow (1801-1881) Prangenu, Mol/ Blumenort, Man....61.
- Toews, Aron author (1884-1969)391, 409.

- Toews, Cornelius (1829-1884) Fischau, Mol/Gnadenau, Kan....64, 381, 386.
- Toews, Cornelius Plett *delegate* (1836-1908) Hirschau, Mol/Kleefeld, Man....11, 25, 28, 34, 48, 52, 56, 57, 67, 71, 73, 76, 92, 97, 103, 137, 140, 157-160, 172, 215, 218, 223, 251, 269, 277, 377, 385, 489.
- Toews, Cornelius Regehr *Stammvater* (1766-1831) Tiegenhagen, Prussia/Lindenu, Mol.,184, 357, 376, 385, 440, 462.
- Toews, Cornelius Warkentin (1871-1946) Greenland, Man.,154.
- Toews, David Elder (1880-1947) Tiefengrund, Sask....319.
- Toews, Elizabeth Warkentin (1837-1911) Kleefeld, Man.,.....141.
- Toews, Franz, *lumber dealer* Pordenau, Mol./ Ulem, Minn.,.....210.
- Toews, Gerhard (1809-1894) Landskron, Mol/Henderson, Neb...378, 385.
- Toews, Gerhard (1815-1873) Alexanderkron, Mol....448.
- Toews, Gerhard Penner (1840-1918) Pordenau, Mol/Imman, Kansas....448-449, 464.
- Toews, Heinrich Warkentin (1867-1942).....140, 203, 385.
- Toews, Maria Plett *widow* (1811-1895) Fischau, Mol/Gnadenau, Kan.,160-161, 216, 472.
- Toews, Peter Barkman (1859-1945) Greenland, Manitoba.....282.
- Toews, Peter Penner (1838-1882) Kleefeld, Mol/Steinbach, Man....15, 130, 143, 250, 257.
- Toews, Peter Plett Aelt (1841-1922) Kleefeld, Man....3, 5, 11, 5-76, 82, 85, 96, 104, 138, 148, 157-161, 167, 175, 194, 213-214, 216, 218, 224, 236, 243, 264, 273, 285, 327, 334, 368, 376, 377, 396, 402, 410, 458, 472, 473, 474, 481, 487, 507, 539, 542, 548, 553-562, 563, 566, 578, 583.
- Toews, Peter Warkentin *blacksmith* (1866-1935) Steinbach, Man.....3, 123, 137-155, 201, 257, 491.
- Toews, Peter Wiebe (1831-1922) Brundaeltester Prangenau, Mol/Blumenort, Man....23, 24, 32, 40, 41, 63, 163, 228, 270, 271, 279, 282, 407.
- Toews, Jakob Barkman (1855-1938) Swaiwell, Alb.,153, 167, 204, 210, 282, 293.
- Toews, Jakob Loewen (1805-1873) Margenau, Mol.,163, 281, 293, 530.
- Toews, Jakob Wiebe (1836-1920) Prangenau, Mol/Rosenort, Man....134, 229, 517, 530.
- Toews, John A. (1912-1979) *historian*.....409.
- Toews, Johan Barkman *teacher* (1865-1967)....3, 163-170, 222, 241, 282, 293, 583-587.
- Toews, Johan Friesen (1853-1915) Kleefeld, Man....69, 141, 148, 149, 273.
- Toews, Johan Friesen *businessman* (1858-1931) Steinbach, Man....3, 141, 157-161, 216, 257.
- Toews, Johan Harder (1826-1895) Alexanderkron, Mol/ Kleefeld, Man....48, 69, 137, 141-145, 159, 216, 273, 380, 478, 479, 480, 482, 485.
- Toews, Johan Loewen (1793-1873) Fischau, Mol.,184, 223, 334, 376-381, 480, 507.
- Toews, Dr. John B. *historian*, 310, 326, 362.
- Twisk, Peter J. Aelt.....368.
- U.
- Unger, David (born 1830) Heuboden, Man.....57, 73, 140, 335.
- Unger, Peter Heidebrecht (1841-1896) Blumenhof, Man....334, 357, 424.
- Urry, Dr. James, *historian and anthropologist*, 266, 308, 322, 323, 325, 382, 527.
- V.
- Von Niessen, see Niessen.
- Von Riesen, see Friesen.
- Vogt, William *rescuer* (1874).....139.
- Vogt, *steam engine operator* Chortitz, Man.,.....228.
- Voth, Heinrich (born 1858) Memrik.....373.
- Voth, Peter P. (born 1841).....499.
- W.
- Wall, Abraham, Orloff, Mol/Hillsboro, Kansas....463.
- Wall, C. *Windmill builder*,138.
- Wall, Johan (1831-1900) Goessel, Kansas....530.
- Warkentin, Abraham Thiessen (born 1792) Tiege, Mol.,186.
- Warkentin, Aron (1783-1837) Tiegenhagen, Mol.....342, 349, 352-354.
- Warkentin, Aaron (1830-1915) Newton Siding, Man.....430.
- Warkentin, Bernhard (born 1841) Liebenau, Mol.....342.
- Warkentin, Bernhard Aron (1819-1894) Altonau, Mol/ Terpenic....342, 349, 352-354, 360.
- Warkentin, Bernhard Fast (1834-1893) Imman, Kansas....384, 468, 469, 470-471, 480, 485, 486, 487.
- Warkentin, Bernhard Friesen *mill owner* (1847-1908) Halstead, Kansas....342, 343, 349, 352-354, 358, 359.
- Warkentin, Cornelius Aelt. (1740-1809) Rosenort, Prussia...323.
- Warkentin, Cornelius (1777-1847) Blumstein, Mol....442, 462, 467.
- Warkentin, Dirck (1788-1837) Altonau, Mol....510, 528.
- Warkentin, Dirck Aelt. (1815-1881) Petershagen, Mol ...358, 510.
- Warkentin, Diedrich Heude *teacher* Lindenu, Mol.,188.
- Warkentin, Gerhard (born 1767) Tiegenhagen, Mol....349.
- Warkentin, Gerhard (1848-1900) Steinbach, Man/ Jansen, Neb....26, 31, 63, 118, 250, 258, 479, 490, 566.
- Warkentin, Gerhard Aron Fast, Tiegenhagen /Friedensdorf, Mol....341-341, 515.
- Warkentin, Gerhard Bernhard (1852-1911) Altonau, Mol....353.
- Warkentin, Gerhard Warkentin (1796-1848) Pordenau/ Lindenu, Mol.....281, 380, 394, 478-482, 490, 491, 530.
- Warkentin, Heinrich (1833-1888) Lichtenau, Mol/ Rosenhof, Man....29, 478, 479, 480, 482, 491.
- Warkentin, *widow* Heinrich Fast, Steinfeld/ Alexanderwohl, Mol....472, 483.
- Warkentin, Heinrich G. (1824-1910) Imman, Kansas....349-350, 359, 360, 485, 523.
- Warkentin, Heinrich Thiessen *teacher* (born 1805) Blumenort, Mol./ Sakradovka.....187, 223.

- Warkentin, Heinrich Warkentin (1798-1891) Blumstein, Mol....425, 482-485.
- Warkentin, Isaac Loewen *doctor* (1845-1929) Blumenhof, Man./Lubbock, Texas....45, 51, 83, 84, 194, 408, 473-474.
- Warkentin, Jakob *Aelt.* (born 1783) Altonau, Mol....308, 325.
- Warkentin, Jakob Neufeld (1833-1903) Altonau, Mol/ Marion County, Kansas....358, 485.
- Warkentin, Johan *Stammvater* (1760-1825) Blumenort, Mol....184-188, 222, 312, 326, 337, 425, 434, 467, 485.
- Warkentin, Johan Fast (1825-1877) Hutterthal, Russia/ Inman, Kansas....374-375, 469-470, 485, 488.
- Warkentin, Johan Goossen (1867-1947) Greenland, Man....218.
- Warkentin, Johan Harder *teacher* (1848-1876) Inman, Kansas....374-375, 469.
- Warkentin, Johan Loewen (1845-1908) Blumenhof, Man....45, 217, 218, 473-474, 488.
- Warkentin, Johan Neufeld (1817-1886) Blumstein, Mol/ Blumenhof, Man....42, 72, 160, 195, 196, 408, 472-473, 482, 487.
- Warkentin, Johan Neufeld (born 1816) Fabrikerwiese, Mol.,186.
- Warkentin, Johan Thiessen (1786-1839) Blumenort, Mol.,186, 222.
- Warkentin, Johan "Hans" Warkentin (born 1790) Blumstein, Mol....472-473, 474, 487, 488.
- Warkentin, Martin *Stammvater* (1764-1853) Blumstein, Mol....3, 356, 366, 383, 387, 429, 453, 467-491.
- Warkentin, Martin (1824-1891) Blumstein, Mol/ Rosenort, Man....38, 397, 478, 479, 480, 481, 482, 491.
- Warkentin, Martin Warkentin (born 1806) Blumstein, Mol....467-468.
- Warkentin, Peter (1817-1895) Neukirch, Mol....431, 458, 485, 516, 518.
- Warkentin, Peter (ca.1819-ca.1852/1857) Margenau, Mol....285, 478-480, 490.
- Warkentin, Peter Fast (1820-1894) Fischau, Mol/ Inman, Kansas.468-469, 480, 485, 486, 491.
- Warkentin, Peter Fast (1834-1907) Friedensdorf, Mol/ Jansen, Neb....89, 341-344, 352, 358, 476, 485, 490, 515, 530.
- Warkentin, Peter Heude *Gebietsamt Secretary* (died 1834).....187.
- Warkentin, Peter Peter (1838-1923) Gnadenu, Kansas....431, 458, 485, 516-517, 530.
- Warkentin, Peter S. Reimer (born 1854) McPherson, Kansas....375, 468-469, 470, 480, 486.
- Warkentin, Peter Warkentin (born 1789) Blumstein, Mol....222, 356, 357, 468-472, 480, 486.
- Wiebe, Aron (born 1796).....435.
- Wiebe, Dietrich, *patriarch* Neukirch, Mol....514-515.
- Wiebe, Gerhard (born 1771) Halbstadt, Mol.....381.
- Wiebe, Gerhard *Aelt.* Ellerwald, Prussia....323.
- Wiebe, Gerhard *Aelt.* (1827-1900) Heuboden, Bergthal/ Chortitz, Man....60, 71, 175, 243, 262, 267.
- Wiebe, Gerhard F., Steinbach, Man.....225.
- Wiebe, Heinrich A. (1845-1910) Margenau, Mol/ Hoffnugsthal, Kansas....383, 443, 515.
- Wiebe, Heinrich Friesen *deacon* (1851-1876) Blumenort, Man....22, 41, 58, 63, 129, 133, 282.
- Wiebe, Jakob (born 1776) Blumstein, Mol....429.
- Wiebe, Jakob (1805-1853) Margenau, Mol....350, 407, 514-515.
- Wiebe, Jakob A. *Aelt.*(1836-1921) Annafeld, Crimea/ Gnadenu, Kan....3, 65, 296, 322, 350, 392, 442, 443, 485, 513, 514-515, 553, 559, 563-565, 571.
- Wiebe, Jakob Peters (1829-1901) Prangenau, Mol/ Blumenort, Man....41, 190-191, 330.
- Wiebe, Jakob Toews *Elder* (1872-1965) Greenland, Man....169, 558.
- Wiebe, Jakob Schellenberg (born 1824).....435.
- Wiebe, Jakob Siemens (1799-1856) Schoenau, Mol.,190-191, 192, 330, 333, 334, 357, 401, 412.
- Wiebe, Johan (born 1842) Steinbach, Man....71, 130, 250, 256.
- Wiebe, Johan *Aelt.* (1837-1906) Reinland, Man....106, 265.
- Wiebe, Johan Philip (1850-1918) Orloff, Mol....353.
- Wiebe, Johan Toews (1865-1949)167.
- Wiebe, Klaas Friesen (1842-1925) Jansen, Neb.....70, 83, 120, 401, 515.
- Wiebe, Maria Isaac (1818-1875) Tiege, Mol.....183.
- Wiebe, Peter *patriarch* (born 1755) Schoenau, Mol....330, 338, 502, 525.
- Wiebe, Peter (born 1765) Lindenau, Mol.....293, 530.
- Wiebe, Peter Peters *deacon* (1835-1902) Blumenort, Man..19, 26, 34, 41, 58, 63, 66, 278, 563.
- Wiebe, Philip, Molotschna....353.
- Wiep, Elies (born 1829) Inman, Kansas....448.
- Wiens, Abraham (1779-1844) Altonau/ Rosenort, Mol....510-511.
- Wiens, Abraham Friedrich (1838-1920) Schoenau, Mol....505, 508, 527.
- Wiens, Abraham Hicbert (1824-1899) Kleefeld, Mol/ Inman, Kansas....507, 511.
- Wiens, Aron (1845-1916) Burrton, Kansas/ Medford, Ok..469, 522, 531.
- Wiens, Cornelius Mathies (1791-1858)501.
- Wiens, Bernhard, Rosenort, Mol/ Sergejevka, Russia....508-509.
- Wiens, Bernhard Barchen (1838-1889) Ruckenu, Mol....503-504.
- Wiens, Claas Bernhard *Rundschaue editor* 1910-1920.....508-509, 526.
- Wiens, Daniel (born 1764) Blumstein, Mol....366, 387, 496-498.
- Wiens, Daniel (1806-1871) Altonau, Mol431, 517-519.
- Wiens, Daniel (1845-1930) Altonau, Mol/ Hillsboro, Kansas....519.
- Wiens, David *Stammvater* (1775-1838) Schoenau, Mol..296, 334, 502-504, 525.
- Wiens, David Neuman (1847-1914) Jansen, Neb.....85, 497.
- Wiens, Friedrich (1794-1845) Schoenau, Mol....505-509, 526, 527.
- Wiens, Franz *patriarch* (1773-1838) Marienburg, Prussia....512-516.
- Wiens, Franz Rev. (born 1779) Petershagen, Mol....301-302, 323.
- Wiens, Franz (born 1796) Muntau, Mol....528.

- Wiens, Franz (1802-1881) Jansen, Neb.....38, 52, 79, 82, 85, 348, 366, 429, 457, 497-498.
- Wiens, Franz Lepp (1839-1910) Gnadenheim, Mol/Henderson, Neb...520-521.
- Wiens, Franz Penner (born 1842) Grossweide, Mol/Henderson, Neb ...514, 529.
- Wiens, Heinrich Aelt. (1800-1872) Margenau/Rosenort, Mol...509-510, 527.
- Wiens, Heinrich (born 1815) Molotschna....358, 485, 515.
- Wiens, Heinrich Gerhard (1860-1945) Gretna, Man....509.
- Wiens, Heinrich Frederick (1830-1901) Fischau, Mol/Inman, Kansas...376, 385, 412, 426, 478, 494, 505, 507, 523, 526, 527.
- Wiens, Gerhard (1829-1904) Paulsheim, Mol....509.
- Wiens, Gerhard Berg (born 1829) Lindenau, Mol....496.
- Wiens, Gerhard Friesen Rev. (1868-1940) Henderson, Neb....513.
- Wiens, Gerhard Hildebrand (1827-1874) Steinfeld, Mol....506.
- Wiens, Gerhard Schulz (1856-1928) Mountain Lake, Minn....495.
- Wiens, Herman (Sagradovka)....30.
- Wiens, Jakob (1758-1820) Lindenau, Mol.....493-496, 523.
- Wiens, Jakob **patriarch** (born 1762) Schoenau, Mol....502, 504-510, 526.
- Wiens, Jakob (1795-1865) Altonau, Mol....510, 528.
- Wiens, Jakob Gerhard (1857-1930) Rosenort, Mol....506.
- Wiens, Jakob Hiebert (1832-1900) Alexanderkron, Mol/ Inman, Kansas...512.
- Wiens, Jakob Mathies (born 1789) Rosenort, Mol.....501.
- Wiens, Jakob Borns (1813-1893) Schoenau, Mol/ Crimea...449, 463, 493-494.
- Wiens, Jakob Loewen (1799-1885) Lindenau, Mol.....495-496.
- Wiens, Jakob Penner (1838-1902) Grossweide, Mol/Henderson, Neb...360, 451, 465, 513-514, 529.
- Wiens, Jakob Schulz (1849-1939) Dolton, South Dakota.....495-496.
- Wiens, Johan (born 1748) Altonau, Mol.....510.
- Wiens, Johan (1800-1881) Schoenau, Mol.....296.
- Wiens, Johan (1812-1892) Crimea/ Hillsboro, Kansas.....516-517.
- Wiens, Johan B. (1832-1909) Jansen, Neb.....411, 522, 531.
- Wiens, Johan Barchen (1835-1911) Crimea.....503.
- Wiens, Johan Berg (1823-1885) Nikolaidorf, Mol/Dolton, South Dakota....374, 495-496, 523.
- Wiens, Johan Enns (1800-1887) Schoenau, Mol.....502-503.
- Wiens, Johan Gerhard (1874-1951) Winkler, Man.....506, 526.
- Wiens, Johan Loewen (1791-1852) Lindenau /Lichtenau, Mol...493-495.
- Wiens, Johan Neuman (1839-1914) Jansen, Neb/ Mountain Lake, Minn....497, 524.
- Wiens, Johan Regehr (1753-1816) Tiege, Mol.....498.
- Wiens, Johan Schulz (1852-1925) Marion, South Dakota495-496.
- Wiens, Klaas **Oberschulz** (born 1767) Altonau, Mol.....510.
- Wiens, Klaas, Neukirch, Mol517.
- Wiens, Peter **book vendor** Reinland102, 268.
- Wiens, Peter Braun (1830-1898) Alexanderkron, Mol/ Gnadenu, Kansas....431, 458, 518.
- Wiens, Peter Friesen (1804-1893) Sparrau, Mol....465, 513-514, 528.
- Wiens, Peter Jakob (1873-1961) Henderson, Neb....513.
- Wiens, Peter Johan (1848-1926) Ruckenu/ Ladekopp, Mol....504.
- Wiens, Peter Neuman (1855-1897) Jansen, Neb/ Conway, Kansas...348, 497.
- Wiens, Wilhelm (born 1748) Orloff, Mol.....496.
- Wiens and Braun, **mill operators** Schoenwiese, Man....133, 229.
- Willms, Cornelius Minnesota.....122.
- Willms, Gerhard, Nikolaidorf, Mol.....419.
- Willms, Gerhard (1820-1900) Minnesota.....116, 117.
- Willms, Jakob, Tiege, Mol...482-483, 484-485, 491.
- Willms, Jash, Swalwell, Albt.153.
- Willms, Johan, Kleeefeld, Mol.,117, 121, 122, 125, 328.
- Witla, R.J. **store**, Winnipeg, Man.....129.
- Woelk, Abraham (1840-1900) Goessel, Kan.,186, 312.
- Wohlgemuth, Cornelius Plett **Rev.** (1879-1959) Blumenhof, Man....218, 219.
- Wohlgemuth, Heinrich Ewert **Rev.** (1849-1899) Blumenhof, Man....43, 45, 63, 219, 224, 290, 345, 563.
- Wohlgemuth, Peter **patriarch** (1805-1873)345, 359.
- Wohlgemuth, Johan (1868-1935) Gnadenu, Kansas.....290.

Z

- Zacharias, Doranda Merkers (1807-1870).....215.
- Zacharias, Johan, Sask.....215.
- Zacharias, Gerhard (1832-1902) Orloff, Sagradovka....433, 459.