

whole congregation could bear that name. But if a person of Flemish background attended a Frisian church, this certainly was unique, and that person could easily be tagged with a new surname: "Flaming." The same could be said for a Frisian ("Friesen") in a Flemish congregation: he would likely be called "Friesen."

We aren't quite sure yet why some of the other surnames occur so predictably in either a Flemish or Frisian setting, but this is certainly the case. Some other examples of *Frisian* surnames are Abrahams, Adrian, Bartel, Ewert, Franz, Froese, Goertz, Hein, Kasper, Kopper, Lohrentz, Nickel, Penner, Quiring, Spenst, Tiahrt, Unruh and Voth. Examples of *Flemish* surnames are Braun, Claassen, Enns, Friesen, Harder, Isaac, Koop, Loewen, Martens, Reimer, Siemens, Thiessen, Toews and Wiebe. Names that can be found in both branches include Cornelsen, Dirksen, Jantzen, Kroeker and Wiens.

As a result, if your surname is clearly "Frisian" in origin, you would best begin your search for roots in a Frisian congregation. Likewise, if your name is clearly Flemish, you should start scouring the Flemish congregations for the records you seek. The Frisian congregations in Prussia were located in the following cities or villages: Danzig (outside the Petershagen Gate), Markushof, Memelniederung, Montau-Gruppe, Obernessau, Orloffsfelde, Schönsee, Tragheimerweide and Thiensdorf. The Flemish congregations were located in Danzig (outside the Neugarten Gate), Elbing-Ellerwalde, Fürstenwerder, Heubuden, Königsberg, Ladekopp, Rosenort and Tiegengagen. The Wintersdorf (or Przechowka) congregation called itself "Old-Flemish," but its location, records, and history, connect it very closely with the various Frisian congregations located nearby.

The second valuable clue for the genealogist relates to families that later migrated to southern Russia. The earliest migrations (from 1787 to 1817) were largely composed of families from Flemish congregations. The later migrations, those from 1818 on, were largely composed of families from Frisian congregations. For the Chortitza Colony, therefore, almost all the migrations were from Flemish churches. The sole exception seems to be the village of Kronsweide, which was settled by a contingent of Frisian families, many of whom had earlier left the Memel Frisian Church in Lithuania. For the Molotschna Colony, this means that the earliest villages, largely those in the district headed by the regional governmental headquarters at Halbstadt, were Flemish in background. The later-established villages, largely those in the eastern Molotschna district with headquarters in Gnadenfeld, were Frisian in background.

If you are a modern-day Mennonite genealogist, you may not have taken advantage of the clues that result from this

largely-forgotten division between the Flemish and Frisian Mennonites of Europe. But your search for roots can be measurably simplified if you combine your genealogical curiosity with a basic knowledge of this chapter in Mennonite history.

Alan Peters

Archival vault improvements completed

The renovations in the Center for Mennonite Brethren Studies' archival vault, announced in the last issue of the *Bulletin*, are now a reality. Both the high-density shelving and climate control systems were installed in January. These improvements represent a significant step forward in the Center's archival program. Anyone is welcome to stop by the Center during its regular hours for a tour of the "new" facilities.

Mennonitische Rundschau indexing project on hold

Two additional volumes of the *Mennonitische Rundschau Index* have recently been completed by the Centre for Mennonite Brethren Studies in Winnipeg. One is the subject index for the years 1900 to 1909 and the other is the author index for the years 1880 to 1909. This brings the total number of volumes to four and brings the indexing project to a temporary halt until funding becomes available. The project was funded by the Social Sciences and Humanities Research Council of Canada which terminated the program for such projects last year. It is hoped that private donors can become interested in carrying the project to eventual completion. The Center for MB Studies in Fresno should have copies of these new indexes within the next few months.

(Report adapted from March 1992 issue of *Mennonite Historian*)

Mennonite Weekly Review index now available

The Mennonite Library and Archives at Bethel College in North Newton, Kansas has recently completed an index of obituaries in the *Mennonite Weekly Review* through the

year 1990. The index contains approximately 18,000 entries on 203 pages. It is a valuable resource for genealogists. A copy of this index will be available in the Center for Mennonite Brethren Studies within the next several weeks.

News from other Mennonite historical societies

The **Oregon Mennonite Historical and Genealogical Society** recently adopted a new logo (see illustration below). It was designed by Mae Etta Kennel and Margo Butler.



The **Essex-Kent Mennonite Historical Association** in Ontario is raising funds for a museum and archives in Leamington.

The **Lancaster Mennonite Historical Society** (Pennsylvania) sponsored a panel discussion on the Civilian Public Service program of World War II during its quarterly meeting in Ephrata on March 2. Panelists included six men who served at CPS camps during the war.

An exhibit entitled "Common Threads: A Retrospective of Mennonite Attire" opened on March 26 in Harleysville, Pennsylvania, sponsored by the **Mennonite Historians of Eastern Pennsylvania**. The exhibit "depicts a variety of trends in apparel, including the evolution of the bonnet."

New books of interest in the Center for Mennonite Brethren Studies

The following books, all published within the last several months, indicate the continuing rich quality of research and writing within the Mennonite world. All are available in the Center for Mennonite Brethren Studies, or may be ordered from your local book store.

Brunk, Gerald R., ed. *Menno Simons: A Reappraisal*. Harrisonburg, Virginia: Eastern Mennonite College, 1992. A collection of essays published on the 450th anniversary of Menno's *Fundamentboek*, representing the latest scholarship on this influential Anabaptist leader.

Goerz, H. *Mennonite Settlements in Crimea*. Winnipeg: CMBC Publications, 1992.

A new translation of the book *Die Mennonitischen Siedlungen der Krim* (1957).

Janzen, Hedy, comp. *Our Heritage: the Descendants of Heinrich P. Janzen*. Winnipeg, privately printed, 1990.

Janzen, Reinhild Kauenhoven and John M. Janzen. *Mennonite Furniture: A Migrant Tradition (1766-1910)*. Intercourse, Pa.: Good Books, 1991.

This beautifully illustrated volume traces the development of Mennonite furniture making from the Vistula Delta to North America. Among the many pieces depicted here is a wardrobe owned by the California Mennonite Historical Society.

Kauffman, J. Howard and Leo Driedger. *The Mennonite Mosaic: Identity and Modernization*. Scottdale: Herald Press, 1991.

A study of religious and social characteristics and attitudes among five different Mennonite and Brethren in Christ churches. It is a follow-up volume to *Anabaptists Four Centuries Later* (1975).

Kasdorf, Alice, comp. *Genealogy of Abraham Guenther*. Winnipeg: privately printed, 1991.

Klaassen, Walter, ed. *Anabaptism Revisited: Essays on Anabaptist/Mennonite Studies in Honor of C.J. Dyck*. Scottdale: Herald Press, 1991.

A collection of essays on sixteenth and seventeenth-century Anabaptism, as well as Mennonites today. Includes a chapter by Paul Toews, "Differing Historical

Imaginations and the Changing Identity of the Mennonite Brethren."

Neufeld, Anne H., comp. *Gerhard Abram Teichroeb and His Descendants*. Winnipeg: privately printed, 1991.

Neufeld, Anne H., comp. *Kornelius Hiebert and His Descendants*. Winnipeg: privately printed, 1991.

Neufeldt, Leonard. *Raspberrying*. Windsor, Ont.: Black Moss Press, 1991.

A new collection of poetry by a Mennonite writer from Yarrow, British Columbia.

Tiessen, Hildi Froese, ed. and Paul Gerard Tiessen, ed. *A Sunday Afternoon: Paintings by Henry Pauls*. Waterloo, Ont.: Institute of Anabaptist-Mennonite Studies and San Hills Books, Inc., 1991.

This collection of paintings by Canadian artist Henry Pauls depicts Mennonite social life in Russia and Canada.

Wiebe, Armin. *Murder in Gutenthal: A Schnepa Kjnals Mystery*. Winnipeg: Turnstone Press, 1991.

A humorous "Mennonite murder mystery" by the author of *The Salvation of Yasch Siemens*.

New archival acquisitions in the Center for Mennonite Brethren Studies

In addition to the many books and periodicals that make up its historical library collection, the Center for MB Studies also houses a significant collection of archival and manuscript collections. The following is but a sampling of the new records received by the Center during the past year.

From **Butler Avenue Mennonite Brethren Church**, Fresno, Cal.:

6 feet of congregational records dating back to the beginnings of that church.

From **Esther Dick** of Scotts Valley, Cal.:

21 photographs from Russia, most dating from the early twentieth century; 33 photographs of the Reedley Bible School and Dinuba Mennonite Brethren Church from the 1930s; a typewritten autobiography of her father, John P. Rogalsky.

From **John Esau**, Mennonite Brethren missionary to Zaire:

8 video tapes of Zairian Mennonite Brethren church services, ca. 1984-1989.

From **Herb Brandt** of Richmond, B.C.:

1 foot of records pertaining to his tenure as Chairman of the General Conference of Mennonite Brethren Churches, 1984-1990.

From **Fresno Pacific College**:

4 feet of records from the office of the Academic Vice President, mostly from early 1980s.

From **Susie Peters**, Fresno, Cal.:

7 feet of papers from her late husband G.W. Peters, the prominent missions scholar and educator.

From **J.B. Toews**, Fresno, Cal.:

7 feet of personal papers and records relating to his work with Mennonite Brethren Missions/Services, Mennonite Brethren Biblical Seminary and the Historical Commission of the Mennonite Brethren Church.

Julius Siemens *(continued from page 2)*

toll on the few families still there, and reports from Ulen to the Northern District of the General Conference Mennonite Church stop during that decade.⁹

Despite his unfavorable words in 1894 regarding conditions in Canada, Siemens did not abandon land development efforts in that country. Shortly after the turn of the century, for example, he attempted to organize a Mennonite settlement in the Alameda district of the Northwest Territory (present-day Saskatchewan). Many reports in periodicals such as *Der Mennonitische Rundschau* indicate that Siemens still maintained an active interest in Manitoba real estate even after returning to the United States.

Development opportunities in California also captured Siemens' attention. As early as 1906 Siemens visited Sacramento¹⁰ and by 1907 he had entered into correspondence with the California Irrigated Land Company of San Francisco. Charles F. O'Brien, a representative of that company, noted to Siemens that "we understand that your people are very thrifty and honest and we want this kind of people and are willing to make every inducement that lies within our power to get them."¹¹ In 1908 a friend wrote Siemens asking, "Have you still got the Cal. fever [sic], if so here is 'fuel for the flames,'" and referred him to a small piece of land available for purchase in Tehama County.¹² Whether Siemens bought this land or even went to see