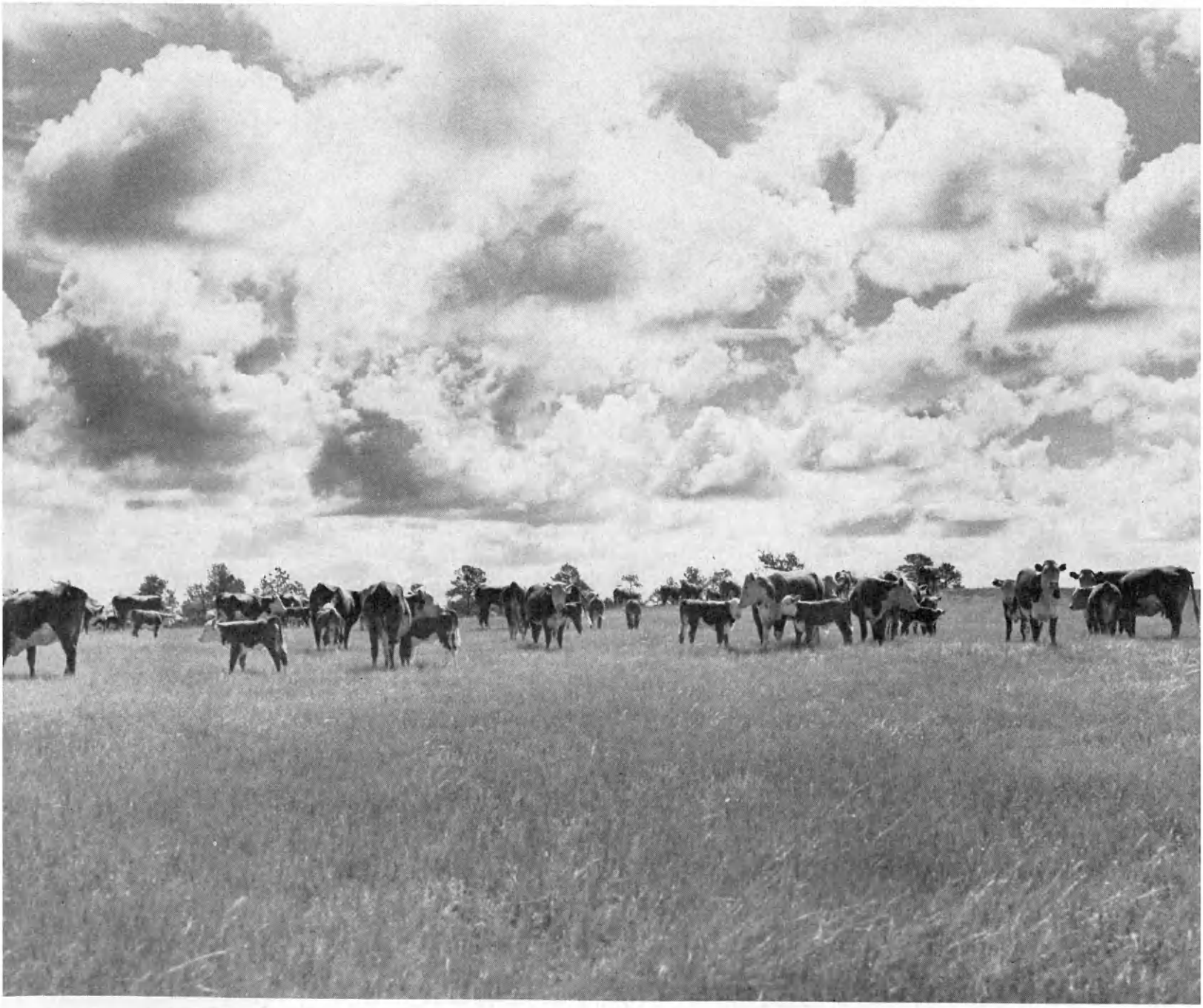
MENNONITE LIFE

April, 1947



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MENNONITE LIFE

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THE PHOTOGRAPHS for the articles on the Mennonites of Mexico were taken by the photographers F. W. Butterlin, Schafmeister, Melvin Gingerich, and the writers of the articles. Those appearing in connection with the article on mental hospital work were taken by John Smucker and are the property of the MCC. The pictures under "Mennonite Cattlemen" were taken by Melvin Gingerich and FSA.

TRANSLATION of the article, "Mennonite Life in Mexico," was done by Jacob R. Duerksen, missionary to India. The article, "The Mennonites of the Ukraine. . . ," was translated by Hilda W. Krahn.

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The Mennonite Way of Life

BY CORNELIUS KRAHN

Have you ever heard of a Mennonite way of salvation? Hardly. Of a Mennonite form of worship? Unlikely. Of a Mennonite way of life? Definitely. What does this reveal?

To become and to be a Christian is based on the acceptance of Christ, the worship of God, and the consecration of one's life to the cause of God. Thus salvation, worship, and Christian living cannot be separated from each other. All Christian churches basically confess this.

But in their practices they differ somewhat in the emphasis within this triangle. In Catholic and related churches an elaborate ritual of worship overshadows the true meaning of salvation and Christian living. During the Reformation, Luther shifted the emphasis to *salvation through faith alone,* thus minimizing the significance of worship. Some contemporaries and followers of Luther placed more emphasis on Christian living than did the Catholic church and Luther. The Anabaptists emphasized a living faith applied to all phases of life.

This, in brief, is the answer to the question as to why we may have heard of a Mennonite way of life, possibly of a plain form of worship, but never of a Mennonite way of salvation. No matter how great the differences between Mennonites are and into how many branches they are divided, most of them still adhere to a basic and historic emphasis of consistent Christian living. It is true, they differ, but they differ mostly on the same level. However, before we go into this let us make allowance for a few exceptions.

We must admit there are groups and movements among those who bear the name "Mennonite" in which the term "Mennonite way of life" or the above-mentioned emphasis has become obscured. Let us briefly trace some reasons for this fact. In the highly ritualistic Church of England, the Wesley brothers and Whitefield brought about, partly through the influence of Luther, a shift from the emphasis on worship to the emphasis on salvation. They went a step further than Luther. Luther had emphasized strongly the objective act of God in bestowing salvation upon the individual sinner, while the founders of Methodism stressed the subjective acceptance of salvation by the individual. The time, circumstances, and methods of obtaining salvation were emphasized. This movement was not welcomed in the eighteenth-century American Mennonite church, and yet it influenced individuals and even entire groups to break away, eventually more or less affecting all Mennonite branches. The European Mennonites underwent a similar influence through the Pietistic movements of the eighteenth and nineteenth centuries. These movements do not stress ritual in worship. In Christian living they may or may not be in harmony with the traditional Mennonite emphasis, while the act of salvation ranks first.

Another force at work in the disintegration of the Mennonite way of life is secularism, the threat to Christianity as a whole. Secularism is a way of life which makes the problems of the present life the sole object of man's concern. The following discussion does not include Mennonites who have undergone the influence of secularism to the degree that they are not Christian in their beliefs, thinking, and living.

Many of the problems that American Mennonites confront today have their origin in the influence that the above-mentioned two movements exert on the historic Mennonite beliefs, principles, and way of life. *Mennonite Life* intends to devote articles, and possibly entire issues, to this matter from time to time, in an attempt to help clarify our attitudes and thinking. Now let us turn again to the consideration of the basic Mennonite emphasis on Christian living.

It is true, there are differences in what this implies for the individual groups, but all stress the significance of Christian living versus mere ritual in worship, cold doctrinal statements, extreme emotional expressions of religious experiences, and secularism. They all attempt to apply Christian principles to everyday living. That is what the Hutterite does in adhering to the community of goods, or the Amishman in practicing non-conformity to the world by following a definite mode of life, or the Old Colonist by retaining a certain language, or others by practicing a certain mode of baptism. While stating this, we find it necessary to emphasize that, whether we sail under the banner of being conservative or progressive, we all adhere to certain characteristics within the realm of daily living. This need not be the omission of a necktie, an unusual hair-cut, or an old-fashioned bonnet. Let us remember that a deer sheds its horns to make place for new ones, and a snake sheds its skin to get a new one.

Thus, those that pass as "progressive" may have given up some peculiar characteristics but very likely just to make place for new ones. Some Mennonites may express their non-conformity to the world by using a different type of apparel, and may see no wrong in raising and using tobacco, while others may dress in up-to-date clothing and practice non-conformity by emphasizing complete abstinence.

Let us keep this in mind while we read the contributions on the Old Colony Mennonites in Mexico. Let us be patient, tolerant, and mindful that they may serve us as a mirror in which we may view our own past. Let us be sufficiently humble to recognize in them a group of people that has for centuries attempted to build the Church of Christ and to keep it free from the disintegrating influences of secularism. If God is now using us, who have the same background, in projects of mission work, relief, and public affairs, why should He who can raise up children out of stones not use these our brethren when our light may have grown dim. What an untouched reservoir of divine possibilities they are! We have a great responsibility toward them. They need our cautious, wise, and long-range-view guidance and our hand of fellowship so that God can use them on a larger scale than is now the case. We who are caught in the maelstrom of the secularization process, no doubt, have a lesson to learn from them.

Christian Easter

BY J. H. LANGENWALTER

The more one studies the meaning of Easter the more one is impressed with the realities which lie behind the Resurrection of Jesus.

Easter can be understood fully as one treats it as the revelation of life and of light by God. He had tried in many ways, and for ages, to reveal this truth to people. A few had caught it and profited thereby. They left a trail of marvelous influences behind them. Great literature, great music, and great art pay tribute to this fact.

Jesus had come to reveal the message of God to mankind in the greatest way possible. He had called God His Father with increasing emphasis. He had lived as though He really believed as He spoke. He had tried to enlighten people through deeds of kindness and of helpfulness. He had spoken convincingly both to individuals and to large multitudes. He had healed the sick in body, mind, and spirit. He had encouraged the faint-hearted and had lifted up the spirits of the down-trodden.

Men had responded to Him eagerly at first – some of them! Then the leadership of His own people, as well as that of other peoples, had become jealous – their souls had become congealed. The warmth of the Love of Jesus was thwarted by fears, hatreds, and prejudices. These leaders applied the pressures of fear to the people who had at first responded to His spirit of helpfulness. Finally the crowds wavered and then left Him, despite the fact that they had become so well acquainted with Him through long and intimate association.

City after city had turned Him out. The one city which should have met Him with great joy, Jerusalem, the "City of Zion," broke His heart. He wept over this city of so many great hopes and of so much pride and disobedience toward the God they professed to worship. Jerusalem had been unmindful of the abundance and greatness of Life which Jesus had come to reveal to all the world – a world which Jerusalem might have blessed if they had accepted Him and His message in the spirit of humility and obedience. What a joyous city Jerusalem might have been in heart. Instead, this city had lost the value of realities and had sought her joy in the pursuit of rounds upon rounds of ceremonies which offered less and less of the true joy of God.

His own brothers had suggested that they thought Jesus was losing His mind. His disciples had let Him down through lack of interest in His message until they also were overcome with doubts and fears. Then they had stooped to denials and even betrayal. They had severed their connection with Him so thoroughly that when He appealed to them to give Him the benefit of their presence and fellowship in the darkest hour of the great battle of His life, they had gone to sleep!

While His heart was yearning to reveal to them the greater things which He had in mind for them, they proved themselves to be wholly unprepared for the great gifts he longed to offer them. All this was playing into the hands of selfish demagogues. Politicians in the garb of religion joined hands and minds with politicians of bloody garments. They went through a series of so-called trials in court to prove that Jesus was guilty of many things, none of which were true. Then they did what they had wanted to do for a long time. They killed Him in the most spectacular, cruel, and shameful way which depraved human minds had been able to invent. They nailed Him to a cross. That was the culmination of human cunning gone mad. It was the end of the trail on which people do that which is wrong in the sight of God, when they know better.

Jesus had given men a chance to see and experience the fulfillment of God's promises to them on the plane of their needs as God saw them. They had wanted a Messiah who could outdo the other peoples at their worst. That made them blind to that which they and all of the other peoples might have had.

All of these spiritually suicidal attitudes of all kinds of people had been met by Jesus with great pity for the blind in spirit – even for the leaders of the blind. His words of comfort for the few who had never left Him, His invitations to those who had been maddened by their evil desires, and His poise in the presence of great wrong continued to the last.

Then came the great Night! Men had asked for it. They had hardened their hearts to all the finer traits of human kind. They had cut Him off and tried to make believe that they were justified in so doing, and that they liked it! Nevertheless, it was dark! From their angle no fear had been lessened and no need had been met.

Then came the light of a New Day! The message of God had not been lost, and it was not dead.

Jesus came back. He had been true to the Father until the last. The Father was no less true to Him. He did not let Him down. He raised Him up! Therein lies the epitome of a Christian Easter!

The central message of God is still life – a life of great content and fullness. May we find that more clearly than ever before in this troubled year of 1947 as we read and re-read the Gospels with their beautiful and thought-provoking stories which portray the great message of Jesus.

It will be helpful to study the great masterpieces of art and of music which have been inspired by these stories. That will help us escape the follies of the Jewish leadership in Jerusalem in trying to substitute superficial ceremonies for the reality of a right relationship with Him who made of Easter more than a mere feast!

THE SPIRITUAL VALUES OF CONTRIBUTING TO RELIEF

BY HENRY A. FAST

Mennonites are most widely known for their unwillingness to participate in war and in military training. Opposition to military training and war is, however, only the negative side of the far deeper conviction that Jesus' supreme demand was to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself" and to love even the enemy. They are sure this was meant to be taken literally and seriously. They could, therefore, have no part in a work of hate and destruction. On the contrary they must minister to men in a service of love, compassion, and reconciliation, healing wounds, relieving suffering, restoring faith, hope, and courage.

Blessings of Service

What spiritual values have come to the Mennonite church from such a service in the name of Christ?

It has built up among us a warm and genuine spirit of sympathy for people in distress. The Mennonite Central Committee does not need to push our people. They push it! Reports from returning relief workers, their letters from the field, and the letters of victims of starvation have moved us, on the one hand, by their revelations of stark tragedy and suffering, and on the other hand, by their pathetic expressions of gratitude for the relief given and the love shown.

Our people could not join in the war program. To thoughtful and sensitive persons that was a heavy burden upon their soul. Here, now was an opportunity for release of the deep reservoir of Christian love and compassion long restrained under war pressures, and it overflowed in a generous outpouring of benevolent activity.

It made our people appreciate more keenly their own blessings and privileges. Constantly hearing about the tragic needs and sufferings of others made them more grateful for what they had.

It developed in our churches a keener sense of stewardship. When millions were starving or else suffering untold hardship, then, before God, a person was accountable for what he did with what he had received. Our people gave as never before. When during the war years our 125,000 church members had already contributed in voluntary gifts over $3,000,000 for Civilian Public Service, it would seem that they would have little more to give. But they contributed during 1946 at the rate of over a million dollars in cash and almost $2,000,000 in gifts of clothing, food, flour, etc. All this, of course, was donation above the support of the usual benevolences of the church. As people gave, their hearts appeared to grow warmer. The more they sacrificed, the more they were ready to do. Civilian Public Service men who had served four and five years without pay volunteered to serve two and three more years at $10 per month plus maintenance. Here seemed to be a genuine verification of the story of the loaves and the fishes.

It stimulated among us an interest in the people being served. Never had our people on so wide a scale identified themselves intimately with such a variety of people.

Last year several carloads of flour were donated by a small country community in bags that gave the name and address of the chairman of this local flour relief project. In response there descended upon them a veritable avalanche of 400 letters, almost all written in the Dutch language, which they couldn't read; but the spirit of the letters they understood perfectly, and their message was not lost on them.

This service, as also the presence of foreign students in our colleges, has given them an opportunity to understand sympathetically the attitude of the people of occupied countries toward their former enemies. Having this clearer grasp of the problem, we believe we have come to a clearer understanding of what perhaps ought to be done about it.

All this has developed in our churches a more deeply felt sense of Christian brotherhood. There are members of the household of faith the world over, and the human family belongs together; its members are mutually dependent on one another.

This cry of human need and the effort to do something about it has given our poeple a new and a very real subject for prayer. Nothing so vitalizes prayer as a staggering burden of need and a cry for help.

Enlarging Vision

This shoulder-to-shoulder effort to relieve a great tragedy has united our people as never before, and they are amazed to discover what they can do together. Persons who had not respected each other before now gained an appreciation of the other when they discovered his compassion and his self-forgetful energy in behalf of suffering people. They learned to treat with regard and respect other Christian groups who differed from them in matters of belief and practice. That has had a very wholesome disciplinary value in our churches. Mennonite groups which seven or eight years ago would not have thought of working together have, in these years, labored together in this enterprise with a brotherly accord that is nothing short of marvelous, and with it all they discovered a new joy in the fellowship of a service of love.

It is remarkable what the material-aid program has contributed in this respect. At the clothing centers during these years one could find every day women from churches within a radius of fifty miles repairing, cleaning, and packing clothing in the name of Christ and thinking of the neighbor in need who fell among the robbers. In the canning program and in the gathering of carloads of wheat and flour, people from different branches of Mennonites and from other church groups found themselves working side by side. Here they discovered one another and found what joy there could be in the fellowship of toil in a labor of love. This community of interest drew them together into a unity of spirit they had not known before and which they hardly dreamed was possible.

Our people are beginning to recognize more keenly how futile it is merely to keep people alive unless we do something about the hate, fear, and mistrust, that causes people to destroy one another and to inflict untold suffering on the innocent. So they are beginning to realize the desperate need for a Christian ministry of reconciliation. Last year a teen-age group of Christian young people sent some Christmas boxes to Europe. Later they received a letter from a young man in Germany expressing deep gratitude and adding: "You always forgive and help." This remark made a profound impression on the young people and the church. Our people are beginning to feel that this ministry of reconciliation is the most important service we can render.

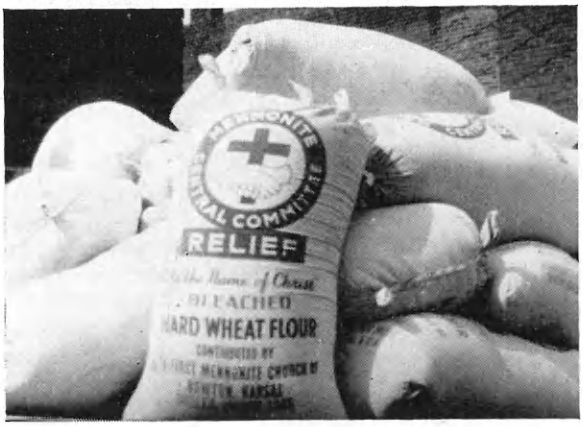
Our people are beginning to see the bearing of this ministry of relief and reconciliation on the problem of building a peaceful world. They think that many of our relief techniques would be transferable in many areas of international relations even including political relations. We are learning to think in long-range terms of reconstruction rather than of mere emergency relief and of stop-gap measures. That serves to strengthen and discipline faith.

It has lifted our missionary "sights" and definitely strengthened the missionary interest among us. It is thrilling to see some of our smaller Mennonite groups that had no missionary program or interest now enthusiastically get together to can thousands of cans of chickens, beef, pork, vegetables, and fruit to send to strangers across the seas in the name of Christ, and to see some of their Civilian Public Service men volunteer for relief service. Occasionally non-Mennonite neighbors and neighboring communiites have been challenged by the zeal of these people and have exclaimed: "If a small group of Mennonites can do this, why can't we? We should do it." We praise God if our work is an encouragement to others in their Christian service.

But our people are also convinced that relief work in itself is no cure for the mortal sickness of the world. Jesus Christ alone has the cure for this, and we must be more active in witnessing to His saving power and love and in proving its validity in our life and service.

It has helped to lift the spiritual level of women's sewing society circles. It has sometimes been said of them that "they sew garments and rip reputations." That has very seldom been an entirely just characterization of our mission societies, but nevertheless, this relief in the name of Christ has definitely helped to lift the spiritual tone of sewing society meetings.

Our people have been challenged again and again by our slogan, "In the Name of Christ." We have been led to rethink our Christian faith and to examine the reality



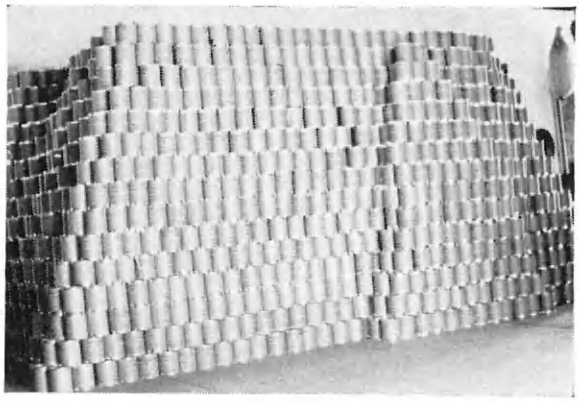
Flour from the Middle West

loaded in New York.

Clothing received, sorted, baled

and shipped.

Meat and



potatoes canned

and shipped for relief.

What a joy in desolate and starving Europe!

and meaning of our Christian life. On the other hand, we have also been led to a new appreciation of the meaning and power of service in the name of Christ. Again and again people in relief areas have expressed, in word and letters, how they were struck by this everpresent label of greeting attached to every garments and every package of food. The package of food, the beautifully stitched quilt, the clean and wearable suit of clothes, the personal service given in the name of Christ and contributed by a person who tries to radiate the spirit of Christ immediately lifts the service, in the mind of the recipient, above the level of self-interest or condescension or political intrigue. For a gift or a service brought in the name of Christ people become inexpressibly glad and grateful, and they praise God for His goodness and providence.

Finally, there is the blessing that has come and that will come in an increasing measure to our churches with the return of relief workers who, constrained by the love of Christ, have given years of service in areas of tragic need. That is bound to heighten our sense of mission.

Such spiritual values are not measured in money or compared with any material cost or any sacrifice of time and effort involved. We have received far more than we have given.

Twee Eſel . . . Eene Foabel

Doa weere 'moal twee Eſel. Eena wea **grauw**, enn dee aundra wea **greiw**. Enn dee grauwa ſäd toam greiwen: „Fuj, waut du oabo ſe 'ne daumelje Kolea haſt!" — „Waut!" ſchreajh dee greiwa, „mine Kolea ſitt nijh ſchmock? Dine ſitt noch duſentmoal verreckta!" Enn ſee funge ſich op Eernſt aun doll toa woare.

Een truhoatja Hund kaum vebie, head'n Stootke too enn ſäd dann: „Warum ſtreitet ihr euch denn, ihr ſeid doch beide **grau**!"

Daba doavon wulle onſe Eſel nuſcht weete enn ſtreede wieda.

Met eenſt kaum 'ne Oap aun. Dee haud en eena Haund 'n Ama Foaw enn en'e aundre een'n Penſel. Enn waut meen ji, ea dee Eſel forajht wißte, waut väaging, haud dee Oap an beid **gray** geforwe enn ſtund nu enn freid ſich. Dee Eſel heede ar lache, wißte oaba nijh, daut ſee äwa an lacht—enn lachte met.

Daut oajad däm Hund, enn hee fang aun toa gnorre enn dee Täne toa ſpiele. Nu word dee aundre angſt. Dee Oap kneep aules en enn kroop op'm Boom. Uck dee Eſel ſtoake ut enn kaume aun'n Woata. Aus ſee doa' nen kickte enn ſich em Speajel ſage, bewundade ſee äre nije Kolea.

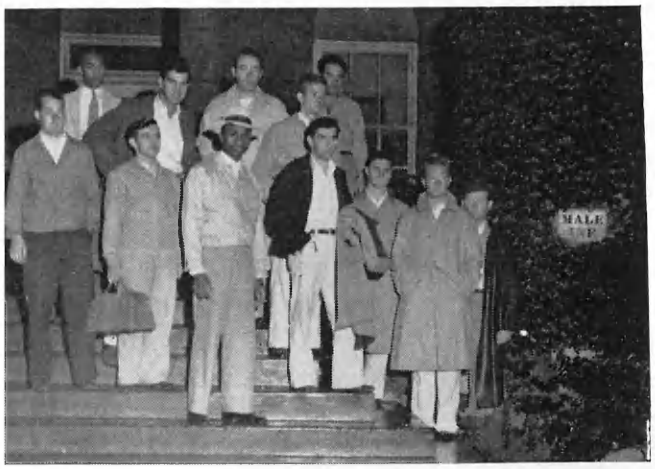
Enn von nu aun meende ſee ſich waut. Karlo

(From **Warte-Jahrbuch, 1944**)

MENTAL HOSPITAL EXPERIENCE OF CIVILIAN PUBLIC SERVICE

BY GRANT M. STOLTZFUS

A day's work in a mental hospital.



Perhaps it was not altogether by accident that conscientious objectors served in mental hospitals during World War II. To those who served, it became clear that mental illness, like war itself, is "a symptom of the deadly degeneracy of our civilization." It was a good thing for those who could not wage war to learn first-hand about some of the things that make for war.

How It Came to Be

A combination of circumstances brought conscientious objectors to about one-fifth of the nation's three hundred public mental institutions during World War II. There was, of course, the critical labor shortage on hospital staffs caused by the competing war boom in industry. There were also several thousand young men who were in the base camps with a desire to do other service, perhaps something more closely related to human suffering and need. The demand and supply would not have met had not the church agencies that operated Civilian Public Service (American Friends Service Committee, Brethren Service Committee, and Mennonite Central Committee) worked patiently under Selective Service System to make mental hospital service an actuality. The Friends opened the first unit at Williamsburg, Virginia, in mid-1942, and the first Mennonite Central Committee unit was opened on September 11, 1942, at Staunton, Virginia. In all, a total of about sixty institutions were staffed in part by Civilian Public Service men. About half of the strength of the Civilian Public Service hospital units was made up of men from the Mennonite base camps. Approximately 1,400 men served in Mennonite Central Committee hospital units at some time during their Civilian Public Service experience.

What Went into It

For most men in hospital units the duties were those of ordinary ward attendants. Bathing, feeding, and caring for the patients became the daily routine. Some men worked in therapy departments, some in kitchens, and a few on the farms. Work hours were usually long, some even exceeding 60 or 72 hours per week. An allowance of $15 per month was paid to each man.

The men lived as regular employees in the dormitories and were usually permitted to live with their wives when they were also employed by the institution. Each unit had its leader, a Civilian Public Service man, and the larger units which numbered as high as one hundred also were staffed with an educational director. Religious and social programs were arranged for and courses in Bible, psychiatry, and other fields were offered to the men. Visits by ministers, Mennonite Central Committee officials,

representatives of the colleges and occasional conferences brought stimulation and vision to the men.

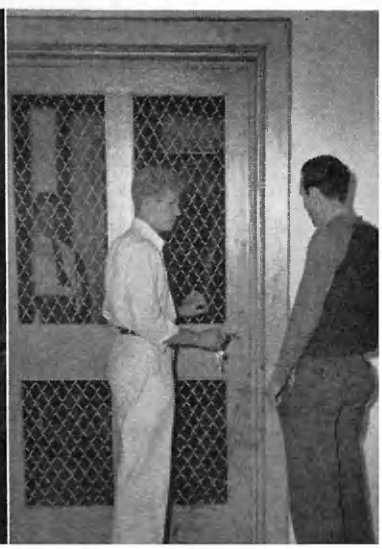
On the whole it can be said that the men did a good piece of work in mental hospitals. There were unfortunate exceptions where men failed to give their best and took a negative attitude toward the opportunity to witness and serve. Not all persons can adapt themselves to the exacting duties of caring for the mentally ill.

The extent of mental illness impressed itself on the men in the units – 700,000 persons in mental hospitals and perhaps many times that number suffering from forms of mental illness. One person out of twenty will spend some time in a mental hospital. One out of ten needs (though may not receive) treatment at some time for mental illness. One family in five will suffer from mental illness. Nor has the war decreased the number of mental sufferers.

Not only did the men see something of the scope of mental derangement, but they came to see something even more depressing. Society has all-too-much overlooked the plight of its mental victims. Many state hospitals, the conscientious objectors found, are "hospitals" only by courtesy of name. The level and care of treatment was found to be inferior – even shockingly poor. Overcrowded wards, ill-prepared food, filthy floors, and shoddy clothing combined with low-paid attendants, understaffed personnel, and lack of medical care to make the institutions anything but restorative to their insane charges. These conditions were not found to be local or just characteristic of any one state.

What Could Be Done?

Men who wanted to do work of national importance were not denied the opportunity in the mental hospitals and training schools. In each unit there were some men who had the vision and courage to try new and better things in behalf of the patients. More frequent baths, more recreation, gentle instead of rough handling – these were tried and with good results.



A girls' summer unit at the Cleveland State Hospital.

During Civilian Public Service days a Mental Hygiene Program was started by men in a unit at Philadelphia. It consisted of publishing a magazine, *The Attendant,* for workers in mental institutions; of writing handbooks for attendants, and of doing legal research. Important, also, in its program was the collecting of data and statements from the men in the different units about their institutions. The Mennonite units joined in the Menal Hygiene Program. They wrote handbook articles and pamphlets, aided in briefing state mental health laws, recorded their experiences in the files of the program, and participated in conferences. When Selective Service System permitted the staff of the Mental Hygiene Program to be enlarged, two men from Mennonite Central Committee units were chosen to work in the mental Hygiene Program Educational Division.

Out of this movement, born of Civilian Public Service, has grown the National Mental Health Foundation, sponsored by leading citizens, and "dedicated to the conservation of mental health and to the highest attainable standards of treatment and care for the mentally ill and mentally deficient." Through magazines, press, radio, and movies the Foundation has launched a public educational program. Through publications and legal research it is helping institutions and legislatures to meet the problem of mental illness.

A Mennonite Mental Hospital?

"Since working in a mental institution, I feel an obligation to the community when I return home after the war. Since learning the various causes which place people in these institutions, I feel it is my duty to correct these conditions. I see the need of a higher standard for well-balanced moral and Christian living. I feel we should provide similar institutions for our own people?"

The sentiment of the Civilian Public Service man who wrote these words has come to be shared by others. A survey of Mennonite congregations reveals a sizable quota of mentally ill and mentally deficient persons. If the Mennonite churches should ever decide to establish a mental hospital or to continue service to the mentally ill through service units and otherwise, there is no doubt that the hospital experience of Civil Public Service would furnish an excellent foundation.

A Contribution to National Welfare

Referring to the Civilian Public Service Units, Dr. George S. Stevenson, of the National Committee for Mental Hygiene, remarked that the loss of a few thousand men from the armed forces is a small price for the country to pay to have within its mental institutions young men with the ideals and talents for a program of better care. Dr. Earl Bond, a former president of the American Psychiatry Association, told Selective Service officials that such opportunities as Civilian Public Service represented come "once in a century."

One superintendent from an eastern institution wrote regarding the unit in his hospital: "It is impossible to see how the hospital could have functioned had it not been for the assistance of men assigned in the Civilian Public Service Unit."

The director of a mid-western state's public welfare department said in a letter to the Mennonite Central Committee: "Your men and women all served faithfully, and helped the State of .....to care more

(See Page 15)

CIVILIAN PUBLIC SERVICE HOSPITAL UNITS

Mental Hospitals

*44	Western State Hospital	Staunton, Virginia
58	Delaware State Hospital	Farnhurst, Delaware
63	Marlboro State Hospital	Marlboro, New Jersey
66	Norristown State Hospital	Norristown, Pennsylvania
69	Cleveland State Hospital	Cleveland, Ohio
71	Lima State Hospital	Lima, Ohio
72	Hawthorndon State Hospital	Macedonia, Ohio
77	Greystone Park State Hospital	Greystone Park, New Jersey
79	Provo State Hospital	Provo, Utah
85	Howard State Hospital	Howard, Rhode Island
86	Mount Pleasant State Hospital	Mount Pleasant, Iowa
90	Ypsilanti State Hospital	Ypsilanti, Michigan
93	Harrisburg State Hospital	Harrisburg, Pennsylvania
110	Allentown State Hospital	Allentown, Pennsylvania
118	Wernersville State Hospital	Wernersville, Pennsylvania
120	Kalamazoo State Hospital	Kalamazoo, Michigan
122	Winnebago State Hospital	Winnebago, Wisconsin
143	Spring Grove State Hospital	Catonsville, Maryland
144	Hudson River State Hospital	Poughkeepsie, New York
151	U. S. Veterans Hospital	Roseburg, Oregon

Other Hospitals and Training Schools

78	Colorado Psychopathic Hospital	Denver, Colorado
92	Vineland Training School	Vineland, New Jersey
117	Exeter Training School	Lafayette, Rhode Island
123	Wisconsin State Training School	Union Grove, Wisconsin
127	State Training School	American Fork, Utah
142	State Colony for Feebleminded	Woodbine, New Jersey
147	State Institute for Epileptics	Tiffin, Ohio
150	U. S. Veterans Hospital	Livermore, Ohio

* Number of Unit.

The Author

Mennonite Cattlemen

BY

WALDO HARDER

The author, superintendent of the Berean Academy, Elbing, Kansas, is a native of that community. After receiving his B. A. and Th. M. degrees, he did additional graduate work at the Northern Baptist Seminary, Chicago. For a time he was a missionary to the Hopi Indians, Oraibi, Arizona.

Kansas Cowboy

One hundred and fifty head of white-faced cattle wearily plodding a dusty, hot, country road; several cowboys before and behind to direct this trek from the drying summer grasslands to the waiting feedlots, when slowly one of the men in the rear unleashes his rope; suddenly at the touch of the spurs, the horse leaps forward into the herd, the rope is whirling and instantly an overtired steer is struggling at the other end. In short order the steer is loaded into a truck that has slowly been following, and the trek is resumed.

Did you say, "Nineteenth century wild-west tales"? No, just a common road scene today in the heart of a prosperous Mennonite farming community of central Kansas. East of Newton, in Harvey County, and around Whitewater and Elbing, in Butler County, Kansas, one finds today a well-kept settlement of Mennonites who have combined small-grain farming in summer with the production of beef in winter with very apparent success.

The settlement of Mennonites in this locality goes back to the Rev. Peter Dyck, who after making two survey trips into Russia from his native West Prussia, decided in 1876 to come to America. After a brief stay in Beatrice, Nebraska, he went with a large group to the fertile black-soiled plains of Butler County, Kansas. Today John P. Janzen lives on this old homestead, and his brother, Louis A. Janzen, next to him. In the tradition of their father, they each operate a large farm, feed several fine herds of cattle each year, and own a truck and semi-trailer in which they haul the cattle to market.

The usual program followed by these Mennonite cattlemen is what has been termed the "Deferred Feeding Program." This program is carried out in a yearly cycle very much in the same way that a farmer follows the cycle of plowing the ground, working down the seedbed, planting, cultivating, and finally harvesting the crop. Each fall the new stock is purchased from the western ranges of Texas and New Mexico. As a rule calves of the previous spring which now weigh around four hundred pounds are bought and "roughed" through the winter. Sometimes yearlings are purchased instead of calves. This has the advantage of producing a larger, fleshier animal for the market; but it also involves a greater risk because of the heavier investment, therefore, making for a greater loss in case the market should drop in the meantime. "Roughing cattle" consists of feeding them through the winter on feeds such as ensilage (every farm has a silo, and some two), alfalfa hay and three or four pounds daily of feed with a protein supplement such as cottonseed, soybean, or linseed meal.

By the end of April of the following spring these calves are driven out (or more recently often hauled by truck) to the grasslands of the Flint Hills region of Kansas, from fifteen to thirty miles east of Whitewater. For the whole summer they are left alone with only grass and water to sustain them. This leaves the farmer free during the busy season to tend to putting out spring crops, harvesting, and plowing for the fall sowing.

In late August or September, sometimes even as late as October if the season has produced exceptionally good grass, the cattle are brought back to the feedlots and gradually put on full grain feed, each steer eating from eighteen to twenty pounds of grain daily. Corn makes the best fattener, though kafir, Milo Maize, and other grains are used. After two, three, or four months of such fattening the cattle are hauled either by truck or by rail to market – Kansas City, Missouri, second-largest stockyards in the world. Here the stockman receives his pay for his many months of hard labor. Formerly 8 or 10 cents per pound was considered a good price, but today with inflationary prices cattle on the hoof bring from 20 to 30 cents per pound. By the time the steers are sold they will usually weigh one thousand pounds.

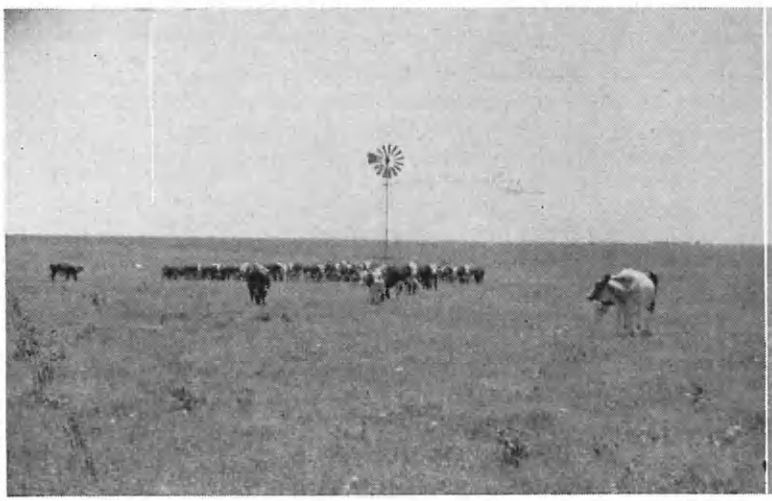
Obviously, when you visit these cattlemen during a blizzard in January you do not find them huddled around the dining-room stove keeping warm. For those are just the days when the stock needs the best care. Beside the regular feeding, morning and evening, there is the need for shelter and bedding to be provided, and feed must be ground for the days ahead. With "earflaps" pulled low, overshoes on his feet, two or three pairs of trousers and that many coats, he plods through the snow tending to his stock, having the assurance, in spite of difficulties, that it does pay, after all. It pays, not only in dollars and cents, but in keeping his farm productive, and in providing a healthy, co-operative farm- and home-life that makes a unit of the whole family as it works together towards one goal.

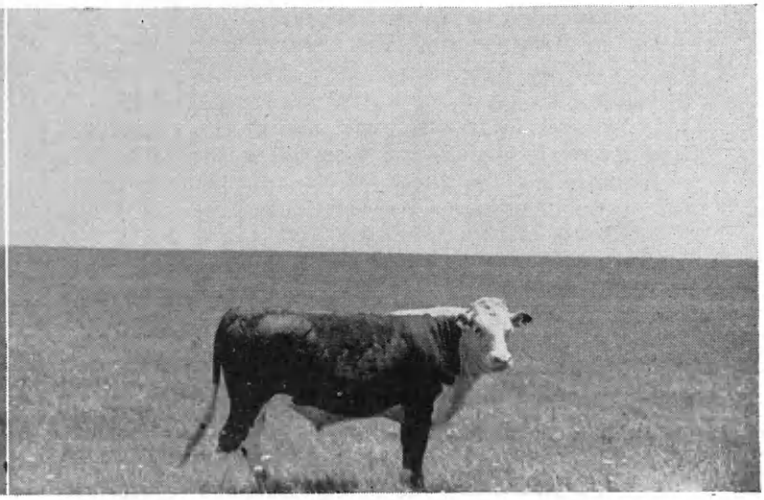
This cattle-buying and selling can be a very uncertain affair if one buys for short-period feedings and speculates on a rising market. This system has been the means of the rise and the fall of many cattlemen in other sections, resulting in bankruptcy when prices fall. But the above-described deferred-feeding-program has proven satisfactory as a sound business practice. The initial cost of small animals is not great, and there is always the advantage of the animal growing in size and weight and becoming of greater value even when prices drop. The Kansas State Agriculture College has recommended this program, showing that over a period of twenty-five years only once did such stock show a financial loss instead of a gain.

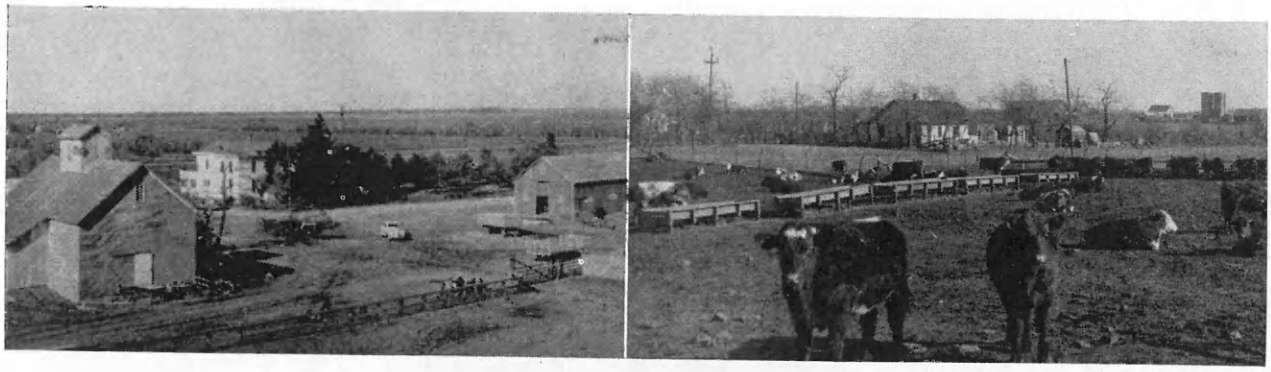
(Top) Somewhere on the ranches in Texas or New Mexico the calves are separated from the cows.

(Left) Calves are "roughed" through the winter on ensilage, hay, and meal on the John P. Janzen farm, Elbing, Kansas.

(Bottom) For the whole summer the calves are left alone in the Flint Hills with only grass and water to sustain them.





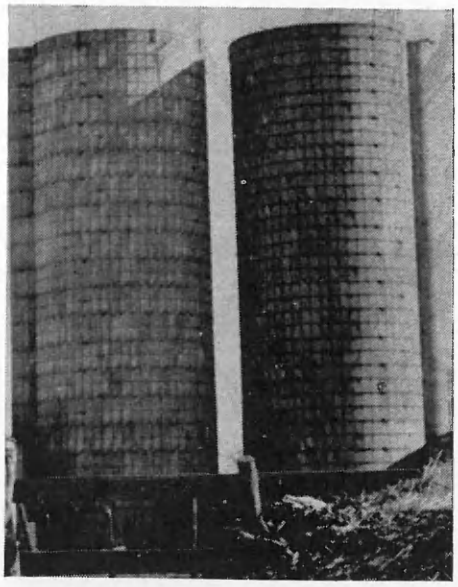


In September the cattle are brought back to the feedlots and gradually put on full grain feed, each steer eating from 18 to 20 pounds of feed daily.

A result of this cattle-feeding program, not so apparent perhaps at first, but of even greater importance, is the fact that this makes farming a year-round job for all the men in the family. Whereas one of the problems facing the Mennonite people has been to keep the young generation on the farm and interested in agriculture, these farmers have had very little trouble with the youth being lured to the cities. Ask an old, retired farmer where his children are located and the answer invariably is, "John lives on my farm a mile this way, Pete farms five miles south of here, Katie is married to so and so and lives on her husband's old home-place," and so on. The young people just stay on the farm and like it. It has been proved that if we interest our youth in an adequate program that has a future in it, they will respond and go on in the footsteps of their fathers. The beef-cattle business has played an important role in creating a healthy, expanding, and growing community.

Soil depletion, so characteristic of farming today, is also largely prevented by an extensive livestock program. Whereas others sell nearly all of their farm products and thus only take away from the soil and do not replace some compensating elements into the soil, it is possible for the stockman to raise crops that he is able to feed to his cattle, who in turn convert it into manure which then replaces the fertility of the soil. Thus in the springtime it becomes the task of the cattleman to haul out several hundred loads of manure to revitalize his soil. Carried out over a period of years this improves the production of crops very noticeably.

(See pages 14—17)



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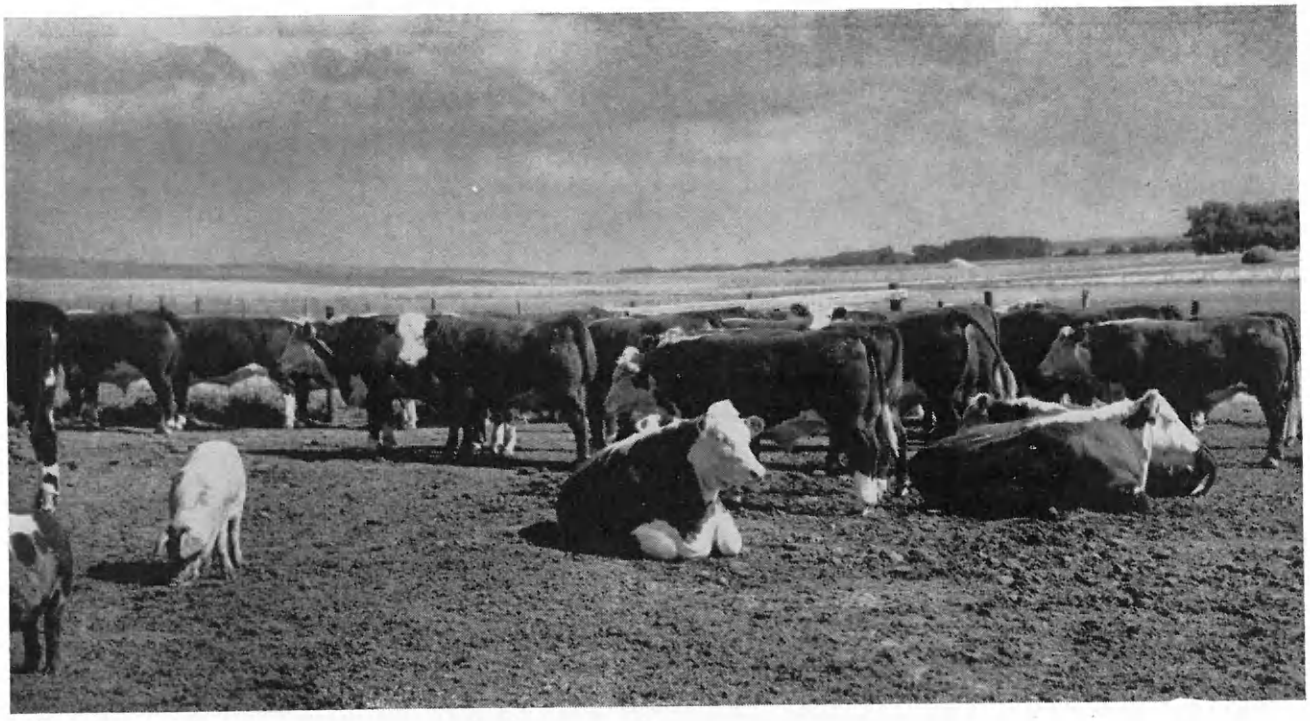
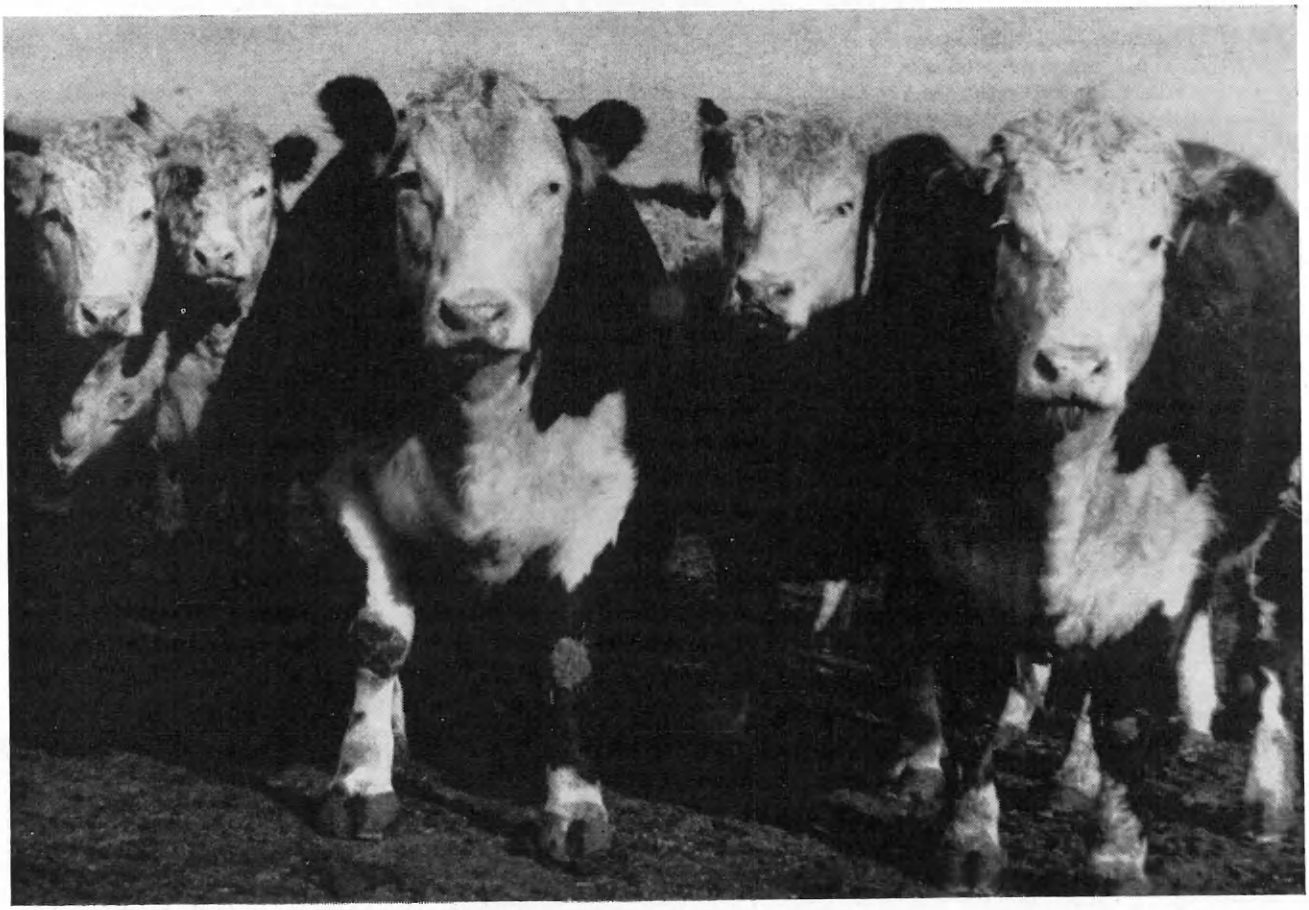
The Mennonites of Elbing and Whitewater, Kansas, and Beatrice, Nebraska, are of the same background. See the article by W. C. Andreas, *Highlights and Sidelights of the Mennonites in Beatrice, MENONITE LIFE,* July, 1946.

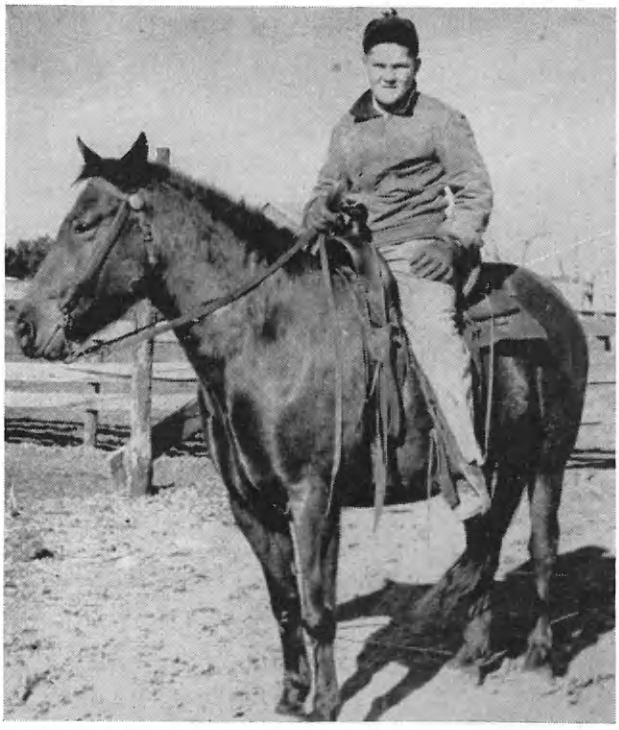


After two or four months of fattening, the cattle are ready for the market, weighing usually one thousand pounds.



It has been proved that if we interest our youth in an adequate program, they will respond and go on in the footsteps of their fathers.

(Continued from Page 10)

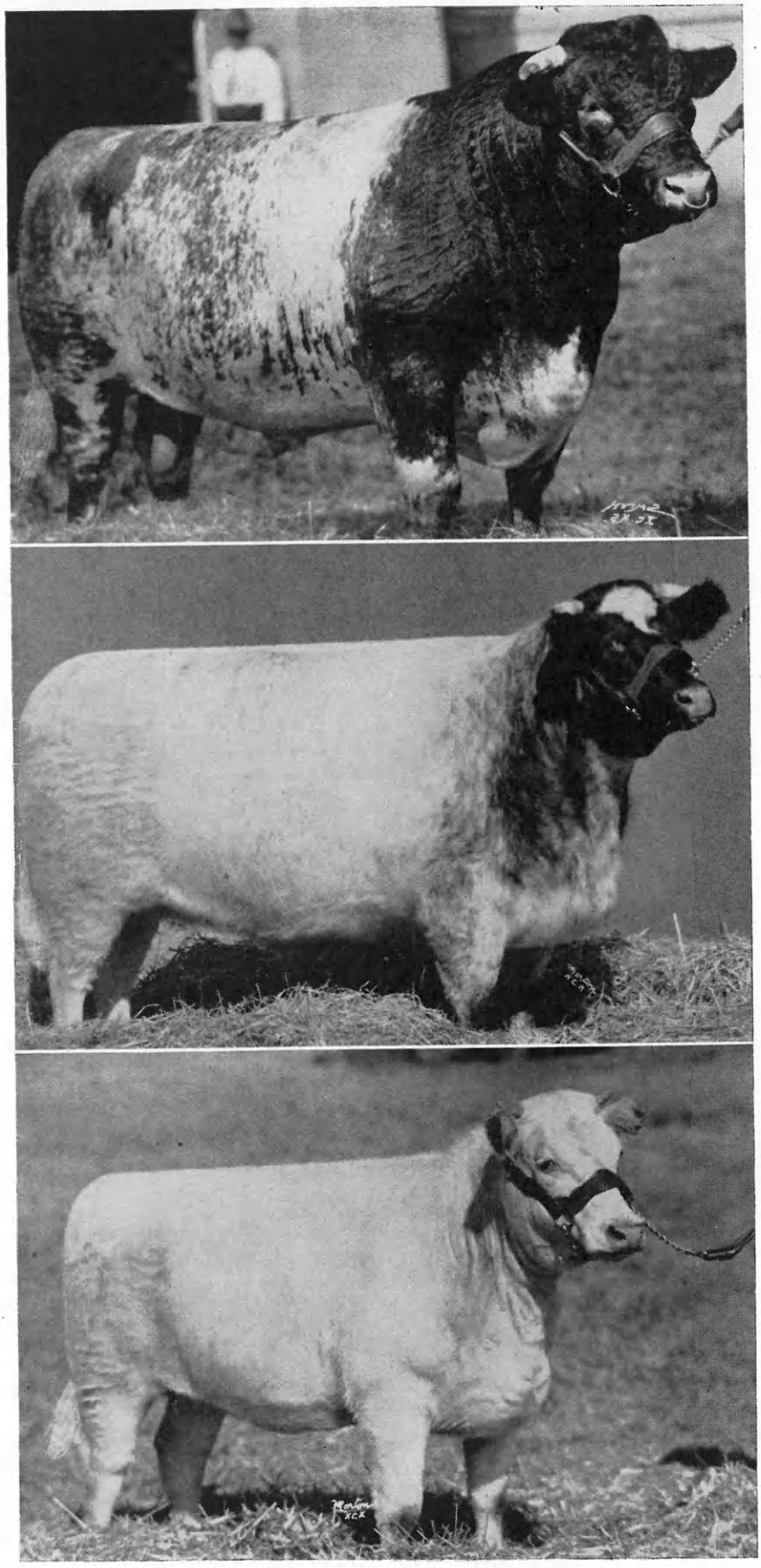


adequately for their mentally ill and mentally deficient during the war period. I should like to take this opportunity to thank each individual member of the camps in this state, as well as the men who came from the central office to organize the work and plan with us."

What kind of a world produces so many mental breakdowns? Is it not a world of much competition – social, economic, and political? Is it not a world of racial discrimination, economic injustice, and class conflict? Is it not a world that has turned its back on moral law and has wrought great havoc on the home? Is it not a world that has enthroned those values which contradict the central emphasis of the Christian faith as interpreted by Mennonites for generations?

What kind of a society fails to care for its mental victims and prevent their increase? Is it not one that lacks the ability to face fear and conflict? Is it not a world that feeds on suspicion and "stale delusions"? Finally, is it not a world that rejects the self-giving love of the Christ of the Sermon on the Mount?

The challenge has come to learn from mental victims. The challenge comes to declare "war" against the sins that make people, often through no fault of their own, the victims of mental instability. The challenge comes to bring a Christian ministry to those with bewildered minds. Any group that testifies to a Christ who desires that men love and understand each other *always* can be a blessing to the mentally handicapped.



Purebred

To the lover of good livestock the sight of an outstanding purebred specimen is always a challenge. That is the kind of an animal he would like to see in his own barns and corrals or out in his pastures. Producing purebred livestock is one of the more highly specialized as well as one of the more fascinating forms of agriculture. While it may not always be as remunerative as some other forms of agriculture, it can give a wealth of satisfaction.

The breeder studies and works with the laws and forces of nature. In keeping with the law of heredity, he tries to predict whether the matings he plans in his herd or flock will work improvement or whether they will merely increase the livestock population. There are disappointments because matings fail to come up to expectation. There are also surprises when matings surpass prediction. There is a real thrill in store for the breeder who learns properly to evaluate his own stock and then succeeds in raising the average quality of his herd from year to year. He likes to watch the newborn calves when they show promise of becoming better than those of former years.

The selection and blending of blood-lines must be accompanied by good feed and care, and sound herd management. Segregation of stock according to ages makes for better feeding. If this is omitted the younger and weaker ones will be crowded away and will not get a fair chance at comparable development. The breeder, of course, eliminates from his herd those animals that do not develop satisfactorily under comparable conditions. Culls are sent to market to be butchered. Those that promise to work improvement are added to the herd to take

(Top) A Shorthorn sire — a winner of several championships, and a sire of prize-winners.

(Center) An outstanding Shorthorn female winning a total of thirty-six championships ($1,500) at state fairs of the Middle West.

(Bottom) A heifer twelve months old showing the early maturity of present-day beef cattle.

Livestock

BY
HANS E. REGIER

Hans Regier has for fourteen years been Secretary and Sale Manager for the Southern Kansas Shorthorn Breeders and is Director of the Kansas Shorthorn Breeders Association. The cattle shown are from his herd, which ranges from 35 to 70 head. Ever since his father, John Regier, started with purebred Shorthorn cattle in 1900, they have maintained a registered prize-winning herd.

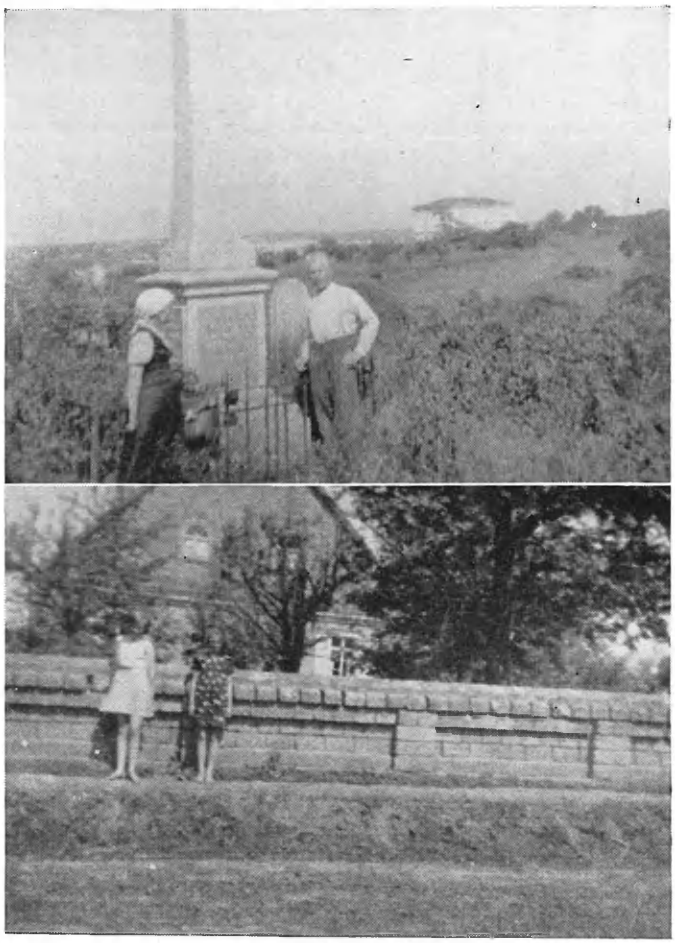
the place of those that are culled out either because of inferiority or age.

Naturally, a breeder expects to raise more animals of superior quality than will be needed in his own herd. This herd surplus is sold to those who are interested in breeding stock for their "grade" or "commercial" herds, as they are called to distinguish them from the purebred herds. The owners of commercial herds are interested in securing better stock for their herds. They want the kind of stock that will develop a maximum of choice cuts of meat and a minimum of poor cuts. They are interested in getting stock that will make better use of feeds and produce meat more economically than the old longhorns of Texas or the razorbacks of Arkansas. All of these factors, and more, the breeder of purebreds must keep in mind when he selects and develops his own stock. If he forgets the needs of commercial breeders, there will be a poor market for his breeding stock.

The art of being a successful breeder of improved stock is not coupled with careful feeding alone, but also with a publicity or sales program. It is not enough that the breeder himself knows his stock is good; he must advertise his stock just as the merchant does his wares. So you will find that most breeders who make a success of breeding purebred stock will exhibit some of their best specimens at the fairs in competition with other breeders. Thus the public not only becomes acquainted with a breeder, but also can judge his comparative standing in his particular field. Naturally the exhibitor not only selects the best animals, but also gives them the best care so that he may show their quality to advantage. Breeders of a particular breed often join in putting on an auction sale.

The man who produces purebred livestock is an artist in that he works progressively to produce the type of animal he visualizes. He is a scientist who studies and applies the laws of nature in his selection and feeding of stock. He is a teacher, who acquaints his fellows with the fruits of his labor. He is just a farmer, a man of the soil, who is in love with his grasses and grains, and with "the cattle on a thousand hills."

Three prize-winning Shorthorn females, a calf, a yearling, and a two-year-old. They show some of the variations of Shorthorn color.



The author of this article bids farewell to the monument to pioneers and the home of generations.

MENNONITES OF THE UKRAIN

BY GER

In 1789 the first Mennonites from Prussia reached the Chortitza valley at the banks of the Dnieper River in the Ukraine. From the mountains they beheld a long, wide valley, devoid of shrubs or trees. No life was in sight; nothing but a few scattered, dilapidated shacks. How discouraging for these pioneers who had expected to find a country of prosperity and plenty. Here the Chortitza, or – since it was the first Mennonite settlement in Russia – Old Colony, settlement was founded. (See maps on pages 21, 24, and 25.) We shall not, however, enter into the discussion of the hard beginning or the industriousness and frugality of these settlers that helped turn the barren steppes of the Ukraine into the granary of Europe. Let it suffice to say that the territory they gradually acquired equalled, at the outbreak of World War I, the area of the British Isles. Since I spent the last years of the existence of the settlement, 1942-43, at that place, I am herewith submitting an account of my personal observations of the tragic end of one of the most prosperous Mennonite settlements. Statistics used here refer to the Old Colony or the Chortitza settlement with its nineteen villages only and do not include the Molotschna settlement. However, occasional reference to that and other settlements will be made.

Growth and Decline of the Chortitza Population

In spite of migration, starvation, exile, and evacuation, the population of the Mennonite villages of the Chortitza settlement

Women and children on the trek . . .

E UNDER STALIN AND HITLER

HARD FAST

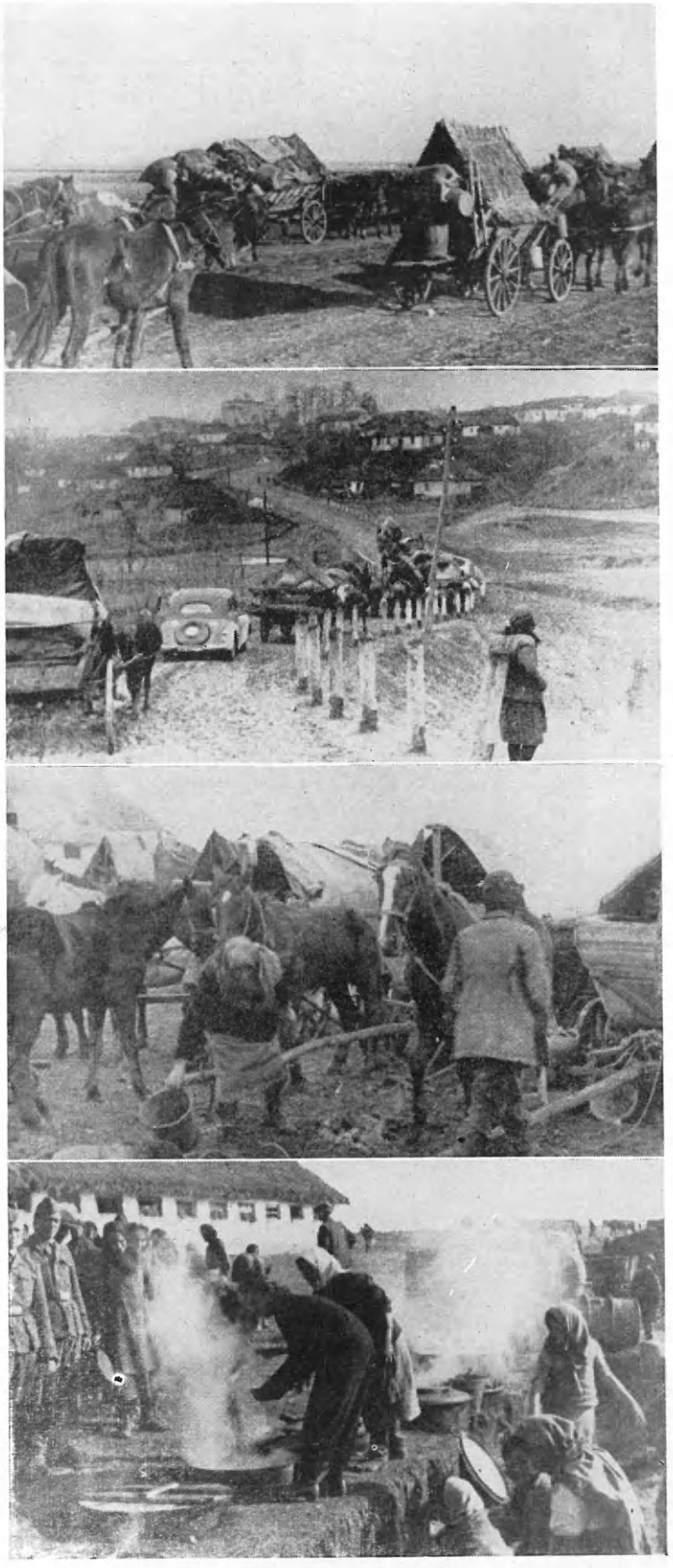
increased from 11,666, in 1918, to 13,965, in 1941, before the outbreak of the war between Russia and Germany. At this time the village of Chortitza, the administrative center of this entire Mennonite settlement, could hardly be called a Mennonite village any more. In addition to 2,178 Mennonites, 11,507 Russians and 402 Jews were living there. Einlage had an even greater percentage of non-Mennonites, due to the location of the Dneprostroy dam. But also the formerly purely Mennonite villages such as Burwalde, Osterwick, and Nieder-Chortitza were now populated by many non-Mennonites. By 1941, of the total Mennonite population 6.4 per cent had married non-Mennonites.

Statistics reveal that from 1880-1922, some 1,097 Mennonite families had been established within the nineteen villages of the Chortitza settlement. Of the 6,874 children born to these families, 2,008 died during childhood, making a mortality rate of 29.9 per cent. The average number of children per family was 6.2. Additional statistics, covering the years 1880-1939, reveal that the mortality rate was 25 per cent, and the average number of children per family was 4.4.

During the Revolution, 245 Mennonites of the Chortitza district, predominantly men, were killed by the bandits of Machno. Two periods of starvation made their inroads into the population, resulting in 16 deaths in 1921-22 and 22 deaths in 1932-33. The

They had to relinquish their cherished schools and churches (Schoensee)

Husbands in Siberia.



Through steppes and mountains, villages and cities, they move westward, stopping only for meals and rest (1943).

number of Mennonites who starved to death was much smaller than that of the Russian population. This is due to the fact that the Mennonites were helped by their brethren abroad and by those from other communities.

Exile to Siberia

Two main waves of exile reduced the Mennonite population; the first occurring in 1929-30, during the time of collectivization when the wealthier farmers were sent away; and the second, in 1937-38. The number exiled from the Chortitza settlement from 1929-1941, before the outbreak of the war was 1,456.

A new reduction of the population occurred after the outbreak of the war with Germany in 1941. The Russians evacuated 1,281 people of the Chortitza district to eastern Russia. Only 450 of them found their way back. Thus, at the time when the *Wehrmacht* occupied the Ukraine, 2,590 of the 13,965 Mennonites of the Chortitza settlement had perished or were in exile. The male population had decreased especially. Forty-three per cent of the Mennonite families were deprived of the head of the family or the breadwinner.

Since the above development refers to the Chortitza settlement only, I would like to mention at this point the Halbstadt district of the Molotschna settlement. All the men between the ages of 16-65 had been exiled previously. Now the total population was to be evacuated. Since the German *Wehrmacht* moved in too swiftly, the evacuation from the railroad stations of Halbstadt and Stulnevo did not materialize. However, one-third of the population had been evacuated to Siberia by the Russians before the Germans moved in in the fall of 1941. But, since all of the men had been removed, there were fewer of them left here than in the Chortitza district. Some of the men from the Molotschna district were digging trenches west of the Dnieper River when the German army moved in. Later, when they returned to their villages at the Molotschna, many of them found that their families had been evacuated to Siberia, while the men remained under German occupation. Thus, many of the few families that had remained intact were broken up at the last moment with little prospect of ever being re-united.

From Collective to Individual Farms

The collectivization process had been completed long before the Ukraine was occupied by the Germans. In the fall of 1942 distribution of land among individual farmers began, but since there was not enough horsepower or farm machinery, the individual farmers worked their land in groups ranging from four to eight families. It was interesting to observe how private initiative gave impetus to the economic life. For example, in the little village of Rosenbach the number of wagons increased, during one winter, from 13 to 21. A similar trend could be observed in the acquisition of machinery and horses. New joy pervaded. Farmers began to make harrows and wagons, and to buy horses. I noticed a similar development in the Molotschna settlement which I visited a number of times.

Of the 43,337 hectares farmed by the Mennonites of Chortitza in 1918, they farmed 30,619 during the time of the collectives. (One hectare equals 2.47 acres.) The remainder had been turned over to the surrounding non-Mennonite population.

Religious and Cultural Life

In the district under consideration there were nine churches, all of which were closed by 1935 and used for movies and club meetings, or as in the case of Nikolaifeld and Burwalde, for sheep stables and chicken barns. When the *Wehrmacht* took over this territory, the churches were re-opened for worship services. Religious instruction was again introduced into the schools. Since most of the ministers had been exiled, new ones were elected. In 1943, the Mennonite church elected Heinrich Winter, of Neuenburg, as its elder, and the Mennonite Brethren, Jakob Letkemann, formerly of Kleefeld, Siberia. Choirs sang again to edify the services.

When the *Wehrmacht* turned the administration over to the civil government, consisting mainly of atheistic National Socialists, it soon became evident that the latter were opposed to Christianity. For the time being, however, they did not dare offend the religious feeling of the population. In the spring of 1942 and again in 1943, after religious instruction, baptismal services took place in all congregations. I attended the first baptismal service at the Mennonite church of Chortitza, where approximately one hundred candidates were received into the congregation by baptism. In the fall of 1942 harvest festivals were held in all churches with local and distant ministers and choirs participating. At noon the group partook in the traditional common meal.

Since 1937 the language in all Mennonite schools had been Russian, with German being taught as a foreign language beginning with the fifth grade. During the German occupation the German language was reinstated, the teachers being predominantly Mennonite. In 1942 we commemorated the one-hundredth anniversary of the Chortitza *Zentralschule* (high school). The *Lehrerseminar* (teacher's college) and the *Maedchenschule* (girls' school) were not functioning. Some of the teachers who had been deprived of their positions under the Communists were back at their old posts.

The German colonies of Russia, including those of the Mennonites, were especially entrusted to Himmler's *SS*. Generally they did not yet reveal their objectives, but our people soon noticed whence the wind was blowing. In the long run the Mennonites were to give up their Christian faith and substitute for it the new faith of *Blut und Boden*. In March, 1942, when I came to Chortitza I told our people, "If Germany wins we cannot stay, because she will not tolerate our religious views. She thinks highly of our industriousness and culture, but will do everything to change our religious convictions. If Germany loses the war, there will be no room for us in that collapsed country. Thus, there is only one hope – to find a new home in America." These words found receptive hearts since the Mennonites of the Ukraine had already discovered the anti-Christian spirit of National Socialism during the first contacts. The *Gebietskommissar*, who had his headquarters

AN EYEWITNESS ACCOUNT

Rev. Gerhard Fast, the author of this article, whose present whereabouts cannot be disclosed, was a native of one of the Mennonite settlements of the Ukraine founded more than 150 years ago. Under Stalin he was exiled, escaped, and has since been connected with the missionary enterprise, LICHT IM OSTEN. During the brief German occupation of the Ukraine, he returned to the Chortitza settlement traveling and observing conditions and developments. He was the last one to leave Chortitza in 1943 when the Red Army moved in again. This account is, therefore, the first extensive report of the final and tragic chapter of the Mennonite settlements of the Ukraine. The writer has compiled many statistics, from which he is able to draw these comprehensive deductions.

at the *Maedchenschule*, of Chortitza, did not interfere for the time being. That was not the case in the villages of the Sagradovka settlement, where worship services were, in part, prohibited; the dead were deprived of Christian burial, a minister was arrested, etc. The *SS* men acted like little, petty kings. They examined the ministers and supervised the schools.

The Trek Westward

In the fall of 1943 the Germans began to evacuate the Mennonite settlements of the Ukraine. During the middle of September the Halbstadt district was evacuated; in

(Continued on page 44.)

The Chortitza and Molotschna settlements, Ukraine.

Romance of Low German

BY J. JOHN FRIESEN

According to definition any means of communicating ideas is a language. For this reason a form of communication that is much older than either High German or English and which is replete with convenient and expressive idioms should certainly be included in the family of languages. This is the case with Low German.

There are those who seem to think that because the language is called Low German, it is so low that they must avoid using it, as a thing of ill repute. These people probably do not know that High German and Low German lie on the same linguistic level. It has probably never been pointed out to them that the sole reason for the use of "high" and "low" in referring to one or the other is the fact that one was spoken in the lowlands of Germany, the other on the highlands. That is true very largely today. No significance attaches to the definitives "low" and "high" other than geographical. The original designation is not "Low" German but *Plattdeutsch*.

Low German Literature

Still others ask why Low German is not a written language. It can be said that it is used in writing, but not so commonly as High German. It was by a sheer turn of circumstances that High German became the literary language in Germany. Just as Wyclif's translation of the Bible into his own dialect – one of several in early England – helped to set the literary style and standard for the English language, so Luther's translation of the Bible into the form of speech that *he* used set the literary style for Germany. Had Luther's speech and translation been Low German, it would likely have become the literary standard.

There is a considerable body of Low German literature. I mention a few items and names at random. *Reinke de Vos* is a work that appeared in 1498. It became highly popular and was translated into many languages. *Till Eulenspiegel* is a name in Low German folklore which has become associated with all sorts of whimsical frolics and amusing stories. A collection of popular tales that clustered about him appeared in 1515 and 1519. The earlier edition is found in the British Museum. The latter was translated into English and almost all European tongues. *Fritz Reuter*, born in 1810, is known as "the greatest writer of *Plattduetsch* and one of the greatest humorists of the century."

DE BILDUNG, one-act play by J. H. Janzen presented in Memorial Hall, North Newton, Kansas, 1946.

Attention has been called in earlier issues of *Mennonite Life* to a contemporary Mennonite writer in Low German, Arnold Dyck, of Steinbach, Manitoba. To those familiar with the tongue, he can provide moments of jolly laughter, and added insight into human nature. His writings are classics of their kind. (See page 39 of this issue.)

It is of special interest to those who know and use this speech that a book was published at Munchen University in 1928, entitled *Die Mundart von Chortitza in Sued-Russland*, written by Jakob Quiring. This is a scholarly treatise on Low German as spoken by the Mennonites from Russia.

J. H. Janzen's one-act plays, *De Bildung*, *Utwaundre*, etc., always draw large audiences not only because they are humorous, but also because they express sentiments and attitudes of Low German speaking people better than any other language. (See page 47.)

A World-Wide Language

It should be noted that Low German, too, has its variations. The Mennonites of the Holland-Prussian-Russian background have developed their speech to a well-standardized form. Those who came from Russia to the United States, Canada, Mexico, Paraguay, and Brazil speak that common language.

But not only the Mennonites from Russia speak *Plattdeutsch*; a nearly identical *Plattdeutsch* is spoken by others in many parts of the world. An amusing incident is told by one of our cowboys of the sea. On his recent trip to Danzig his ship took the shortcut through the Kiel Canal, and was piloted by a German. The young man approached the pilot, and in his *Plattdeutsch* asked him whether he, too, could speak it. The pilot was amazed to meet an American who spoke his tongue, and he called to his mate: "Hauns, komm mol hea, hia ess eena ut Aumerikau de redt grod so aus wie." The cowboy of the sea was born and reared in America. His forbears had left Holland probably around 1530, making their home successively in Prussia, in Russia, and in America. During this span of more than 400 years, and in strange environments, a language that amazed the German had been kept alive. This young American, with many others, possesses an intellectual inheritance of practical value, which only the thoughtless would dismiss lightly.

It will interest the readers to learn that there exists a weekly paper, *Plattduetsche Post*, published in Brooklyn, New York.

During World War II the Mennonites of Brazil were not permitted to use the High German language in worship services. For years, they used the Low German in their singing, preaching, and praying. Even the Scriptures are published in current Low German editions.

A Member of the Family of Languages

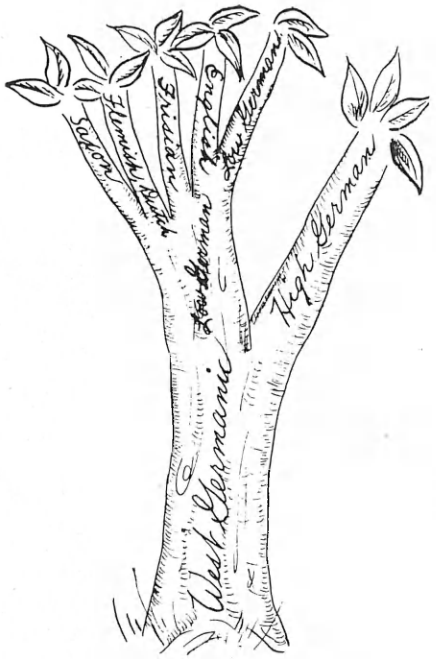
I have spoken of Low German as a language. It is a living language. This can be illustrated by use of a chart as found in books on such matters. Languages are classed into families. We are illustrating this by the use of a language tree. The West Germanic language is one of the older languages and is the trunk of the tree which divided into the Low German and High German language families. As there are a great number of variations of High German, so there are of ancient Low German. Among them are the English, Dutch, Frisian, and modern Low German.

Several things become obvious from this language tree. First, that among the languages, High German and Low German hold the same rank. Second, that these are in a sense basic languages, from which dialectical differences spring. These differentiations became languages on their own merit, which becomes clear in the relationship between Low German and English. We remember that the Angles and Saxons, tribes from the lowlands of Germany, occupied the island, now England, in the fifth century and became the ground stock of English society. The English speech of today has acquired a composite vocabulary, but it is descended from the speech of that ground stock. No languages show closer kinship than that between Low German and English. The close connection can best be demonstrated by a reference to some simple English words. I take them as they come to mind. "Knife" is the Low German *Knif*. The English retains the "k" in spelling, but not in sound. The words, "trough," "thought," and "rough" have their exact counterpart in Low German, but in the latter tongue "gh" is given its proper sound value, which the English corrupts into "f." Words like "gruff," "help," and "go" are entirely alike in sound in both languages. These are a few illustrative cases. They indicate that English is derived from Low German, which is a much older language than English, and that English is a Low German speech.

It is estimated that somewhat less than half of the English vocabulary is of Low German origin. It might be noted, too, that the letters "L. G." after a word in the dictionary mean that the word comes from the Low German. In many cases the letters "A. S." are found after a word. They stand for Anglo-Saxon, an older form of *Plattdeutsch*.

For instance, the English word "deal" (a share) is the Anglo-Saxon *Dael*, the same word used in Low German. Or the word "mean" (to signify) is the Anglo-Saxon word *maenen* which we recognize as Low German, too. Again the word "fifty" is *fiftig* in Anglo-Saxon and *feftig* in Low German. This is merely calling attention to the identity of Anglo-Saxon and Low German. There is a great deal of history stored up in the Low German vocabulary.

A third thing that we get from the tree is, not only that Low German holds the same rank as High German and that it is a basic language; but that, because it is basic, it



A family tree of languages

is of educational value. It is evident that knowledge of languages is of intellectual import. By 1200 every educated person was expected to know three languages. Among Europeans today it is quite common to know several. To those of Low German tradition it is no small thing to be the inheritors of a language which is the background of a number of other languages, and the key to English, as an eminent British scientist, Thomas Huxley, has reminded us. A student of English who is of Low German ancestry has a tool for the study of English, and a broader view of that language than a Britisher who knows no language but his own.

For such reasons *Plattdeutsch* is an intellectual asset, and its possessor measures his self-respect by the regard in which he holds his native tongue.

Mother Goose Rhymes in Low German

Wherever Low German is spoken there lives a literary type, found more often in the *Volksmund* than on the written page, which is given only scant attention. It is the Mother Goose rhyme.

A student of English was asked three questions: What are Mother Goose rhymes? What is their origin? What is their value? The first she answered by quoting the Humpty Dumpty rhyme. To the second question she replied that the origin is unknown. To the third she said just this: "Childhood is unthinkable without them."

We have our Mother Goose rhymes in Low German. Who would not be familiar with rhymes such as these:

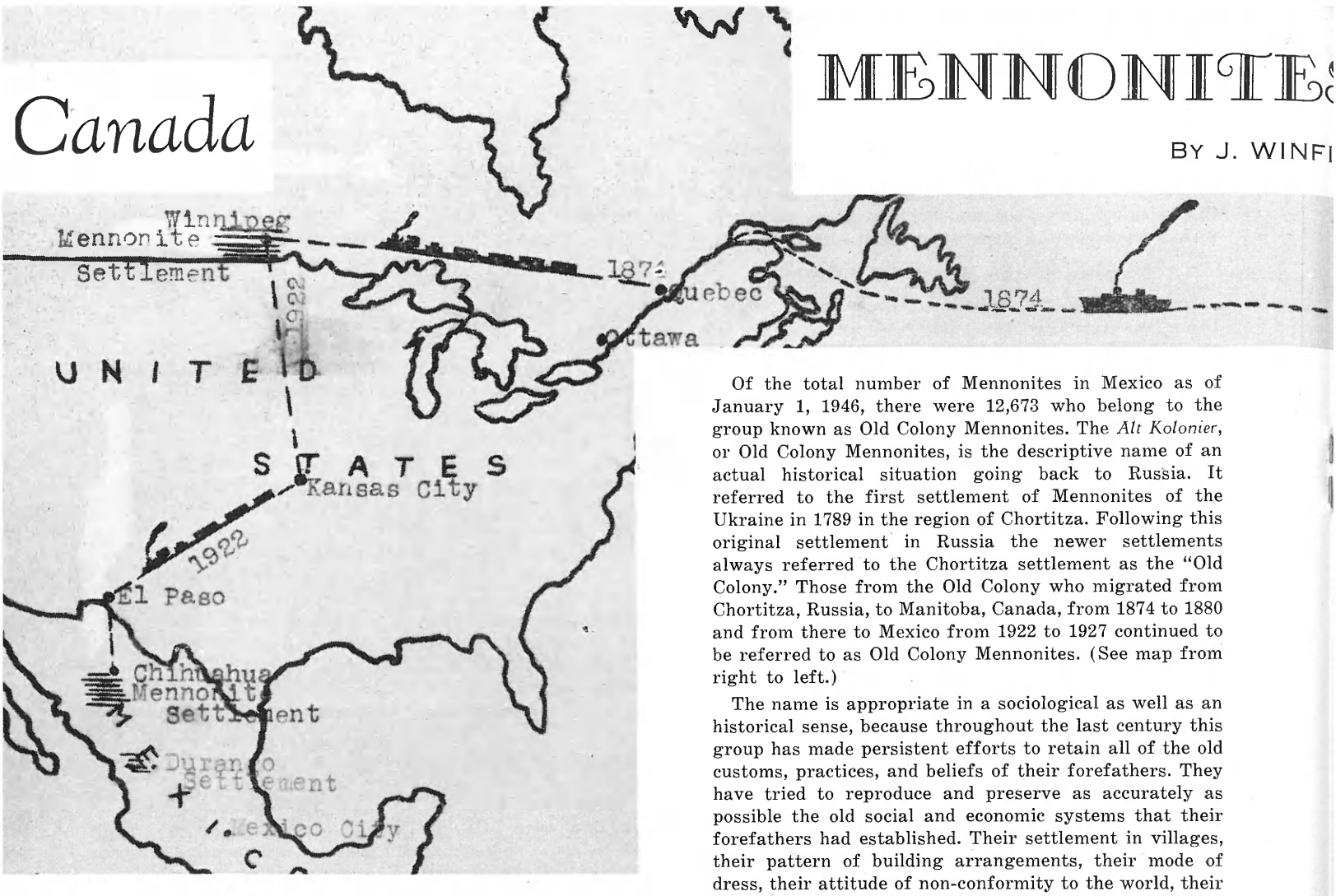
Shuſhe Petruſhe waut ruſchelt em Stroh?
Aul mine Janſkes ſen boaft en habe nich Schoh.
Dee Schuſta haft Lada oba feen Läſtka doa to.
Shuſhe Petruſhe waut ruſchelt em Stroh?

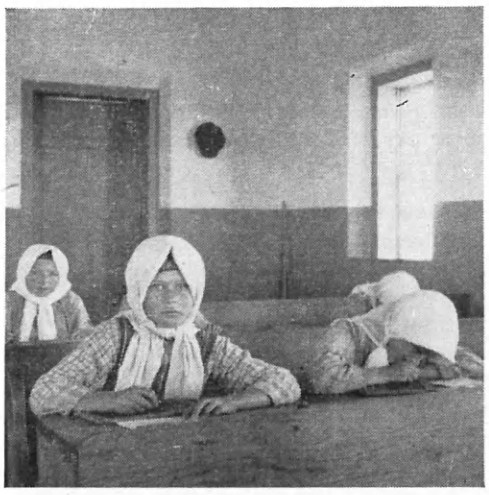
or

(Continued on page 47)

MENNONITES

BY J. WINFI





For a principle . . .
(own school)

Of the total number of Mennonites in Mexico as of January 1, 1946, there were 12,673 who belong to the group known as Old Colony Mennonites. The *Alt Kolonier*, or Old Colony Mennonites, is the descriptive name of an actual historical situation going back to Russia. It referred to the first settlement of Mennonites of the Ukraine in 1789 in the region of Chortitza. Following this original settlement in Russia the newer settlements always referred to the Chortitza settlement as the "Old Colony." Those from the Old Colony who migrated from Chortitza, Russia, to Manitoba, Canada, from 1874 to 1880 and from there to Mexico from 1922 to 1927 continued to be referred to as Old Colony Mennonites. (See map from right to left.)

The name is appropriate in a sociological as well as an historical sense, because throughout the last century this group has made persistent efforts to retain all of the old customs, practices, and beliefs of their forefathers. They have tried to reproduce and preserve as accurately as possible the old social and economic systems that their forefathers had established. Their settlement in villages, their pattern of building arrangements, their mode of dress, their attitude of non-conformity to the world, their church- and community organizations, their system of landholdings, their attitude toward education, and their adherence to the German language are reflections of a conservative attitude. All these customs and values have been transferred from generation to generation and from colony to colony with as little change as possible.

The story of the mass migration of five thousand Old Colony Mennonites from Canada to Mexico in the '29's is one of the most fascinating, and little known chapters in Mennonite history. These Mennonites demonstrated all the stout courage, persistence, industriousness, and amazing resourcefulness exhibited by any previous pioneering group.

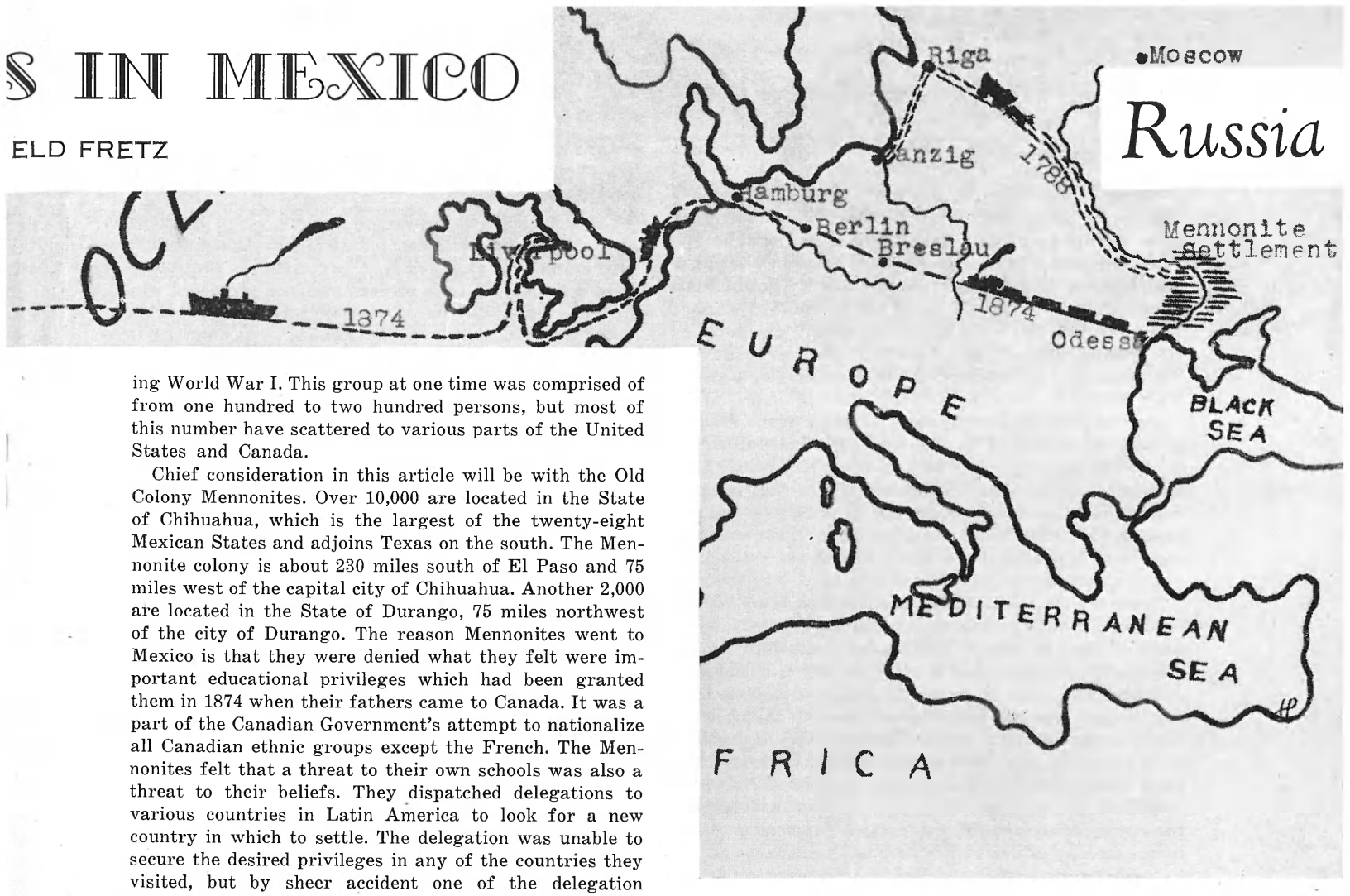
In addition to the Old Colony settlers there are a number of smaller Mennonite groups in Mexico. A colony of approximately six hundred *Sommerfeld* Mennonites is located north of the Old Colony. They migrated at approximately the same time and from the same place in Canada. The larger portion of the *Sommerfeld* Mennonites migrated to Paraguay rather than to Mexico.

A third group is the Church of God in Christ, Mennonite, more commonly referred to as the Holdeman Mennonites. This small group has a membership of about 65.

A fourth group of Mennonites is a remnant of the Mennonite refugees from Russia who came to Mexico follow-

S IN MEXICO

ELD FRETZ



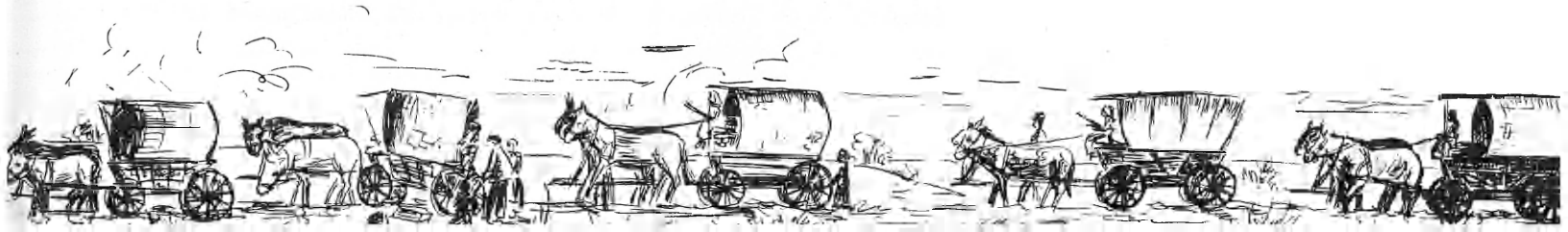
ing World War I. This group at one time was comprised of from one hundred to two hundred persons, but most of this number have scattered to various parts of the United States and Canada.

Chief consideration in this article will be with the Old Colony Mennonites. Over 10,000 are located in the State of Chihuahua, which is the largest of the twenty-eight Mexican States and adjoins Texas on the south. The Mennonite colony is about 230 miles south of El Paso and 75 miles west of the capital city of Chihuahua. Another 2,000 are located in the State of Durango, 75 miles northwest of the city of Durango. The reason Mennonites went to Mexico is that they were denied what they felt were important educational privileges which had been granted them in 1874 when their fathers came to Canada. It was a part of the Canadian Government's attempt to nationalize all Canadian ethnic groups except the French. The Mennonites felt that a threat to their own schools was also a threat to their beliefs. They dispatched delegations to various countries in Latin America to look for a new country in which to settle. The delegation was unable to secure the desired privileges in any of the countries they visited, but by sheer accident one of the delegation chanced to engage in conversation with the Mexican Consul at Buenos Aires as they were waiting on the pier to return to Canada. After hearing their story the Consul invited the delegation to visit Mexico, promising them the kind of privileges they were seeking. Upon returning to Canada a delegation was sent to Mexico, and after a number of journeys and at least five meetings with President Elviro Obregon they were granted the desired privileges.

Immediately after receiving the assurance they desired, they made plans to dispose of real estate in Canada and move as rapidly as possible to Mexico. At first practically all the Mennonites had planned to migrate, but as time went on many lost their enthusiasm. It is estimated that only about 50 per cent of the Old Colony people actually left Canada for Mexico.

The original purchase of land in Chihuahua consisted of about 155,000 acres. The price paid was $8 an acre, now considered to have been entirely too high; but at the time, by comparison with Canadian land prices, it seemed very reasonable. This land was surveyed and laid out in a large number of villages. Each village was provided with enough land for 10-30 farm families. The homes in a village are located on either side of the wide main street. The villages are several miles apart. The farms range in acreage 80-300 or 400 acres, but the average is about 160 acres. Very few of the farmers have all their land in one

. . . an endless journey
(Russia, Canada, Mexico . . .)



plot but have fields at varying distances from the farm home.

The land ownership policy of the Old Colony Mennonites will appear strikingly unique to most Mennonites who have become thoroughly individualized and used to private ownership. The Old Colony Mennonites in Chihuahua are organized in two separate corporations. The Manitoba Colony has two companies: The *Rempel-Wall-Reinland Waisenamt* and the *Heide-Neufeld-Reinland Waisenamt*. The two names represent the men of the colony who were well-to-do leaders. Each of these men together invested 8 per cent of the total amount and the rest of the money was invested by the colony under the name of the *Reinland Waisenamt*. The land is divided into individual farms, but farmers do not own their farms in a technical sense. They have no titles or deeds and cannot take a mortgage on their farms. The title to the property is held by the two delegated owners. Taxes are collected from the company representatives and they in turn collect from the individual farmers.

The problem of a developing landless class is a perennial one. In each village one can find from two to a dozen heads of families who do not own land but who work for others. When a sufficient number of this landless class develops, a pressure is exerted to seek for new land. During the past summer a 72,000-acre tract to the north of the present colony was purchased and twelve new village plots were laid out. Immediately those who were interested in securing land for themselves applied for farms in one of the various villages. Those who did not have the money to pay in full made down payment and borrowed the rest, which was to be repaid in five years.

A characteristic of most villages is the common pasture consisting usually of about forty acres per family. Thus, if a village has twenty families, it would mean an 800-acre pasture.

The staff of life (I) — wheat.

The Mennonites in Mexico are farmers. There are, however, some commercial and industrial developments that have sprung up as a result of necessity. In the colony there are those who are exceedingly poor and those who are quite well-to-do. One of the more thoughtful members of the colony observed that in Mexico, as in other parts of the world, the process of the rich getting richer and the poor poorer was at work among the Mennonites. They can still begin farming with a very few implements and with very little money in cash. On the other hand there is an increasingly large number of Mennonites who are buying farm machinery and doing everything with mechanical power. This is illustrated by the inventory that the writer took of the machinery of one of the well-to-do Mennonite farmers in the colony. Farmers in the United States and Canada who read this will discover that this farmer has more equipment than they are likely to have. Here is a list of the machinery found in perfect condition, well painted and protected from the elements in a dry shed: A McCormick Deering binder, a McCormick-Deering mowing machine, a power disc, a John Deer Model G 4 bottom plow, a Minneapolis Moline 16-foot drill, a John Deer disc tiller, a John Deere 2-row corn planter, a 4-disc John Deere plow, a Case tandem disc and a Waynesborough Pennsylvania thresher. This farmer also has a gasoline engine, a large machine shop, a vise, drill, and all the equipment that a farmer ordinarily needs. Next to his machine shop he had an office with a knee-hole desk, metal filing cabinet, and several chairs.

There are fourteen stores scattered throughout the villages of the Chihuahua Colony. Most of them are small and carry only the essential merchandise that is needed by the local farmers. For the more specialized purchases colonists go to the city of Cuauhtemoc or to the city of Chihuahua, seventy-five miles to the east. There are fourteen cheese factories in the Old Colony villages. One of the factories is moving to the new settlement to the north. These factories provide a market for milk and at the same time give employment to two or three individuals in each village. Often the young people who are not farmer owners find ready employment here. Recently there have been a few wooden-box factories established in connection with lumber yards in the villages. These are generally operated by enterprising farmers who operate such a business as a side line. Apple boxes, boxes for pepsi-cola, orange boxes, and candy boxes are made for some of the Mexican manufacturers. One of the farmers stated that he had made over 30,000 boxes in the last two years.

A biographical note about one of the storekeepers and cheese factory operators runs as follows: Peter H. Peters, member of the Swift Current colony in the village of Burwalde, was born in Manitoba, then moved to Swift Current, Saskatchewan, in 1912 where he worked as a store-clerk for several years. From 1917 to 1923 he managed a store and then came to Mexico in 1923. He had originally planned to start a flour mill but discovered that wheat did not grow well, so he started a store. He employs three to four clerks and pays them 150 pesos a month; translated into American dollars this means about $30 a

month. In addition to the store, he operates a cheese factory which he established in 1938. Mennonites had at first made butter; but since Mexicans were not used to eating butter, there was not a great sale for it. Also, there was no way of keeping it sweet until it got to market; therefore, cheese was a more practical commodity. There are from seven to nine men employed in this cheese factory.

The church is the very center of life in the old colonies. It is not on the periphery. Religious practices prevailing among the Old Colony Mennonites are conservative. A description of a Sunday morning worship service may be of interest to the person unacquainted with this type of religious meeting. Between the singing of the two hymns, the ministers enter the pulpit from a sideroom. The minister of the morning then makes the introduction *(Einleitung)* which is written out and read. The same introduction is read every Sunday; following this all kneel for silent prayer. A minister reads the text and proceeds without comment to read the sermon. The time required for its reading ranges from forty-five minutes to an hour.

The service begins at about nine o'clock and lasts from an hour to an hour and a half. Ministers wear black, cotton shirts and longtailed or frock coats. None of the men wear ties. The older women all wear black kerchiefs and the younger women wear white ones. Most of them have beautifully embroidered designs on the outside in the back. Many of the children do not attend services except for special occasions such as weddings or funerals. Young people do not join the church until they are in their late teens or early twenties. They must join, however, before marriage as ministers will not marry anyone outside the church. The German language is used in the service. The ministers are chosen by vote of the male members of the congregation who first elect deacons and from the list of deacons select a minister. The form of worship and the method of selecting ministers is not greatly different from that of some American Mennonite groups.

Each village has its own school and the teacher is elected by the heads of the families in the village. Often he is a day-laborer such as a carpenter or a smith's helper or a cowherd. The schools are usually in session for five or six months from November to April with the month of May off to help with the seeding.

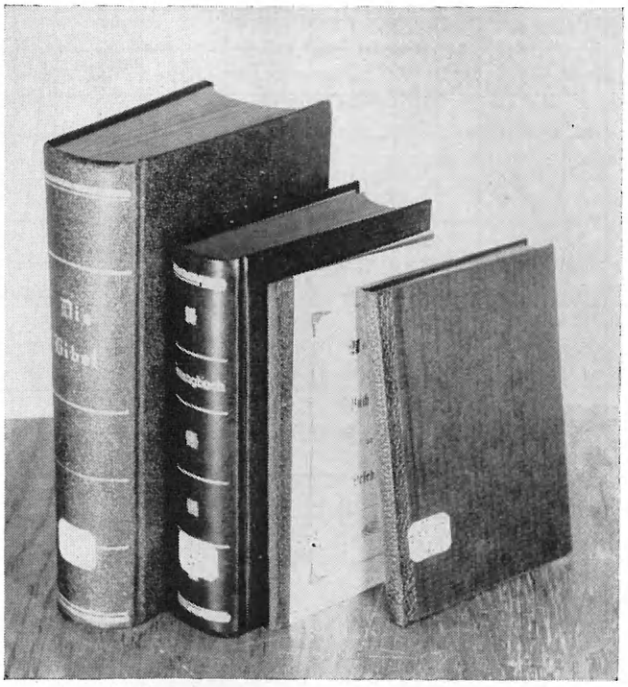
The studies consist of the *Fibel* (the "ABC book"), the catechism, the Bible and the *Gesangbuch*. Individuals are advanced as they learn to read and write. The school day starts with singing of a hymn, followed by prayer, which is usually the Lord's Prayer. Grace is said before and after each meal, audibly and in unison. A prayer is also said at the close of day. The first period is devoted to reading lessons and recitation from the *Fibel*. This is accompanied by a period of spelling, then a period of writing, followed by arithmetic. When the Mennonites came from Canada to Mexico they changed to the metric system so they could not use their old arithmetic books. As a result sheets were prepared for the use of the children and these have been used over and over again. Simple arithmetic is mixed in with recitation, and words are written on the board for correction in spelling. Friday afternoon is an informal period for drawing, brief Bible history and stories, and conversation. Most of the children seem to enjoy school. Everything is conducted in the High German language, although all of the children speak Low German among themselves, and many of the teachers speak the High German poorly.

In the middle '30's the Mexican Government made a strong effort to remove the educational privileges of the Mennonites.

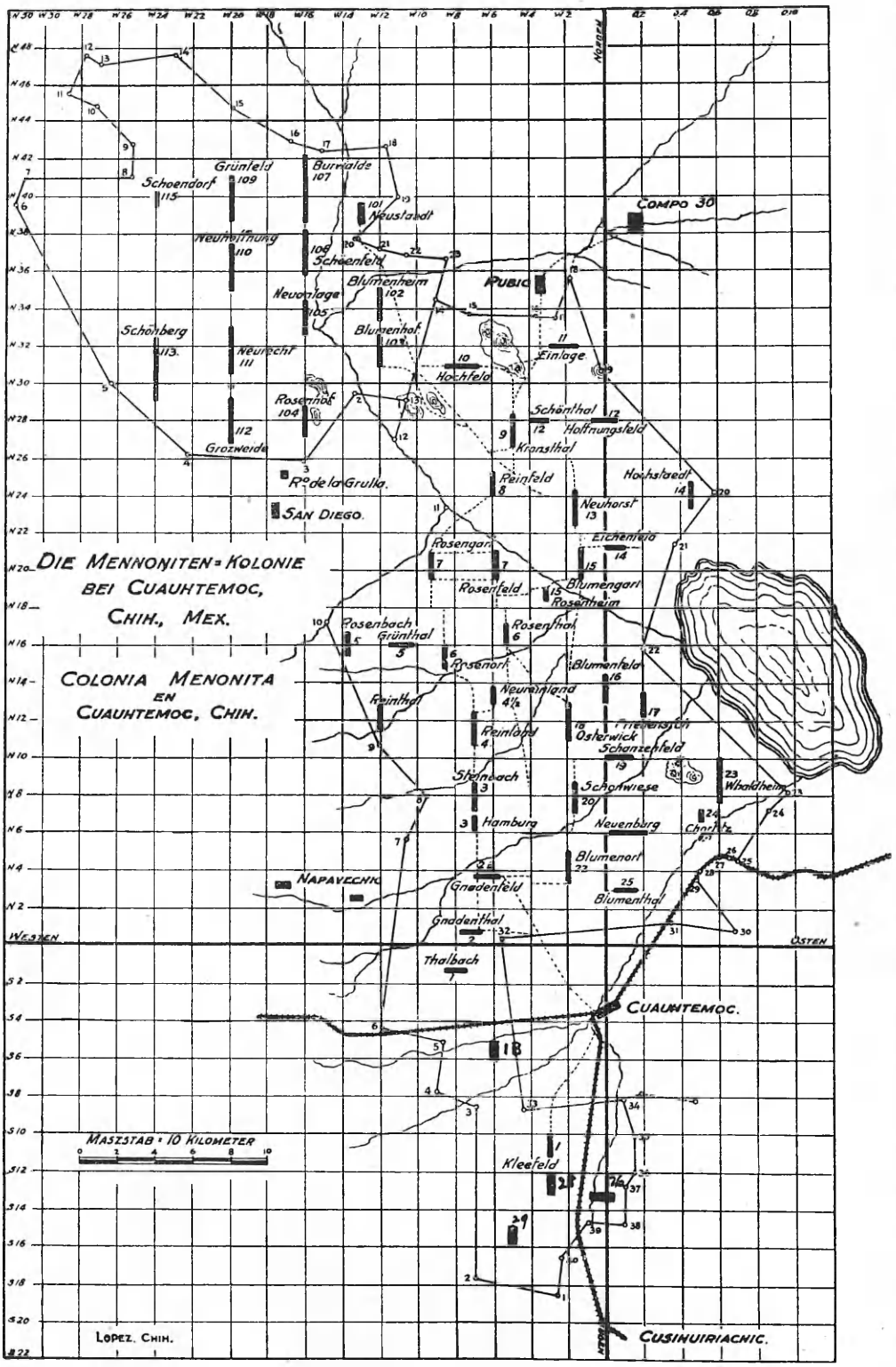
It is surprising how few of the young people have left the colony in the twenty-five years of residence in Mexico. Yet one is able to find a rather large number of individuals and families who have wandered away from the precincts of the colony. During the past summer we discovered upon rather casual inquiry no less than thirty-six families who had left the colony. All of these were men who were in search or adventure of more economic opportunities than they had in their home community. Some were older men with large families who were dissatisfied or unable to make a living in the colony.

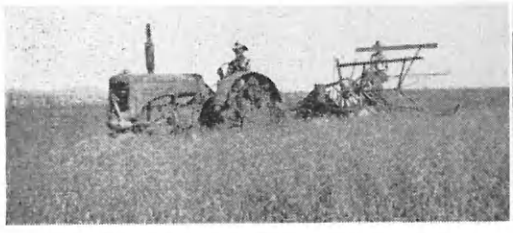
On our way from Cuauhtemoc to Creel where the *Bergthal* Mission Station is located, we encountered Mennonites at almost every railroad station and a number of times on the train. Two or three of the Mennonite men we met had married Mexican wives and were living outside the colony. A number of the men told us they were finding employment with Mexican landowners who were eager to get Mennonite farmers to cultivate their land since Mennonites knew farming methods and could produce much greater yields from the land. In one Mexican community we found 17 families, in another 9 families, and in two other places 2 and 3 families, respectively.

There were no churches established among these isolated families, and from a spiritual standpoint these Mennonites were simply unprovided. This is a situation that should be of concern to Mennonites everywhere, because as time goes on this drift of the landless and the unattached will increase rather than decrease.



The staff of life (II) — ABC-book, catechism, Bible, songbook.





Mennonite Life Goes to Mexico.

Mennonite Life in Mexico

BY WALTER SCHMIEDEHAUS

I would like to do with each one of my readers what I have already had the privilege of doing with many friends and countrymen who have found their way to this distant territory. I would like to invite them to mount my wagon with me and to drive out to the Mennonite settlement. We proceed through the waste and thornbush-covered plain around Chihuahua, then on the winding, uphill highway into the hills of Sierra Madre, higher and higher, until the chapel of the Hazienda of Bustillos comes into view, after that over the miles of the wide lagoon which has the mighty ramp of the outstretched copper mountain in its back and now suddenly we arrive on a completely changed landscape: the prairie of the steppes of the highland. Here we travel alongside the Northwest railroad whose shining rails extend through the level stretch like a glossy band which loses itself in boundless distance.

On we go until we reach the height from which we get an indelibly impressive view of the magnificent territory which is the purpose and the objective of our journey. On the road of sand and rock our wagon still ascends to higher ground. Light-colored oak underbrush is found on either side. Now we have reached the summit. Unlimited seems the extent of our view: the wide valley – east, north, and west – before, around and behind, miles upon miles. The Mennonite villages lie towards the north. From this place they appear as built up from a box of toys. Their corrugated iron roofs and stilted American windmills sparkle in the clear, bright sunlight of this altitude. Waldheim, Blumenthal, Neuenburg, Blumenort, Gnadenthal, Gnadenfeld, Schonwiese, Osterwick – clearly visible and easily distinguishable is village after village from this exalted observation point. Those still farther north fade away in the indistinct haze of distance.

There, plainly before us, though some miles towards the east, is Cuauhtemoc itself, the former San Antonio de los Arenales, the railroad junction, the business center for the surrounding steppes and these mountainous places, the "town" of the Mennonites. It is no longer that lonely cattle-traffic place of 1922, that desolate station at which the first Mennonite trains stopped. The old, wild-west outpost at which I arrived in the summer of 1923 has long since developed into a respectable place.

We jolt and shake with our wagon along the straight, stone and boulder-strewn street of Cuauhtemoc. Street! we call it by that name! It is the untouched surface of a hill which shows temporarily neither evenness or asphalt. Now down to the river, which in former years we forded, dry or flooded, bridgeless. Now there is a bridge.

The Mennonite Village

Here we are again on the flat, endless prairie, that is, what remains of it since the plow of the Mennonites has torn it up far and wide and has brought it under cultivation. The roads are good and even, and in ten minutes we come to the first village, Blumenort. It is typical of all the rest; one needs to know the surroundings well in order that the similarity may not be confusing in finding one's way. Every village is cut in two by a long, wide street. On either side there is a lineup of separate farms with its land in the background. Its pattern is the same as seen a hundred years ago on the banks of the Chortitza, in Russia, or as that which was found in the Molotschna. However, the trees grew taller and the gardens prospered more magnificiently in Russia. Due to poor soil in this Mexican highland and the moderate amount of moisture, growth is somewhat retarded. But that is eventually a question of time. There are villages in Mexico, too, where trees are as large as those in Russia, where poplars once stood in succulent green and gardens prospered luxuriously.

Every house is located a little distance from the street, and behind it a garden in which the women raise vegetables, flowers, and fruit trees. There are the strawberry patches, there the vine clings to its support of lath-wood, there the big sunflower turns her golden face to the light, there grow genuine gooseberries, the black currant, and the trusty hedges with raspberries and crowblack blackberries. One needs to be reminded repeatedly that this is Mexico.

Yard and Field

Buildings and yards are well arranged and tidy. The main dwelling, offices, farmbuildings, stable room, baking-oven and well and the workshop which is seldom missing and the machine shop, all are located in the yard, the entrance to which is a short drive-way from the street. These residences are like those of the farms of North Germany; the dwelling invariably together under one roof with stable. The stables are orderly, a constant marvel in view of the Mexican surroundings where such things are not known. Everywhere domestic cattle are driven into open corrals, if it has to be. But, proper buildings for horses and cows! With cribs, mangers, litter, cement trenches and water supply, and horses even being groomed with curry comb and brush! This the natives cannot understand, and so they have their fun saying that the Mennonites take better care of their horses than of men. May it be so? These horses deserve it! What stately, massive, temperamental creatures! Heavy – very heavy Belgian breeds, as a rule, such as one sees nowhere else in Mexico

except possibly on propaganda pictures of the local beer-brewery. But there are lighter ones too, high-stepping trotters, which draw the light "buggy" like a toy, while they take the busy lord of the mansion speedily from village to village or to town. These faithful, four-footed work-comrades of the Mennonites honestly earn the thoughtful care and love which they receive from their lords.

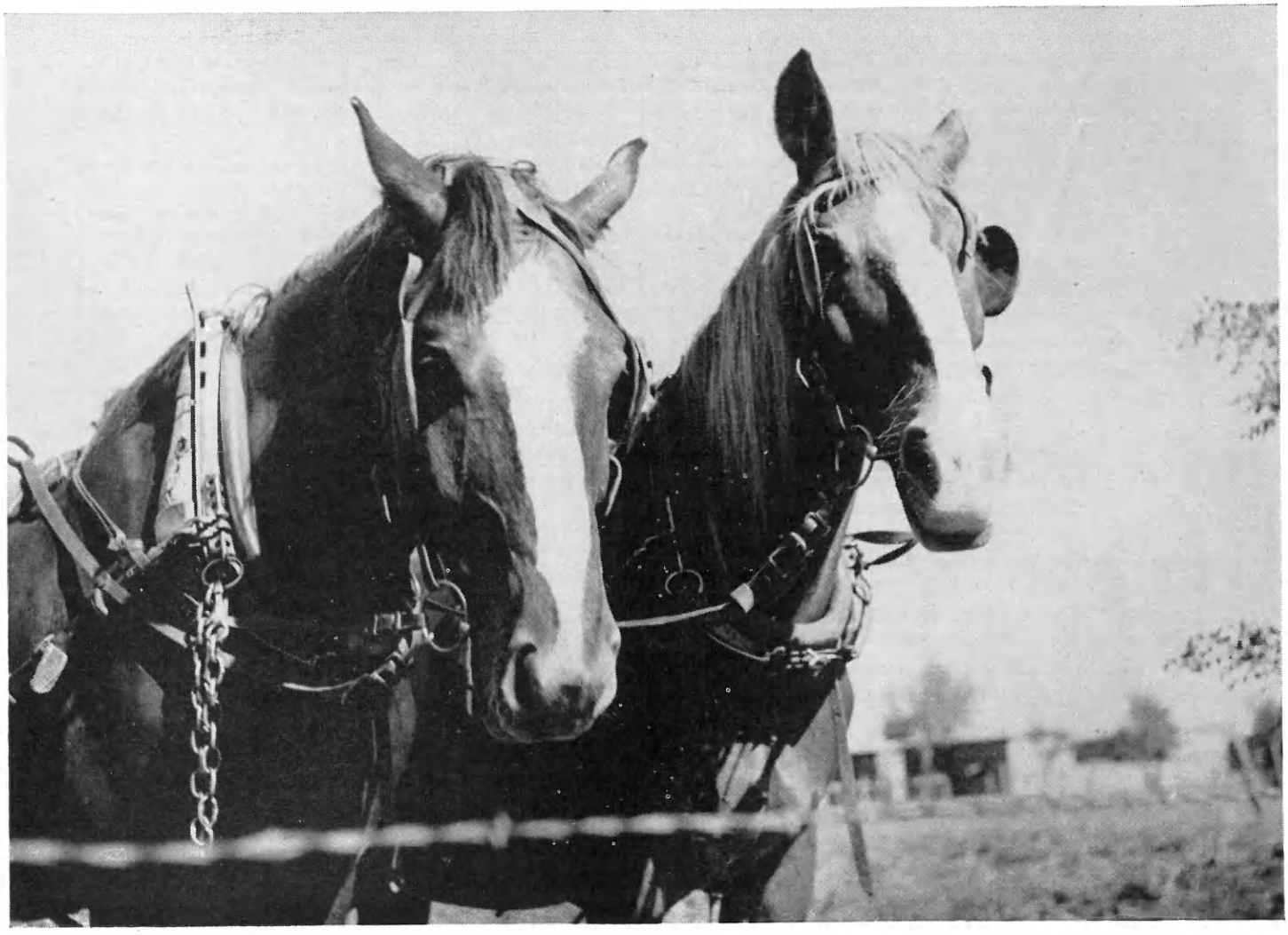
Also the rest of the animals, cows, hogs, chickens, ducks and geese, having their regular place in this domestic economy, make a very favorable impression. The chickens do not sit all night in the customary wood-box – a supposed protection against coyotes – which balances on a man-high sawed-off tree trunk. No, they are kept in appropriate chicken-houses, and they reward both care and bountiful feed with diligent egg-laying.

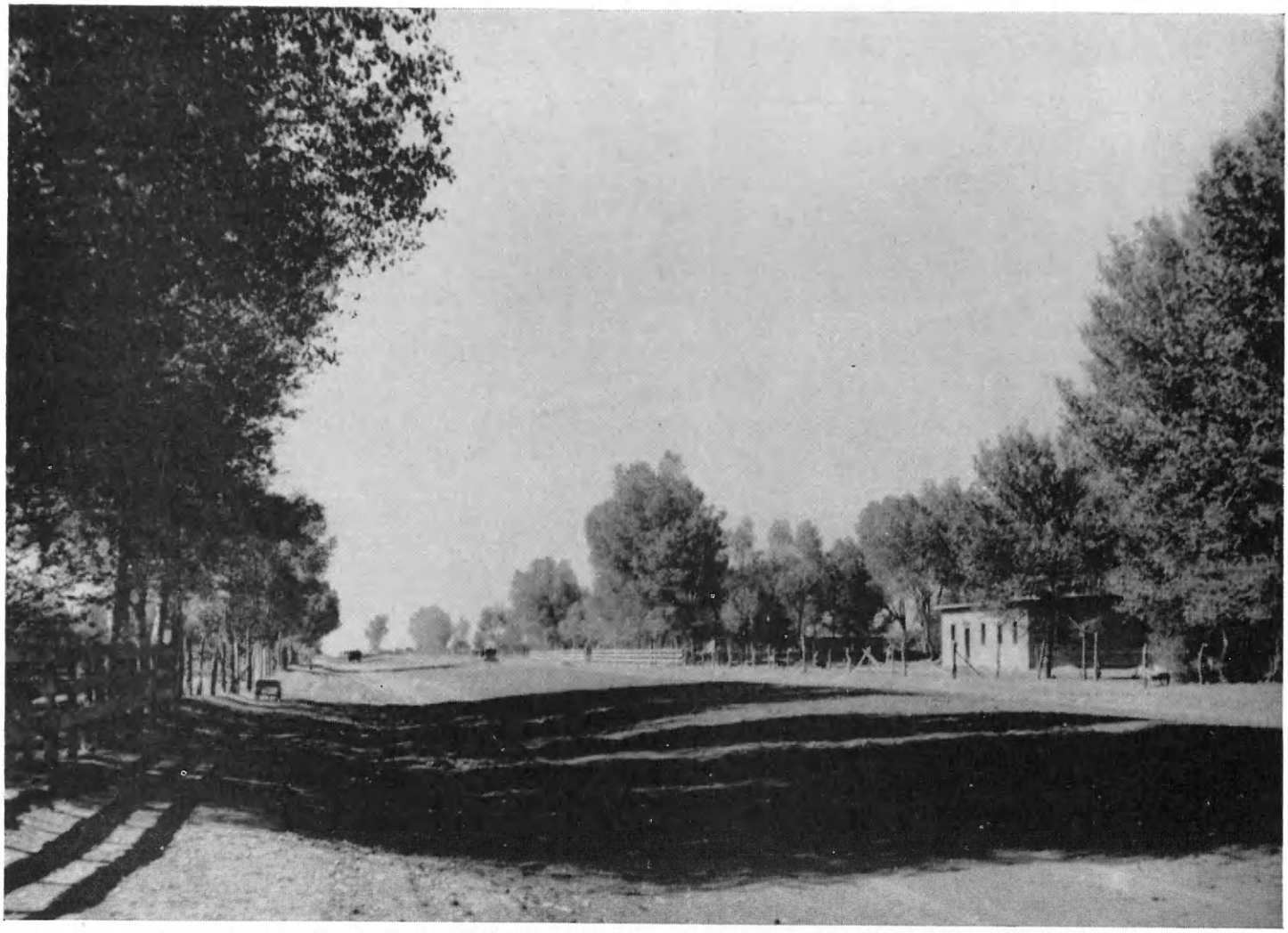
A few years ago the Mennonites, after having tried the raising of crops exclusively, changed to diversified farming. Since that change, their income has increased considerably. Dairies and cheese factories within the colony insure a current income. There is a ready market for milk, butter, cheese, eggs, lard, ham and bacon. The cheese-dairy of P. H. Peters, in Burwalde, is a respectable enterprise which serves, in round numbers, seven hundred customers all over Mexico. A very good business has been built up in Rosenthal by the Wiebe Brothers. It consists of a perfectly regulated cheese factory combined with a butcher shop. When I visited this place recently, a sizeable building was in process of construction with double and triple adobe walls and facilities for the installation of machinery which will cost thousands of pesos. The whole thing is a freezing plant of which there is no equal in the whole of Sierra. They are mighty energetic people, these Wiebe's— and they will get somewhere in helping the colony. At different places in the settlement the firm of David Redekop has branches for the purchase of milk and eggs and for the manufacture and export of cheese. Isaac Dyck, of Osterwick, Blatz, Martens, and others have meat and sausage products which they send as far as two thousand kilometers and to the capitol of Mexico.

The Home

As soon as we enter one of the houses it seems as if the world-clock has been set back a few hundred years. The spotless, polished floor reflects the ancestral, traditional furniture. There are simple chairs and wooden benches or sofas with cambered backs and brass-plated trunks with huge keys, a pound in weight. There are shining dish cupboards, mostly built into the walls, in which there is porce-

These faithful, four-footed work-comrades receive thoughtful and attentive care.





A typical Mennonite village street — Russia, Canada, Mexico

lain of variegated color. On the wooden beds there are beautiful quilts and feathered pillows neatly covered with flowered pillow tops. These are the pride and wealth of the housewife. In contract to the otherwise strictly observed exclusion of all gay and gaudy colors, the furniture is red or yellow, the floor is also yellow and the window frames light blue. If not blue, then the more unassuming brown may be preferred.

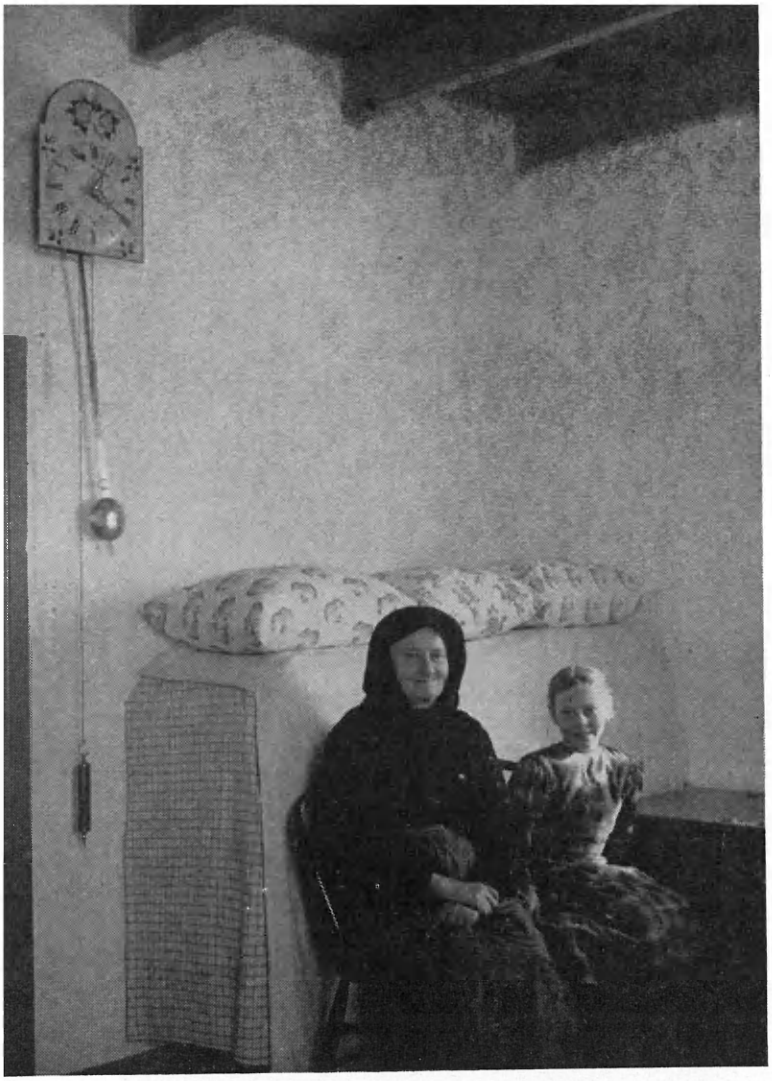
For the industrious housewife the sewing machine is indispensable. Nothing is being wasted. Under skillful fingers even rags and shreds are utilized in making pieced quilts or in weaving foot-mats or bedside carpets. Pictures as well as all ornaments and decorations are absent from the room. Calendars hang on the wall instead of pictures.

The great-grandfather's "Russian" clock, with its sparkling brass weights, ticks away patiently on the wall. "Russian" because one of the ancestors brought it along from Russia to Canada seventy years ago. In fact there are veterans among these clocks, which came from Prussia to Russia in the time of Catharine the Great, though they are scarce. The dials are uniformly oval, perforated and indented above in the form of a crown. They are adorned in black with roman numerals in yellow and there are other decorations in yellow and red. The old dials have seldom been repainted in their original color after the paint had suffered or was gradually sacrificed to the tooth of time. The clock, however, remained the same. Only the dial was replaced by a simpler or brighter one or it was repainted according to the well-known style of the old kitchen clock.

In spite of the missing ornaments, the inside of the Mennonite homes makes one feel its snugness and its friendliness. The reason for this is the breath of tradition and the cleanliness which everything breathes. The little windows with the extremely tidy curtains before which stand the most beautiful house-plants, fuchsias with glowing "flying hearts", *fleissiges Lieschen*, and *fleissiger Jakob*, next to this *Kakteen* and the fine-leafed green asparagus and ferns, these all make the home very attractive.

Hospitality

These people are usually well prepared for unannounced company. The bench or the sofa in the living room is extendable and can easily be transformed into a double bed. If we do not get through with our visit today, this country-man will gladly let us sleep in his living room even though he does not know us and we are to him nothing but bloody strangers who, on top of all, sniff around suspiciously and possibly try also to photograph everything.



Clock, bed, chest, china closet, clothing —

In the meantime he invites us into the kitchen which usually serves as dining-room at the same time. There are the good, iron cook-stove, the table and benches, water containers and all kinds of crockery and dishes. We are urged to sit down, and at once food is served. Bacon and eggs sizzle in the frying pan. Smoked meats are brought on the table and added to a dish of fried sausage. A little later waffles are served and *Pflaumenmus* and with all that good, homemade-bread, white or dark, the best butter and fresh cheese and as many cups of coffee as one may be able to drink. All this when they are unprepared for guests who, as they say, "snowed" into their house. But now, if they have invited their guests before and if the good housewife has had an opportunity to do her best, then the laden table is *really* bending under its load.

We have scarcely finished our visit in the house of this friendly host. Those strong, brass-plated trunks, found in both living room and bedroom, and their fabulously large keys have really aroused our curiosity. What might there not be in spacious chests like that? But we must not bring the patience of our friends under too much provocation, and so we take leave of them and drive to the home of Johann Thiessen, in the village of Hamburg.

Young and sympathetic is the appearance of this farmer. His wife, who is certainly not older than he, seems to be more advanced in years, which is the unavoidable result of an overburdened life, which knows no vacations and no recreation. The man's work continues from sunrise to sun-set, but the woman's work is never done! The young farmer shakes our hand and, according to custom, asks us to come in. The housewife follows with the youngest on her arm. Then something wisks through the doors, and we barely catch a glimpse of the ends of flying frocks. Then a whisper, a rustle in the adjacent room, and with extraordinary promptness, such as one would wish for in many a young dame of our society, the three daughters of this family appear in the living room. Even the oldest is little more than a child, all three of them are beautiful: fair of complexion, blond hair, rosy and healthy; without powder and lipstick, the hair parted carefully in the middle, perfectly tidy from the head to the bare feet. In great haste the Thiessen daughters had gone to the big chest and had exchanged their housedresses for their holiday-attire. At last we get a peep into the ancestral chest which hides all that belongs to the wearing-apparel of the family.

The Simple Life

The Old Colony costume corresponds perfectly with the earnest character of these strictly religious people. It is neither picturesque nor beautiful. It rather disfigures that which by nature is pleasing and attractive. Humility and the fear of God and the thought of repentance control the form of clothing even at the expense of practical usefullness for which those of the Old Colony have otherwise such a good understanding. Seeing these people walk about in the gardens on Sunday afternoon, one easily gets the impression of pilgrims walking about in penitential garments. This is especially noticeable in women. Everywhere in the world, during the holidays, women desire to make use of their original right to adorn themselves as beautifully as circumstances permit in order to make the most favorable appearance. Among the women of the colony the situation is the opposite. Custom demands that they should look modest and unassuming in order to be wellpleasing to God and that no sinful thoughts may be allowed to come up. All are dressed alike, adhering to a uniform of centuries whose relentless rigidity leaves for feminine imagination and gifts for planning their attire, if any, an extremely reserved margin. Legs, ankles, arms and neck, yes even the head must be covered. Long skirts, drawn tightly at the waist, fall widely in numerous folds upon the tips of the feet. Above the skirt is an antiquated, short blouse. A kerchief covers the smooth hair which is parted strictly in the middle. Married women wear, in addition, the black cap. The Mennonite bride is brought under the cap literally as well as proverbially just as we find her here and there on pictures which we see at our grandmother's or great-grandmother's. When going out, and often in the house, too, the kerchief covers the cap.

With married women the whole makeup from the headcloth to the shoes is either black or at least of another acceptable, dark color, such as dark grey, dark blue, green, or brown. A few embroidered flowers on the kerchief and some inconspicuous patterns on the dress are permissible. In the choice of the color there is a very small range left to the taste of the woman, and it seems that this breach in the bare wall is widening. Namely, one sees today com-

paratively more color than at first, sepecially noticeable in children's and girls' clothes. Many of them possess even a bright red. Even in the latter every suggestion of a figure is strictly avoided. Yet the unmarried are allowed to wear lighter clothes, usually a checked grey or flowered calico. They wear white or light-colored kerchiefs and aprons of the same color, while those of the married women are black or at least dark.

The hair-dress is without exception the same for old and young; the smooth white parting in the middle, and on the back of the head the closely fastened braids. Children are permitted now and then to let the head-cloth slip down on the neck or even to take it off so as to carry the little head freely in the light and the fresh air. Otherwise this costume is for all, adults and children, from the great-grandmother to the smallest girl who has just learned to stand on her own feet. In spite of all that is praiseworthy in character, it is and remains, by custom and tradition, a straight-jacket which the Mennonite child without variation has to wear from the cradle to the grave.

In regard to men the maintenance of the original costume is less pronounced, perhaps for frugal considerations. Well-woven, black cloth costs money, and every unnecessary expenditure is to those people an abomination. With them everything is *veel to dia* ("much too high in price"), and so they claim their right to look around for cheaper and at the same time more appropriate clothing. In fact, no one cares to maintain that the black suit is exceptionally suitable for field work. So, for the week days the plain but practical "overalls" are considered a good discovery. On Sundays, however, they must be exchanged for the traditional black costume of the fathers or at least a dark jacket-suit. Here, too, it is noticeable that the younger generation is moving away from tradition. One sees fellows, ofcourse mostly unmarried ones, walking about in light grey, green, and brown tailored suits.

The genuine costume has a vest buttoned to the top and a short jacket with one row of buttons. The head-gear is a dark sailor's cap or a broad-rimmed, black hat. On the fields in sunny Mexico and at work the most favoured is, naturally, the customary, big straw hat which the women also gladly wear over their head-cloth. Collars and neckties are forbidden. Neither rings nor watch chains are worn, the latter only when made of black horse hair. The best way out is a black shoe string. The Old Colonist wears neither beard nor mustache. He keeps his face smooth shaven.

The big chest in the living room has again been closed and the huge key has been turned around securely. We have taken leave of friend Thiessen and his family. Again we are on our way. Far in all directions lie scattered villages of the settlement.

Public Affairs

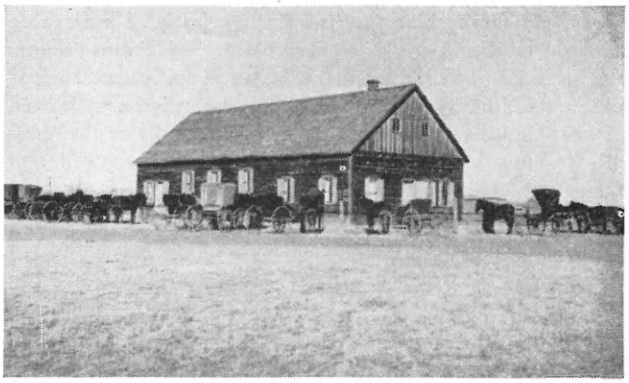
Each settlement has as a religious head an "elder," and, as a secular leader, an *Oberschulze* ("manager"). Every village has its *Schulze*, who is subordinate to the above-mentioned and is responsible for order and the necessities in his village. The highest court of appeal is self-evidently the church. The whole miniature state organization is decidedly theocratic. Important problems are submitted to the so-called *Bruderversammlung*. Procedures in such matters are conducted by the board of trustees and their assistants. Important resolutions without the sanctioning of the preacher and the elder are inconceivable.

Into this frame belongs also the arrangement of the *Reinlander Waisenamt* in the Manitoba colony and the *Bergthaler Waisenamt* in the Swift Current colony. The *Waisenamt* is an extraordinarily important organization, purely economical in character, which works hand in hand with the colony-administration, the trustees, and the church. It is a sort of banking establishment. It receives money and exists especially for the purpose of managing the inheritance shares of widows and orphans. It keeps the inheritance of children under age until they become of age, takes over auctions of property left behind, and regulates all other business in connection with inheritance. The institution has partial control of considerable funds, which are invested for the benefit of the colony, especially in interest-bearing loans to the settlers themselves, by which the poor get both opportunity and help for improving their economical condition.

The colony has its own fire-insurance, its businessmen, mechanics, dentists, and even physicians. The latter call themselves discreetly and appropriately *Knochenarzt*. They are practioners who have learned whatever they know from father, grandfather and great-grandfather. Perhaps the gift of being able to take care of disease and wounds has also been transmitted to them. These men might be compared to chiropractors. However, what

symbols of Mennonite culture in Mexico.

pertains to the Mennonite physician, John E. Enns, of Rosenthal – by way of example – whose consultation room and dispensary are crowded from morning till evening by Mennonites and Mexicans, is exceptional. Here is a man in whom there is a combination of practical capability and skill, amazing knowledge, and an impressive personality. Not unlike him is our friend the dentist, Jakob A. Enns. Besides the very good and, for rural conditions, extraordinarily equipped dispensary of Johann E. Enns, there are two more in the colony. Moreover there are a number of ambulance outfits owned by those skilled in medicine and by the midwives. Patent medicines can be bought in most of the village shops. In Cuauhtemoc there are two dispensaries which serve that place and also their Mennonite customers. We find *Schlagwasser*, *Wunderoel*, *Kaiseroel*, *Alpenkraeuter*, *Grossmutters Abfuehrtee*, and Dr. Bell's horse medicine which is supposed to be agreeable to men as well as to horses.

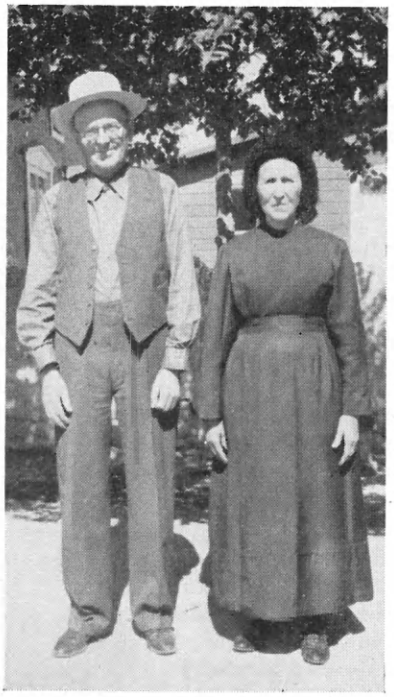


Style of meetinghouse survived all journeys.

In Church

Let us step into one of the churches. The whole building is bare of all ornaments and every kind of decoration both inside and out. A great number of these houses of God date from the beginning. They are built of wood as they were in Canada. The very first wood which was used in the settlement came from Canada. Simple wooden benches fill the room, being separated in the middle by an aisle. Men and women sit separately on either side of the middle aisle. Over the benches on the men's side, under the ceiling but within reach, is a ledge on which they hang their caps and hats.

The pulpit in front is a simple reading-desk. Near this, next to the wall, is a special bench for the song leaders who are called *"Vorsaenger."*



They have a very important service to perform. In long, drawn "a" – sounds they give the congregation the right pitch and then go on to combine the melody with stanza, verse, and word. Musical instruments are taboo. Consequently, the loud, unaccompanied, unpractised singing of these ancient church songs makes a peculiarly strange impression upon visitors.

The worship service is carried on in primitive form and takes a long time. The preacher, with the Bible and the songbook in his calloused hands, mounts the pulpit in his high-buttoned vest and his black coat and Wellington boots. The latter is meant to be in accord with Ephesians 6:15, *"Und an den Beinen gestiefelt, als fertig, zu treiben das Evangelium des Friedens."* Perhaps tradition plays as great a role here as the adherence to the words of the Bible. It goes back to their ancient home in Russia and Prussia where farmers and fishermen wore high boots.

Pilgrims in penitential garments?

Because of much repetition through the years, the layman's sermons have acquired a monotonous, flowing tone. The customary procedure in things is seldom interrupted by anything original. But when the preacher departs from the guided High German and begins to speak to his congregation in the familiar Low German, then a liberating breath draws through the room and one can feel the living pulse of a personal note. Many prayers are inserted in the sermons, and as the preacher comes to those places in his reading he gives a sign whereupon the members of the congregation turn and fall on their knees with their heads laid on the hard benches. Singularly striking is the going back and forth of the attendants at the service. Women go to take care of their children. The men go to look after the horses outside and possibly linger a bit for a chat or a small cigarette before they come back to the hard bench.

At last the worship is ended. The stranger leaves the church with a depressed feeling. It is difficult here to

and outward splendor, which must not exist. But here, too, we find that the lines are drawn somewhat mild and flexible after all. In spite of all prohibitions, numerous little girls play with homemade stuffed dolls and little boys with wooden horses, or little wagons received as Christmas presents. They do find time to play with these treasures.

I have known people among them, Klaas Heide for instance, who owned half a million and in spite of that appeared as the most modest and unassuming man among them. They travel the lowest class on trains and stop at the most inexpensive hotels and inns. Any kind of amusement is naturally prohibited. No money can be spent for that. At the most it may happen that one or the other stopping in town secretly visits a movie or orders a glass of beer at some tavern.

With the exception of the permission to use tobacco, a concession considered trivial in the colony, everything "worldly" is prohibited. No music, no singing (except church songs), no dance, no ornaments, no glitter, no theater, movie, game, or sport. No carousing or card-playing among men! no *Kaffeekraenzchen*, sewing society, or reading club among women. Books scarcely exist. They are not exactly forbidden, and, yet, the contention of the older ones as a whole is that they are not welcome. Too much might easily slip in which absolutely does not belong to the colony. The spiritual nurture of the colonist by rights is to be limited to discover a spark of light or comfort, of edification, or exaltation. The only subject is repentance and submission which is repeated year after year, as a religious inheritance from generation to generation, placing a dull burden on the shoulders of the growing youth which to outsiders seems too hard and too heavy.

Young and old dress alike . . . younger lighter in color.

And yet! One would have to become an Old Colony Mennonite one-self – speak Low German, farm as they do, live their simple, unaspiring life in order to understand that one can be happy also in that way and that this church also, in its own way, distributes peace and salvation. In any case, these people appear to be satisfied as they leave the church with us. They gather in groups in front of the church. Friends and relatives greet each other. The men smoke their cheap cigarettes and wait patiently until the women ultimately find the conclusive word of farewell to each other. By and by the light wagons finally roll away and begin to distribute themselves on the country-roads and by-roads leading to the various villages.

Social Life

"In the sweat of thy face shalt thou eat bread!" This word applies not only to adults but also to youth. Therefore, the orthodox believer of the Old Colony does not approve of play and hilarity for children. Early, very early in life the little ones must learn to know the seriousness of life. From childhood they are expected to become accustomed to a life rich in labor and well pleasing to God. So they are drawn into the work of cultivating the land early and even the very small ones join in and learn to herd the cows, to feed the hogs or to take care of the still smaller brother or sister. These little ones never know the best of childhood joys; namely, Christmas with its shining lights and the decorated Christmas tree. The Christmas tree is outlawed. That belongs to pomp

the Book of God. At the same time it is a common practice to read the religious papers of the Mennonites from Canada and the United States.

☆ ☆ ☆

Now we drive again over the plain, level roads of Bustillos. It is remarkable that we meet only horse and wagon conveyances, and in case an automobile or a truck does rush past us, it certainly does not belong to the Old Colony people. The automobile belongs to the list of "prohibited things." And that is good too! Why should a farmer need an auto? Whether he gets to town in one hour or three hours, in order to make his purchases or to visit relatives in some neighboring village, really makes no differences to the tempo to which the whole life of the colony is bound.

One need not laugh that the private auto is not permitted but that otherwise the most modern agricultural machinery is allowed, such as tractors and gasoline motors. That is no contradiction. Back of that is a wise thought and a good reason. Machines are for the work. They help building, production, business, and therewith further the real purpose of a soil conquering pioneer.

The long journeys to town are eagerly utilized for long and loud conversation between two or more. This shortens the way. News spreads, speedy as the wind, through the whole colony even though distances involve hundreds of miles, where telephone and telegraph are not available. Spontaneous visits among each other is the rule, and almost exclusively the way to fill in holidays. An invitation is often the last word of farewell in front of the church door or after meeting casually in a store in town. The technical word for this social intercourse is *spaziere* and it's supposed to have a transitive meaning. If a Mennonite goes to *spaziere* with someone, it means that he visits him. It is then that much roasted sunflower seed is cracked between the teeth and the husks of the same decorate the previously spotless floor.

Engagements, weddings, and funerals are opportunities for larger social doings. Invitations to these are passed from village to village by word of mouth or written on slips of paper. The following is an authentic invitation to an engagement service as it is formally customary:

"Wertgeschaetzte Freunde! Weil es die Alleinweise Guete Gottes so gefuegt hat, dass sich unsere Tochter Helena mit dem Junggesellen Jakob Reimer die Ehe versprochen haben, und sie so Gott will, naechsten kommenden Sonnabend den llten ds. Mts. sich in ein christliches Eheverloebnis einzulassen gesonnen sind, so laden wir alle hierin umseitig genannten Freunde nebst ihren lieben Angehoerigen zu oben gesagtem Dato zu Uhr 12 des Tages in unsere Behausung gefaelligst ein, um mit uns in Gemeinschaft diese Verlobungsfeier in christlicher Weise zu vollziehen, und hernach mit einem geringen aber wohlegmeinten Gastmahle aufwarten und bedienen zu lassen, wofuer wir uns jederzeit dienstchuldig erkennen werden. Eure Euch liebenden Freunde David und Agatha Dyck, Kleefeld."

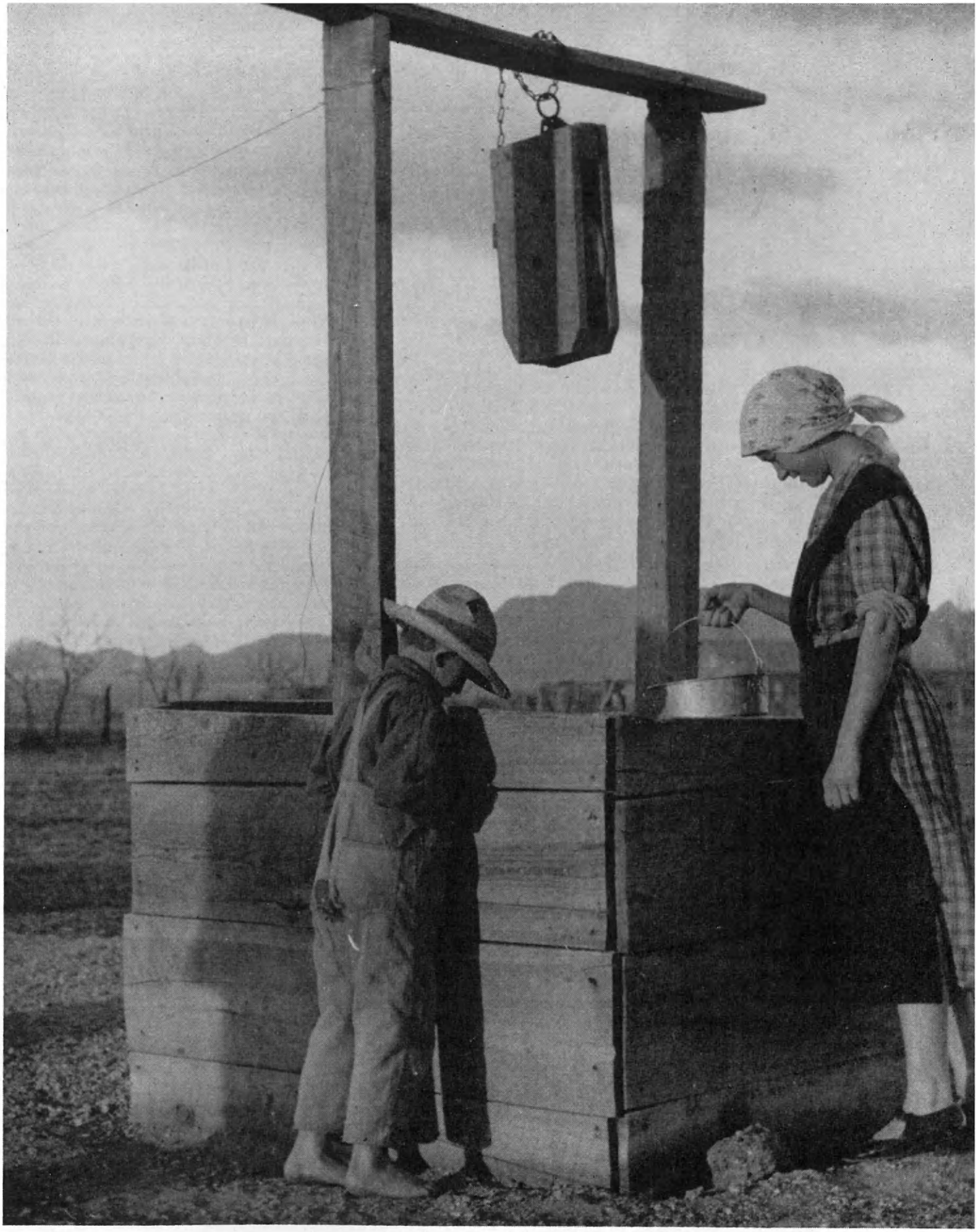
Such assemblies are at least in their first part more formal and come near to being equal to a religious service even as the expression "in christlicher Weise" indicates. On the appointed day young and old gather on the yard of the bride's parents. Usually the guests appear early so as to be ready for a good repast which is served partly in the house and partly outside the house if the number of guests is large. On such occasions there is a whole row of bowls with *Borshtsh* placed on benches along the wall. If the guests are too numerous to be taken care of by the girls appointed as waitresses, then they serve themselves from these bowls.

The engagement-ceremony takes place inside. Peculiar old songs are sung by those convened. First a song of greeting to the betrothed couple and then the response; both have long, drawn-out verses and they are sung as they sing the songs in church. Kind wishes are given and the benediction is spoken. Now as the bride steps out of the house she wears neither the light kerchief, which she wore as a girl, nor the black cap under which she will soon come.

From this point on the meeting is less constrained. Presently coffee and *Zwieback* are served at long tables in a shed or barn. Very soon the older ones separate themselves from the younger. The first stand or sit in solemn groups and talk about the weather, the harvest, the hogs which have a peculiar sickness this year of which many have died, about trying a new kind of seed-wheat, about business and buying and selling. They also talk about peace for which they have hoped; about that which is to come; about England, Germany, Canada, and not last about Russia and Communism.

Here and there the younger ones, too, know something to tell each other, something preachers dare not hear. But finally everything is harmless after all. What these young people have to say to each other is simple, innocent, and inoffensive. They are not at all so rebellious, so worldly as the older ones think, exceptions excluded, of course, even though some youngster of the group may secretly pull a mouthorgan from his pocket and play a modern "warble" behind the barn door, music such as he has heard in town or even in a movie when not under observation. Yes, music which has nothing in common with the traditional songs exclusively allowed in church. Yet they will change soon, very soon, as soon as they will enter their early wedlock. They will become transformed into the same serious, uncompromising *Altkolonier* as their fathers are. They will then live and work as faithful members of the church with no thought of changing even one iota of its tradition, even though in some cases a change could not do any harm, as, for example certain things regarding the school system. We smile as we leave these young boys and are almost glad that once in a while youth has something to conceal from their elders; otherwise they would not be genuine young people!

"It is not good for a man to be alone." For this reason marriage on the average comes early in life. A few weeks after the engagement comes matrimony. It is a mystery how these young people manage to learn to know and to love each other since single people of both sexes seldom have a chance to meet and be together. But that youth will yet have to be born which does not find a way when the time comes! In this respect the youth of the *Altkolonier*



The village well — *Am Brunnen vor dem Tore.*

differs in no way from the rest of humanity.

Love, in the sense that we know it, is indeed not an absolute requirement. The main point is to establish an orderly home and family. For everything else the Lord provides. Is it not written in the book of Moses: "Be fruitful, and multiply, and replenish the earth"? That large families are expected is, therefore, self-evident. When the German ambassador in Mexico, Mr. Collenberg and his wife, on a visit to the colony, asked Mr. Rempel how many children he had he scratched his head for a little while and then said: "Sixteen!" After a while he added carefully: *"Bis jetzt . . . !"*

Bachelorhood is an exception because matrimony is generally accepted as a duty or a necessity. One does not marry merely because of pure inclination but because a wife is absolutely needed. Who would otherwise keep house, wash clothes, sew, take care of the garden and feed the calves, lambs, and small pigs? Who would milk the cows, feed hogs, make butter and cheese, bake bread, and wait upon the "Lord" of the house? Lord, that is exactly how the *Altkolonier* feels. All the above-mentioned are the tasks of the very busy housewife, besides the duty of bearing children and training them.

To marry again in case of death is considered a natural thing. A year of mourning is out of the question. The normalization of the stricken home must not be hindered, and for that reason prompt remarriage is desirable. Frequently the widower or the widow has remarried within a few weeks.

In a village by the name of Schanzenfeld a man of sixty years, whose second wife was being lowered into the grave, nudged his neighbor and said, "Say, I think I'll take Katharina over there!" Katharina stood on the other side of the grave and was a widow twenty-two years of age who a short time ago had lost her husband. A few weeks later this uneven couple was married.

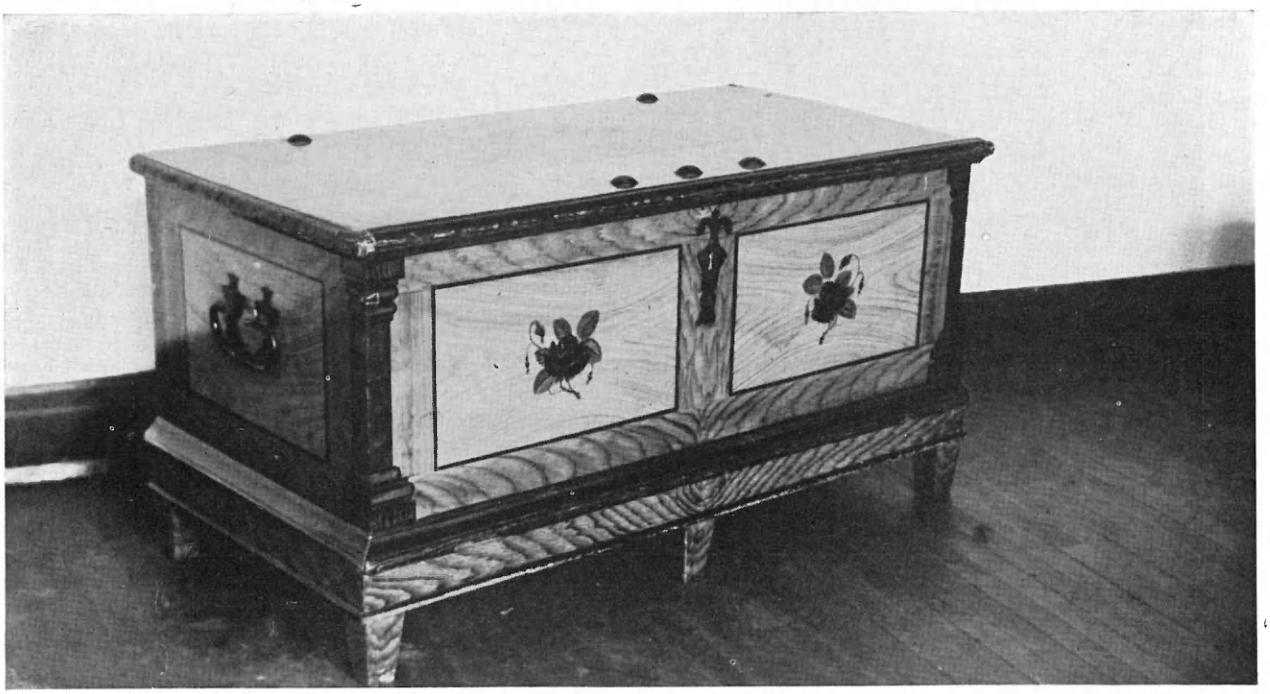
Not always does re-marriage take place so quickly. One woman of the Swift Current colony, sixty-eight years old, remained a widow for over one year, and it was believed that perhaps at this age being already richly blessed she might remain as she was. How surprised we were when we heard of her engagement. When we congratulated her she said, "Yes, but I thought it over a long time. Three men I have already buried. One does lose courage."

Plain, simple and without ceremony is the burying of the dead. Somewhere out in the fields lie the cemeteries without crosses, without stones, mounds, or markers, without trees, or lawn. The simple coffin is lowered into the grave with a benediction and a short prayer. Then the funeral procession starts on its way to the home of the bereaved, there to take part in a medieval "Totenschmaus." No time for mourning is given to the widow, the orphans, and others. They are all kept busy entertaining guests: if wealthy, a banquet, and if in less easy circumstances, at least coffee and *Zwieback* are served.

Because of all this, however, we have no right to conclude that such a procedure indicates a total absence of refined feelings or that it is proof of callous heartlessness. We meet heer with the old tradition as we do everywhere. It has been done this way for many hundred years. So it is done today and thus it remains. To this is added the ever-present, considerate, practical explanation. Many guests have journeyed hours, and some even half a day, to show their last respects to the deceased, and in coming they became hungry and need to be fed. Life demands its rights.

Dust twirls behind our wagon. The farms of Blumenort on both sides fall back. The colony lies behind us. We're on our way back to Cuauhtemoc. In a few minutes we come into the midst of the commonplace, gray reality of Mexico after leaving what seems now as a distant, singularly strange, and yet, for us, an intimate and homey land.

The big chest has been closed. Again we are on our way.



Cut courtesy American-German Review

Runde Koake

ARNOLD DYCK

Jeat Jeatze wea — wann eena daut so nanne doaf — tjeen jebirtja Betschla. Hee weer'et uck nijh ut Aewazeijung. En dee gaunze Betschlarie wea hee 'nenjestolpat, one daut hee'et jewullt haud, uck one daut hee jeheerig jewißt haud, waut daut wea.

Enn daut haud je uck goanijh seenne bruckt. Schallenbojs Liestje haud sitj lang jenoag om am 'romjedreit. Enn see haud am sest uck jefolle. Worom uck nijh: drall, met runde Oarms, kruse Hoa enn'n frinteljet Jesejht — wäm jefoll Schallenbojs Liestje nijh! Billawäa haud dee jenome. Dee Junges stunde en'e Reaj reed, wann hee se nijh näme sull.

Jeat Jeatze wull sitj oba noch eascht een bät besenne. Enn dann haud hee'et nijh uck so goot? Sine Zwillingssesta koakt fer am, befletjt enn bewosch am en besorgt uck sest sine gaunze Bennawirtschoft. See wea Wätfru enn haud bloß daut tjleene Stintje bi sitj, äa eenzjet Tjind. . . . .

Wäa sitj oba met eenmol besonne haud, daut wea Schallenbojs Liestje. Eenen Mondach Szemorjens, daut wea noch schemma, stund see meteens aus junge Klos Hilbraundsche en oole Klos Hilbraundt sine Tjätj. . . .

Oba donn meteens, daut wea nu aul twee Joa tridj, befried Tjleen-Stintje sitj.

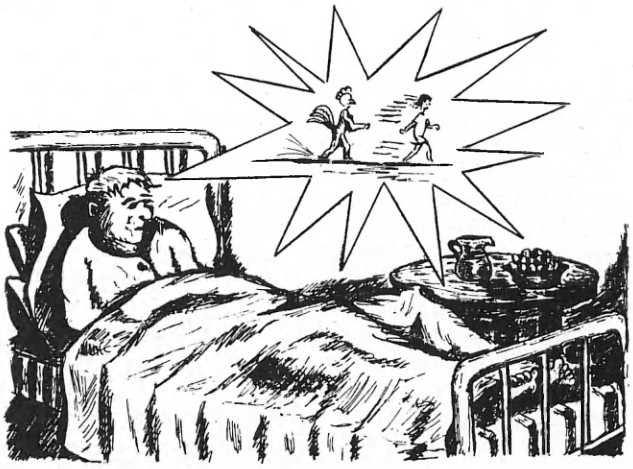
Enn Groot-Stintje enn Tjleen-Stintje trocke dann nu auf.

Enn dee beid easchte Joare von daut nije Läwe worde dann sotosaje dee Enleidung to dise Runde-Koake-Jeschicht.

Wiels twee Joa lang aut Jeat Jeatze Eia, wieda nuscht, wieda meist nuscht aus Eia. Jo, gaunz jeweenelje Heenaeia. Dach se Dach: twee to Freeschtitj, wea to Meddoch enn dree to Owendkost. To Nacht äwajens aul nijh.

Wann Jeat Jeatze op diser Welt waut nijh schmatje deed dann, wea daut dreealei: suremaltjsche Moos, Frank Sinatra enn Eia. Wann hee oba trotz aul daut dreeziol dän Dach Eia to Moltiet haud, dann wea daut nijh wäajen dit oda daut, dann wea daut wäajen dee Vitamins. Hee wißt, dee Mensch läwd goanijh von Jreewe oda von Nudelsupp oda von Siltfleesch, daut wea aules mau Enbilnis, dee Mensch läwd von Vitamins. Enn von soone Vitamins weere dee Eia rund voll von. Daut gaunze Vitamin-Abc wea doa benne. Daut wißt Jeat Jeatze, enn daut moak hee sitj to Nutze.

Twee Joa haud daut so jegone met Jeat Jeatze enn sin Eiasupe. Hee fung aul aun to jleewe, daut hee eene groote, eene sea schwiaje Froag jeleest haud: wo dee Welt, wann daut met dee Frulied noch lang so wieda jing, daut dee stots ella emma bloß jinja worde enn dann schließlich meteens doch woll gaunz wajh weere, wo dee Welt dann uck one Wiewa wurd aum Dreie to hoole senne, bloß met Eia. Met Maunslied enn Heenaeia.



Oba donn, daut kaum gaunz platzlich, donn wea Jeat Jeatze meteens eiasaut. Sine gaunze bennaschte Tjreatua stalld sitj met eenmol de dwäa — see wull nijh mea Eia. Jeat Jeatze docht, daut wea mau Spoß, hee lacht doräwa, hee jneerd doräwa, hee wull dän Wadaspanst noch met 'ne Welt one Wiewa enjankre, oba nuscht, sine gaunze bennaschte Tjreatua bleef de dwäa. Enn wann hee ar 1000 Kaloriens Eia met Jewault entrejhtad, dann prust see 2000 Kaloriens met Jewault tridjaun.

So wea daut äwa Dach. Dann oba noch de Nacht! . . . .

Enn so beschloot Jeat Jeatze dann daut Eiasupe optojäwe. Hee wurd sitj von nu aun veninftje Moltiede moake, aus sitj daut se christliche Mensche jehead.

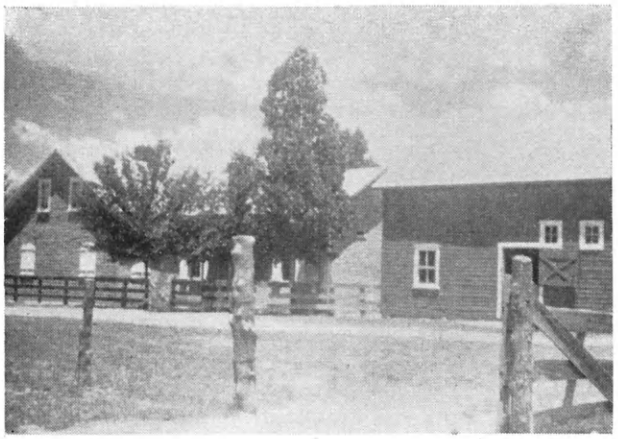
Hee haud daut uck noch mau jrods beschlote, aus am uck aul no runde Koake hungad. Na, dann häa met runde Koake. Foats wurd hee sitj runde Koache moake.

Enn vondoag dann, Klock tijen semorjens fung Jeat Jeatze aun, sitj runde Koake to Meddach to moake; enn doabie well wi am dann nu een bät äwre Schula tjitje. Wiels — wäa weet, ons kaum je uck meteens no runde Koake hungre, enn dann weet wi, wo'et mott. . . . .

(Selected from **Dee Millionäa von Kosefeld.**)

AGRICULTURE AMONG THE

BY A. D.



Adobe was always used in pioneer days,

The Mennonites going into Mexico brought with them their personal belongings including a team or two of horses, a few milk cows, hogs, and farm machinery with seed stocks of whatever grains and crops they felt would succeed. Contrary to other migrations which have been principally from east to west on this continent, these people moved approximately 1,500 miles from north to south. Fortunately the higher elevation compensated in part for the lower latitude, but only to a limited extent since they found that northern varieties of grain failed them; and what little they raised found a limited market and brought a low price. Furthermore, coming from the Red River Valley, they left a land possessing one of the deepest and most productive soils of the world and settled in a land with a desert climate and with a soil ranging from six to nine inches in depth. All of these differences between their old and new homes required changes and adaptations which were of necessity slow at first.

Geographical Information

The physical environment affecting this area deserves brief consideration. Physiographically, the San Antonio Valley, in which the Mennonite settlement is situated, is a typical Mexican mountain valley ranging from 6,000 to 7,000 feet in elevation.

The soils are gravelly in general and stony in parts. Their depths range from a few inches on the knolls to a foot or so in the depressions. In fertility they appear to be medium to poor although more fertile lands occur in smaller tracts benefitted from runoff and consequent addition of soil and organic matter. Even though the area is agriculturally young, erosion has already taken its toll of top soil.

The climate is one typical of desert-intermountain country. The temperature, owing to the high elevation, is considerably ameliorated. The thermometer rarely exceeds 100° F. and seldom drops to 15° F. There are approximately 150 frost-free days. The relative humidity is low and the rate of transpiration high except during the rainy season.

Precipitation records were not available, although it was reported that a few individuals in the colony had kept records for some time. One authority states that in parts of the area where records were kept for from 7 to 15 years, the annual rainfall varies from 14 inches to 28 inches. Those for 1921-1925 were very much higher than for the later years. The amount of snow is negligible. Approximately three-fourths of the rainfall comes during July, August, and September, thus limiting the growing season from 90 to 120 days, depending on the early fall freeze. If the early rains are delayed until the middle or end of July as happens occasionally, they limit the growing season even further. This peculiar climatic pattern strikes one as odd.

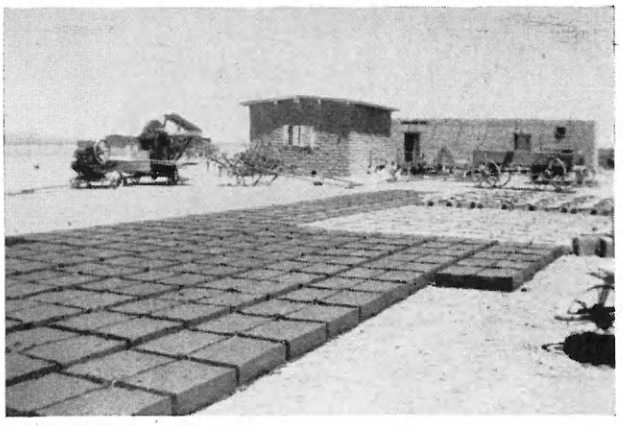
Other factors affecting agriculture in the valley are markets, roads, use of automotive equipment, and availability of power machinery. The two cities offering a market for agricultural produce from the settlement are Cuauhtemoc at the south end of the colony, with a population of approximately 8,000. It is connected by a branch railroad and a gravelled highway with Chihuahua, the capitol city with 56,805 inhabitants thirty-five miles to the east. The latter has an excellent highway and a railroad leading to El Paso, thus facilitating movement of goods in that direction.

Still another factor influencing the agriculture in the valley is the lack of power machinery, partly because of its high cost and partly because of its unavailability during the war period. Mexico manufactures no farm machinery, and all of it is imported from the United States, thus adding import duty, commissions, sales tax, and transportation to the cost. Parties from the colonies have purchased used farm machinery in the states for the past few years.

Farming Methods and Crops

The method of farming most commonly employed is dryland farming. Irrigation farming is practiced on a limited scale to supplement dryland practices as limited amounts of water are available; or, if the water supply

in Mexico this may become a permanent feature.



is adequate, as a distinct method of farming.

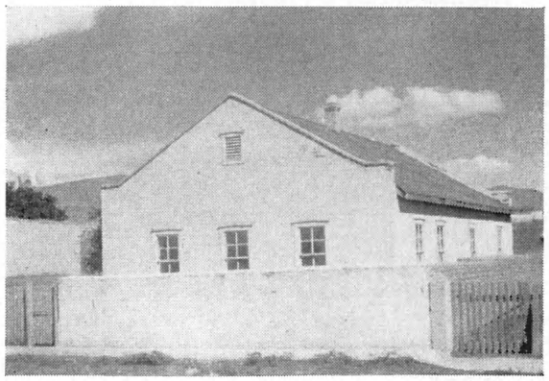
Oats, Corn, and Beans. Oats is the most important cash crop. A variety known as "golden," which the Mennonites brought with them from Manitoba, was unadapted to the area. Some years ago "Texas Red" was introduced which proved superior in every respect. It was rust- and drought-resistant and yielded a high quality grain, produced good straw, and stood up well for binding.

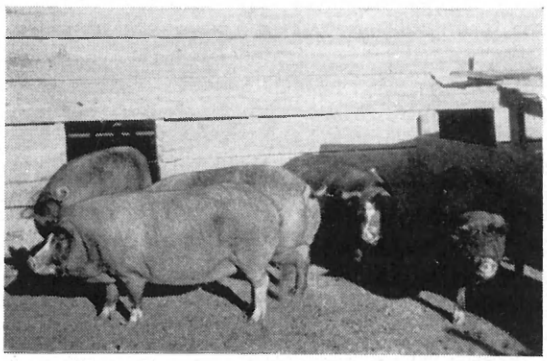
The Quaker Oats Company found this oat suitable for their purpose and has created a reliable market for it in Chihuahua. This has helped to place the oats acreage first in the list of crops grown in the colonies. The crop is usually seeded at the beginning of the rainy season, about July 1, and is cut low with a binder in early October. Threshing usually takes place in the yard and every bit of the straw is saved for feed. The crop yields 15-30 bushels an acre. In a good year it may yield up to 40 bushels on productive ground. Some farmers seed their oats in late July for a hay crop. It is then harvested with a binder in the soft-dough stage, stacked in the yard and chopped for feed as needed. The average yield of forage is one ton per acre. During a dry year the yield is reduced to half a ton.

While the Mennonites do not use corn for human consumption, they cultivate it extensively and use all parts of it for feeding their herds. Two varieties are commonly grown in a mixed stand; namely, Pipitillo and Bolla.

After careful ground preparation, early corn is planted from May 1 to 15 despite almost total absence of ground moisture near the surface. Even though rains normally cease in late September, there is enough moisture 8 or 9 inches below the surface for corn to sprout. Corn planters are provided with special shoes or furrow openers which place the kernels up to 10 inches deep if desired. Planted at that depth, it takes corn about two weeks to come up. Until the summer rains come in July the corn seedlings must get along on the moisture left in the ground from the previous year.

One of the cheese factories.





Cured ham and sausage are favorite dishes.

Ordinarily corn is cultivated four to five times. Many farmers use modern tractor-cultivators, while others use horse-drawn cultivators. For the last cultivation when corn gets too tall they use a one-horse outfit to kill the numerous small seedlings which seem to come up after each shower. Owing to the shortage of cattle-feed in the area, corn is harvested so as to utilize as much of the plant as possible. When corn dents, the stalks are cut just above the ear and the suckers just above the ground. They are then tied into bundles and shocked in the field. All of this is done by hand. The forage yield of this first harvest nets half a ton of excellent fodder per acre. The ears are picked in December and cribbed for winter feed. The yield of ear corn varies from 5 to 15 bushels an acre with an average of about 10. With an application of manure, however, 20 to 30 bushels an acre are obtained but such yields are uncommon. Corn planted at the beginning of the rainy season in July makes good fodder when precipitation is sufficient.

Two varieties of beans are grown in the cropping system. The Bollo, a blue variety, is grown for Mexican table use. It has a stronger flavor and seems to be preferred to the milder beans. The Pinto is grown for the American trade. Beans yield from 5 to 10 bushels an acre and demand a high price at present. The bean requirements over the world in general have been high during the war period and can be expected to drop off after a few years. This is the only legume crop used in the cropping system and is valuable for soil building. As a row-crop it requires considerable hand weeding, but this is helpful in keeping the fields free from noxious weeds.

Soil, Weeds, Erosion. Tilling the land was found to be a special problem in view of the gravelly nature of the soil. The shares of the bottom-plows, which the Mennonites brought with them, dulled and wore off so rapidly that plowing became expensive in the early period. Some years later disc plows were introduced and were found to work very successfully. They make plowing easier and less costly and at the same time do a better job of tillage. At present disc plows have replaced the bottom plows almost completely. The land is usually plowed in winter, then smoothed by discing and harrowing in preparation for seeding.

Annual weeds are more of a problem in this area than in the Great Plains, because their seeds fail to germinate in the fall due to low temperatures and in the spring for

lack or moisture. When the July rains come, the temperature is favorable for weed growth and the ground seems to become alive with weed seedlings. Crops which are seeded in a dry seedbed must immediately compete with myriads of weeds which often overcome the crops or become a serious handicap in harvesting. The better farmers have learned to till their fields a few times following the first rains with discs, harrows, or cultivators, thus killing one or two crops of weeds before the grain emerges. From personal observation and talks with farmers, one concludes this pays well in increased yields.

A number of badly eroded fields ranging from 10 to 20 acres each were abandoned and in weeds in the vicinity of Halbstadt. They produced neither crops nor forage for livestock, and unless they can be reseeded to grass, will remain useless for some 20 years until nature revegetates them. In this same vicinity as well as near Santa Clara, numerous fields have lost so much top soil that farming can hardly be profitable. In view of the constant problem of land scarcity among the Mexico Mennonites, due to a high birthrate, and due to the fact that farming is their main and almost sole occupation, it behooves them to pay serious attention and take positive action in conserving the soil.

Irrigation Farming

The proper use of irrigation water in farming depends on the assurance of a constant, dependable, adequate water supply. Knowledge of such supplies in the valley is incomplete. The widely scattered areas in which wells have been dug or drilled indicate that water-bearing layers exist between strata of impervious rocks, but their exact location apparently varies from place to place; and no one can predict with certainty at what depth they are encountered nor how high the water will rise or how abundant the supply. More complete knowledge will be available when accurate logs are kept of well drillings and more is known about the geology of the area.

A number of wells in the valley furnish water to irrigate gardens, small orchards, and limited acreages of alfalfa. The depth of the wells vary from 90 to 400 feet.

Owing to the depth from which water must be lifted, turbine pumps are required. A six-inch pump of this type costs about $1,000 and a power unit to operate it about $500, while the price of drilling a 120-foot well, most of it in rock, runs about $600. Adding to this the cost of land-levelling and constructing ditches and laterals, considerable capital has been invested on a limited acreage. The benefits derived from this investment, however, pay for the cost over a period of years and in addition provide many an item which is hard to obtain otherwise. The crops most commonly grown under irrigation are fruit such as pears, peaches, apples, plums, sand cherries, sour cherries, strawberries, and blackberries. Good yields and good quality fruit are obtained. Under dryland the fruit is small, scarce, and inferior in quality — in fact, it is hardly worth growing without irrigation.

Other crops are vegetables and potatoes, of which excellent yields are obtained. Besides supplying the market with a needed commodity, it can not be over-emphasized that these numerous small gardens and fruit gardens provide a means of enriching the diet for the family, thus contributing to better health and better living.

Livestock

The raising of livestock is not a distinct enterprise among Mennonites in Mexico apart from farming. Recently, however, a number of individuals who had money to invest bought ranches of several thousand acres in mountain territory for raising cattle. In an area like this which is well suited to raising cattle, the Mennonites might well buy sufficient land holdings in a single tract and thus operate it jointly for the benefit of all those who participate. This seems advisable, especially in view of the fact that pastures and feed are scarce, thus limiting cattle raising in the valley. Dairying is by far the most important use made of livestock. Every farmer has up to ten or fifteen milk cows, most of which graze in the community pasture. The grazing season lasts from three to four months, thus necessitating dry feeding of the animals from eight to nine months of the year. The pastures are for the most part over-stocked and have become weedy and unproductive. Mowing of weeds and controlled grazing would help to bring many of them back to their original condition if given enough time.

The urgent need for feed combined with the rundown condition of the pastures has induced many farmers and some villages to plow them up to raise corn or oats which yield more feed per acre. The introduction of cheese factories has increased the demand for milk which in turn places a greater pressure on the pastures and raises the feed requirements per farm unit. As long as the price of milk remains high, the demand for forage will remain correspondingly high since a large part of the farm income is derived from milk products.

Hogs are raised principally for family consumption, although some farmers raise a sufficient number to net a considerable part of their cash income. In one case milk came first, and hogs rated next to corn and oats. Hogs are well-kept and fed, and stand out in sharp contrast to Mexican hogs, which are mostly scavengers and receive very little grain or other feed. A Mennonite farmer bought a rundown pig from a Mexican and fed it along side his other pigs. The Mexican pig was 24 months old and weighed 125 pounds. The others were 11 months and weighed 375 pounds.

Poultry raising is not popular in the settlement. Most families raise small flocks to supply eggs and meat for the table but little of it is for sale despite the fact that eggs are selling for 41 cents a dozen. The reasons commonly given for not raising poultry are that feed is too expensive; that chickens don't do well — perhaps due to an illness and lack of medicines to treat them. None of these seem valid, however, since a few successful poultrymen are found who have overcome these objections and have demonstrated that chickens will earn money if managed correctly. One such poultryman had a well-constructed hen house, 60 x 20 x 8½ feet, with a good floor, plastered walls, and sufficient windows for ample light and ventilation. It was clean, well-aired, and well kept. The flock consisted of 265 five-month-old purebred white leghorns. The pullets were kept for egg production, and the young cockerels disposed of among farmers for improving their flocks. Another bright spot in the poultry business is the establishment of a hatchery in one of the villages. A farmer near Cuauhtemoc owns an incubator which hatches about 1,300 eggs at a time.

HEALTH CONDITIONS AMONG THE MENNONITES OF MEXICO

BY C. W. WIEBE

The staple foods eaten by the Mennonites in order of preference, are bread, potatoes, cured pork, eggs, milk, sugar and coffee as a beverage for all meals. Although these foods do not constitute a balanced diet they are at least fairly safe from contamination. Pork, however, is occasionally infected with trichina and tinia sodium tapeworm, and when eaten raw is quite dangerous. Most of the pork is butchered and cured at home and stored for future use.

Beef and fish are scarce meats; occasionally beef is slaughtered by a farmer and disposed of among his neighbors. There are no meat markets where people can buy fresh meats and if there are, the meat is too dangerous to eat. An abattoir in Cuauhtemoc owned by Mr. Redekop, and different ones in the Mennonite colonies, slaughter hogs and cure all the meat.

Green vegetables, tomatoes, lettuce, cabbage, carrots, and corn are eaten to a very limited extent. Even in the best of homes these foods are seldom brought on the table, and only where the gardens are irrigated can children eat them between meals. There are no root cellars and vegetable preserving is not practiced.

Home-grown fruit is also limited to the irrigated gardens. Some fruit grows on trees in unirrigated orchards, but it is small and during dry years there is none at all. Those who have irrigated gardens frequently grow more fruit than they can eat in season, but very little is preserved. Unless thoroughly washed or scalded, the fruit on the market is never safe to eat raw.

Numerous cheese factories have sprung up throughout the Mennonite colonies. Since milk is almost the only source of revenue during the dry years, many families sell their milk to the cheese factories, and the children do not get enough of it. Expectant mothers, too, are not drinking enough milk because of its economic value.

Future generation — blond, rosy, healthy.

Cheese, though plentifully produced in the colony, is seldom eaten.

The more well-to-do families have houses with painted floors, walls, and ceilings which are kept spotlessly clean, but many of the poorer families still have houses with unpainted or dirt floors. There are bathrooms only in a few of the best homes.

The water in many villages is quite sanitary and safe from contamination. It comes from artesian wells about 100 feet deep with usually a two- or three-inch pipe as cribbing. It is pumped into a galvanized reservoir protected from contamination and then piped to the house and barn. Some of the poorer people have been unable to construct deep wells, and they use the water from open or shallow wells or occasionally from springs. In some villages they have been unable to obtain water even at two hundred feet.

There is little prevention of communicable diseases. Diptheria, whooping cough, scarlet fever, measles, mumps, and chicken pox take a heavy toll of children. Very few of the younger children are vaccinated.

I noticed some trachoma. This is a chronic disease causing a high percentage of blindness and brought along by all Mennonite groups coming from Russia. The disease is still found among Mennonites in Canada and the United States but is rapidly becoming extinct. In Mexico it is still prevalent but conditions are improving.

The outstanding disease of children is gastroenteritis, an inflamation of the intestinal tract. It often takes a very acute course although it may become sub-acute if the patient lives long enough. The heaviest casualties are among children under one year. It is quite severe up to four or five years, and may even attack adults very severely.

When one takes into consideration the conditions of the preparation and the handling of foods and the long seasons during which flies are extremely plentiful and the coarse foods such as corn and beans which many children, especially Mexicans, eat, then it is quite understandable that some type of gastroenteritis or intestinal disease takes a heavy toll of children's lives.

Most maternity cases are attended by midwives; only a few difficult cases are fortunate enough to get a doctor. Many villages are forty or fifty miles from a doctor and almost as far from the nearest telephone. This makes it almost impossible to call medical help in time. A trained medical doctor and several registered nurses to serve these brethren would greatly improve health and sanitation in the colonies.

MENNONITES OF THE UKRAINE UNDER STALIN AND HILTER (Continued from page 21)

October, the Chortitza settlement; and in November, the Sagradovka settlement. The endless trek of the people from the Halbstadt district crossed the Dnieper River at Beresovka and Kachovka, stopped for a few weeks at the Sagradovka settlement, and then continued toward the Polish border. Those involved had to suffer hardships beyond description.

The fate of the Mennonites from the Chortitza settlement was somewhat easier to bear. From September 28 to October 20 they were taken to Germany by train. The transports usually consisted of 50 freight cars, carrying approximately 1,200 people. Most of them arrived at their destination within ten days. They were settled in western Prussia, Upper Silesia, and the Warthegau. Only the last transports (Kronstal, Rosengart, Blumengart, and Nieder-Chortitza) were interrupted for a week on their journey. They also arrived in Germany in November.

The village of Chortitza was evacuated October 1. I stayed there until October 16. During the night of October 14 the Dneprostroy dam, near Einlage, was dynamited for the second time. The retreating Russians had dynamited it the first in August, 1941. During the occupation the Germans had rebuilt it. The front was only five kilometers away when I left Chortitza. A deathly s i l e n c e prevailed on that Saturday morning when I drove through the streets of Chortitza for the last time. During the night a rain had fallen and the sunrise was beautiful when I left that appparently sleeping village. I travelled in the direction of Dnepropetrovsk (formerly Ekaterinoslav), turned to Nikolaifeld, and continued to Nikopol. What a beautiful sight it was to see the promising fields of winter wheat put out by our people. Those who had sowed them were far, far away on an endless journey.

Thus ended the final chapter of the Mennonite settlement of the Ukraine. In 1789 the first settler came to Chortitza and in the fall of 1943 the last of their descendants returned west whence they had come. For 154 years they had lived in the steppes of the Ukraine—a time glowing with rich experiences and tragic in its final phase. The remaining 35,000 Mennonites of the entire Ukraine were transported to Germany within a few months where they were placed in villages and camps in eastern Germany and were, with one stroke of the pen, naturalized.

When in January, 1945, the Red Army entered Germany, most of the Mennonites fled westward toward the provinces of Saxony, Thuringia, Mecklenburg, and Hannover, but not all managed to escape. Even those that did were not secure. Most of those, who found themselves, in the summer of 1945, in the Russian zone of occupation, have been forcefully sent back to Russia. Their number must approximate 25,000 or more. Thus the number that is still in Germany is estimated to be around ten thousand. (More than two thousand of these have meanwhile reached South America.) And where are those that were evacuated and exiled to Siberia? How many of them are living? Who can count their tears and describe their suffering! It is an endless road of misery, blood, and heartache. How many of them are crying with trembling hearts, "Watchman, what of the night?" No, the terrible night is not yet spent. But we know the dawn will break and disperse the shadows of the darkest night.

When you, dear reader, read these lines in the comforts of your quiet, peaceful home, ask yourself, "What can I do to help these hounded, homeless brethren to find a home?" Join those who say with Joseph: "I seek my brethren." (Gen. 37:15-16)

ARE THE DOORS OF MEXICO OPEN TO MENNONITE IMMIGRANTS?

BY P. C. HIEBERT AND WILLIAM T. SNYDER

In keeping with our instructions to determine the attitude of the Mexican government toward further Mennonite settlement in Mexico, we met at El Paso on December 2, 1946, before proceeding into Mexico. We also purposed to learn: First, if the testimony and observations of the now-existing Mennonite colonies in Mexico make further colonization desirable; and secondly, what privileges and inducements the Mexican government would be willing to grant Mennonite colonists.

We first visited the Mennonite colony in the state of Chihuahua where we spoke to individuals and leaders of the settlements in the vicinity of Cuauhtemoc. Other more informal conversations with the colonists and interested persons aided us in making observations. Though the colonists have their internal problems, nevertheless, their thrift, industry, and willingness to produce agricultural products are increasingly recognized as considerably above what is accomplished by the natives: the colonists are, therefore, considered valuable residents of Mexico. This appeared to be the reaction of the Mexicans in the neighborhood of the colonies and as far away as the Federal District of Mexico.

The colony leaders to whom we spoke reported that so far as climate, land, weather, health factors, and economic conditions are concerned, it is possible for a colony to establish itself and for an industrious and thrifty person to make an honest living in Mexico.

The colonists in Chihuahua have been unmolested during the past ten years in their religious observances, school practices, and their preferred manner of social life. However, they live surrounded by a temperamental Latinized Indian who is fickle in his attitudes and is not always to be trusted.

The government of Mexico has, to the satisfaction of the colonists, complied with the special decree issued by President Obregon on February 25, 1921, guaranteeing them special privileges and immunities, among which are exemption from military service, exemption from the swearing of oaths, complete liberty in their religious faith and practices, freedom to manage their own educational system, and control of their social life.

We next journeyed to Mexico City to see the proper governmental officials. A new President, Miguel Aleman, had taken office about a week before our arrival in Mexico City. It was encouraging to note that President Aleman was inaugurated with a great show of national unity. President Aleman's cabinet is composed of representatives of many groups which is taken as an indication that he intends to build Mexican unity by peaceful means. President Aleman is pledged to a program of industrial and agricultural expansion to raise Mexico's standard of living.

Through the offices of the United States Ambassador to Mexico, we were presented to Undersecretary of Foreign Affairs, Manuel Tello. He arranged audiences for us with the Secretary of the Interior, Hector Perez Martinez, and with President Aleman. Full power to authorize the immigration of individuals rests with the Secretary of the Interior, but if group immigration is authorized it must in addition be ordered by the President.

The Secretary of the Interior courteously and attentively received our petition and a memorandum of a suggested plan for settling Mennonite refugees in Mexico. The Secretary felt unable to make a commitment until the entire matter was given further study and consideration.

The day of our meeting with President Miguel Aleman was tense. We were to see the President at 11:00 a. m. and also take a plane for home later that afternoon. After two hours of waiting in the President's outer office beyond the appointed time, the room cold and we on edge, the signal finally came, "Enter to meet the President of Mexico."

A friendly, intelligent, self-confident man received us most cordially and listened to the presentation of our interests. The President at first suggested that we see the Secretary of the Interior once more the following day, and in the meantime the President promised to instruct the Secretary of his favorable attitude toward the proposition. When the President learned that we hoped to leave the very same afternoon, he had his private secretary arrange for us to see immediately the Secretary of the Interior. Dr. Martinez again received us and we briefly went over the salient points of our letter and memorandum. The Secretary declared that some time would be required for the drafting of an official reply. A kind farewell followed, and we left Mexico with the verbal assurance that the new President and Secretary of the Interior would welcome Mennonite immigrants to Mexico.

If the government of Mexico officially sanctions the immigration of Mennonite refugees with privileges and immunities similar to those granted the present Mennonite colonies, we believe that the situation in Mexico appears favorable enough to warrant a thorough investigation of available lands and terms under which they can be obtained.

Discussion with the government as to location and choice of lands cannot be taken up until after the official document approving Mennonite immigration has come from the government of Mexico. At the time of going to press the official written document has not been received.

Mennonite Bibliography, 1946

BY MELVIN GINGERICH AND CORNELIUS KRAHN

This Mennonite Bibliography is a new feature of *Mennonite Life*. Annually in the April issue we plan to present a list of all significant books, pamphlets, and magazine articles that deal with Mennonites and related groups. Magazine articles will be restricted to non-Mennonite publications, since the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; and Bluffton College, Bluffton, Ohio; keep complete files of all Mennonite periodical publications and are accessible to everyone.

We invite our readers to call our attention to publications falling under the above classification that we may have omitted, in order that we may include them in our next annual bibliography.

BOOKS AND PUBLICATIONS

Adrian, J. D. *Hilfsbuch fuer Sonntagsschul-Lehrer*. Winkler, Manitoba: The Author. 76 pp.

Adrian, J. D., and D. K. Duerksen. *Kurzgefasste Glaubenslehre fuer Fortbildungs- und Bibelschulen*. Yarrow, British Columbia: The Authors. 115 pp.

Bining, Arthur C., Brunhouse, Robert L., Wilkinson, Norman B. *Writings on Pennsylvania History, A Bibliography*. A List of Secondary Materials compiled under the auspices of the Pennsylvania Historical Association, Harrisburg. 1946.

Dyck, Arnold. *Dee Millionaea von Kosefeld*. Steinbach, Manitoba: The Author. 94 pp. (Low German, three short stories)

Dyck, Arnold. *Verloren in der Steppe*. Vol III. Steinbach, Manitoba: The Author. 119 pp. (cultural life of Mennonites in Russia)

Eby, Frederick. *Newman, The Church Historian. A Study in Christian Personality*. Nashville, Tennessee: Broadman Press. 203 pp. (11 illustrations, 15 portraits). (reference to Anabaptist history)

Ford, J. Edward. *David Rittenhouse*. "Pennsylvania Lives." Vol. X. Philadelphia, Pennsylvania: University of Pennsylvania Press. 226 pp.

Friesen, Abram, and Abram Loewen. *Die Flucht ueber den Amur*. Rosthern, Saskatchewan: Echo-Verlag. 66 pp.

Gorter, S. H. N. *Levende Steenen, 50-Jaar Doopsgezinde Gemeente Apeldoorn*. Apeldoorn. 15 pp. (1 illustration).

Gorter, S. H. N. *Medewerkers*. Rotterdam. 8 pp. (portrait)

Gratz, Delbert L. (ed.). *Mennonite World Relief Conference*. Transl. by Paul Schmidt. Akron, Pennsylvania. 43 pp.

Grove, Frederick Philip. *In Search of Myself*. New York: The MacMillan Co. (Mennonites in Canada)

Hershberger, G. F. *War, Peace, and Nonresistance*. Scottdale, Pennsylvania. Second Printing. 415 pp.

Hildebrand, J. J. *Chronologische Zeittafel, 1500 Daten historischer Ereignisse aus der Zeit der Geschichte der Mennoniten Westeuropas, Russlands und Amerikas* . . . . Winnipeg, Manitoba: The Author. 416 pp. (60 illustrations, 11 maps)

Isaak, P. *Dem Leben abgelauscht*. Waldheim, Saskatchewan: The Author. 200 pp. (poetry)

Janzen, Henry J. "*Greater Love Has No Man . . .*". Kitchener, Ontario: The Author. 28 pp. (Mennonites during Russian Revolution)

Janzen, Jacob H. *Die Geschichte der Philosophie*. Waterloo, Ontario: The Author. 64 pp.

Janzen, Jacob H. *Ein Beitrag zu der Frage der Allerloesung*. Second edition. Waterloo, Ontario: The Author. 24 pp.

Janzen, Jacob H. *Leben und Tod*. Waterloo, Ontario: The Author. 32 pp. (guide for young people)

Janzen, Jacob H. *Wanderndes Volk*. Waterloo, Ontario: The Author. 2 vols. (Mennonites in Russia)

Janzen, Jacob H. *Da ist euer Gott, Predigtbuch*. Waterloo, Ontario: The Author 358 pp. (sermons)

Kauffman, Henry, *Pennsylvania Dutch American Folk Art*. New York and London, 236 pp.

Klassen, Johann P. *Der Zwillingsbruder*. Vancouver, British Columbia: The Author. (poetry)

Klassen, Johann P. *Nohoaksel*. Vancouver, British Columbia: The Author. (poetry)

La Confessión De Fe De La Iglesia De Los Hermanos Mennonitas De Norte América. Hillsboro, Kansas: Mennonite Brethren Publishing House. 32 pp.

Landis, Ira D. *The Faith of Our Fathers on Eschatology*. Lititz, Pennsylvania: The Author. 423 pp.

Leendertz, W. *De Middenweg en het Midden*. Haarlem: Bohn. 16 pp.

Loewen, Esko (ed.). *Mennonite Community Sourcebook*. Akron, Pennsylvania: Mennonite Central Committee. 147 pp.

Lichten, Frances. *Folk Art of Rural Pennsylvania*. New York and London: Charles Scribner's Sons. 276 pp.

Loewen, Gerhard. *Feldblumen*. Steinbach, Manitoba: Arnold Dyck. 136 pp. (poetry)

Meihuizen, H. W. *Een Dader des Woords, in Memoriam Ds. Albert Keuter*. Amsterdam: Uitgeverij Kirchner. 27 pp. (portrait)

Mesdag, W. *In Dit Teeken . . . . Aan de Nagedachtenis van Ds. A. Croix*. Amsterdam: Kirchner. 20 pp. (portrait)

P. R. N. in a Mental Hospital. C. P. S. Unit No. 63. Marlboro, New Jersey. 82 pp. (176 illustrations, 2 charts)

Paetkau, D. *Liederalbum.* Book I. Saskatoon, Saskatchewan: The Author. Reprinted 1946. 92 pp.

Paetkau, D. *Liederalbum.* Book II. Saskatoon, Saskatchewan: The Author. 96 pp.

Peters, G. H. *Blumen am Wegrand.* Gretna, Manitoba: The Author. 265 pp. (poetry)

Proceedings of the Fourth Annual Conference on Mennonite Cultural Problems. North Newton, Kansas. 164 pp. (1945 Conference)

Ris, Cornelius. *Mennonite Articles of Faith.* (Reprinted by the Committee on Doctrine and Conduct of the General Conference of the Mennonite Church of North America). 76 pp.

Schultz, Selina Gerhard. *Caspar Schwenckfeld von Ossig.* Norristown, Pennsylvania: The Board of Publication of the Schwenckfelder Church. xx + 453 pp.

Spruchheft, 1946-1947. Rosthern, Saskatchewan: Konferenz der Mennoniten in Kanada. 40 pp. (devotional)

The Voice of Peace. Published by members of Civilian Public Service Camp Number 57, Hill City, South Dakota. . . . . (illustrated)

Twenty-five Years, the Story of the M.C.C. 1920-1945. Akron, Pennsylvania: Mennonite Central Committee. 24 pp. (17 illustrations, 9 portraits, map, chart)

Wanner, A. F. *Untergehendes Volk.* Vancouver: The Author. 80 pp. (10 illuustrations) (reference to Mennonites in Russia)

YPSI. C. P. S. Unit No. 90. Ypsilanti, Michigan. 64 pp. (illustrated)

MAGAZINE AND NEWSPAPER ARTICLES

"Amish Aloof: Mennonites May Ballot on Unionization," *Business Week,* June 29, 1946, p. 90.

Auernheimer, Raoul. "For Instance, Myself," *American-German Review,* June, 1946, pp. 27, 29, 38.

Bach, Marcus. "Experiment in Contentment," *Coronet,* June, 1946, pp. 135-139. (Hutterites)

Felton, Ralph A. "Corn, 'Unincorporated', has a Heart," *Farm Journal,* October, 1946, pp. 38-40. (Corn, Oklahoma)

Knoop, Fred. "The Amish Know How," *The Farm Quarterly,* Summer, 1946.

Lohrentz, John H. "Henry W. Lohrentz," *Foreign Missions,* March, 1946, pp. 3-29.

Maisel, Albert Q. "Bedlam, 1946. Most U. S. Mental Hospitals Are a Shame and a Disgrace," *Life,* May 6, 1946, pp. 102-118 (15 illustrations.)

"Mennonites Disappear from View in Russia," *Christian Century,* April 17, 1946, pp. 485.

Messerschmidt, H. Edgar. "Working with the Amish," *American-German Review,* August, 1946, pp. 22-24, illustrated.

Schrag, Otto. "Die Heuschrecken," (New York) *Staatszeitung und Herold,* 1946.

Schreiber, William I. "A Day with the Amish," *American-German Review,* February, 1946, pp. 12-13.

Schreiber, William I. "The Swiss Brethren in Ohio," *American-German Review,* June, 1946, pp. 22-24.

Tweet, R. "Mennonites—Mountain Lake Community," (a radio script written in a school competition) *Minnesota History,* September, 1946, pp. 221-227.

Wach, Joachim. "Casper Schwenckfeld, a Pupil and a Teacher in the School of Christ," *The Journal of Religion,* January, 1946, pp. 1-29.

Waltner, Elma. "Hutterites in State. Interesting Experiment in Communal Living," *The Daily Argus-Leader,* Sioux Falls, South Dakota.

Plautdietsch

J. H. Janzen

Mannch eena kann keen Plautdietsch mea
en schämt sich nich ennaol.
Em Geagindeel: he meent sich sea
met siene hoage School,
red't hoogdietsch, englisch, rusch — so väl,
dann eenim dieslich woat.
Weat es de gaunze Klätamähl
nich eene Schinkeschwoat.

Auls eck noch kleen wea, saut eck oft
bi Mutt're oppim Schoot,
en plautdietsch säd se, — o so oft; —
„Mien Jung, eck sie die goot."

Waut Mutta plautdietsch to mi säd,
dann klung so woarm en tru,
dann eck dann nimmamea begät
hat to de latzte Ruh.

Romance of Low German

(Continued from page 23)

Schockel, Schockel scheia.
Ostre ät wi Eia
Pingste ät wi wittet Brot,
Stoab wi nich dan woa wi grot.

Of these, too, it may be said that their author is unknown. Like the English ballad, they grew and live by repetition. They are given from mother to child; they lodge in the memory and bind generations together through the centuries.

And, too, it may be said that childhood is unthinkable without these rhymes. They become a part of the furnishings of the child's mind, and are a part of our culture.

From Contributing Readers . . .

The Cover Picture

Editors, **Mennonite Life:**

That is a fine reproduction of the beautiful painting of Auréle Robert as it appears on the cover of the January number, the original of which we discovered in the Musée des Beaux-Arts in Lausanne . . . That was a thrill!

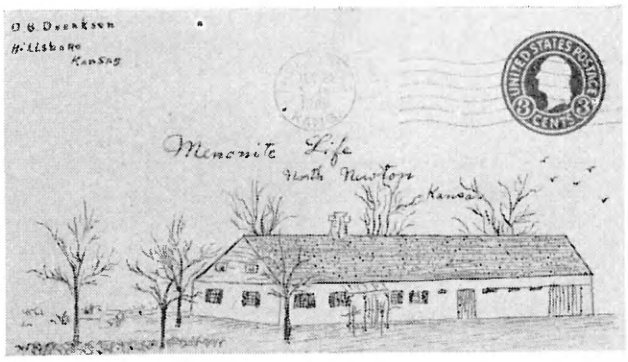
We had just entered another room of the museum, and there before us hung this large impressive painting! Since my husband and the relatives in the Jura knew the painter's family personally, and the locality which suggested the picture, our interest of course was intense. We are glad it has been reproduced for our people in America.

Sincerely,
Mrs. Rodolphe Petter

Editors, **Mennonite Life:**

I was very much interested in the picture on the cover. That was a real discovery.

Very sincerely yours,
Arnold Dyck
Steinbach, Manitoba



From an Artistic Subscriber

The "Evangeline" of the Mennonites

Editors, **Mennonite Life:**

I wish to commend you heartily for the excellent issue of **Mennonite Life.** It is really a great undertaking to put out such a nice magazine with so many valuable articles and pictures. . . . . Personally, I devour everything Arnold Dyck writes. I think "Twee Breew" in his book **De Millionaea von Kosefeld** is a prize in literature. To me this story is the "Evangeline" of the Mennonites. . . . .

One suggestion that I would like to make is, that as far as possible, all articles be printed in the language they are written in. There is always a loss in translation. . . . . Moreover, a few German articles would be very much appreciated by some of our older people from Hillsboro, Goessel, Buhler, Whitewater, Canada, Paraguay, and Brazil. . . . .

Sincerely yours,
J. A. Duerksen
Washington, D. C.

From the East

Editors, **Mennonite Life:**

I have enjoyed in a particular manner the articles by C. Henry Smith, Freeman and Mary Gingrich, and J. H. Janzen. . . . . If the magazine keeps up this high standard as I anticipate it will, it will make a big contribution. . . . .

Very sincerely,
A. J. Neuenschwander
Quakertown, Pennsylvania

From Germany

Editors, **Mennonite Life:**

I thank you most heartily for the copy of **Mennonite Life.** What a great joy it was. It is such a treat to see, after a long time, again such a beautifully arranged magazine. Especially the content is so valuable for us since it furnishes the bridge to our Mennonite brethren the world over. I am very happy to note that I have not forgotten my English which I learned during my brief visit in England and Canada and through reading.

Thanking you again.

Very sincerely your,
Richard Nickel
Hannover, Germany

From South America

Editors, **Mennonite Life:**

We greatly appreciate the **Mennonite Life** and find the many articles very stimulating. . . . . We are very interested in the study of the Hutterians made last summer and look forward to receiving in due course the report of that conference. . . . .

In your article, "Can These Bones Live?" in the July issue of **Mennonite Life,** I felt the deep concern you have in the lot of these folk who have lost everything. . . . . You may already have heard that we are just now adoping and transporting to Primavera some sixty war orphans from Germany. . . . . We are also co-operating as far as our strength allows in helping the Mennonites now immigrating to Paraguay. . . . .

Sincerely yours,
Guy Johnson
Sociedad Fraternal Hutterina
Primavera

We and Others

Editors, **Mennonite Life:**

You are doing a real service to our brotherhood in the publication of **Mennonite Life.** Many of the younger generation of our people leave because they are under the impression that our church does not compare favorably with the larger denominations. **Mennonite Life** is filling this great gap. May the Lord bless your work.

Very sincerely yours,
Joh. G. Rempel
Rosthern, Saskatchewan

Editors, **Mennonite Life:**

Thank you for sending me the copy of **Mennonite Life.** It is beautifully done and a very worthwhile publication. My subscription is enclosed.

Sincerely yours,
Marcus Bach
The State University of Iowa
Iowa City

Editors, **Mennonite Life:**

I have examined the copy of **Mennonite Life** and it was a great deal finer than I thought by first glancing at it. The pictures are simply superb and every feature is very valuable and educational.

Sincerely yours,
F. E. Mallott
Chicago, Illinois

Editors, **Mennonite Life:**

Congratulations on the fine job of editing you did on the Amish story. . . . . I enjoy your magazine very much.

With best wishes,
Fred Knoop
The Farm Quarterly
Cincinnati, Ohio

Editors,**Mennonite Life:**

I think you are performing a useful service in the publication of **Mennonite Life.** I learned to respect my Mennonite friends during the past six years when I was associated with them in the National Service Board for Religious Objectors. The magazine has a professional touch and the material is well worth reading; I hope that your circulation grows among non-Mennonites so that others may come to know the meaning of the Mennonite way of life.

Cordially yours,
Paul Comly French
Philadelphia, Pennsylvania

Editors, **Mennonite Life:**

There has come to the Presbyterian Historical Society a copy of **Mennonite Life** for January, 1947, and the manager of this society has given me the privilege of reading it. I want to take this opportunity to congratulate you most heartily upon this splendid paper, which in both make-up and material seems to be most outstanding.

In the Presbyterian Church, U.S.A., we are in the preparatory stages of putting out our denominational paper to be called **Presbyterian Life.** . . . .

Sincerely yours,
Walter Getty
Presbyterian Life
Philadelphia, Pennsylvania

To Our Readers

WE APPRECIATE the many letters of approval, encouragement, and suggestions which we have received. More and more we are becoming convinced that this is a mutual enterprise—shared, enjoyed, and supported by many friends. Since *Mennonite Life* attempts to present the best in the best possible way, it solicits the whole hearted support of the Mennonite brotherhood everywhere. Therefore, your willingness to help in this project is very significant. With your help we hope to exceed 2,000 subscribers by the end of 1947, and 3,000—the number needed to make a magazine like this free from subsidy—by the end of 1948.

How Can You Help Yourself and Us?

By continuing to write us and making suggestions concerning topics, writers, artwork, poetry, etc.

By using the enclosed card and sending in your subscription for the next year *now*. (This will relieve you and us of one of the many tasks that pile up at the end of the year when all subscriptions expire.)

By getting four persons to subscribe to *Mennonite Life* and sending in their names and the amount specified on the enclosed card, thus earning your own subscription.

By sending in advance subscriptions for four years thus getting one year free.

By seeing to it that your church library and your city library subscribe to *Mennonite Life*.

By encouraging the discussion of topics that appear in *Mennonite Life* in Christian Endeavor and other meetings. (Special discount will be given for an order of ten or more copies.)

By suggesting to your doctor and barber to place *Mennonite Life* in their waiting room.

By suggesting to us the name of the friend who would consider being an agent for *Mennonite Life* in your community. (We have a special discount for agents.)

Mennonite Life in Foreign Countries

Do you know how much foreign Mennonites long for fellowship with those from North America? There are those in South America that do not yet have the means to subscribe, and those in Europe (Holland, Germany, Switzerland, France) that cannot send in their subscription fee, since the transfer of currency is not yet possible. Would you like to express your friendship by making *Mennonite Life* available to one or more persons, thus helping to establish a long-overdue spiritual fellowship? We will be glad to furnish you with names and addresses. The enclosed card with special rates may be used for this purpose, too.

—MENNONITE LIFE
North Newton, Kansas

Christian Simplicity

NO precise and final formula for the practice of the simple life can be laid down. Probably for no two persons would it be the same. No one is able to say how many earthly things or objects one must have about him before his life ceases to be simple. If the person's life is consecrated to God and guided by the Holy Spirit, his aims will no doubt be to burden himself with the fewest possible material things consistent with usefulness in service, rather than with as many as possible for the satisfaction of pride and selfish ease.

—Edward Yoder, in *Our Mennonite Heritage.*