



The Herdsman's House – Neubergthal

by Margruite Krahn

In 1998 when Paul and I purchased the John P Klippenstein property, it was the barn that caught our attention, and the reason for our move to Neubergthal. Shortly after settling onto the property we learned of the value of another building on the property, the village herdsman's house. The knowledge that this was the only remaining dwelling of its type in Manitoba, meant we had to make a decision we hadn't expected to stabilize and later restore the structure.

What we have come to learn from written research and the oral tradition of local residents, is that this three room ca.1890's wood frame structure was initially a herdsman's house in Gnadenthal, and moved to Neubergthal in ca.1900. All indications are that it was also used as the village herdsman's house in Neubergthal. "Sometime after the village agreement ended (1909), the transition away from the communal pasture and herdsman occurred, and each village farmer pastured their own cattle. Perhaps this was as early as 1912, as that was when Peter Klippenstein established the yard on which the house apparently already stood." (A Cultural Landscape, F. E Klippenstein)

The character-defining elements of the Herdsman's House are reflected both in the traditional layout of the structure on the property (linear arrangement on a narrow lot), and the exterior and interior of the structure. The external heritage includes the one storey broad rectangular plan and steeply pitched gable roof covered in cedar shingles. (I wonder if the Herdsman's House had a thatch roof when it was in Gnadenthal.) "The present gable roofs are covered with shingles but were likely built to replace more steeply pitched roofs designed to



Herdsman's House and Krahn Barn (built by P. J. Klippenstein in 1929)

hold thatching." (Prairie Settlement Patterns, L. Dick/J Harris). Other heritage elements include wood frame construction with horizontal board siding and plain bargeboards, a brick chimney near the centre of the roof's apex, and the number and placement of windows and doors. What is of interest and frustration when restoring, is that not a single window opening or door is the same size.

The character-defining elements of the interior of the Herdsman's House include a central mud brick Russian Bake oven and three rooms interconnected through doorways. A partition wall with wood siding and chinking, mud and chaff plastered walls, two – three layers of plank floors laid on hard packed clay, exposed wooden ceiling joists, built-in kitchen cupboards, wainscoting and hand painted stencilled floor boards. While doing some reading for this article I came across the



Russian Bake oven- built by masons from restoration Workshop, Parks Canada



Herdsman's House Bedroom- note hand painted floors. Original design.

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Historical Society Scraps Old Ways

Can an organization devoted to documenting change, change itself? According to the Manitoba Mennonite Historical Society (MMHS), it can. Members voted in favor of MMHS becoming a federation of like-minded groups from across the province, starting Spring 2014. A bare minimum of standing committees and ad hoc committees will be formed. The executive will be made up of 7 people from the affiliated organizations, who are individual members of the society. Existing standing committees (genealogy, local history, etc.) will be encouraged to join the new federation model. This is not the first time the organization has charted a new course. In 1979 MMHS split into two organizations, one the museum committee to develop the Mennonite Village Museum in Steinbach, while the group that retained the MMHS name focused afresh on local history, genealogy, translations, and publishing.

This change in direction comes after 2 years of the society having no president while interest in doing history continues to surge. "Just look at all the groups around the province involved in history projects, Altona History Seekers, Pembina Thresherman's Museum, Winkler Heritage Society. People want to get involved in the discovery of history, not in the management of an organization," stated Hans Werner, who championed the new direction. "This model is a reflection of what was already happening", said treasurer Bert Friesen. This structure allows people to follow their interests with little need of the board to keep a project or committee going when there appears to be little commitment to it. Finding people willing to take on administration duties continues to wane. It was noted that this is also happening in many other organizations.

Other sister societies in BC to Quebec centre much of their activities around the maintenance of an archival centre (less so in Ontario). In Manitoba that role is taken care of by two denominational archival centres. The society needs to find a unifying project around which to rally. Membership in MMHS also continues to drop. From a high of about 200 around the 125th anniversary of Mennonites coming to Manitoba (1999-2000), the membership now stands around 110.

The main task of the seven member board now becomes hosting two events a year where the affiliated groups come to discuss, learn, and garner support for what is happening in their organizations. The board also carries the fiduciary responsibility for the society, representing MMHS at official functions and exploring larger projects – as directed by the members and affiliated groups.

Groups can become affiliated if they have similar goals to that of MMHS, "fostering an understanding of and respect for the history and beliefs of the Mennonite people." Affiliated groups can also choose to have MMHS issue charitable income tax receipts on their behalf, for funds raised to do their projects, providing that the project fits with the aims of MMHS. Over the past 10 years the society has attempted to foster stronger ties with like-

minded organizations in the province, with very limited success.

However, strong ties have been maintained with the standing committees and their projects, which have been ongoing. These standing committees will now become the core of the groups affiliated with the society. This new structure makes these ties central to the society.

17 people from Steinbach, Niverville, Morris, Austin, Winkler, Altona, and Winnipeg were in attendance and discussed the proposal at length. When the vote was taken the proposal passed with some opposition and abstentions. The existing executive of three (Hans Werner, Bert Friesen and Eleanor Chornoboy) have agreed to usher the society into this new formation. Increases to the membership fee were proposed, moving from \$25 to \$40 for an individual; \$65 for a couple and \$15 for a student membership.

Conrad Stoesz
April 16, 2013.

(Continued from page 1)

following: "While elaborate interior finishings were unusual in Manitoba Mennonite homes, built-in cupboards and wainscoting were common, as they had been in the less conservative Mennonite houses in Prussia and Russia." (Prairie Settlement patterns, L. Dick/J Harris)

Since 2005 Paul and I have been awarded several grants from Manitoba's Culture Heritage and Tourism. Fortunately, the Designated Heritage Building Grant allows private home owners of heritage buildings to access funds. Together with our sweat equity, recycling material, and grants, we have been able to put the building on a new foundation, rebuild the windows, reshingle the roof with cedar shingles, and in the fall of 2012, thanks to Parks Canada's finest masons, rebuild the Russian Bake oven.

The end is in site for this labour of love. It has been and continues to be a historical journey, and a test of patience as we near the completion of the restoration and renovation. When Paul and I started this project our children were young teenagers whom we employed to load old shingles into the wheelbarrow or stack and clean the old mud bricks. This winter we hired our oldest daughter to oversee the bulk of the interior restoration. We have been relegated to consultants as she forges her way through the Herdsman's House project. I will however put my foot down when it comes to hand painting the floors.

So this summer, if you come for a visit to Neubergthal, you might smell bread baking in the Russian Bake Oven, or, you might want to come and stay for a night or two in the Herdsman's House.

Research on the Family of Tobias Peter Janz (1868 - 1939)

I am searching for information about my grandfather, Tobias Peter Janz, (1868 - 1939) a professional Russian-Mennonite photographer, who was born in Halbstadt, Molotschna. In 1910, when Tobias heard that Siberia was opening up for development, he thought it would be a good opportunity to work there as a photographer. Tobias, together with his young family, moved to Pavlodar, living initially with his brother Abraham and his family in Rayevka. While in Rayevka, Tobias's son Henry, 3 years of age, died of meningitis (Nov. 1910).

In the spring of 1911, Tobias moved his family back to Halbstadt, Molotschna, where he built a "big house" in Neu Halbstadt, with a photo studio on the second floor. There were several studio rooms, with a variety of backdrops; there were changing rooms as people arrived on foot, horseback, or by buggy. Grandmother (Margaretha Baerg Janz) served coffee and fresh baking, in the sitting room downstairs, as people waited their turn to have their photograph taken.

Tobias often worked on Sundays, which grieved grandmother, as she wanted him to go to church. But he had stated, "These poor Ukrainian and Russian people can't take time off work during the week, and they want a picture of themselves, too, to send home — just like everyone else!"

Tobias had a dark room where he developed his own photographs. He travelled to Germany to buy the glass plates—and tested them out — usually taking photographs of his children, just as they were.

Tobias entered some of his work in photo contests, and won 3 distinguished prizes in Germany and Russia. One was a large colorful Oriental or Persian rug that covered almost the entire area of the living room. Another was a rug with "deer by the water," which hung on the wall in the sitting room, where people enjoyed visiting. The third prize



Picture taken by Tobias Janz of his widowed mother: Maria (Siebert) Janz in her home in Grossweide, Molotschna. (She died in 1921, at age 80.)

was a silver pocket watch, with a deer engraved on the back.

In 1916, Tobias sold this lovely big house as he planned to move his family to Germany. While on trips to Germany and in Russia, he came to realize that things would get worse. However, he became sick and subsequently he had to serve in the Medical Corps during World War I.

Tobias's wife, Margaretha died in 1921. Tobias emigrated to Canada in 1924, with 4 children; 3 had to stay behind because of eye infections. These later arrived in Canada too, in 1926 & 1927. They lived in Grunthal, Manitoba. Tobias died in 1939, in Grunthal.

Questions:

- 1) Does anyone have a picture of this lovely 2-storey "big house" in Halbstadt, Molotschna with fancy pillars and a balcony on either side? (Tobias lost all his possessions, including his pictures, in an accident on the ship in Southampton — when the hook on the crane broke during loading).
- 2) Does anyone know the name of his studio in Halbstadt, Molotschna? (My aunt thought it was a Russian name.)
- 3) Has anyone come across pictures of his photography in Siberia?
- 4) Any suggestions for research sites regarding photography contests in the early 1900's? I am most interested to discover what he might have submitted for those prizes!

I'd appreciate any leads:

Please contact me: Irma (Wiens) Penner
(506) 452-2136 or ipenner@nb.sympatico.ca



Picture taken by Tobias Janz, 1927, of all his 7 children. They had emigrated to Canada in stages: 1924, 1926, 1927. Standing: Emmy, Nick, Agnes, Mary. Sitting: Olga, Louise, Erna

Mennonite Heritage Village Auxiliary

The Auxiliary, formerly known as the Ladies Auxiliary, is a volunteer-fueled powerhouse of catering, quilting, waffle-making, and fundraising that is the catalyst, the glue, of the Mennonite Heritage Village. Their steadfast determination inspires everyone – staff, volunteers, and visitors – and their resounding success through hard work has made MHV an ever-improving experience and thriving operation.

In the year 2012 alone, the Auxiliary raised money for the village boardwalk and short order booth repairs, contributed funds to general operations, the education program, and the office, and purchased new furnishings (tablecloths, tables, window coverings) to keep the museum looking fresh and inviting to future rental opportunities.



The Memorial to Mennonite Pioneer Women

The work of women, so often the work of the ephemeral – food, textiles, and the home – much has been lost or deemed secondary to that of their male counterparts. In the 1980s, the Auxiliary determined the museum had a responsibility to acknowledge and show appreciation for the work of Mennonite women. The board suggested a small flower garden, but this was “Not good enough!” said Olga Friesen. “We need something big and solid – something that suggests the strength of the pioneer women.”

The Auxiliary conceived the idea of a substantial fieldstone with bronze reliefs of Mennonite pioneer women at work. They commissioned artist Alvin Pauls to design the plaques and the stone was placed by William A. Giesbrecht. The monument was unveiled September 1, 1985. Today it stands as a tribute to the work and courage of Mennonite Pioneer Women, and also to the vision and perseverance of Olga Friesen and the Auxiliary who were determined that the contributions of their female ancestors would be recognized and remembered.

Film Night

Film Nights are a form of fundraising close to the hearts of Auxiliary members, because through these nights they seek to both raise awareness of the museum and raise funds for its operation, all the while conveying a major theme in Mennonite history.

The April 19th, 2013 film night featured *The Great Trek*, a short film documenting the migration of Mennonite refugees to Canada from Germany and Europe from 1939 to 1945. In keeping with the hospitality that the Auxiliary has so often demonstrated, visitors were treated with home-made pies served with ice cream.

Jessica McKague, Assistant Curator, MHV

Did you teach in a rural school in the West Reserve?

The Manitoba Mennonite Historical Society is planning a reunion of teachers who taught in rural/village, multi-grade schools in the Rhineland and Stanley municipalities.

Time and Place: October 5th, 2013, in the Winkler area

If your name is not on our list, or if you know of others whose names should be added, please respond to:

Joe Braun owltree@sdnet.ca 204-324-6259
Box 444, Altona, MB R0G 0B0

More information to come!

225th Chortitza. Ukraine, Anniversary Ahead

by Lawrence Klippenstein

In 2014 Russian Mennonites and others may be celebrating the arrival of the first Mennonites in Chortitza, New (South) Russia. It happened in July, 1789, when 228 families completed the trek from Danzig in Prussia/Poland. Len Loeppky of Steinbach, MB plans to conduct a tour from Poland to Ukraine next spring, visiting some of the sites of that trek. If interested contact aloepky@mts.net - that could be a good way to celebrate the occasion. At home here visit the original Jakob Hoepfner and Johann Bartsch monuments at the Mennonite Heritage Village. Then stop at the young Chortitza oak tree spreading its green branches nearby, and also the Chortitz, Manitoba, West Reserve, church house while you are there.

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The Manitoba Mennonite Historical Society newsletter, *Heritage Posting*, welcomes letters, reports and historical notes from society members and other readers.

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A Biography of Susana Dueck Klassen

(Continued from last issue)

by Alyce Klassen, Winkler, Man

Grandma remarried on April 8, 1919 to widower Bernhard B. Bergen and lived in Rosenort (now Rose Town). They had 2 daughters, Lena and Katherine. Of the 9 daughters Grandma birthed, only Olga, Susana and Katherine lived to adulthood. The family was poor and Mom had many health issues as a child. She had a bout of rheumatic fever, and a bout of a disease I think they called "St. Vitus Dance" which was characterized by twitching and jerky movements. She was treated with a "schnalla" (I don't know the English translation) There is an instrument like this on display at the Steinbach Museum.

Mom was a girl who liked sweets, her favourite being sugar cubes. She had to help with her younger siblings, and she was driving a horse and buggy by herself at nine years old!! Sometime during their childhood, Mom and Aunt Olga were "boarding" with the Aron Niebuhrs in Kronsthal. The reason may have been that the family home was being moved from the village to a farm 3 miles away. This move took a year and in the meantime the family had to live in the barn. Mom and Olga being the oldest had to sleep in the cold granary.

When Mom was older and in better health, she was a housekeeper for many Mennonite families, and also German and Norwegian families such as Steinkes, Staples, Vogens, south of Morden. She also worked for the Bartley's near Roland. In addition to these housekeeping jobs, my mother was also a health care worker for a Mrs. Hoeppner and a Mrs. Hildebrand in the Glen Cross area. Mrs. Hildebrand had to go to Winnipeg for treatment and so Mom went with her to care for her and took orders from the doctor. This doctor offered Mom the opportunity for nurse's training but she declined as the work was getting too hard for her. In 1932-33 she was in Altbergthal housekeeping for her grandfather. Her wages were \$3.00 a month plus room and board.

My mother was baptized in the Sommerfelder church at Rosenbach in May of 1929. Later, when the Rudnerweider Church was formed in 1936, Mom joined this group and was given the right hand of fellowship by Bishop Wilhelm Falk.

My mother was independent in many ways, buying a blue Pontiac Coupe from Mr. J. A. Kroeker in Winkler on one occasion, and also purchasing a guitar and ordering lessons.

She had almost decided to build a cabin in the Pembina Hills and live there by herself when she met my Dad, George S. Klassen. The wedding took place on May 17, 1942 in the Wakeham School near Haskett. They were married by the Rudnerweider preacher, George Froese. Money was scarce and life was very hard but my mother had a strong faith in God and a great deal of determination. At the time of my parents' marriage, Dad was a widower with five children. They lived on a small strip of land which had been the inheritance of Dad's first wife, Anna Fehr. There was only an old log cabin on the site and no electricity, running water or telephone. Shortly after the birth of my brother Bernhard Frank on June 8, 1943, Mom had a frame house built with the inheritance money she received from her grandmother Rempel. We had a small farm with horses, cows, pigs, and the like. Dad raised chickens and Mom raised ducks. There was a creek behind the house and in spring the water from the Pembina Hills made it a raging torrent, flooding our basement many times. Mom had to work so hard, doing laundry with a washboard in a tin tub

She also killed chickens, soaked them in boiling water, plucked the feathers and then singed them over the stove. To supplement their income, Dad painted building exteriors, or chopped down trees, sawing them into firewood size pieces and selling them in Winkler. Mom milked the cows and sold the cream which was picked up

(Continued on page 6)



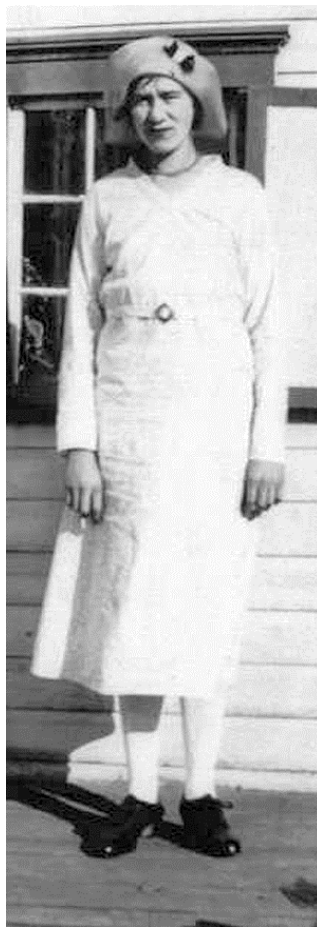
The photograph, provided by Alyce Klassen, is a 1916 Altbergthal school photo. Susana Klassen is the girl in the front row wearing a black-bibbed dress, and her sister Olga is behind her. The teacher's name is Peter Reimer.

(Continued from page 5)

by the "Shmaunt Fiehra", and Dad took eggs to Haskett to sell. Bernie remembers going by horse and sleigh to the Bergen grandparents at Shanzenfeld. Mom heated bricks and wrapped them in blankets to keep our feet warm on the trip. We had a cistern under our kitchen and Mom always warned us when it was open, but one time Bernie forgot and fell in, but was able to grab the edge of the floor and Mom was able to pull him out, praise the Lord!! One winter Mom fell down the basement stairs and was hurt badly. She was able to walk to the neighbors, the J. W. Eliases, who had a telephone. They called Peter Elias, who came with the snow plow, allowing Peter Fehr to come by car to take Mom to the hospital.

Mom also loved to walk in the woods with her little "herbalist" book, identifying plants, roots, flowers, and the like. Sometimes it got her in trouble but once when the neighbour's dog bit her, she applied a poultice of plantain leaves and it helped greatly. When we had stomach troubles she made us chamomile tea and it worked.

Our whole family loved country and gospel music and poor as we were, we nevertheless had an old battery-operated radio that pulled in stations from as far away as Del Rio, Texas. Mom's favourite country song was "My Trusting Heart" by Jenks Carmen. She also loved to listen to the Dalzell's, Pastor Milton Barfoot and the Gospel Fireside Hour.



Susan Klassen

The Unger Neufeld Reunion

by Henry Unger

On Sunday, June 2, 2013 the surviving grandchildren of Heinrich and Katharina Elias Neufeld Unger reunited for a day of celebration at the Winkler Senior Center. Some 70 members including spouses came to the reunion, which occurs every three years. The morning began with music by the Kornelsen family members. A message was given by John Elias who spoke on Strength in Christian Family Values. A delightful fellowship meal organized by Sarah and Carol Unrau, followed the morning events. In the afternoon the Unger Neufeld Players presented an appreciated hilarious Low German drama entitled *Daut hauts du nicht sul doonen*. The rest of the day was set aside for hearty visiting and remembering our past.

Mom would read to us every night from the New Testament by the light of the kerosene lamp, and taught us to pray. Dad read to us from the Bible at the Sunday dinner table. Whenever the evangelist Ben D. Reimer from Steinbach was in our area they took us to hear him preach, and we loved the quartet he brought along. They were invited to our house for a meal and that was very exciting.

Tea was served only at Sunday dinner. We received store-bought apples and oranges only at Christmas, and only one each. Mom and Dad moved to Winkler in 1964 where Dad worked for the town and Mom was a child care provider for various families.

Mom also loved gardening, at the farm and in town. Even when we still lived on the farm she would enter exhibits at the fair, winning prizes for her seed collections. She was very creative, sewing, making quilt blocks and collecting them for Friendship quilts, and the like.

My mother loved children and was active in Daily Vacation Bible School at the Victoria Street Mission in Winkler where we sometimes attended.

Mom and I had lots of fun getting costumes together for the Costume Contests at the Old Time Value Days held in Winkler.

Mom's health was never very good. Toward the end of her life she suffered from angina, had several heart attacks, congestive heart failure, and osteoporosis and arthritis. Dad had a stroke in 1978 and passed away at Salem Home on April 25, 1985. Mom passed away on March 8, 1986. Both are buried in the Haskett Cemetery. I miss them to this day and am very thankful for their Christian influence and for the Godly heritage they left us.

Voice In The Wilderness

by Henry Unger

The book, *Voice In The Wilderness*, was launched on May 16, 2013 at the Reinland Community Center. The book features the memoirs of Peter Elias (1843-1925) transcribed and translated by Adolf Ens and Henry Unger. Elias kept a detailed journal of his life, which covered his childhood in Russia, his migration to Manitoba in the 1870s and events to 1920. The book is available at the Mennonite Heritage Centre in Winnipeg and also from Adolf Ens (204-489-6044) and Henry Unger (204-822-9432). The cost of the book is \$20.

"Look for a review of *Voice in the Wilderness* in a later issue of Heritage Posting"

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— The editors.

A Unique Street Mural in Steinbach

By Lawrence Klippenstein

For some years now I had noticed, and more than once pondered, a striking street mural in Steinbach. The wall painting is located directly opposite Hull's Book Store on Reimer Avenue, and depicts a substantial section of Main Street as it appeared in the 1940s when I made my first contacts with Steinbach. I remember visiting a number of the stores portrayed on the mural during the years 1949-1951 when I was teaching at the North Greenland Public School not far from Landmark, Blumenort and Ste. Anne.

Two store fronts on the mural drew my attention first. One was the Peter B. Reimer grocery store where I sometimes purchased groceries. The other was the P. D. Reimer Bargain Store which I came to know better later when it became a clothing store, if I recall correctly. It had been renamed *The Happening* by its new owner, David Reimer, a nephew of P. D. Reimer. The store was founded by my late father-in-law, Peter D Reimer, who had passed away by the time I was married to LaVerna, Peter and Maria's daughter, in 1956. She has often recalled members of the family looking after customers when their dad was away buying goods in Winnipeg.

Initially I knew nothing about the origins of the large and unique painting on a wall on Reimer Avenue. You need to

go and see it for yourself if you have not done so yet. When my research on how it got there took me to a retired Steinbach Regional Secondary School (SRSS) instructor of photography, Jim Peters, I had all I needed for now.

Jim informed me that the painting was, as he put it, 'the brainchild of Bob Banman', long-time business man in Steinbach, now resident in the USA, who commissioned the painting several years ago. It seemed that deciding what to put on the painting was the biggest challenge once the decision to create the mural had been made. An accompanying plaque indicates that the mural was donated by the Robert D. and Joanne S. Banman Heritage Foundation.

Wes Keating, a former reporter at The Carillon, was hired to do the background research for the project. Davey Penner, a professional sign painter and son of former SRSS math teacher, Alf Penner, was hired to paint the mural. The end result of the project is now on permanent display for all to enjoy, and reflect on as an important piece of Steinbach history.

More murals may be on the way. Keep an eye out for something related to the car dealers of Steinbach, I am told - fitting indeed! Thanks to all who got the project underway!



Book Review

Faith Eidse, *Light the World: The Ben and Helen Eidse Story as told to Faith Eidse* (Altona: Friesen Printers, 2012), 249 pp

Reviewed by Jessica McKague

Light the World is an oral account of Ben and Helen Eidse, documented by their daughter Faith Eidse. *Light the World* is at once a biography and autobiography, as a family undertaking, of Ben and Helen's spiritual experiences and adventures throughout their respective lives in Canada and abroad. The conversational language also reflects the oral storytelling medium, and reads like a transcript making it seem like the reader is sitting in on the interviews.

The aim of Ben, Helen, and Faith was to write a book that would "glorify a loving God who transforms lives, heals all our diseases, delivers good news to the poor, freedom to captives and recovery of sight to the blind" through sharing the story of their family and spiritual pursuit.

The pacing is contemplative, reflecting the many remembrances of experiences, events, and people that Ben and Helen impacted or were affected by. Just as life often plods along peacefully so does the tale of Ben and Helen take time to tell small stories of hauling grain to Lowe farm and to describe the beauty of Grandma Eidse's garden. Likewise, just as life sometimes bolts headfirst into conflict, the story takes a turn to desperation and survival in revolutionary times.

The chapters skip back and forth between Ben and Helen, telling the story from each perspective, meanwhile their story progresses more or less chronologically. Interestingly, personal opinions and thoughts are largely left out while practical activities, such as planning and building the Kamalaya Clinic, are described in detail. This emphasis on work and pragmatism likely reflects the values of the authors. Throughout the book, their determination and focus never wavers, even in the face of extreme adversity.

Although this book was intended to present the story of Ben and Helen's direct experiences rather than document events in historical context, the nature of the story makes issues of colonialism, segregation, and political upheaval inescapable. This context is not discussed, however, except a passing reference to segregation.

Many terms for organizations or events are mentioned without further definition or explanation in the text. Locating these explanations within the text would understandably alter the oral history tone, however the book would benefit from an addition of an appendix for better clarity and contextual understanding.

Light the World offers a thorough account of the life and times of Ben and Helen Eidse, told in their words. Although the subject matter calls for a more comprehensive

explanation or at least notes forwarding the reader to outside sources, as an oral autobiography it is a thought provoking and powerful story.

Book Notes

by Lawrence Klippenstein

Art DeFehr of Palliser Furniture in Winnipeg helped to establish Maureen and Herb Klassen in a business development ministry in Moscow in 1990. From Maureen has now come **It Happened in Moscow: a Memoir of Discovery**, (Winnipeg, MB and Goessel, KS: Mennonite Brethren Historical Commission of the US and Canadian Conference of Mennonite Brethren Churches, 2013), 210 pp. **It Happened in Moscow** is the story of how the C. F. and Mary Klassen family, Russian Mennonite immigrants of the late 1920s, discovered Erika in Moscow, a "lost" member who in 1993, introduced herself to Maureen, and experienced her way back to join her Canadian Mennonite kinfolk whom she had not known before.

Nicholas J. Fehderau (1904-1989), **A Mennonite Estate Family in Southern Ukraine 1904-1924** (Toronto, ON by the author and family, 2013) 340 pp, published under the auspices of the Munk School of Global Affairs at the University of Toronto. Fehderau offers a fascinating detailed view of the inner workings of a wealthy Mennonite family in Russia. Well edited, with numerous photos and a family tree, the text is a translation from a German handwritten manuscript, arranged by daughter Elenore Fast of Winnipeg.

The Fehrs: Four centuries of Mennonite migration by a Dutch anthropologist/author, Arlette Kouenhowen, (Leiden, Netherlands: Winco Publishing Company, 2013), 264 pp, describes "the incredible journey (including the Canadian/Manitoba prairies) of fifteen generations of Fehrs/DeFehrs in their search for the ultimate place to practice their Mennonite faith."

The Constructed Mennonite: History, Memory, and the Second World War authored by John Werner's son, Dr. Hans Werner of the University of Winnipeg, provides most interesting recall for the details of a Russian Mennonite father's experiences living through the events of growing up in the Soviet Union, soldiering for the Soviet and German armies, followed by emigration to Canada and resettlement to yet another "life" reconstructed in his own memory, and the author's interpretation of his father's stories.