

# *Voice*

THE VILLAGE

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## LEAVING CANADA

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Tuesday - Saturday: 9 a.m. - 5p.m.  
Outdoor buildings are closed

SUMMER ADMISSION RATES	
Adults	\$12.00
Seniors (65 & Older)	\$10.00
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Children (ages 6 - 12)	\$6.00
Children (ages 5 & under)	Free

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# TAKING INTIATIVE

BY GARY DYCK, EXECUTIVE DIRECTOR

We live in an age of constant distraction, whereas our ancestors had natural time for meditation and rest. Wellness at MHV is about taking time to be mindful again; to simply notice your surroundings, your thoughts, and attitudes, and whatever else comes up in a time of quietude. I want to take this opportunity to welcome you to the Mennonite Heritage Village (MHV) and show you how we can slow down and rest by focusing on well-being.

Some of you ask me, ‘what does the Well-being Initiative at MHV look like?’

There is so much at MHV that lends itself to well-being, but having an initiative helps us actively prioritize it. The well-being initiative helps us to see that when the community Christmas hamper board writes an appeal letter saying they have more low-income families than ever, we can respond by providing 400 family season passes. It means when a pandemic shuts down the nation, we create a virtual tour of our new exhibit and produce a ‘Safe @ Home’ online series about Mennonite life for children and adults. We search for grants that will aid in the improvement of our grounds by adding a fountain and trail around our pond, planting dozens of trees, and for funding outdoor winter activities such as a skating trail and snowshoeing (coming this winter). It means when Eastman Immigration

approaches us about the dozens of Ukrainian refugees coming to our community, we offer them a tour, a warm meal of the food they know well, a couple of plots in our community garden, and even a couple of jobs in our Livery Barn Restaurant.



MHV is not only about preserving the past, but also about serving the present. We are not a static organization, but a dynamic one that pivots our resources and heritage to care for our community and stakeholders.

This year, instead of another golf tournament fundraiser, we are introducing a new event called the ‘Peace Trek’. You are welcome to participate by biking or running the historic Peace Trail which will be established at the spot where Mennonites first landed in 1874. The terminus will be the Dirk Willems Peace Garden at MHV which will be completed this summer. It can be done solo or as a relay with friends and family. The proceeds of this memorable trek will support MHV and Eden Health Services so that we can continue to provide for the well-being of the next generation. Sign-up will be available soon!



# WELCOME BACK!

BY NITA WIEBE, SHOPKEEPER AND RECEPTIONIST

It is wonderful to be greeting guests at Reception once more as visitors arrive from around the globe! Today’s guest list – Abbotsford, BC, Steinbach, MB and Steckborn, Switzerland. Yesterday’s list – Chilliwack, BC, Singapore (an island city-state in Southeast Asia), Paderborn, Germany and Grunthal, MB. It is exciting to listen to people’s questions about Mennonites and



our history, and to hear some of their stories as they travel across Canada. One group gathered together as a family after the passing of the family matriarch to heal and reflect and renew connections with each other before heading back to their own corner of the world. Another couple was travelling across the country via backroads and had enjoyed some extra adventures with road closures due to flooding in SE Manitoba. Another pair had read about us for years and

had imagined coming to see the Village for a long time and at last, they were here! So, to our guests, it gives us great pleasure to welcome and serve you as you come to visit us. We want to share our knowledge and passion with you, we appreciate your stories and invite you to share them with us when you come! Welcome everyone!



LET THE VILLAGE HEAR YOUR VOICE

Contact [MelissaU@mhv.ca](mailto:MelissaU@mhv.ca) for sponsorship opportunities





# LEAVING CANADA: THE MENNONITE MIGRATION TO MEXICO

BY ANDREA KLASSEN, SENIOR CURATOR

What is the price you would pay for your freedom of conscience? Throughout Mennonite history, this question was answered hundreds of thousands of times by individuals who faced it – and its consequences – in very real ways. Many times, the answer came in the form of uprooting their entire lives and moving elsewhere at great cost.

We may be familiar with thinking about this question about Mennonite experiences in Europe during the Radical Reformation in the 1500s or later in Russia and the Soviet Union during the nineteenth and twentieth centuries, but we are likely not as comfortable thinking about it in relation to Canada. In the 1920s, nearly 8,000 traditionalist Mennonites left Canada for Latin America in search of a new home that would give them what they felt Canada no longer could, including freedom to practice their religion and retain their way of life through educating their children in private schools.

Mennonite Heritage Village's upcoming exhibit and Speaker Series focus on this story. Produced in partnership with the Plett Foundation and the Mennonite Historical Society of Canada, "Leaving Canada: The Mennonite Migration to Mexico" explores this history from multiple perspectives.



Sommerfelder Reverend Abram Friesen (fourth from left) from Rosenheim, near Altona, Manitoba, visited his son and his family in Halbstadt, Campo 55, Mexico in fall 1923. While there, Friesen toured the Mennonite villages in the dry, mountainous landscape of Chihuahua.

Credit: Private Collection, MHV IL-2022-2-17

## Parting Ways

What were the reasons these Mennonites felt they had no choice but to leave Canada? Long before Canada adopted the official policy of "multiculturalism" in the 1970s, laws passed in Manitoba (1916) and in Saskatchewan (1917) changed the public school system to become mandatory, with the goal of assimilating children from immigrant backgrounds and shaping them into loyal and patriotic British citizens.

Traditionalist Mennonites in Manitoba and Saskatchewan resisted the new school laws by petitioning, appealing, and boycotting the new public schools, which resulted in imprisonment, heavy government fines, and con-

fiscation of property. According to Maclean's journalist Charles Christopher Jenkins, "the government broke up Mennonite schools and fined [Mennonites] severely – sometimes they took the last horse and the last meat out of the house to pay the fines." (Jenkins, "The Mennonites' Trek," in "Maclean's," Feb. 15, 1922.) After all their efforts to appeal the government policy failed, traditionalist Mennonites decided to leave Canada to ensure their freedom of conscience and religion in the schools and churches.

## New Beginning

Mennonites faced many hardships in the early years in Mexico. Their journey from Canada had brought them into a dry, dusty, foreign landscape. Families spent the first few weeks in tent villages before they could build small wooden homes and many struggled to make ends meet. In addition, crop failures, a lack of clean water, and poor drainage during the rainy season led to serious epidemics of malaria, typhoid, and smallpox in the first years.

As newcomers, they had to learn entirely different ways of life. They had to learn new environment and weather patterns, new agricultural methods, new foods and crops, a new language, and how to construct sturdy homes with materials like adobe (dried mud) bricks. In addition, conflicts with neighbours and governments and violence following the Mexican Revolution were major challenges well into the 1950s. Some Mennonites quickly returned to Canada, but most found these difficulties bearable because Mexico had guaranteed their religious freedom.

Years later in his memoirs, Isaak M. Dyck, leader in the Old Colony Church, suggested all the hardships Mennonites experienced in Mexico were worth it. He wrote: "In Mexico we found what we had lost in Canada, namely: full freedom of conscience and expression of our religion, as much in the schools as in the churches." (Dyck, *Auswanderung von Canada nach Mexiko*, ano 1922, Robyn Sneath, trans., [Cuauhtémoc: Imprenta Colonial, 1995], p. 115.)

## Lasting Legacy

The Mennonite migration to Mexico and Paraguay in the 1920s was the beginning of a movement that scattered traditionalist Mennonite groups throughout the Americas. Starting in the 1950s, Mennonites from the original colonies in Mexico migrated further south into Latin America and north, back to Canada. As historian Royden Loewen has noted, "Old Colony Mennonites have become a people of the 'walking staff,' committed to diaspora. They are a people not of place but of mobility." (Loewen, *Horse-and-Buggy Genius* (Winnipeg: University of Manitoba Press, 2016), 72.) Today, about 300,000 traditionalist

Mennonites are spread throughout North, Central, and South America.

The 1920s migration also changed life for the Mennonites who remained in Canada. While sometimes entire congregations moved, others like the Old Colony excommunicated those who chose not to emigrate. Those who in Canada had to rebuild their lives and churches and accommodate the new way of life in Canada. At the same time as the move to Mexico was taking place, about 23,000 Mennonites from the Soviet Union arrived in Canada with more conforming attitudes and lifestyles. These migrations out of and into Canada resulted in increased Menno-



Children and their teacher at the first Mennonite school built in Halbstadt, Santa Clara Colony, Mexico.

Credit: Private Collection, MHV IL-2022-2-28

nite assimilation into mainstream society. When Mennonites from Latin America started returning to Canada in the 1950s, they also spread Old Colony communities throughout southern Ontario and the Canadian West.

The emigration of Mennonites in the 1920s was the largest mass exodus in Canada since Confederation in 1867. Pushed into the unknown by the assimilation and betrayal Mennonites felt threatened them in Canada, "Leaving Canada: The Mennonite Migration to Mexico" tells the story of the lengths to which one community went to preserve its faith and culture.

The exhibit will premiere at Mennonite Heritage Village's Spring Gala Fundraiser on June 4 and open to the general public the next day, on June 5. Tickets to the Spring Gala are \$85 (partially receiptable) and are available on our website ([www.mhv.ca](http://www.mhv.ca)), by phone (204-326-9661), or in person at the museum. Funds raised at the banquet will support the restoration of the Chortitz Housebarn.

Alongside the exhibit, Mennonite Heritage Village is partnering with the Centre for Transnational Mennonite Studies at the University of Winnipeg in hosting a monthly Speaker Series from June to October which will feature historians, curators, and filmmakers from the community sharing unique insights into this chapter in Mennonite history.

UPCOMING EVENTS ON PAGE 6

penn-co

RACKA ROOFING



# MUSETOBA DATA

BY KAYLIEGH PENNER, DATABASE & COLLECTIONS ASSISTANT

Before I indulge your wildest dreams and tell you about the thrilling world of data management, let me share an analogy with you.

We have a lovely public library here in Steinbach but imagine a scenario in which nobody is around to look after the place. The front doors are locked, so the books are inaccessible to the public. The librarians have a key to access the collection, but nobody is cleaning the floors, or – heaven forbid – checking the washrooms. If anything happens to the building, its content – the large collection of books – are left to the twin risk of the elements and of chance. If a window breaks or something goes wrong inside the building, we would lose the innumerable stories contained in the books, as the collection is slowly ruined and eventually lost.

A database is like a virtual building – it needs consistent attention and upgrades. It is not enough that the data is there, tucked away inside this “building” if the building is not



**MHV WISHES TO THANK THE FOLLOWING FOR THEIR SUPPORT OF THIS PROJECT:**

ASSOCIATION OF MANITOBA MUSEUMS  
GOVERNMENT OF CANADA’S YOUNG CANADA WORKS –  
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GOVERNMENT OF MANITOBA’S COMMUNITY MUSEUM  
PROJECT SUPPORT PROGRAM  
GOVERNMENT OF MANITOBA’S GREEN TEAM PROGRAM  
MHV AUXILIARY

maintained and updated. For the past few years, Mennonite Heritage Village (MHV) has been working in a database that has become obsolete because the company that created it was not longer supporting and updating the software. This situation is the equivalent of our fictitious scenario above, where no one is around to look after the place and slowly time takes its toll. Our old database, Virtual Collections, served the museum well for about two decades, but since it was no longer supported, MHV’s curatorial staff did not have the tools to secure the “building” when the elements threaten the data stored inside. There are precisely 16,851 items stored in our database – for every physical artefact at the museum, the database records where and from whom who each item came and the significance of each of their histories. With an unsupported database, our virtual “building” was at risk of losing this irreplaceable knowledge.

Over the last year, we have spent hundreds of hours cleaning up the database and on March 16, 2022, we officially packed up Virtual Collections and moved all that data to our new virtual “home” called Musetoba. Musetoba is a province-wide database created and administered by the Association of Manitoba Museums. It is web-based, meaning that it can be accessed anywhere that the Internet exists. With Musetoba’s accessibility, MHV’s curatorial staff could work from anywhere in the museum, from the galleries to the storage facilities, to the outdoor buildings. It also means that MHV’s stories can someday be accessible to the public. We are hard at work preparing for Musetoba’s public-facing website, where in the future, anyone can find photographs and

stories about MHV’s artefacts with a simple search.

This brings us to the present. If you have ever moved, you will know that with every move comes a lot of work to get the place up and running and functioning the way you would like it to be. Now that we’ve moved from Virtual Collections to Musetoba, we’re very busy cleaning. Returning to our analogy of a physical library, with 16,851 items in our database, there is a lot of unpacking to be done before the “library” is functional. My job as the database assistant is to find “books” that are on the wrong “shelves” and to make sure they are organized correctly where they belong. After all, we wouldn’t expect to find a medical journal in the romance section of the library, right? In the same way, all our collections data need to be cleaned up and re-organized into the right “shelves” in Musetoba.

We are happy to announce that in Musetoba, we have a secure new database that will increase the accessibility and useability of our collections data and will bring stability to MHV’s collection data for many years to come. To conclude our analogy, in this new “library,” we don’t need to worry about losing any of our books and, most importantly, we can call in help if any of the windows break. Now that we’re in the new database, we are busy putting things in order so that when we open its public-facing website to the public, we can present you with a comprehensive site that facilitates the learning and sharing of our Mennonite heritage. I can’t wait to welcome you in – I just need to make sure there aren’t any metaphorical medical journals in the romance section, first.



# WEDDINGS AT MHV

BY JENNY FROSE, EVENTS COORDINATOR

Telling great stories and creating inspiring experiences is what we’re best known for. Our wedding guests love to explore all the options, locations, and activities at our museum. Dream with us as you create your unique wedding. With plenty of photo opportunities around the grounds and admission included for your guests, everyone can celebrate, explore, and make memories. With a variety of



intimate venues and plenty of outdoor spaces sprinkled throughout the museum, let us help you plan your special day!

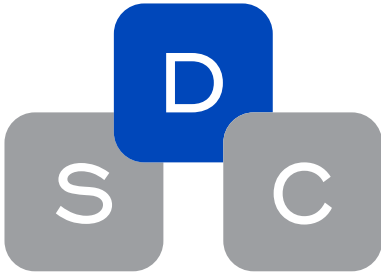
- Indoor and outdoor venues for all sizes
- Full-day experiences, including the ceremony, photos, and reception
- An inclusive atmosphere that welcomes weddings of all kinds
- Approachable and knowledgeable staff ready to help make your day extra special
- Special focus on your guests’ experience and comfort

## Our Wedding Packages

Currently we have a 2-day wedding package for \$2,800. This allows couples time for set up, décor and rehearsal the day before their event. The package includes:

- One of two event halls
- Tables and chairs
- Access to the sound system (no SO-CAN or docking fees)
- Admission to Mennonite Heritage Village on the day of your wedding for you and your guests
- Wedding and group photos
- Access to a prep kitchen - China, flat-

CONTINUED PAGE 7



STEINBACH  
DENTAL CLINIC





# WORKING FOR MHV!

BY EVELYN FRIESEN, AUXILIARY REPORTER

In keeping with the MHV Auxiliary's Constitution, "the Auxiliary shall consist of members who are interested in furthering the goals of the Museum" and share a passion for all that MHV stands for, knowing that life experiences and related stories will continue to be told!

Though Covid19 restrictions lingered throughout the winter months, we met regularly to consider suitable ways of carrying on with proposed fundraising plans.

Earlier this year, Auxiliary President, Linda Schroeder presented an impressive report at MHV's 2021 Annual Meeting — further evi-



dence of the year's success and goals fulfilled!

We assembled 42 tantalizing Charcuterie Boards for the Rotary Club's annual Dare Banquet. They were a special treat for supporters of the Club's recent fundraiser.

Linda Schroeder is pictured handing a food board to one of several RCMP who graciously volunteered to deliver the gifts across town.



s a special Christmas treat from Management at MHV, each of the Staff was pleased to receive a Charcuterie Board prepared by the Auxiliary.

A light lunch including Hot Dogs and snacks was served during the Winter Carnival in February. Our Members are seen enjoying a quick cup of coffee together as they await their first customers.

Our Drive-Through Perogy Supper has become a popular, yearly event. Thanks to the many volunteers who lent a helping hand on April 21<sup>st</sup>, it was, once again, a successful fundraiser. As always, we are thankful for all who support our efforts.



Doug Kathler— who is skilled at countless jobs— was kept running to and fro from the kitchen in the Livery Barn Restaurant to keep up with the demand for steaming, hot Cottage Cheese perogies.

**UPCOMING EVENTS ON PAGE 6**



# LEAVING CANADA: IN THE VILLAGE

BY KARA SUDERMAN, CURATORIAL ASSISTANT

One hundred years ago, nearly eight thousand Mennonites left Canada for Latin America. This history is Mennonite Heritage Village's (MHV) theme for 2022 and visitors to the museum will not only find it throughout our exhibits and programming, but also out in the village.

The Blumenhof School here on MHV's grounds is an example of one of the many Mennonite private schools in Manitoba built during the pre-1916 period, before public schools were imposed on the province. It was built in 1885 and until 1924 in the village of Blumenhof, near Altona, Manitoba. Teaching was done in German and most of the lessons were religious in nature, along with basic reading and writing. Mennonites saw the significance of education, but their goals for it were to raise children to be good members of



The interior of the Barkfield Public School, one of the "Zwangschulen" (enforced schools) imposed on the Mennonite community near Pansy, Manitoba in 1919. When the school opened in October, most students were from Ukrainian and Mennonite backgrounds.  
Credit: Jerry Grajewski, Grajewski Photograph Inc.

their communities and congregations. Literacy, for example, was important because the ability to read the Bible was viewed as essential for Mennonites, as church leaders were chosen from the church membership. Basic arithmetic was also important for children to learn, to enable them to take over their parents' way of life and run households and farms when they grew up.

When the Manitoba Schools Act of 1916 was passed, all children ages seven to fourteen were required to go to public school like the Barkfield School, now located on MHV's grounds, built in 1919 just southwest of Steinbach. The goal of the public school system was to standardize education and give all children schooling that would turn them into good British citizens, effectively erasing their unique cultural heritage and assimilating non-British children, including French-language speakers and European immigrants such as Mennonites, Ukrainians, and Polish communities. Many Mennonites resisted this which resulted in facing heavy fines and even jail time.

In some cases, the migration to Latin America involved entire congregations, with those individuals choosing to remain in Canada being excommunicated from the church. The majority of the Reinländer of Manitoba and Saskatchewan chose to emigrant, leaving a remnant of their group behind in Canada without an official church affiliation. The Old

Colony Worship House was built in 1881 in the village of Chortitz, Manitoba (southwest of Winkler), which was part of the larger Reinländer Gemeinde. About 5,300 Reinländer from Manitoba and Saskatchewan left for Mexico in the 1920s. With the majority leaving Canada, this worship house was abandoned until 1936 when those who remained re-organized themselves and formed the Old Colony Church. They began using the building again for their services until it was brought to the museum in 1967.

Residential buildings in the village also give us a sense of who the individual Mennonites who left Canada for Mexico were. The Chortitz Housebarn, also from the Chortitz village near Winkler, was built in 1895 by Jacob Teichroeb, who immigrated from Russia in 1876. In the 1920s, he and his family left for Mexico, where he lived until his death in 1936. Many so-called Kanadier (Mennonites who came to Canada in the 1870s) such as the Teichroeb left in the 1920s as they felt the Canadian government had gone back on its original promises to them, including having control of their own education, and full exemption from the military.

Look for special "Leaving Canada" themed tours of the village on Festival Days throughout the 2022 summer and fall season. We look forward to sharing this history with you!





# THE MYSTERY OF THE "ANNE OF GREEN GABLES DRESS"

BY JESSICA BULLER

What does one do when one suddenly finds oneself in possession of a garment that is over one hundred years old? This is a question I did not think I would ever have to answer. In the fall of 2019, I had taken a costume coat home from Mennonite Heritage Village (MHV) to mend and make a pattern of it. The black wool coat was at first glance quite plain, but had a beautiful "Anne of Green Gables," late-Victorian aesthetic to it, and as an amateur historian who is interested in dress history, it intrigued me. Naturally, I assumed this coat was maybe a late 1980s or 1990s costume reproduction.

I was eager to figure out how this coat was put together when, upon closer inspection at home, something didn't add up. There were copious amounts of hand-stitching used, the worn-out label at the back was quite old, there were woven thread back buttons, and the amount of somewhat frivolous detail didn't seem to make sense for a costume piece. Faced with this information I did not know how to properly interpret; so, I went online to consult people whose knowledge of dress history was far superior to mine, and they quickly confirmed my suspicion. This coat was not from the 1980s or 1990s, or even the 1940s, as was my second guess. It was very likely from the turn of the century – that is, the twentieth century, which meant this coat was well over a hundred years old.

How do you prove a claim like that? At the time I was researching this question we were entering lockdown and travel to archival collections and libraries to do research was out of the question. So instead, I began a one-and-a-half-year sporadic internet research journey. Every piece of the coat was like a puzzle piece that needed to be put into a larger context. Early on, I found pictures of women in coats from the 1910s that seemed a close match, but not all the pieces fit. The velvet collar suggested a broad time frame from the 1890s to the 1940s, the flared skirt of the coat indicated it must have been made prior to 1930, and the worn-out label dated the coat to pre-1920s; however, it was the sleeves, curved and puffed, that gave me some trouble.

Sleeves are one of the quickest ways to identify the time frame of a garment; the way they are cut, where they are puffed (at the top, middle, or bottom), and how the sleeve is set into the shoulder can help you narrow down the time frame of a garment to within a rough ten-year period. But these sleeves didn't add up. They were saying 1910s and 1898 at the same time. And that is not what they were supposed to say!

I went down a rabbit hole in search of turn-of-the-century magazines in the hope that I could find something that would give me a



Front view of the mysterious coat.  
Credit: Jessica Buller

clue. It didn't take long, however, before I hit the jackpot. There it was. In The Ladies Tailor from October 1898, I found a drafting pattern of a close-fitting Ulster Coat that almost perfectly matched the coat I had in front of me. The Eaton's Fall and Winter Catalogue from 1899 to 1900 confirmed my find. I was ecstatic, but still a little confused because those sleeves still didn't make a whole lot of sense. If this coat was really from 1899 or 1900, the sleeves should have been poofier. I went back to the coat, carefully re-inspecting it inside and out, making sure I didn't skip over any detail – and that's when I finally found my answer. This coat had been altered – and quite drastically at that.

Now all the puzzle pieces fell into place, and it wasn't just a random, old coat anymore. It started to tell a story of people who lived a hundred years ago. This coat would have been worn by a woman from the working class. It would have taken her quite a bit of saving to purchase this coat from a department store like Eatons or the Hudson's Bay Company. The average price for these coats was around \$10 at that time, which converts roughly to \$300 in 2021. This garment was an investment, and the coat is a witness to that story. Whoever wore this coat took great care of it. It was most likely worn for fancier occasions, such as going to church, and it was meant to keep the wearer warm during the windy spring and autumn, or warmer winter days. Once the owner no longer needed it, the coat wasn't discarded or cut up into fabric scraps as often was the case. It was passed on to someone else and was altered to fit them. It was altered from its original size of 8/10 to fit a size 14/16. The coat was also 'modernized,' and those alterations likely happened sometime in the 1940s. The alterations included deflating the puffed sleeves, taking in the back, adding fabric to widen the sides, and making the skirt narrower. Whoever did

the alterations was not the most skilled seamstress at hand sewing, which makes sense, because by the 1940s, most households had sewing machines and there wasn't a need to do that much hand sewing anymore.

This coat would have fallen out of fashion by the 1950s, and with the economic boom, there would not have been a need to preserve clothing and fabric from one generation to the next anymore. There are some slight indicators that it might have been used as a costume or by kids to play dress-up later. Then, it somehow ended up in the costume room at MHV, where I got to take it home and go on a little research adventure, figuring out the puzzle of this 1899-turned-1940s-turned-costume coat.

## UPCOMING EVENTS

Look for special deals—used books, linens, toys, curios, plants, antiques, glassware, etc. at the Hayrack Sale @ MHV on July 1st

Come for Heart-shaped Waffles smothered in Vanilla Sauce at the 'Wauflle Wenckel' on Special Event Days

Meet our Village Quilters at work in the Quilting Room

Enjoy a moment of reflection on our new Bench at the Dirk Willems Peace Gardens by the pond

Stay tuned for details of a delightful Garden Tea in the Pavilion

### UPCOMING EXHIBIT EVENTS

**Exhibit Premiere:**  
June 4  
MHV's Spring Gala Fundraiser

**Exhibit Open:**  
June 5 to November 30, 2022  
Mennonite Heritage Village

**Speaker Series Schedule:**

Tuesday, June 28	Aileen Fransen (University of Winnipeg, Platt Foundation)
Tuesday, July 26	Speaker TBA
Tuesday, August 30	Special screening of new documentary 'Conform: The Mennonite Migration to Mexico' by Refuge 31 Films (in-person event at Mennonite Heritage Village)
Tuesday, September 27	Andrea Klassen (Mennonite Heritage Village)
Tuesday, October 25	Rayden Lorenzen (University of Winnipeg)

VISIT [WWW.MHV.CA](http://WWW.MHV.CA) TO SEE MORE EVENTS





# 'WEDDINGS AT MHV' CONTINUED

BY JENNY FROESE, PRIVATE EVENTS COORDINATOR

ware, etc. are included, as well as all after-hours fees

**Other services include:**

- Event BBQ
- Wedding Arch
- Lights
- Beverage Bar
- Horse-drawn rides

Alcohol is permitted once a valid LGA Manitoba permit is obtained. No corkage fees. Catering is available seasonally through our onsite Livery Barn Restaurant, however outside catering is permitted as well.

Heritage buildings are also available, suitable for ceremonies, etc. Boasting 40 acres here at the Village, there are several spectacular

locations throughout the grounds suitable for your special moment. Heritage building and grounds rental fees are \$325 per location.

Whether planning a large celebration or an intimate gathering, the Mennonite Heritage Village is the perfect location to create beautiful memories and begin your new journey together.

Contact Jenny, MHV's Private Events Coordinator for any information about venues and events or to book your dream wedding.

Contact: [jennyf@mhv.ca](mailto:jennyf@mhv.ca) or 204-326-9661 ext. 227

**What our guests are saying:**

After my original venue fell through two days before my wedding, I called MHV, and the private events coordinator was wonderful. She helped me out so much and was friendly and awesome to deal with. I definitely recommend this venue. It's gorgeous and the people are great! It ended up being way better and more beautiful than my original venue.

Tanya L.

All the staff were super friendly and answered all questions we had. They made sure our big day went off without any issues. The venue was gorgeous, the wedding package was very fairly priced, and the grounds are gorgeous for pictures. Thank you all.

Jolene C.



# ANNUAL DONORS 2021

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