

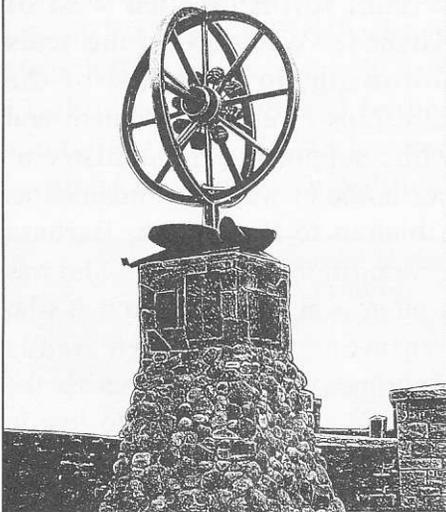
Ontario Mennonite History

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Mennonites featured at German Pioneers Day

In 1999, the government of Ontario declared the day after Thanksgiving to be German Pioneers Day. The day is celebrated each year in Kitchener as part of the Oktoberfest celebrations. In 2005, the organizers of German Pioneers Day in Kitchener worked with the Mennonite Historical Society of Ontario to feature the Mennonites.

During the afternoon of Tuesday, October 11, 2005, visitors to Kitchener City Hall could see displays set up by Mennonite Central Committee and other Mennonite organizations. There were also Mennonite-related films shown in the Council Chamber.

The official program began at 5:00 p.m. with many local politicians in attendance. David T. Martin, who only began his role as Executive Minister of Mennonite Church Eastern Canada that week, led the invocation. Marlene Epp gave a brief overview of the diversity of Mennonites in Waterloo Region by highlighting the stories of five Mennonite women. As well as some

early pioneer families, special recognition was given to the Six Nations people whose land was purchased by the early Mennonite pioneers. In response, Paul Williams of the Six Nations made some comments about his peoples' history and their relationship to the Mennonites.

The event also included "Sunday Afternoon at the Brubachers," the short drama first presented at the historical society spring meeting. The program closed with the Conrad Grebel Chapel Choir led by Tim Corlis. There was a slightly awkward moment as the organizers expected the choir to lead the crowd in singing the national anthem, a song that is not in their regular repertoire.

The Mennonite Historical Society was somewhat ambivalent about this event, but decided that it was important to take the opportunity to give the community a balanced picture of Mennonites and their history.



Marlene Epp presents Paul Williams with a plaque commemorating the role the Six Nations played in the establishment of a Mennonite community in Waterloo Region. Also pictured are Gerhard Griebenow, coordinator of German Pioneers Day and Lehman Gibson from the Six Nations.

Who are Mennonite German Pioneers?

by Marlene Epp

A talk given at German Pioneers Day, Kitchener City Hall, October 11, 2005

In 2005, the Mennonite Historical Society of Ontario (MHSO) was invited to participate in the planning of German Pioneers Day, an annual event celebrating the contributions of German immigrants to Ontario and Canada. Following their practice of designing the event around a particular theme each year, the organizers wanted to focus on 'The Mennonites' in 2005. I and others in the MHSO asked the question—more than once—how do Mennonites fit into a celebration of German identity in Waterloo region and in Ontario generally? Mennonites, as a small Christian denomination—less than 1% of the Canadian population—are not primarily identified by ethnic or national identity. It is religious characteristics like pacifism, mutual aid, and community that define Mennonites more than ethnicity. Indeed, their historic separation from the state and oppression by governments mean that even today some Mennonites—most particularly conservative groups such as the Old Order—would feel very uncomfortable in settings with national flags and national anthems.

Though historically, most Mennonites maintained cultural customs, particularly language, culinary, and artistic traditions that were Germanic in origin, today Mennonites in Waterloo Region, in Canada, and indeed around the world, represent a rich diversity. There are as many as 30 distinct Mennonite groups in this region alone. Sometimes Mennonites



Marlene Epp

explain this by describing themselves as a quilt with many pieces or a tree with many branches.

Many Mennonites in Waterloo region have Germanic backgrounds—especially those who can trace their ancestry to the first European settlers of 200 years ago. But many others identify with other ethnic and national backgrounds—Scottish, French, Hispanic, English, Chinese, Laotian, for instance. Around the world, that diversity is even more colourful. For instance, today there are more Mennonites in Congo than in Canada.

A few personal portraits might help give a sense of who the Mennonite pioneers in Waterloo region really are.

Susannah Erb Brubacher was one of the original, and the only female land-holder, among the group of extended Mennonite families from Pennsylvania who completed the first land purchase in this area. Although she never settled permanently in Waterloo

herself, Susannah made several extended visits to her children in Canada, and gained some of her notoriety for killing a rattlesnake on one of her journeys. In 1851 her grandson, John E. Brubacher, together with his wife, Magdalena, and some of the 14 children they would have together, built the Brubacher House that is now a museum on University of Waterloo property north of Columbia Road. Susannah, together with her relatives, was a pioneer in venturing northward into Canada, in search of more land for her children and greater protection of her religious beliefs.

Barbara Schultz Oesch was an Amish Mennonite pioneer. She was only 16 when she married John Oesch in Bavaria in 1820. Three years later she had three children and was preparing to immigrate to Upper Canada. Barbara and John, with some of their extended family, left their home in June of 1824, arrived in New York two months later, and then travelled northward to join just 4 other Amish families who were creating a community in Wilmot township, just west of Kitchener-Waterloo. In the years following, in the midst of the hardships of early settlement and while supporting the ministry of her husband who was ordained as a bishop to the Amish, Barbara gave birth to 18 children. She was a pioneer amongst the Amish who ventured to unknown lands thousands of kilometres across the Atlantic ocean, in order to live in peace and prosperity.

~ Continued on page 3 ~

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Agnes Goerzen* was Mennonite, German-speaking, and a pioneer, but her story was very different from that of Susannah or Barbara. Agnes, the youngest of three girls, was born in 1929 in a Mennonite village in present-day southern Ukraine. She was born at the outset of a decade of repression by Stalin's regime that caused immense suffering for Soviet citizens generally and brought about the near disintegration of Mennonite churches and communities in the Soviet Union. Like many Mennonite men, Agnes's father was arrested by the Soviet secret police in 1937 and never heard from again. Surviving near-starvation and the horrors of war, Agnes, with her mother and sisters, fled their homes during the Second World War and arrived in Kitchener-Waterloo as displaced persons in 1948. Like many refugees in Waterloo region today, Agnes found security and stability in Canada. She and her family were pioneers in demonstrating the wonderful contribution that refugee newcomers could, and are, making to this community.

Gloria Gonzalez*, another Kitchener-Waterloo Mennonite, also came to Canada as a refugee, leaving her home in El Salvador in 1989. Raised in a poor family with 11 children, and abused by her alcoholic father, Gloria became involved in subversive political

activities that opposed the oppressive dictatorship in her country. After spending time in prison, she feared for her life and that of her husband and daughter, and so immigrated to Kitchener-Waterloo where she found a religious community in the local Mennonite church. Like other Hispanic Mennonites in the region—as well as Laotian and Hmong—Gloria was a pioneer in creating new understandings of Mennonite ethnic identity.

Susie Reddekopp's story is perhaps a blend of all of the previous ones. Her ancestors were among those German-speaking Mennonites who made south Russia their home, but migrated to the Canadian prairies in the 19th century. Her grandparents were part of an ultra-conservative group called the 'Old Colony' Mennonites who left Canada en masse for Mexico in the 1920s, concerned about public school education and militarism that challenged their religious beliefs. In the 1990s, Susie and her husband left Mexico and moved to Canada in search of a life that would provide better opportunities for their two daughters. They settled just north of Waterloo and worked for other Mennonites as farm labourers.

The life stories of all these women and their families are very different yet remarkably the same. Some of them share a German heritage in their cultural traditions,

and even speak German today. In all cases, their German culture is blended with other national and local traditions. The earliest pioneers, Susannah and Barbara, brought the Pennsylvania German and Amish Bavarian cultures to Waterloo region respectively. Agnes, from Ukraine, ate foods that were a blend of Dutch, Ukrainian and German. Susie fed her family both Russian borscht and Mexican tortillas, while speaking a north German dialect called Low German. Gloria Gonzalez, the only Mennonite of this group without a Germanic influence in her background, nevertheless found her church home on the site where Mennonite leader Benjamin Eby established the first Mennonite church in the area in 1806.

Like the residents of Waterloo region today, these Mennonite women represent diversity in culture, language, and personal history. For all of these women, their decisions to immigrate to Canada and settle in this region, arose in significant ways from their desire to leave national environments that threatened or compromised their beliefs in peace.

This past spring marked the 200th anniversary of the completion of the purchase of 60,000 acres of land by the German Company, an association of some 15 extended Mennonite

~ Continued on page 4 ~

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~ Continued from Page 3 ~

families from Pennsylvania who wanted to settle on farms along the Grand River in present-day Waterloo Region. In June, we marked that anniversary by dedicating a Black Walnut tree garden at Conrad Grebel University College. In the 20 years after 1805, a steady stream of families with names like Erb, Eby, Schneider, Brubacher, and Weber, made the arduous 1000-kilometre journey north to settle on land along the Grand River in present-day Cambridge, Kitchener and Waterloo.

Those first Mennonite settlers brought with them a Pennsylvania-German culture that included a particular German language dialect, as well as artistic traditions such as *fraktur*, healing traditions such as *charming*, and culinary customs that included *scrapple*, *shoofly pie*, and *apple butter*. The early settlers also brought with them knowledge of how to work with the land, so that the region soon yielded a rich variety of crops and the landscape was painted with beautiful well-kept homesteads. As time went on, and the descendants of the pioneers interacted with continental Germans, the British and other immigrants, they exchanged culture with their neighbours, so that quilting and pie-making became a 'Mennonite' thing, even though Mennonites had not pioneered these customs at all.

But in the 200 years since Mennonites first settled this region, they have contributed a great deal more than this. Mennonites brought a love of music, particularly choral music, present today in the activity of

many Mennonite community choirs. Mennonites brought a tradition of mutual aid—people helping people—that is evident in the barn-raising of the Old Order Mennonites and Amish, the annual Mennonite Central Committee relief sale in New Hamburg that raises funds for relief and development around the world, and in the readiness of volunteers to help out when disaster hits communities like Barrie 20 years ago and New Orleans last month. Though a quiet and reserved people, Mennonites also brought zeal and ingenuity, one of the best examples being regular waste reduction drives introduced by leaders at Mennonite Central Committee, that were the precursor to the blue box program we now take for granted.

Most of all—I'd like to think—the pioneers brought with them a historic belief in non-violence that has at times antagonized this community but also been an example of what can be accomplished if peaceful solutions are chosen over violence and vengefulness. During the world wars of the 20th century, Mennonites demonstrated that one could offer productive service to country and to war sufferers instead of taking up arms. More recently, they pioneered philosophies and techniques of conflict resolution that bring victims and offenders together to work towards restitution and reconciliation. Local Mennonites have been central to downtown peace walks and vigils, have advocated to government for peaceful approaches to solving world conflict, and have gone to conflict-ridden parts of the world with Christian Peacemaker Teams,

to show that 'there is a better way.' It is these things we need to remember and emphasize when we think of Mennonites as German pioneers.

* Not her real name

AMATEUR HISTORIANS WANTED

We are interested in historical information about Mennonite congregations and communities in Ontario. If anyone in your congregation is writing an essay, encourage them to submit it to the J. Winfield Fretz awards. Shorter articles (pictures welcome) should be sent directly to: The Editor, Ontario Mennonite History, 38 Queen St., Elmira, ON N3B 2T3.

BRUBACHER HOUSE DVD RELEASED

In the fall of 2005, the new DVD for the Brubacher House Museum was released by the Mennonite Historical Society of Ontario. This 15-minute DVD provides a short historical background of the Brubacher family and describes Mennonite life in the late 1800s. The DVD is shown to visitors to this museum which is on the University of Waterloo property. Copies are available for \$20.00.

RESEARCH REQUEST

I am a professor of Sociology, currently studying connections and relationships between Mennonites and Blacks in Ontario. I have a particular interest in Mennonite involvement in the underground railroad, and in Mennonite/Black connections in rural areas of Ontario. I would be most grateful if anyone could

~ Continued on Page 5 ~

~ Continued from Page 4 ~

assist me in this research by sending any information they may have on this topic, including brief references or anecdotes. My mailing address is: Timothy Epp, 23 Watson's Lane, Unit 21, Dundas, Ontario, L9H 5G9. My e-mail address is: tepp@redeemer.on.ca.

VINELAND ANNIVERSARIES

by Larry Rittenhouse

A number of significant historical anniversaries will be celebrated this year in Vineland. The town's first library was founded 120 years ago by native son and benefactor, Moses F. Rittenhouse. It was originally located in the Old Stone Schoolhouse and four years later incorporated into the new Rittenhouse School. The latest library opened in 1996 was named in honour of Moses F. Rittenhouse.

The Vineland Horticultural Research Station will celebrate its 100th anniversary this year. A number of special events are planned to celebrate the occasion, including a commemorative book. The research farm was made possible when Moses F. Rittenhouse donated 90 acres of farmland to the provincial government in 1906.

This year also marks 220 years since the arrival of the first Mennonite settlers to Upper Canada. A monument was erected next to The First Mennonite Church in 1986.

JOE NIGHSWANDER

By: Joanna Reesor-McDowell

Several hundred people gathered at Rouge Valley Mennonite Church in Markham, Ontario on January 11, 2006 to grieve the sudden death of Joe Nighswander. He passed away at the age of 82.

During the funeral service pastor Pieter Niemeyer reflected that the people of Rouge Valley Mennonite Church 'will miss "his wisdom and insights...Joe was a man of deep personal convictions and prophetic vision, yet he carried those aspects with deep humility and he valued community discernment."

Joe Nighswander was well-known in the Markham-Stouffville community as the administrator of Parkview Home for the Aged, (later Parkview Services for Seniors) over a 20-year period beginning in 1971. The decision to become the administrator at Parkview represented a major career change after 22 years of farming, but he had felt a clear calling from God at the age of 43 to be more active in leadership in the church and community.

In 1964, Joe and his wife, Elsie,

were part of a group of young families who left the Markham-Waterloo Mennonites and formed the Steeles Avenue Mennonite Church. In 1986, Joe and Elsie became charter members of Rouge Valley Mennonite Church, a new congregation that amalgamated the Cedar Grove and Steeles Avenue Mennonite Churches.



Joe Nighswander

Joe was active in the broader church, serving as moderator of the Mennonite Conference of Ontario and Quebec for the years of 1982-1984, and president of the Mennonite Mission Board of Ontario between 1977-1980 as well as numerous other committees through the years.

Joe was buried in the cemetery at the historic Altona Mennonite Church, a short distance from the farm where he had been born and raised, and only a mile or so from the home he shared with his wife Elsie. He touched many lives and will be deeply missed by his family, church and community.

SUMMER REUNIONS

The **Christian R. Shantz** family is celebrating 200 years in Waterloo County at the New Hamburg Arena and Fair Grounds on July 14 to 16, 2006. There will be a service of thanksgiving on Sunday July 16 at 10:00 a.m. Visit www.christianrshantz.ca for more information or call (519) 634-8629.

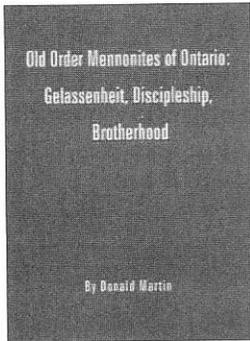
The **Schürch** Family Association is hosting its 13th bi-annual reunion at Sunny Crest Home in

Morgantown, Pennsylvania on August 4-5, 2006. There are seminars and bus tours on Friday and reunion attendees are invited to attend the Shirktown Threshers held at the farm of Bob and Paula Shirk on Saturday. Some Schürchs from Switzerland will be visiting and Saturday's seminar will provide an overview of the Schürch hometowns in Switzerland. For more information contact Sally Shirk at (717) 464-1614 or visit imashirk@voicenet.com.

BOOK REVIEW

Martin, Donald. *Old Order Mennonites of Ontario: Gelassenheit, Discipleship, Brotherhood*. Pandora Press, Kitchener, 2003.

by Amsey Martin



Although many books have been written about the Old Order Mennonites, few have been written from inside their circles.

In this respect, *Old Order Mennonites of Ontario: Gelassenheit, Discipleship, Brotherhood* is unique because the conservative Mennonite groups are described and analyzed from inside. To those of us within these groups, this book resonates with our own reality. To those outside, its accuracy and authenticity will be appreciated.

After a brief look at Anabaptist and Pennsylvania Mennonite history, Martin delves into theology, explaining how Anabaptist teachings created a backdrop for what eventually became the Old Order. In the 1600s pietism was beginning to make inroads in Europe and spread to North America, affecting the Mennonite churches. But the Anabaptists had left a teaching that Martin labels as *Gelassenheit* (a German word meaning

yieldedness) with a central theme of group-centredness. This conflicted subtly, yet strongly, with the individualistic emphasis found in pietism. Martin argues that this theme of pietism versus *Gelassenheit* permeates all history of the Old Order.

Mennonite history is then traced from Pennsylvania to Upper Canada and the reader is shown how the various communities of Ontario were established. In the 1800s the Great Awakening spread evangelistic influences over the churches of North America. Revivalism, accompanied by social changes and industrialization seemed to be a threat to those who wished to hold to the more traditional *Gelassenheit* theme. Again and again the conflict between pietism and *Gelassenheit* broke out in disagreements between Mennonite brothers.

The reader is led through many dissensions and church splits, but the author deals gently with the discord. He resists being overly judgmental of either side, and yet presents the facts. Most of the book concentrates on the history of the various Old Order groups in Ontario, with the theme of pietism versus *Gelassenheit* portrayed all

through that story.

Old Order Mennonites of Ontario is well researched, well documented and contains an extensive bibliography. The only lapse in documentation is the frequency with which the notes refer to "private conversation." The author shows sensitivity by retaining the privacy of his contacts.

In his Acknowledgements, the author states that his aim was to share his "special birthright—Anabaptism—and how its underlying theme, *Gelassenheit*, shaped the Old Order Mennonite communities of Ontario." I believe he has accomplished that well. Martin has put into words what the Old Order have always felt about their heritage. The Old Orders are portrayed, not so much as a people who stubbornly resisted new and exciting improvements, but people who were clinging to what they believed were biblical and Anabaptist teachings. This book is a glimpse not just into the history, but into the heart of the Old Order Mennonites.

The writer is an Old Order Mennonite Deacon and schoolteacher.

UNRUH FAMILY BOOK 2004

The *Unruh Ten Family Book 2004* contains the genealogy and stories about the children of Heinrich B. Unruh (1847-1883), itinerant preacher and aeltester of the Karassan Church in Crimea. On his death at age 36, his spouse, Maria (Kunkel), was unable to cope, and gave up the children to relatives. Best known to the older

generation of Mennonites were missionaries Heinrich (1868-1912) and Cornelius (1873-1941), theologians Abraham (1878-1961) and Benjamin (1881-1959). Lesser known were Gerhard (1870-1934), Maria (1872-1942), Katharina (1875-1938) Elizabeth (1876-1972), Anna (1880-1915) and Peter (1882-1887).

The stories are from the ten siblings, their children and grandchildren; the genealogy section includes all descendants.

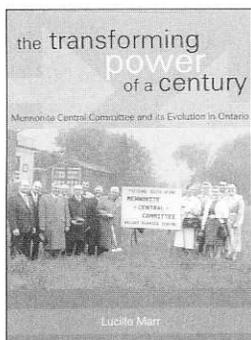
Compilers and editors are Alyce Hiebert, Waterloo, Peggy Unruh Regehr, Winnipeg, and Nicholas Dick, Toronto.

The books are out of print except for a few copies for direct descendants and libraries. However a CD version is available. Inquiries should be directed to Nicholas Dick, Unruh Ten Family Book, 511-1093 Kingston Road, Toronto, ON, M1N 4E2, 416-699-8351, nwhad@rogers.com.

BOOK REVIEW

Marr, Lucille. *The Transforming Power of a Century: Mennonite Central Committee and its Evolution in Ontario*. Pandora Press (Kitchener) and Herald Press, 2003, 407 pages, \$40.00.

by Barb Draper



Lucille Marr traces the complex history of Mennonite Central Committee Ontario through its early days as the Non-

Resistant Relief Organization, its years as the Canadian branch of MCC and finally as a provincial organization under MCC Canada. The book provides a wealth of detail of how Ontario Mennonites responded to world events and to needs within their communities. Marr pays careful attention to the differences of opinion as MCC leaders in Ontario created and evaluated policies and programs.

She describes their disappointment as the Kitchener office lost its close ties with MCC headquarters in the 1960s with the creation MCC Canada's office in Winnipeg.

This book also emphasizes the important contribution of women volunteers, from the sewing circles who provided relief supplies during World War II to the incredible support they give year after year to the relief sale. Marr notes in detail the development of female leadership to positions of power.

As well as interesting black and white photos, the book includes a list of boards of directors from 1964 to 2001. A second appendix lists voluntary service workers from 1969 to 1999—a very impressive list. Throughout the book there are little sidebar stories that give wonderful glimpses into the lives of

individuals who are part of the MCC Ontario story.

The Transforming Power of a Century is very well researched with many references to annual reports and minutes. There are many direct quotes from letters and meetings.

One part of the MCC Ontario story which could have received more emphasis is the way in which this organization brings together the many Anabaptist/Mennonite denominations. It is through MCC that the wide variety of Mennonites in Ontario (including Old Orders, Amish and Old Colony) can work together. The MCC Ontario umbrella includes very different churches, including the Brethren in Christ. This book will long remain an important resource for the history of Mennonites in Ontario.

WATERLOO HISTORICAL SOCIETY 2005

Waterloo Historical Society's annual volume No. 93 (2005) is now available. It includes an in-depth history of flax by Joshua Macfadyen, PhD candidate, University of Guelph, entitled "Rural Adaptations: The Perine Flax and Lumber Mills in Ontario 1854 - 1871" with pictures from Conestogo, Doon and Kitchener.

There are many history and heritage organizations in the region which appreciate donations of artifacts, documents or pictures—including Mennonite Historical Society of Ontario. In the "Donations and Acquisitions" section of this volume these organizations are listed along with noteworthy items they received in the past year. People who don't

know what to do with family treasures are invited to contact the archivists and curators for advice. Their names, phone numbers and e-mail addresses are included.

NEW BOOKS

Friesen, Abraham. *In Defense of Privilege: Russian Mennonites and the State Before and During World War I*. Kindred Productions, 2006, 536 pages, \$39.99.

The Mennonites living in Russia lost their privileged status by World War I. Friesen explains why this happened and what the consequences were. Friesen taught history at the University of California.

Kroeker, Wally. *An Introduction to the Russian Mennonites*. Good Book, 2005, 114 pages. \$7.45 US.

In this little book, Kroeker describes Mennonite resettlement in the Ukraine, the North American Midwest, the Chaco and other

locations. This short overview provides good context for understanding the Russian Mennonite story. It includes many photographs.

Urry, James. *Mennonites, Politics and Peoplehood: Europe-Russia-Canada, 1525 to 1980*. University of Manitoba Press, 2006, 492 pages, \$24.95.

Urry has surveyed the span of Mennonite history to show that rather than being the "quiet in the land," Mennonites have a long history of involvement in politics. Urry, who teaches anthropology at Victoria University in New Zealand, is a well-known scholar of Russian Mennonite studies.

New genealogy website carries on work of Ezra Eby

by Allan Dettweiler

In 1895-1896, Ezra E. Eby published a 2-volume set entitled *A Biographical History of Waterloo Township*, containing the genealogies of around 140 early families in Waterloo County. The Eby books or Freundschaft Books, as they are sometimes referred to, have been the starting point for family historians doing research ever since.

The families found in the Ebybook are mostly of Mennonite or Pennsylvania Dutch origin. The families are inter-woven as often young persons married into other families found on the pages of the Ebybook.

After downloading a family tree program from the internet, I began entering my family and the preceding generations. Of course, I found much of my information in the Ebybooks. However, it wasn't Eby's original 2-volume set I was consulting. In 1971, Eldon D. Weber republished the Ebybook as a single volume and included a name index (and other useful information) which has made it much easier to use.

My goal was to trace my roots back to Rudolph & Anna (Wanner) Dettweiler who arrived in Canada from Pennsylvania in 1810. I was trying to find as many of their descendants as possible before a Dettweiler Reunion in 2010 which will celebrate the 200th anniversary of Rudolph and Anna's coming to Canada. This family now has descendants in Michigan, Indiana, Virginia, Saskatchewan—in fact scattered

throughout Canada and the United States. As my research continued, I encountered parts of the family for which I could find no further information. I had no idea whether they had moved elsewhere, or if there were no heirs to continue that part of the family.

The idea came to me that somewhere, among the descendants of all the families found within the Ebybook, there was someone else doing family research who had some of the information I was seeking. If only there was some way to link all the research done by various persons. Then it occurred to me that what was needed was for someone to continue on where Ezra Eby left off and create a database containing the descendants of the Ebybook families.

It seemed like a daunting task, however I had seen other databases of Ohio Mennonites that contained almost 500,000 names. And so I began to enter all the persons found in the Ebybook. I currently have over 16,000 names from the Ebybook on my database. There are still a significant number more to be added.

I have entered names from dozens of family histories along with names found in numerous obituaries. Along with the families found in church directories published by the Old Order, Waterloo-Markham and various Conservative Mennonite branches, the database has expanded to over 80,000 names.

This database can now be found

on a website at www.ezraeby.com. Anyone can view the database, however descendants of the Ebybook families can register to receive access to dates for living individuals along with the thousands of notes and obituaries found therein. There is no cost for registration. The registration process is there to address the issue of privacy concerns.

The website makes it possible for persons to view their ancestors on a Pedigree Chart which shows the person, their parents, grandparents, great-grandparents and so on back to the pioneers. Another feature can find the descendants of an individual. There are limitations in the descendants feature in that if one were trying to view the descendants of anyone further back than a great-grandparent, there is a risk of freezing up your computer if the family is a large one.

Relationships between any two individuals can be calculated using this program. The various notes and obituaries can be searched for those containing a certain word or name which makes the database very useful as a research tool.

All Ebybook descendants are invited to be part of this project by submitting their family data to be included. A database such as this one makes it possible, unlike published genealogies, to have an up-to-date family tree at all times.

Any questions can be addressed to me at allan@ezraeby.com.