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Two Mennonite Altona Churches Celebrate Beginnings

by Lawrence Klippenstein

Birthdays are often considered special. This is true of groups as well as persons. Two congregations in Altona recently stepped forward as being such groups – the Bergthaler Mennonite Church of Altona and the Altona Mennonite congregations - actually related in their roots and story.

On Sunday, June 3rd, the Bergthaler congregation recalled its beginnings in the community at a 130th anniversary celebration. In 1882 a local group from the West Lynne Mennonite Church began to meet at a new worship centre in the village of Hochstadt northeast of Altona. That was also the year in which Minister Johann Funk of the West Lynne fellowship had been ordained as bishop

In 1912 this group decided to move its place of worship to Altona. Here it continued to meet in a new building erected that year. By now these members had taken their place as "Bergthaler" within a new body of several congregations continuing together after a West Lynne *Gemeinde* division in 1891-1892. Bishop Funk remained their leader till he retired about twenty years later. In this anniversary celebration then, the Altona congregation gave thanks for its ongoing common fellowship and worship, as it did also five years ago in 2007.

Over the years the total Bergthaler *Gemeinde* (congregation) grew to a membership of about 3500 members, meeting in nineteen localities throughout Manitoba. The entire body remained under one bishop until the "localizing" of the larger organization in 1972. From then on individual congregations became autonomous and were led by local leaders.

At least eight of the original congregations still highlight this legacy in their names. A number of others, with slightly altered names have found their place in what are known as Mennonite Church Manitoba and Mennonite Church Canada, some joined other conferences, and several became non-conference related as they carried on.

The commemorative service of June 3rd included various references to the 130 years, in the morning service, and also the planting of a tree to symbolize remaining together in the coming years. A number of photos were taken by Andrew Rempel, some seen now in a new membership directory of the congregation. Rick Neufeld, Virginia Gerbrandt and Richard Bage are currently pastors at BMCA.

The late Rev. Henry J. Gerbrandt's 1970 book, *Adventure in Faith*, preserves many more details of this



Ed and Sara Stoesz, senior members of the Bergthaler Mennonite Church of Altona, took part in the 130th anniversary tree-planting event on June 3rd.

— Photo by Andrew Rempel, Altona, MB.

odyssey, and several editions of the church's membership directory have included parts of the story also.

The 50th anniversary celebration of the 130-member Altona Mennonite congregation extended over the weekend of August 11-12. A special power-point set of historical photos told part of the story on the first day of the event, while an anniversary women's tea invited interested persons to the AM church in the northeast part of town. Exhibits of crafts and photos of church life could be seen in the Rhineland Pioneer Centre where the earlier part of the program, with registration of attendees, took place.

Special features of music, tributes and story

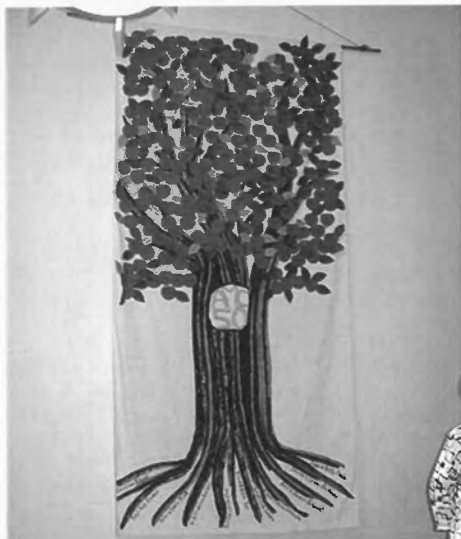
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commentary comprised the Sunday morning worship service where many former members and friends of the congregation met for fellowship and more reminiscing. Rev. Dan Kehler is currently pastor of the congregation. Several earlier pastors, including this writer, also came for the weekend or part of it.

This congregation took shape at the outset with 22 persons in 1962, including a number of newcomer families to the community, some with roots in the local Bergthaler church, and still others who simply strongly supported an English-only speaking congregation, with total local autonomy, and a vision for trying new ways of reaching the community. Five of those "originals" attended the festivities.

Both of these congregations retain strong ties to Mennonite conferences. They continue to attract people who find the ministries of one or the other suited to their needs and preferences in creating Christian community and serving God, and all in need, as they are able.



The tree banner made by AMC education committee depicts 50 years of AMC — the roots have the names of the 22 founding members. The apples and leaves represent the individuals, adults and children in our present congregation as well as those who returned to celebrate the weekend. — Photo by Elfrieda Krahn, Altona, MB

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The Neuenburg Homecoming

by Marjorie Hildebrand

The weekend of July 27-29, 2012 was set aside for the homecoming of former residents of the village of Neuenburg and surrounding areas. Friday evening was registration and a time of meeting people who had come from far and near. Residents from British Columbia, Alberta, Saskatchewan and Ontario came to recall time spent in the village and in the Birkenhead School located at the west end of the village. This school functioned from 1921-1992. Former teachers and students met and recalled memories of days gone by.

Saturday morning at 10:00 a.m. a parade passed down the village street and crossed the former school yard where people were seated in the big tent set up to host the visitors for the program of the day. The parade was made up of tractors and cars of long ago. Some tractors pulled hayracks loaded with children seated on straw bales. By the time the parade was finished it was time for a lunch of watermelon and *Rollkuchen*.

At 2:00 p.m. the crowd of about 500 gathered under the tent to listen to dignitaries' greetings, after which the book "Survival of a Community", a history of Neuenburg written by Henry Unger, was unveiled. Henry revealed why he had named the book as he did. In the early 1900s many families moved to Mexico because they were required to send their children to English government schools. This left the village with only six families. Then immigrants moved in from Ukraine and the village survived.

A cairn was put up at the south-east corner of the school yard and the whole crowd moved out to witness the unveiling after which all chimed in to sing "O Canada". Bus tours were offered with the compliments of Beaver Bus Lines, with Henry Unger as the tour guide. The tour took three full bus loads through the village, to the former Sirluck acres past Elm Grove Farm to Kroeker Farms and then back to the former school grounds via the road crossing the small creek where young boys used to go skinny dipping years ago.

On Saturday evening the tent filled up again to listen to special singing by a local boy Kevin Elias and Kim, his Mohawk/Seneca wife. The interest of the evening was the Low German drama *De Olle Komood*.

Sunday morning was a worship service with congregational singing, a solo by Jayda Wall and a message by Rev. Jerry Hildebrand who spoke on "The Ministry of Touch". He mentioned that a touch can be either painful or a healing one. Many expressed their appreciation for his words.

The afternoon featured the Kornelsen Family singers, a skit by Frank Unger and an open mike. A free *Faspa* of buns, cheese, cookies and fruit was served, ending the planned program of the weekend.

Look for a review of Henry Unger's book in a future issue of *Heritage Posting*.

In Memoriam: John Klippenstein (1917-2012) and Olga Penner (1917-2012)

by Lawrence Klippenstein

John was the son of Bernhard and Mary (Dyck) Klippenstein, and Olga was the daughter of Abram and Sarah Klippenstein Braun. Their parents, Sarah, Olga's mother, and John's father, Bernhard, were children of Heinrich and Sarah Klippenstein, who moved with their family from Bergthal village in the East Reserve to Altbergthal in the West Reserve in 1891.

Sarah and Bernhard had a brother Peter who was my Dad's father, who later had an extensive farming operation in Altbergthal also. No trace remains today of his extensive building complex, a modest estate, situated on the east bank of Buffalo Creek for many decades.

Since Bernhard moved his family to Manitou, Manitoba, west of Morden, in the 1930s or so, we did not get to know that family well, though Dad will have connected with his cousins there, I am sure. Olga's family remained in the Winnipeg area so we did become acquainted better with those cousins of dad's which included among Olga's siblings, ten brothers and three sisters, if I have the count right. I got to know three of the brothers, and to some extent, Olga, fairly well.

I remember meeting John's wife, Bernice briefly. She is still with us. I learned then that she was an avid photographer, even did exhibits of her work. With that came further information that her father-in-law Bernhard also enjoyed photography a lot, as did my grandpa Peter, Bernhard's brother, who had his own developing studio. We recently deposited a good many old negatives from his studio in the Mennonite Heritage Centre.

Bernice's family, I am told retains a good collection of Bernhard's photos which in my mind remains an unexplored collection that might offer much information about Bernhard and Mary's family as well as Altbergthal as a community where Bernhard spent his growing up and early married years. I know where to go in Winnipeg to check this out, but have not yet – I still mean to.

I recall finding out many years ago that Sarah, Olga's mother, had a very rich collection of photos of the Altbergthal Klippenstein family. Later I learned that when she passed away the pictures and other personal papers had been divided among her thirteen children. One of them, George, once showed me what he got. I was not sure trying to retrieve them all to see what is there is something I would want to undertake – though I really ought to! I did make copies of what George showed me, including some of the penmanship samples of his mother Sarah (that could have come from the late 1800s when she attended school (private?) in Altbergthal – in a building used before the one about to be moved in Altona came into use. I might add her work is incredibly neat and exact Gothic High German script. I know they did a lot of that kind of writing in those days. Some of it was calligraphic, we know, and samples I have show how important it was as art in those days.

I recently sent copies of John and Olga's family notices from the Winnipeg Free Press to all my brothers and sisters with something of the story told above. I need to check now if they were received and studied as I hope they might be! As a descendant I have since learned that in that circle of family there are dozens of second cousins for me of whom I know nothing and whom I have never met (we call them the Manitou people – that clan is very large now as is that of the Brauns).

Genealogists to put the whole story together have not come forward though parts of it have been done by my late Uncle Ben, and Shirley, one of the Manitou folks. John and Olga did give me the chance, with their passing on recently, to reflect a little more deeply on family members, ancestors whom one has never known, but somehow we belong together. That "somehow", I know calls for further reflection and search for significance than I have given it so far.



The long awaited event of moving the Altbergthal school building to Neubergthal, became a reality on October 30, 2012. It was indeed a historic moment for a project that stretched over many years. The mover was John Baerg.

Look for a full report and additional photographs in a future issue of Heritage Posting.

— Photo by Joe Braun

Mennonite Heritage Village Update

by Tashia Lapeire

The Mennonite Heritage Village has continued to offer an exciting range of events, activities, exhibits and demonstrations during the past couple of months.

Our current exhibit located in the Gerhard Ens Gallery focuses on the Evangelical Mennonite Conference with the theme *EMC: 200 Years of Renewal*. The gallery also includes artifacts retrieved during a dig at the Blumenhof homestead which took place this past summer. These artifacts include printed china pieces, a Russian coin, and pieces of a glass doll. We encourage you to come and view these pieces during a tour. Guided tours with our Curator are available with advanced notice and the Gallery will remain open during the winter months for your own viewing. We are excited to launch our next Gallery Exhibit, *On the Road to Freedom: Mennonite Women of Courage and Faith Art* by Ray Dirks which is opening this fall with a launch date of November 15, 2012.

Our signature events are coming to a close but have proved to draw great numbers of visitors during the festival times. As the largest event of the season, Pioneer Days was a great success over the August long weekend. What started with the Pioneer parade continued with 5700+ people joining us in highlighting pioneer demonstrations. These included threshing in the fields, and wagon & buggy

rides. The MHV Auxiliary who continued the tradition of serving homemade waffles and vanilla sauce and the fresh apple fritters which were enjoyed by many!

Our last major event, A Touch of Christmas (with live Nativity) takes place from November 30th – December 1, 2012 and includes a time of Christmas celebration for the whole family.

A major community initiative that has taken place over the course of the summer has been the painting of our iconic landmark – the windmill. Although time consuming and at times very tedious, the painters managed to complete the windmill which now stands bright and alive with a fresh coat of paint.

With plans for the upcoming 2013 year, our support largely relies on the assistance and dedication of the volunteers that take part in many aspects of MHV. We would like to express our sincere appreciation for each individual that has contributed their time to make our Mission Statement hold true.

"To preserve and exhibit for present and future generations the experience and story of the Russian Mennonites and their contribution to Manitoba".

— MHV Mission Statement



Windmill with its new coat of paint.

Museum Gets a New Home in a Grain Elevator

by Dorothy Derksen

In the summer of 2010, Plum Coulee's museum moved from a little one-room building to the old Pool Elevator right in the middle of town on Main Ave. The elevator was built in 1975 and operated until 1999. The town purchased it and saved it from being demolished. The museum was renamed the Prairie View Elevator Museum. The elevator provided a unique setting for all the displays and artifacts. Some bins were opened to display artifacts of different themes such as school, parlour, travel, kitchen, laundry, business, health, communication, fashion, arts and crafts, sports, and tools. A Plexiglas covering was put over the grid where the grain was dumped to display the workings of the elevator.

So now in 2012, the school classroom was improved, furniture was added to the parlor, bins were opened to display a mural and native artifacts. A collection of more than 750 tins is displayed on the second floor. Some displays were rearranged and reorganized. During the summer, more items were tagged and put on display.

The Plum Fest, which occurs the 3rd weekend in August, brought many visitors from far and wide, including Mexico. The different artifacts and the elevator gave occasion for many interesting conversations. Visitors had memories of using some of the artifacts or the elevator in the past. Some guests brought their children and related stories of the past. Many positive comments were left in the guest book and told to the guides. We felt we had a good number and variety of guests on that weekend and also the rest of the summer.

In the future, plans are to add an interpretive centre to enlighten guests about the workings of the elevator as well as adding more displays such as a cultural information display about the Hutterites, making replicas of different businesses that used to be in Plum Coulee, and adding some more collections.



— Photo by Linda Dyck



— Photo by Lori Penner/The Red River Valley Echo

The Conscientious Objector Cairn Dedication in Altona

by Lawrence Klippenstein

Over a hundred World War II conscientious objectors and their supporters gathered on September 9, 2012 in Altona, Manitoba, for the unveiling of a cairn in memory of those who took this position of building peace. Three thousand or more Manitobans had joined them in alternative service during the war. Hundreds came from Altona and surrounding communities.

Speaking at the event, historian Conrad Stoesz of the Mennonite Heritage Centre in Winnipeg told the group that Altona and the surrounding communities would not exist today without the value of peace embodied by the COs. The decision to come to Manitoba in 1874-1880 had this emphasis as a major reason for moving from South Russia to Canada.

One of the former men in CO service, Menno Funk of Altona, called his decision to opt for the service of peace, and not to take up arms in military service, "a major turning point in his life".

The cairn, funded in large part by Manitoba Mennonite Historical Society and the Mennonite Historical Society of Canada, is located on 10th Avenue just west of the reproduction of Vincent Van Gogh's Sunflower paintings situated in the Memorial Garden on the north edge of town. The service of dedication was organized by the Evangelical Anabaptist Fellowship headed by Rev. Bernie Loeppky of Winkler.

Review: *Journal of Mennonite Studies* (Volume 30, 2012)

by Dr. Peter Letkemann (Winnipeg)

The most recent edition of the *Journal of Mennonite Studies* (Volume 30, 2012) is devoted almost entirely to a collection of 24 papers presented from 2-4 June, 2010 at the F.M. Dostoevsky State University of Omsk (Russia) in the context of a conference devoted to the "Germans of Siberia: History and Culture." Co-sponsors of the event included the Chair in Mennonite Studies at the University of Winnipeg (Royden Loewen) and Fresno Pacific University (Paul Toews).

One of four sections of the three-day scholarly conference was devoted to the "History and Culture of Mennonites: Issues in the Study of Ethno-Confessional Groups," which aimed "to cast light on the obscure story of Mennonites in Siberia."

While Mennonites have lived in Siberia for over 100 years there is only a limited body of writing about the Mennonite experience in Siberia, almost all of it written in German or Russian. This volume will be a welcome addition for a new generation of Mennonite readers, unable to read German or Russian, on recent research relating to the Mennonite experience.

Twelve of the papers were written and presented in Russian by scholars from various parts of Russia, Kazakhstan and Germany. All 12 papers focused on the Mennonite experience during the Soviet era, and three-quarters (8 of 12) dealt with aspects of Mennonite religion during the Soviet Era.

Only four of the scholars are of Mennonite background: Petr Vibe (Wiebe) from Omsk provides a helpful historical survey on the founding of Mennonite colonies in Siberia. Johannes Dyck (Oerlinghausen) presents a study of revival patterns in various German-speaking free churches in the years after the 1941 Deportation and World War II; Peter Epp (Omsk) presents excerpts from his 100-year history of the Omsk Brotherhood. Alexander Weiss (Slavgorod) surveys the transition of Siberian Mennonites to the Baptists in the Post-war years.

Five Russian scholars deal with aspects of Mennonite congregational development in Kazakhstan (Podoprigora), Tomsk (Nam), Orenburg (Morgunov), Tyumen (Klyueva), and Kemerovo (Gorbatov), based for the most part on materials found in former Soviet State archives. A major strength of these Russian scholars is their access to this important archival data from Russian and former Soviet State archives; a major weakness is their lack of familiarity with standard Mennonite historical writings (in English and German) and a lack of understanding of the larger

Mennonite context. A notable exception is Andrey Savin from Novosibirsk, who has written extensively in Russian, German and English on the German é Mennonite experience in Western Siberia.

We are grateful to the editors Paul Toews and Royden Loewen that these articles were translated; but it would have been better if the stilted English of the translations had been re-written into more idiomatic English. There are also numerous errors in translation and vocabulary, referring, for example, to choir conductors as "regents," and Mennonite ministers as "presbyters." It would also have been good to include at least a few maps, in order to give readers a better geographical orientation.

The 12 English-language papers were written by North American scholars. Only two, written by Aileen Friesen and Colin Neufeldt, are based on an in-depth study of Russian and Soviet archival sources.

Only three papers – by Aileen Friesen, Hans Werner and Lawrence Klippenstein – deal with pre-Soviet themes.

Four papers – by Siemens, Carter and Hildebrandt, Kroecker and Ward, and Neufeldt – focus on the experiences of Mennonites in the GULag. Of these, the most extensive is the detailed work of Colin Neufeldt on Mennonite exiles in the Siberian Special Settlements in the early 1930s.

Two papers – by Earl and Wiens, and Marlene Epp – discuss women themes; Walter Sawatsky addresses the relationship between Mennonites and Slavic Evangelicals in Siberia and Central Asia. Alexander Freund presents narratives of recent German/Mennonite immigrants from Siberia to Manitoba. Royden Loewen and Paul Toews conclude this section by providing a helpful survey of books by North American writers on Mennonites in Siberia, Central Asia and the Amur Region.

A Sense of Place with Deep Roots

Rose Hildebrand, writing on behalf of the *Neubergthal History Book Committee*, has provided a brief synopsis of the work of the committee. According to Rose, the focus of the book will be as follows:

We start with the founders that are mentioned in the 1881 census, the stories of the founding and all the village stories that followed. Our oral history goes back to 1876. We hope to convey their faith in God, the hard work that has gone before and the benefits that we are enjoying today.

The brochure announcing the upcoming book makes reference to Neubergthal having been declared a National Heritage Site by Parks Canada. The village tells an important part of the Canadian story, that of immigration by groups, settlement and survival on the open prairies, and the importance of agriculture. Eight housebarns still remain in the village.

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Many subscribers have chosen this option. If you want to receive your next copy in electronic format, please respond by e-mail to our address in the box on page 2. Thank you. The editors.

Book Review

Kroeger, Arthur. *Kroeger Clocks* (Steinbach, MB: Mennonite Heritage Village, 2012) pb. 174 pp., \$ 29.99.

The author, a Mennonite immigrant to Winnipeg, Manitoba, in 1949, has spent more than 30 years researching and repairing wall clocks made by his ancestors in Prussia and Russia.

During the time period 1805-1930, five generations of fourteen Mennonite Kroegers built an estimated 10,000 clocks. The total number of Mennonite-made clocks known specifically to the author is only 475, and 80% are Kroeger clocks (pp. 88-89). There are 119 illustrations in this book, most of them colourfully painted clock dials.

This project was undertaken under the supervision and editorial direction of Dr. Roland Sawatzky, senior curator at the Mennonite Heritage Village in Steinbach, Manitoba. Al Reimer of Winnipeg offers a fine introduction to this study centred on material culture, pointing out that these clocks are not only highly-valued family heirlooms, but that they are also "cultural icons of the Mennonite past" and symbols of "God-granted protection" (p.xix). One woman stated: "I was born under the clock and to me it is an *Ebenezer* (reminder) never to forget God's faithfulness in my life" (p. 123).

Sections of Part II will interest horologists, especially the technical description of the inner workings of the clock, using special vocabulary, obscure to the general public. We learn interesting details, such as the fact that artisan blacksmiths often made clocks (p. 34). The most remarkable contribution of this book lies in the stories (pp.101-166), collected by the author, of about 55 Kroeger clocks. The author estimates that about 600 clocks were brought to the Americas, many of them undergoing arduous journeys that reflect the history of Mennonites originating in Prussia and Russia during the nineteenth and twentieth centuries. From those origins, these clocks were carried to far-flung Mennonite settlements in Siberia, Germany, Paraguay, Brazil, Canada, the United States, and even India.

One clock dial, now at the Mennonite Heritage Centre in Winnipeg, was bent when the anarchist leader Nestor Mahkno stamped on it in anger, ca. 1918-1920 (p. 135). Another one was carried across the frozen Amur River, north of Tibet, as Mennonite refugees fled the Russian Communists with the help of the Chinese. This clock was subsequently taken to the Paraguayan Chaco, where in time it was sold to a Canadian working for Mennonite Central Committee, finally making its way to Winnipeg (p.125).

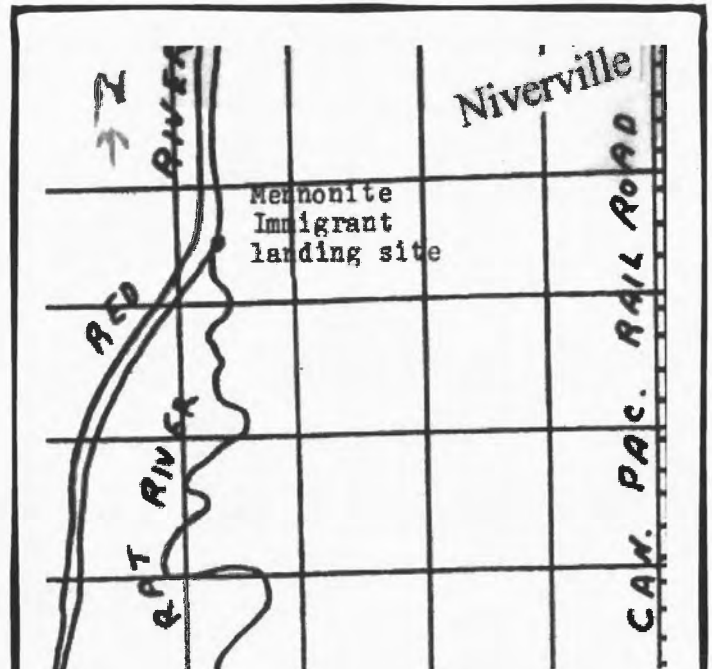
The author serendipitously had the experience of cleaning a 158-year-old clock in Winnipeg, which his own father had cleaned in 1906 in Russia (p. 125). It is obvious that some of these clocks survived because their owners treasured them, protected them, and carried them thousands of miles, sometimes bereft of many other possessions.

Some aspects of this physically-durable paperback could be improved. For example, there is no index, a clear

problem in finding people and subjects, such as the "rules to live by" (noted on p. 47 and eventually found on p. 152). These moral instructions could be fruitfully studied as a Mennonite world view. Documentation consists solely of a brief bibliography, without footnotes or endnotes that would document specific assertions. It is difficult to know why we read of the author's undocumented claim that the Anabaptist movement was "strongly influenced . . . by the Puritans of England," (p. 91). This is certainly not the case with the stream of Continental Anabaptism that produced the Mennonites.

This book is a fine culmination of many decades of patient effort, which has enriched our understanding of the history of material culture among the Mennonites.

Reviewed by Dr. David Rempel Smucker, formerly with the Lancaster Mennonite Historical Society in Pennsylvania, USA, now residing in Winnipeg, Manitoba.



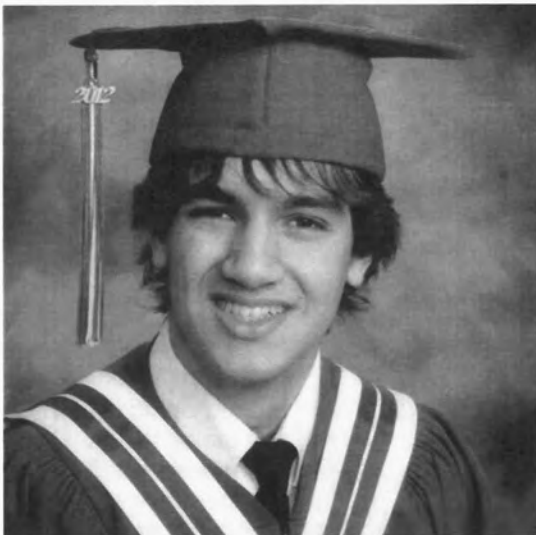
The EMC Bicentennial 2012 celebrations included a July 7 visit to the place where the first *Kleine Gemeinde* families landed on August 1, 1874, to resettle in Manitoba. We know the place today as the Mennonite Landing Site Park. The newcomers had travelled up the Red River on the last lap of their journey from Borosenko in south Russia (later Ukraine). Sixty five families brought their belongings to the nearby immigration sheds. Eight villages beginning with Gruenfeld (later known as Kleefeld) emerged in a year or two. They became homes to about 700 persons in the East Reserve and Morris area Scratching River settlements.

Manitoba Mennonite Historical Society

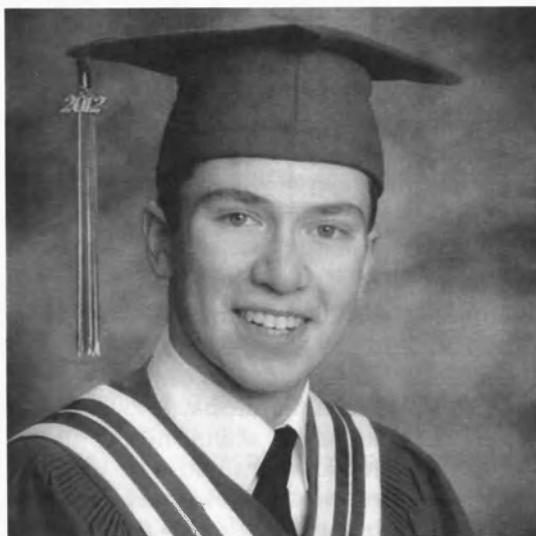
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1310 Taylor Ave., Winnipeg, Manitoba R3M 3Z6

Henry E. Plett Memorial Award

The winners of the 2012 awards for Family Histories are Peter Brandt and Cole Reimer.



Peter Brandt, the winner of the first prize, wrote on "Farming Through the Generations" focusing specifically on the farming practices of his father and grandfather, near Blumenort, Manitoba



In his second prize winning paper "Genes covered in Manure" **Cole Reimer** concentrated on the mixed farming practices of his father and grandfather in various locations in Manitoba.

At the time the awards were made, both Peter and Cole were Grade XII students at the Steinbach Christian High School.

Book Notes

by Lawrence Klippenstein

Elizabeth Reimer Bartel has published a novel, *By Whatever Name* (Kelowna, BC: Rosetta Projects, 2012, pb., 241 pp., \$24.00), a story about a southern Manitoba town dealing with the Kleine Gemeinde – Holdeman struggle in the early years after emigration to Manitoba. Her earlier books include *Even Such a Time* and *About Those Reimers*. A review of the new volume is planned for another issue of Heritage Posting. For further info contact Mennonite Heritage Village at marigoldp@mhv.ca

The 250-page volume, by Henry Unger, *The Survival of a Community: A History of Neuenburg and Birkenhead School District* (Canada Self-Publishers, 2012) is another of the former West Reserve village and town histories prepared with encouragement from the Local History Committee of Manitoba Mennonite Historical Society. A review of this book is also expected for the next issue of Heritage Posting.

In Volume LXXXVI, No. 2, April, 2012, 175-204, *Mennonite Quarterly Review* carried an article titled *A Tale of Two Newspapers: Die Mennonitische Rundschau, 1880-2007 and Der Bote (1924-2008)*, by Dr. Harry Loewen of Kelowna, B.C. and Dr. James Urry of Wellington, New Zealand. Both papers terminated publication with a remaining subscribers' list of 1500 names. Many warm thanks go to all the editors and boards who worked at these publications over the years.

Earlier this year the EastMenn Historical Committee, under the auspices of Manitoba Mennonite Historical Society, published a CD providing a 1946 aerial photographed view of the Rural Municipality of Hanover in southeastern Manitoba. For further questions contact editor Ernie Braun at erbraun@nolimitsinternet.com Copies may be purchased for \$30.00 at the MHV bookstore – contact marigoldp@mhv.ca

A manuscript of the second edition of Dr. Harvey Plett's historical study, *Seeking to be Faithful: The Story of the Evangelical Mennonite Conference (1996)*, pb., 188 pp., is being edited for publication by the Evangelical Mennonite Conference at Steinbach, Manitoba.

Materials for publishing newly-accessed documents dealing with William Hespeler and the Mennonite immigration to Manitoba are being prepared for publication by Dr. James Urry of Victoria University of Wellington in New Zealand. A recent deposit of William Hespeler papers at the Mennonite Heritage Centre in Winnipeg will benefit research on Hespeler significantly.

Light the World: The Ben and Helen Eidse Story as told to Faith Eidse (Altona: Friesen Printers, 2012), is a 249-page paperback volume, written by Faith Eidse. This book shares the story of the Eidse family of Rosenort and Steinbach, Manitoba, in service as missionaries in the Democratic Republic of Congo for three decades and another decade of educational leadership at Steinbach Bible College, along with personal ministries as time and energy permitted. For further information or to purchase contact Steinbach Bible College at 1-204-326-6451 or Isawatzky@sbcollge.ca