MENNONITE LIFE

July, 1949

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

In Future Issues

A wealth of excellent material is reaching the editorial desks of *Mennonite Life*. Following is a brief preview of things to come.

In October the coming of the Mennonites to the prairie states and provinces will be featured. The January, 1950, issue will portray in over hundred pictures the origin and development of the Mennonite settlements in Paraguay. Other subjects to be featured soon are: the Waldensians, the contributions of C. Henry Smith, Mennonnites in cities, Mennonite church architecture, Mennonites in Mexico, and Mennonite parochial schools. Some issues will be devoted to Mennonite missionary endeavors.

You will not want to miss any of these features. Your friends and relatives, too, will appreciate an introduction to *Mennonite Life*. Take advantage of our special rates which are: two years $3.50, three years $5.00, and five years $8.00. These apply to your own extended subscription or to a group of several subscriptions which may be gift or club subscriptions. These special rates are applicable only when orders are addressed:

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MENNONITE LIFE

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Contributors in this Issue

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SANFORD CALVIN YODER, professor of Bible, Goshen College, is author of "Poetry of the Old Testament" (p. 3).

GUSTAV E. REIMER, Prussian Mennonite historian, is doing research in Bethel College Historical Library (p. 12).

H. J. ANDRES, administrator, Bethel Deaconess Home and Hospital, was an MCC envoy to Uruguay in 1948 (p. 15).

RAY FUNK of the Bruderthal Mennonite Church, Hillsboro, is associated with his father in business. (p. 4).

WILSON HUNSBERGER was active for a number of years in the "Rollin" MCC relief unit of Poland (p. 10).

J. J. THIESSEN is chairman of the Canadian Board of Colonization and of the Conference of Mennonites of Canada (p. 33).






KURT KAUENHOVEN heads the genealogical research of *Mennonitische Forschungsstelle*, Goettingen, Germany (p. 17).

J. J. SIEMENS is initiator and one of the leaders in agricultural pioneering described in the article (p. 28).

DON EDWARD TOTTEN, University of Chicago, studied Manitoba Mennonites, is visiting Mennonites in Europe (p. 24).

J. A. KROEKER, educational director of the Crosstown Credit Union, practices physiotherapy in Winnipeg (p. 32).

CELESTE SCHROEDER DEHNERT, daughter of P. R. Schroeder, is a homemaker in Lancaster, Wisconsin (p. 38).

A. R. EBEL, well-known lecturer and artist, teaches art and history at Tabor College, Hillsboro, Kansas (p. 43).

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MELVIN GINGERICH, associate editor of *Mennonite Life*, is director of research of Mennonite Research Foundation. (p. 6).

ELBERT KOONTZ, formerly of Beatrice Mennonite Church: minister of the Hebron Mennonite Church, Buhler Kansas. (p. 8).

HORST PENNER, now refugee teacher in South Germany, is a Prussian Mennonite historian (p. 16).

ARNOLD DYCK'S latest addition to his *Koop enn Bua* series is entitled *Koop enn Bua faore nao Toronto* (p. 42).

J. H. ENNS, for many years teacher in Russia, is elder of the Schoenwiese Mennonite Church, Winnipeg (p. 36).

ACKNOWLEDGMENTS

Photography pp. 4, 5, and drawing p. 6, Ray Funk. Sketch and photography p. 7, Melvin and Verna Gingerich. Photography pp. 8, 9, Elbert Koontz. Photography p. 11, Wilson Hunsberger. Photography p. 12, Armando Rivas. Photography p. 14 (bottom), P. S. Goertz. Picture p. 17, from Bierman, *Deutsches Barock und Rokoko*. Paintings pp. 18 (top), 20, 21, courtesy, Theodor Harder, Hagen, Germany. Paintings pp. 18 (bottom), 19 (bottom), and 23 (bottom), courtesy, Dr. Werner Zimmermann, Gotha, Germany. Paintings p. 22 (top), from *Mitteilungen des Sippenverbandes Danziger Mennoniten Familien*, 1938, No. 6. Paintings pp. 22 (bottom), 23(top), courtesy, *Stadtgeschichtl. Museum*, Koenigsberg. Photography pp. 24 and 25 (top), 26, *Toronto Daily Star*. Map pp. 24 and 25 (top), and photographs pp. 24 and 25 (bottom), Don Edward Totten. Photographs p. 33, C.N.R. Painting p. 45 from "Pictures and Sketches from the Hamburg Zoological Garden," by Brehm and Zimmerman.

Dr. E. K. Francis' article, "Mennonite Contributions to Canada's Middle West" which appeared in the April issue, was based on a book to be published soon and written under the auspices of the Historical and Scientific Society of Manitoba.

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Our Heritage -- A Challenge

BY SANFORD CALVIN YODER

JULY is the month of a national holiday in the United States. Millions of people throughout the wide expanses of our land will lay aside their work on the Fourth to participate in the ways and means that are provided to celebrate the happenings of one hundred seventy-three years ago. Whether the time will be worthily spent by all may be questioned. When the revelry and toll of life will have been reckoned it may well be found to have been a liability instead of an asset. On the other hand, there is enough of value in the things that have been handed down to us from the time when the bells of the nation "Proclaimed liberty throughout the land unto all the inhabitants thereof," to merit the observance of the day in order to re-assess and re-evaluate the blessings we enjoy. Did not the Lord enjoin the leaders of Israel to place "sign posts" along the way to keep alive in their minds their deliverance from Egypt and entrance into Canaan when he gave the Passover and when the pillar of stones was erected by the Jordan? (Ex. 12:26, Josh. 4:6)

The need of constant reminders "lest we forget" is ever present when an industrious, thrifty people and a good land come together. When we read the notable description of Israel's destined homeland in Deuteronomy 8:7-9, we are impressed with the fact that except for spaciousness, it bears a strange resemblance to that of our own. It was not for naught, as Israel's later history shows, that God admonished his people saying: "When thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply and thy silver and thy gold is multiplied and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord thy God . . . and thou say in thine heart, 'My power and the might of mine hand hath begotten me this wealth,' but thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."

On this day, then, it may be well, first of all, to look to the place from whence we came, what our forefathers were, and what they left when they came to this "good land." They were sturdy souls, capable of great endurance, hardship, and toil. They frequently left pleasant lands and homes and friends which were theirs, because that which they believed about God, as well as the right to live within the precepts of the Scriptures, was in danger of being obscured and relegated to a secondary place or possibly of being lost altogether. Here within the great wilds of earlier days or on the spreading plains, in later years, they found new lands from which to draw their sustenance and on which to build their homes. They found what they searched for above all else—the freedom to believe and worship in conformity with their understanding of the Word of God. Time tells the story of their progress. The spacious dwellings, well-kept farm lands, productive fields, and large churches, are "Voices, not without signification" that speak from the landscape and point up the blessing of God upon their faith, their sacrifice, and toil. We, their children, live on the fruit of their labors.

We are the heirs not only of their culture and possessions, but also of their character, and can say in the language of the royal song writer, "The lines have fallen unto us in pleasant places; yea, we have a goodly heritage." This latter, the heritage of character, is the most priceless possession any parent can pass on to his posterity. Money may disappear from loose hands or if held too closely it will blight the soul that retains it. Conditions may arise under which lands may slip from the grasp of those who possess them but the one whose character has its roots deep in the things of God, will survive and will rise again above his misfortune to build anew upon the ruins of his former holdings. On this day when so large a part of our citizenry rejoices in a sensual way over its possessions, may we as worthy descendents of noble ancestors not forget the "Rock from which we were hewn" and neglect, in the midst of our rejoicing, to thank God for our rich heritage.

As a people we have reached what God must have considered one of the danger points in Israel's existence. "When thou hast eaten and art full, and hast built goodly houses and dwell therein . . . and all that thou hast has multiplied . . . " then "Thou forget the Lord thy God." We are at that place now. Where are the communities that are, on the whole, better housed than ours? Whose fields are more fruitful and whose flocks are better fed and groomed? Now and then, yea, I fear more frequently than that, we hear the expression "We are good farmers, with intelligence, and skill, and perseverance, and thrift." We glory in our achievements but forget that all those good qualities are the bestowments of a kind, beneficient Heavenly Father, and we neglect to remember that as we exalt the part we played in our role and fail to remember God's part we weaken ourselves and endanger our right to dwell long in the land which the Lord, our God, has given us.

As we approach the month of July which contains, in its calendar, the day of our national jubilee, may we find ourselves not in the spirit of worldly hilarity and revelry but, as becometh grateful citizens of the land and children of the Most High, engage in such activities as will flood our souls with the memory of who we are and what we are and impress us with the responsibility we have to a needy, stricken, bewildered world as we minister to it in the name of Christ our Redeemer.

Cemetery and church of the Bruderthal Mennonite Church, northeast of Hillsboro, Kansas.

BRUDERTHAL -- SEVENTY-FIVE YEARS AGO

BY RAY FUNK

THE story of the origin and development of the Burderthal Mennonite Church and its community is the story of one of the first Russian Mennonite migrations to Kansas.

When in 1873 the Mennonite delegates from Russia and Prussia, who came to America to investigate settlement possibilities, were about to return to their countries, they met Peter Funk, Jacob Funk, Johann Fast, and a few others in the New York Harbor who had come to this country without waiting for the personal reports from the investigators. After some deliberation this group of immigrants went west as far as Elkhart, Indiana, where it divided into several groups. Two Unruh families went to Parker or Marion, South Dakota. The greatest number, consisting of the Schroeders, Gloekners, Peters', Goerz', and Mieraus went to Mountain Lake, Minnesota; the other three families—Peter Funk, Jacob Funk, and Johann Fast—headed toward Kansas.

At Summerfield, Illinois, east of St. Louis, Missouri, they made a stop, leaving their families with friends of the Mennonite faith. Here Christian Krehbiel, who had inspected Kansas prior to this, joined them on their trip to Kansas. Upon arriving in Kansas Peter and Jacob Funk selected land along the North Cottonwood River, five miles west and three miles north of Marion Centre, establishing the Bruderthal community. Johann Fast reserved land nine miles west of Marion Centre—this came to be known as Gnadenau. Christian Krehbiel located near Halstead, Kansas. This was the beginning of the Russian Mennonite migrations to Kansas and of the Bruderthal settlement made in 1873 on the Cottonwood.

When the delegates reached their home communities and told their story, preparations were begun for a mass exodus. Properties were sold, and with difficulty passports were secured. Household furniture and farm implements were packed for the journey to a pioneer country.

In April, 1874, a number of families left Hamburg on the ship *Westphalia* for America. The voyage was stormy; nearly every passenger became seasick. There were prayers of thanksgiving when the ship reached the sheltered waters of New York Harbor. This group of Prussian and Polish Mennonites included the Wilhelm Ewert family, the Franz Funk family, and Cornelius Janz; also ten other families who did not choose to settle in Bruderthal.

When these families finally reached Kansas, they were well received by the earlier settlers, especially Wilhelm Ewert, who was a minister, since there was no ordained minister in the group. The ten other families went on to settle the area now known as the Johannestal community.

The day following Wilhelm Ewert's arrival, May 17, 1874, his first worship services with the new settlers was conducted in the school-house of District 60, located north of the town of Canada.

Before attempting an organization of the Bruderthal Church, a constitution was drafted setting forth the obligations and benefits to which the individual obligates himself upon accepting membership. Thus on December 26, 1874, the second Christmas holiday, likeminded families came together, probably in the home of Jacob Funk, Sr., and organized the Bruderthal Mennonite Church.

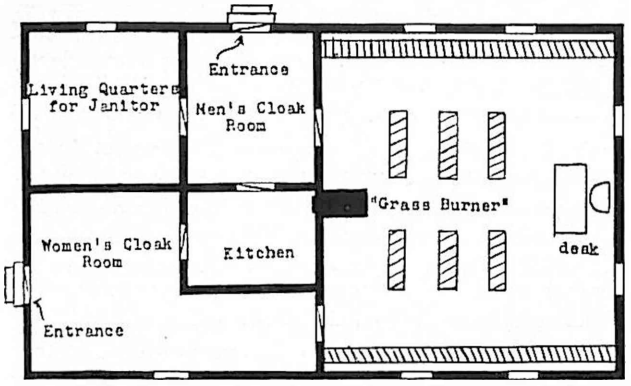
The growth of the community was rapid these early years as year after year new families arrived. The meetings during this period were not always held at the Canada school—the center of the community shifted westward, and so the Wilhelm Nickel home became a place of meeting. In the fall of 1875 the community built a public school building in District 70 on the site of the present church. Upon completion of this new schoolhouse in their community the Mennonites moved their church services from the Wilhelm Nickel home to the school.

On February 18, 1877, after the observance of the Lord's Supper, the first election was held to secure a deacon and a fellow minister for Wilhelm Ewert. Jacob Funk, Jr., and Rudolf Riesen, Sr., receiving the majority of votes in a pre-election, were the candidates. Jacob Funk, Jr. "drew the lot," indicating his election. In the same manner Wilhelm Nickel and Johann Rempel became the candidates for deacon. In the drawing of the lot, Johann Rempel was chosen. At this time the deacon also filled the office of trustee, and all elections were for life.

On June 19, 1881, following the Lord's Supper, two brethren were again elected to assist in the preaching services. This time Jacob W. Penner and Leonhard Bartel were elected. Jacob W. Penner died August 5, 1935.

The first collection for foreign relief was taken February, 1883, for flood sufferers on the Rhein, Germany. During this same month it was agreed to assess each member a sum of 50 cents per member and 50 cents per $1,000 of property valuation for a church building fund. Later, at a church meeting, April 22, 1885, an entry is found that the school building in which they had been meeting, including its equipment and grounds, be purchased for the sum of $435, using the church building funds. At this same church meeting, Rudolf Riesen, Sr., Jacob Kirsch, and Rudolf Riesen Jr., were elected as overseers for the alterations and the repairs

Home built by Peter Funk, 1874, as it appears to-day.



Early Bruderthal school in which services were held.

needed to make this building a more convenient place to worship. Thus the office of trustee was begun.

The Bruderthal Mennonite Church records contain probably the largest collection of original church certificates brought along by Mennonite church members coming from Russia, Poland, and Prussia. Whether or not all of them belonged to the Bruderthal church has not been established, but the majority do constitute the nucleus of this congregation. These certificates illustrate clearly the variety of backgrounds represented in some of the pioneer Mennonite communities. It is an interesting study of Mennonite church seals, names of elders, penmanship, etc., of the 1870's.

The Twenty-Three Mile Furrow

BY MELVIN GINGERICH

In 1946 Random House published *The Sante Fe Trail, A Chapter in the Opening of the West.* In it was the following statement:

> Amish settlers had come from Pennsylvania about 1871 and developed two communities in Marion County, Kansas. The settlements were about 23 miles apart, and in order to maintain communications between them, the Amish ploughed a furrow all the way from one to the other to serve as a guide over the open prairie.

This statement interested the writer and for nearly a year he has been trying to find answers to several questions raised by the quotation. Obviously it was not the Amish who plowed the furrow, for their settlements in Kansas were not that early. Who did plow the furrow? What settlements did it connect? When were these settlements made? What was the direction of the furrow? Was it really twenty-three miles long?

It was soon learned that others had written on this subject. A manuscript on the history of the Pennsylvania Mennonite congregation, near Zimmerdale, Kansas, written by Mrs. Emma Risser, declared,

> R. J. Heatwole plowed with oxen, through the tall blue-stem grass, a twenty-three mile furrow from the present site of Marion, Kansas, to a mile north of the Spring Valley church. This road, covered with sunflowers . . . . guided not not only the Mennonites to their places of worship but all early settlers used it and numerous caravans traveled to and from western harvest fields over it.

In this paragraph Mrs. Risser recorded a tradition that was generally accepted by the Mennonites of that area and had also been accepted by non-Mennonite historians.

The *Proceedings of the Kansas-Nebraska Mennonite Conference, 1876-1914,* on page four also speaks of the twenty-three mile furrow.

Perhaps the Kansas State Historical Society could shed light on our problem? A letter from their secretary, Kirke Mechem, reported a feature story in the *Kansas City Times,* November 24, 1939, by Cecil Howes. In the story, Mr. Howes reported,

> Since the lands were not all contiguous, the Mennonites, according to Albrecht, plowed a furrow twenty-three miles long from Peabody to the main settlements so that they would have a track to follow across the prairie in hauling supplies to their homes.

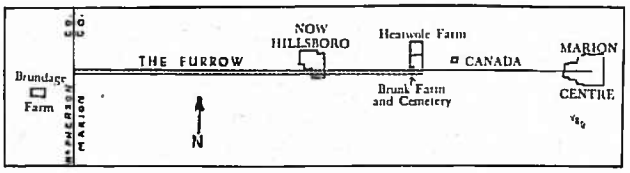
Here Mr. Howes is referring to master's thesis by Abraham Albrecht of Newton, Kansas. In the thesis, Mr. Albrecht talks about Amish Mennonites arriving in Reno County in the eighteen seventies. His authority was D. H. Bender, at that time president of Hesston College. Albrecht wrote,

> They did not migrate to Kansas in large numbers, the majority preferring to remain in their old home. Since the country was still barren and the settlers were poor they had to endure the hardships of pioneer life. There were no established roads as yet and in order to get to their way from one settlement to the other they made a furrow with a plow to indicate the direction.

Apparently Mr. Howes had additional sources of information, for Albrecht's paragraph could scarcely be enlarged to the above *Times* statement.

If R. J. Heatwole plowed the furrow, perhaps articles written by him would refer to this event? A letter from him, written June 20, 1893, and printed in the *Herald of Truth,* July 15, 1893, declared,

> After Bro. Yother returned home Bishop Daniel Brundage came from Missouri and took a homestead ten miles north of father Kilmer and moved upon it with his family in May, 1873.
>
> There being but few inhabitants in the county he found it necessary—since there were no roads — to draw a furrow fourteen miles long due east to our settlement in Marion County, so we might find our course along this furrow



Sketch showing location of the "Furrow."

> back and forth to worship together without losing the way along which there was nothing to break the monotony of the journey save the flocks of prairie chickens, and the small herds of antelopes cantering from us in the distance.

This, it would seem, should be reliable source material. There must have been a fourteen mile furrow running straight east to the Marion County settlement and Bishop Daniel Brundage must have helped plow it. Could it be that these men plowed a number of furrows at different times in these pioneer days? Or could it be that Brundage and Heatwole together plowed the furrow with Heatwole giving Brundage the credit?

The *Rotarian*, February, 1941, in "The Odyssey of an American" tells the story of the Russian Mennonites settling in Kansas. It states, "Their only guide was a single furrow 22 miles long which the father had plowed." The "father" in the quotation is supposed to be Hermann W. Suderman, father of H. E. Suderman, of Newton, Kansas. This article is, however, not a factual account of historical events. The *Reader's Digest*, February, 1941, in "Chronicles of Americanization (IV)" tells the same story.

Still another early settler has been given credit for this feat of plowman-ship. C. W. Cooprider of Windom, Kansas, believes that Chris Kilmer, now living in Oregon, is the man that deserves the honor. Although Mr. Kilmer was 93 years old in 1947, and nearly deaf, his memory of boyhood events was clear and he was able to give exact answers to the questions asked him in a recent interview by his son-in-law, John H. Hamilton of Sheridan, Oregon.

Mr. Kilmer, however, insists that he did not plow the furrow. It was R. J. Heatwole, assisted by several others, who should have the praise. He was working for Mr. Heatwole at that time and although he did not help, he remembers the event clearly. It took place, very likely, in 1874, or 1875. The furrow started approximately six miles west of Marion Centre and went due west to a point one mile north and one mile east of the present Spring Valley Mennonite Church, south of Canton. In other words, it extended to the Marion-McPherson County line and was only about thirteen miles long. Thus it connected the area in which Bishop Brundage lived with the small community in which R. J. Heatwole lived.

The furrow was very straight, as it followed the section line, running east and west along the south edge of the present town of Hillsboro. This was made possible by the use of a compass. A number of men went ahead with a compass and located the corner stones along the section line. They then drove stakes which the plowman could use as guides. Mr. Kilmer thinks the plow was pulled by horses.

From all this contradictory material, certain points seem fairly well established as facts. Although we do not know how many furrows of this kind were plowed in Marion and McPherson counties, it does seem clear that R. J. Heatwole helped plow a furrow extending from his community straight west to McPherson County to a point near the area in which Bishop Brundage lived. This event took place soon after Heatwole, Brundage, and their friends settled in this section of Kansas.

Reuben J. Heatwole, born in Rockingham County, Virginia, in 1847, arrived in Marion Centre, Kansas, in June, 1872. He expected to find other Mennonites there, but he was disappointed. In four weeks, however, the Noah Good family arrived from Clarinda, Iowa, and settled three miles southeast of Marion Centre. Soon after that, Benjamin Bare from Indiana settled in the community and married a daughter of Noah Good. Heatwole's homestead, the northeast quarter of section 31 of Gale Township, was about six miles straight west of Marion Centre. A few years later the H. G. Brunk farm joined his on the south.

At about the same time, in 1873, the Henry Hornberger family settled three miles north and one mile west of Peabody. In 1886, the Catlin Mennonite Church was erected on Hornberger's farm. The congregation in this area was never very large. In 1893 there were forty members; in 1947 there were fifteen.

(Concluded on page 44)

Henry G. Brunk, his wife and six children arrived at Marion Centre, Kansas, October 13, 1873. He was sick when he arrived and eight days later died of typhoid fever. During the next several months three of the children died of the same ailment. They and their father are buried side by side in the "Brunk Cemetery" near the east end of the "Furrow."

(Left, bottom) Stripping the leaves off the sorghum stalks.
(Left, top) Topping the sorghum. Grain is used for feed.
(Top) Cutting the stripped and topped sorghum stalks.

A Unique

BY ELBERT

THE cry of the world since World War II for material aid has been a challenge to Christian people. "Feed the hungry, ... clothe the naked . . . . heal the sick." This challenge has been heard and responded to by the Mennonite people. The cry has been heard directly by many in our country who have friends and relatives in countries devastated by the war. The cry has been heard again and again through reports of relief workers, news reports, and heart-rending appeals in the form of personal letters.

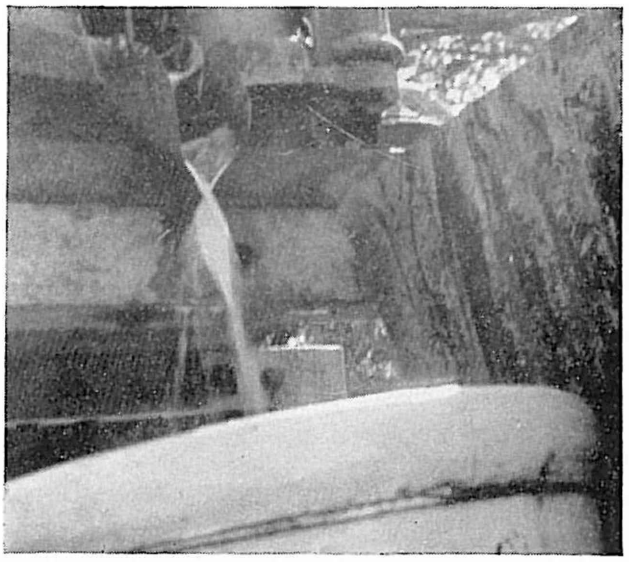
The response that the Mennonites have given to this cry is due, to some extent at least, to their personal associations with many of the people who are in need. We would prefer to believe, however, that in the main the response has come out of a sense of responsibility—our Christian duty. We are "our brother's keeper."

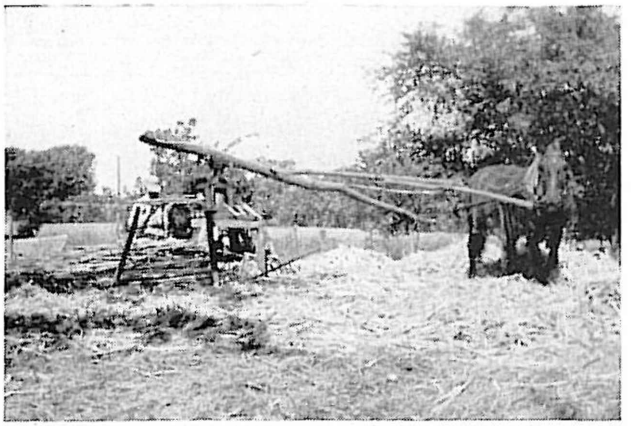
This response has manifested itself in various ways. Many have given money to carry on relief work. Others have canned meat, lard, preserves, sent wheat, flour, cereal, dried fruit, shoes, stockings, blankets, comforters, and clothing. Churches have sent Christmas bundles or school supplies for the children who need such things. All of these things have resulted in an amazing total of material aid given to people in need.

Let us briefly consider an unusual project sponsored by the Hebron Mennonite Church near Buhler, Kansas, which consisted in making sorghum for relief. The idea for this project originated at a public auction sale at the farm home of Mrs. Henry M. Lohrentz. Some years ago they had purchased a sorghum press from John R. Regier. The Regiers had used this press to make sorghum both for their own use and for sale. So had the Lohrentz's. At the auction this old press was up for sale, but no one bid on it. Eventually a man who had some connection with a junk dealer in Wichita purchased it and was going to sell it for junk. Some of the members of the relief committee of the church were present at the sale. They suddenly got an idea! The sorghum press could be used for making sorghum for relief! After explaining to the man why the committee wanted it, he let them have it—for three gallons of sorghum!

So the relief committee had a sorghum press! The next thing was to find someone who had the cane to make sorghum—then persuade him to sell them some of it or, better yet, to give it for relief purposes. This problem too was solved and the actual work of making the sorghum began.

As the pictures indicate this was all hand work and took a great deal of time. Those who participated in the work were vividly reminded of the manner in which





(Top) Fresh sorghum juice flowing from press into a crock.
(Right, top) Sorghum press is operated by old "Dobbin."
(Right, bottom) Cooking the juice over outdoor fireplace.

Relief Project

KOONTZ

a great portion of farm labor among the Mennonites of South America is carried on.

The first step in the process of making sorghum is to strip the leaves from the stalks of cane. This is done with corn knives, large butcher knives, or with any other instruments that will take the leaves off most easily—and quickly. When this job is finished the field resembles one that has just been struck by a severe hail storm. With the leaves stripped from the stalk, they now removed the cane tops. The grain must be sufficiently mature to make good feed before the stalk can be used for sorghum. The grain is used for chickens, hogs, etc.

Now comes the task of cutting the stripped and topped stalks and loading them to take to the press where the juice is extracted. All of this work was done by hand by volunteers from the church. Most of the helpers were older people who enjoyed the work and were anxious to do what they could to help feed the hungry. The stalks are run through the press. The horse hitched to the long pole furnishes the "horse power" to run the press. One almost feels sorry for the horse who walks and walks and just goes in a circle. It reminds one of some people that you may have known. All the time the horse is walking, however, someone is feeding the stalks into the press and the juice trickles down into a large crock that catches it. When the stalks are through the press there is very little juice left in them.

As the crock fills with juice the process of cooking the juice begins. This is done in a long flat container which is built over an outdoor fireplace. The cooking vat is approximately twelve feet long, three feet wide, and about three inches deep. As the juice cooks, it must constantly be skimmed to remove an objectionable greenish substance that collects on the surface. The moisture from the juice slowly evaporates and in about three hours of cooking and skimming you have a very good sorghum. Approximately ten gallons of juice make six gallons of sorghum. The hot sorghum is taken from the cooking vat and placed in containers to cool. Later it is sealed in small tin cans and sent to the Mennonite Central Committee for distribution.

This project is inexpensive in actual money outlay, yet the product supplies a much needed energy-food for undernourished brethren. The relief committee of the church is again carrying out this project this year. Cane has been planted for just this purpose. Perhaps some of the methods of processing can be modernized somewhat to speed up the process, but everyone feels that this has been a worthwhile project—at least a partial answer to a cry!

Where generations have worshipped. Heubuden Mennonite Church in its simple rural setting. View of present condition on next page. (For interior see p. 10, April, 1948).

The Danzig Mennonite Church Buildings Today

BY WILSON HUNSBERGER

At various times during my term of service in Europe under the Mennonite Central Committee it was my privilege to visit among the former Danzig and Prussian Mennonite communities. I seldom traveled past the churches and farms without the realization that here and now a Mennonite era had ended. The Mennonite farmers had developed a degree of prosperity in the Danzig area almost unknown in the neighboring regions. Now those once-prosperous farmers are exiled from their fine homes and churches, uprooted and driven from the land which four hundred years had been their home.

I know of fourteen Mennonite church buildings in the northern areas of East Prussia and the Danzig Free State, the areas which now form a part of the Polish Republic. The city churches of Danzig and Elbing could be described as forming the two northern vertices of a triangle which has Tragheimerweide, the southernmost church, as the third vertex. All the remaining churches lie generally within the confines of this triangle, with no one church more than twenty or twenty-five miles from its nearest neighbor.

Conditions of the church buildings at present vary greatly, from that of complete destruction as at Ladekopp and Pordenau, to a state of good or almost perfect preservation, as at Marienburg, Thiensdorf, and Markushof. The Ladekopp and Pordenau churches were destroyed by the conflicting armies as a part of the local military strategy. Nothing remains of them but a pile of brick and the cemeteries, now overgrown with weeds and tall grass. Substantial granite stones which mark the graves are often overturned and broken. The once-beautiful church at Tiegenhagen was a war casualty—one section of the roof is torn away. Rifle shells scattered around the gallery show that it was used as some type of defense position by the armies. Danzig's well-known church suffered desecration after the destruction of that beautiful old city. The church still stands, but was stripped of furnishings. It stands—a hollow shell. At Elbing the church building is restored, but it still bears outwardly the pockmarks of shrapnel wounds. The interior is intact and weekly services are being held there by the Polish National Church. The only church of which I did not see the interior, was the one at Marienburg. It is used as a movie theatre for the Russian Army troops. The

Present-day view of the Ellerwald Mennonite Church.

Heubuden Mennonite Church as it appears to-day.

outer appearance of the building would suggest that it is in a state of near to perfect preservation. The greater number of the churches are not seriously damaged, but are deteriorating due to the wind, rain, and snow entering through broken windows and open doorways. The abandoned churches in such a category would include Heubuden, Ellerwald, Fuerstenwerder, Rosenort, Tragheimerweide, and Orlofferfelde.

There are some general characteristics of the churches, especially the rural ones, which impressed me. Nearly every rural church is located in a sheltered spot. Orlofferfeld, for example, is some two hundred yards from the main road, hidden in a grove of trees. Heubuden, too, is secluded in an unpretentious glade of hardwoods and has the characteristically large churchyard with long metal rails for hitching the horses during church services. Similarly, Fuerstenwerder, Rosenort, and Tiegenhagen are located in out-of-the-way rural settings. They seem to suggest the spirit of "Come ye apart" and in the undisturbed quiet of God's beautiful creation to worship Him. This may also indicate that the Mennonites in this area had to worship in "hidden churches."

I have mentioned the cemeteries, always beside the churches. These burial places were quite evidently hallowed spots for the members of the communities, for there lay the ancestors of many years—hundreds of years—and the touch with the past had never been forgotten. And so, the cemeteries were models of propriety, order, and beauty. It is understandable that so often members of these churches who are now in Germany inquire about the condition of the cemeteries. Beautiful as they must have been, they now lie neglected, choked with weeds, the stones desecrated, overturned, and broken. The gravelled paths are difficult to follow through the maze of brush and bramble.

The Mennonite farm homes and farm lands in the Vistula Delta area are now taken over by Polish farmers. Contrary to general opinion, the Poles are not farming badly, when all is considered and if it is remembered that the country lost most of its draught power and a large percentage of its dairy herds. True, their farming methods will likely never equal those of their predecessors and their standard of living will perhaps remain static despite their superior accommodations acquired from dispossessed Mennonites, and despite their fine barns and fertile farm lands; but progress has undeni-

Gruppe Mennonite Church, showing effects of the war.

Fuerstenwerder Church. For interior see April, 1948, p. 14.

Bible, communion-set (1791), and candle holders from the Thiensdorf-Markushof Mennonite Church. Rescued by relief worker, Emerson Miller. Cornelius Dirksen referred to in article was last elder of this church.

ably been made in the task of draining the flooded lands and in beginning again the cultivation of lands left idle for several years. Life—activity—does go on, but in a changed and different way.

The era of Mennonitism in the central Baltic area has ended, and it seems quit probable that the Mennonites may never again see their homeland. We who, fortunately, have never faced such an ordeal cannot possibly realize the stress of so ruthless an upheaval. Could American Mennonites suffer a like catastrophe with faith and vision undimmed? Some of the Prussian Mennonites have done that. I am reminded of a time spent with Elder Cornelius Dirksen, of the Thiensdorf Church. He stood before us in ragged clothes, dispossessed of his property, robbed of all civil rights, even hungry for the simple foods which had always been plentiful. Elder Dirksen expressed his feelings to us in a stalwart Christian spirit: "Whether I must stay here or whether I be sent to Germany is for me the same, for either is just one step from Heaven."

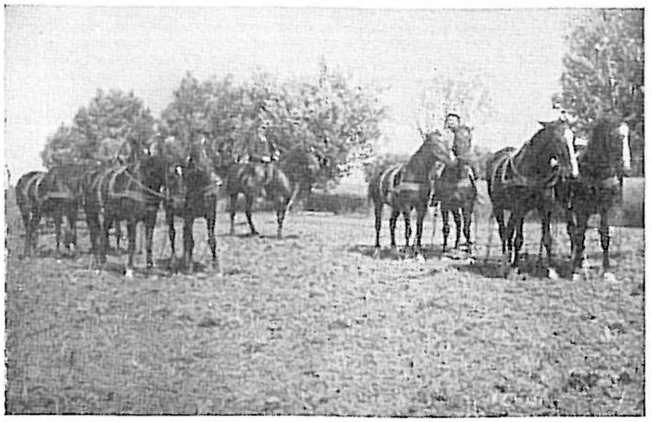
Von Danzig nach Uruguay

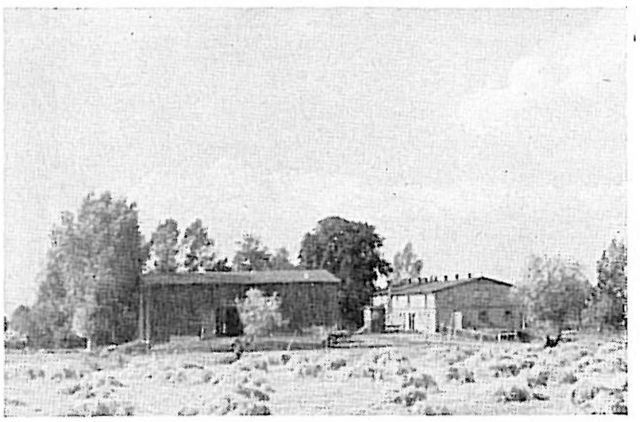
VON GUSTAV E. REIMER

Die Geſchichte der Mennoniten iſt angefüllt mit großen Wanderbewegungen, deren Charakter freilich nicht immer der gleiche iſt. Im 20. Jahrhundert iſt es wieder die „Flucht". Flucht aber bedeutet Mittelloſigkeit, und Mittelloſigkeit heute die Unmöglichkeit, ſich aus eigner Kraft eine neue Lebensgrundlage zu ſchaffen, zumindeſt, wenn es gilt, die mennonitiſche Lebensform aufrechtzuerhalten. Es bedeutet Angewieſenſein auf Mithilfe. Brüderliche Mithilfe vermochte vielen Tauſenden rußlanddeutſcher Mennoniten zwiſchen den beiden Kriegen eine neue Exiſtenz zu ermöglichen. Wie anders aber würde das Schickſal ſo vieler Flüchtlinge und Vertriebenen des zweiten Weltkrieges ausſehen, wenn nicht die amerikaniſchen Brüder, bereits erprobt im Dienſte chriſtlicher Bruderliebe, ſich in ihrem Zentralkomitee ein ſo wirkſames Inſtrument geſchaffen hätten.

Im Jahre 1945 erreichte die Welle der Vernichtung das Weichſeldelta. Die allgemeine Flucht bedeutete auch die Auflöſung der 400 Jahre alten Mennonitenſiedlungen. Etwa 10,000 Mennoniten lebten vor dem letzten Kriege in Weſtpreußen und in einigen kleineren Gemeinden in Oſtpreußen und Polen. Wieviele Opfer der Krieg gefordert hat, wieviele mit Flüchtlingsſchiffen untergingen, wieviele an Hunger und Entbehrung ſtarben, wieviele nach Rußland und Sibirien verſchleppt wurden und dort umkamen oder vielleicht heute noch zurückgehalten werden, läßt ſich jetzt noch nicht überblicken.

Die Geretteten wurden über ganz Deutſchland verſtreut, froh, irgendwo ein Zimmer oder auch nur eine Kammer als Unterkunft zu finden, meiſt aller Habe entblößt. 2000 wurden nach Dänemark verſchlagen, wo





The Mennonites of the Vistula River area took pride in their highly productive farms and orchards. (Left) At work on fields of Paul Klaassen. (Right) Harvest time on farm of Hans Harder.

sie sich jahrelang in Internierungslagern befanden. Es hätten aber keine Mennoniten sein müssen, wenn sich nicht sogleich in ihnen Wunsch und Sehnsucht geregt hätte, irgendwo in der Welt gemeinsam und im Frieden einen neuen Anfang zu machen.

Die Hilfe der amerikanischen Brüder ermöglichte es, daß im Oktober 1948 endlich auch der erste Transport westpreußischer Mennoniten Europa verlassen konnte. Fast siebenhundert waren es, 286 davon aus den dänischen Lagern, die übrigen meist deren Anverwandte und Familiensplitter aus Deutschland. Da die meisten von ihnen aus der ehemals Freien Stadt Danzig stammen, wurden sie oft auch als die „Danziger Gruppe" bezeichnet. Ihnen angeschlossen hatten sich 65 galizische Mennoniten, ein Teil der Lemberger Gemeinde.

Als sie zusammen mit rußländischen Glaubensbrüdern, die nach Paraguay gingen, das Schiff Volendam bestiegen, war ihr Reiseziel noch ungewiß. Das Land Uruguay hatte Bereitschaft gezeigt, Mennoniten aufzunehmen. Monate lang hatte das Mennonitische Zentral Komitee Verhandlungen geführt. Stete Bemühungen von der einen, Bereitwilligkeit und Vertrauen von der andern Seite halfen schließlich alle Schwierigkeiten überwinden. 750 Mennoniten durften in Montevideo an Land gehen.

Es bestand keine Möglichkeit, diese Gruppe gemeinsam unterzubringen. Die Regierung hatte daher zwei Militärlager zur vorläufigen Verfügung gestellt, das eine ganz im Süden in der Stadt Colonia, am Rio de la Plata; das andere im Norden des Landes in Arapey, im Departement Salto. Der kleinere Teil mit 293 Personen wurde in Autobußen nach Colonia gebracht, während 457 einen Personenzug nach Arapey bestiegen. Für das Großgepäck standen Lastkraftwagen und ein Güterzug bereit.

Für längere Zeit als vielleicht ursprünglich vorgesehen sind diese beiden Lager nun zum Aufenthaltsort der Immigranten geworden. Doch spüren die, die das Lagerleben in Dänemark kannten, deutlich den Unterschied. Zukunftshoffnungen sind nun fast greifbar nahe, der Bewegungsfreiheit und der Tatkraft sind keine Schranken mehr gesetzt, haben doch viele bereits im Umkreis der Lager Arbeit gefunden, zumeist in der Landwirtschaft und in Haushalten. Dankbar spürt man auch die freundliche Haltung der Bevölkerung.

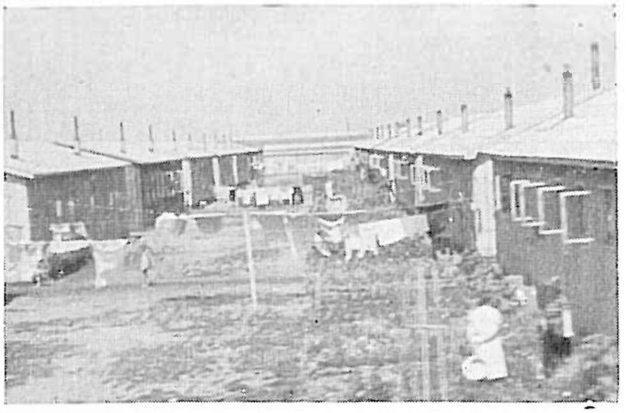
Uruguay, das als drittes Land in Südamerika nun Mennoniten aufgenommen hat, ist mit seinen 72,000 Quadratmeilen und seinen 2,2 Millionen Einwohnern das kleinste, aber dichtest besiedelte Land des südamerikanischen Kontinents. Mit seinen sozialen Einrichtungen sicherlich das Fortschrittlichste. Das Klima ist gut und wird vom Meer günstig beeinflußt. Verkehrsmäßig ist das Land gut erschlossen. Es ist arm an Bodenschätzen, aber Arbeit und friedliche Entwicklung haben ihm sichtbaren Wohlstand beschert. Die Regierung unterstützt Rassenviehzucht und Ackerbau. Doch sind von der landwirtschaftlich genutzten Fläche des Landes nur 20 Prozent unter dem Pflug. Hier scheint die Aufgabe für die Mennoniten zu liegen.

Tatkraft und Optimismus beseelt die Immigranten, wenn sich vielleicht auch manche ursprünglichen Pläne nicht werden verwirklichen lassen. Suchend und prüfend durchfuhren seit der Ankunft die Beauftragten das Land. Schon auf dem Schiff hatte man sich in 7 Gruppen organisiert, jeder Gruppe einen geistlichen Betreuer zugeteilt (sie haben zwei Aelteste und sechs Prediger bei sich), und die künftigen Dorfschulzen gewählt. Allerdings war eine unmittelbare Ansiedlung nicht gleich möglich. Die Bodenpreise waren hoch, und für eine großzügige Ansetzung die verfügbaren Mittel nicht ausreichend.

Das Mennonitische Zentral Komitee (MCC) sah sich daher veranlaßt, eine andere Lösung zu suchen. Es plante den Erwerb einer Farm, die als zentrale Heim- und Zufluchtsstätte für Alte und Kranke gedacht, gleichzeitig den Mittelpunkt für das religiöse, geistige und gesellschaftliche Leben abgeben sollte.

Alle arbeitsfähigen Lagerinsassen wurden zu eigener Initiative ermutigt. Verschiedenen Familien gelang es bereits, Pachtungen zu übernehmen. Die Pachtung ist wahrscheinlich für die mittellosen Einwanderer der ra-

Representative of Danish church with Mennonite ministers.



In Denmark Mennonites lived in large internment camps.

scheste Weg, zu etwas Eigenem zu gelangen. Denn das schwebt ja einem Jeden als Ziel vor Augen: Wieder für sich selbst schaffen und den Familien wieder eine Heimstätte auf gesichertem Grunde bieten zu können.

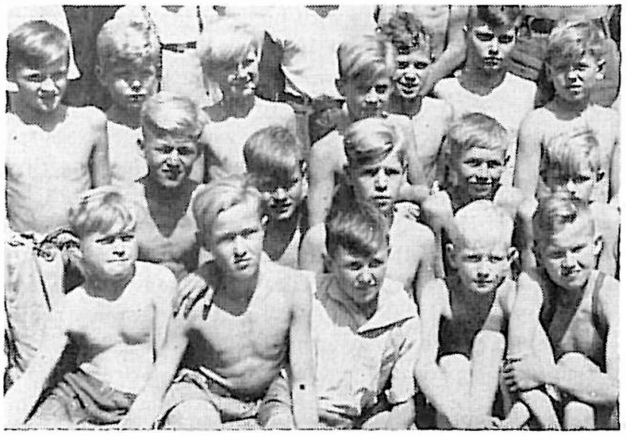
Wo sich eine Reihe von Familien zu diesem Zweck zusammenschließt, ist dieser Weg zu begrüßen. Eine zu große Zersplitterung und Zerstreuung hingegen muß dem künftigen Gemeinschafts- und Gemeindeleben abträglich werden. Dieser Gefahr besteht noch mehr bei solchen Familien, wo die einzelnen Glieder zu verschiedenen Orten in Arbeit stehen. Die Städte, besonders die Großstadt Montevideo, haben wegen der besseren Löhne schon eine Reihe junger Mädchen angelockt. Es bleibt zu hoffen, daß eine derartige Entwicklung mit den besonderen Umständen den der Uebergangsperiode verknüpft war, und nach deren Beendigung wieder zurückgehen wird.

Ende Mai erwarb das MCC einen 1200 Hektar großen Hof bei El Ombu. El Ombu liegt im westlichen Uruguay, zweihundertachtzig Kilometer nordwest von Montevideo. Da die Farm ursprünglich bedeutend größer war, sind zahlreiche Gebäude vorhanden. Das würde eine vorübergehende Unterbringung späterer Einwanderertransporte ermöglichen, wenn diese in hoffentlich nicht allzu ferner Zeit Tatsache werden.

Vieler Augen schauen erwartungsvoll auf den neuen Anfang: die der Behörden des Landes, die der Brüder in aller Welt, besonders aber die der engsten Verwandten und Schicksalsgenossen, die, etwa 5000 an Zahl, zurückbleiben mußten, wartend, hoffend und vertrauend. Vertrauend auf die Führung Gottes, aber wartend und hoffend, daß auch ihnen eine Chance für die Zukunft gegeben werde, wartend, daß auch an sie einmal die Reihe komme, und hoffend, daß die, die da helfen können, nicht müde werden, es zu tun.

Other articles on Prussian Mennonites may be found in Mennonite Life Vol. I, No. 1, p. 37, and Vol. III, No. 2, p. 10 and 19.

The Prussian Mennonite group in Camp Gedhaus, one of the internment camps for German refugees in Denmark.



Group of boys and young women on board ship from Bremerhaven to Montivedeo, Uruguay.

COLONIA MENNONITA IN URUGUAY--27, de Octubre

BY H. J. ANDRES

IN SOUTH AMERICAN countries it is the custom to name the main thoroughfare of a city after an important date in the history of the country. If this custom is honored by our new immigrants to Uruguay, then the main street of the city which they hope to build, one which has already been named *Colonia Mennonita* by the Uruguayan people, will be called *27, de Octubre*. This date will be remembered as marking an important event in their history.

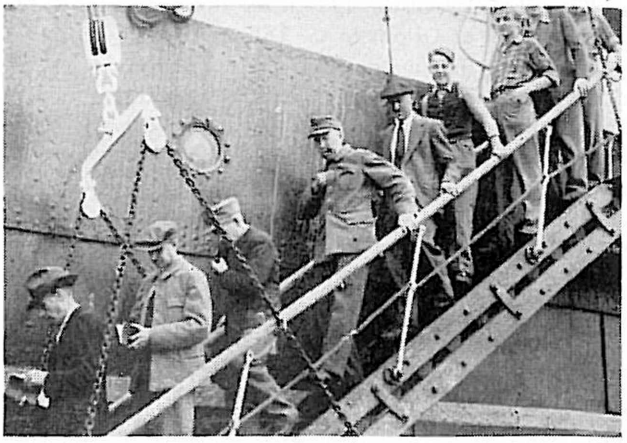
It was early in October, 1948, that the large ocean liner Volendam, with her contingent of Mennonite refugees, left Bremerhaven, Germany, bound for a South American port. While this event to most of these people marked an end to years of wandering, homelessness, and internment caused by the war, it was not exactly a joyful occasion. To the people on board it was not only that they were leaving the land of their birth, the country which for many generations had given them and their forefathers generous returns for their labors, and where they and their families had been privileged to spend many happy years; it also meant a severing of family ties for many as not all of their loved ones could be included.

On the morning of October 27, the Volendam, after twenty days in the open Atlantic, entered Montivedeo harbor where 750 of her passengers were to disembark to make Uruguay their new national home. It was an eventful day for a number of groups.

The governmental authorities, who at first had proceeded with a great deal of caution, seemed relaxed and more at ease. To grant authority for a large group to enter a country on the basis of becoming permanent settlers is a large responsibility. Authorities want to be assured that such permission is granted only to those who will be an asset to their country. It was apparent that the appearance and orderly conduct of these people made a distinct and favorable impression.

The representatives of the Mennonite Central Com-

After a twenty-day trip the 750 Mennonites arrived in Montivedeo, October 27, 1948.



mittee present saw in the arrival of these people the answer to many ardent prayers and the result of many days and months of difficult work in Europe, as well as the result of many generous and sacrificial gifts of Mennonites in the United States and Canada.

To the 750 Mennonites duly processed by governmental immigration officials and allowed to disembark and proceed to the temporary quarters provided for them, this day will always be remembered. It was the day when the patient hope which they had harbored in their hearts for many months that some day, somewhere, they would be allowed to enter into a new land to make it their national home, became a reality. It was the day when the steadfast faith which they had in their Creator that He would eventually lead them to a country where they might again labor undisturbed and gain a livelihood for themselves and their posterity became fact.

It was with eagerness and anticipation that they viewed the fields, some filled with golden grain almost ready for harvest, others with herds of grazing cattle and some, more or less arid, as they traveled over the rolling countrysides to their temporary quarters. Everything was viewed with appraisal.

This day had hardly passed when already several challenging thoughts were given these people: The first, by one of the native leaders of the Evangelical churches in Uruguay. He said that the Christians in Uruguay saw in the coming of the Mennonites a source of strength and fellowship for the churches of Uruguay, that their testimony of the living Saviour might spread more rapidly. The second challenge came from the director of the agricultural experiment station. A native of Uruguay, but speaking in the German language concerning their plans for agricultural practices, he said, "*Ihr wollt ja fuer Jahrhunderte bauen*" ("You are building for centuries"). With a strong faith in God, consideration and love for their fellowmen, and on the basis of sound agricultural practices, these people expect to begin their work in Uruguay.

The Background of a Mennonite Family -- Hamm

BY HORST PENNER

THE Anabaptist movement took root early among the nobility of West Frisia in the Ommelands of Groningen. Ideas of the Reformation found an especially well-prepared soil in the monastery of Unna near Groningen. The learned clergy of this foundation studied the humanists with enthusiasm, and discussed their writings. Thus, conceptions of primitive Christianity accompanied by Anabaptist tendencies found entrance with the nobility of the Ommelands.

As in other cases, religious discussion and consequent upheaval was experienced also in the renowned family of the nobility, de Mepsche op den Ham. This family possessed extensive landed property in the Ommelands and owned a castle on the Ham, near Groningen.

A certain Johann de Mepsche op den Ham was a partisan of the Duke of Alba and was made governor of Groningen by the King of Spain. He was a lawyer, had studied at Bologna, and was a staunch Catholic. Being an adherent of the Spanish cause, he even attacked his own relatives and the other members of the gentry of Groningen. To satisfy his ambition he strove to establish a career through unrestricted service in the interest of Spain.

Quite a different position was taken by a relative of his (probably his uncle), Johann de Mepsche op den Ham, the actual senior of the family. He was the owner of the castle, op den Ham, and also held a seat in the provincial diet. As he did not want to follow the church which claimed that it alone could offer salvation, the Spanish governor deprived him of his mandate. He was threatened with confiscation of his estates. At that time, in the beginning of the 1580's, Johann, who had become a Mennonite, fled to Danzig and there joined the congregation of the Mennonites (Anabaptists). His estates were appropriated by his relatives who were also Protestants but had not exposed themselves as much. It is not known whether Johann was accompanied by other relatives, children, etc. According to the statements by Abel Eppens, Johann died of a plague at Danzig in 1588.

It is not improbable that he is the ancestor of the Mennonite family Ham(m). The first bearer of this name mentioned in the records, Urban Ham, signed a lease involving Orlofferfelde with a number of other Dutch Mennonites in 1601.

Anna von Mortangen, at that time owner of the estate of Tiegenhof, leased the 2,315 acres situated in the fields of the village of Orloff, to the Dutch. One may certainly suppose that Johann de Mepsche op den Ham, or his descendants, since dropped their title of nobility and have called themselves only after their native place, the Ham, near Groningen. The convictions of the Mennonites in rejecting all outward splendor and titles corroborates this opinion. In both cases the name *Ham* is spelled with only one *m*, contrary to the later custom.

However, only two events—the death of Johann Ham of the plague at Danzig in 1588, and the lease signed by Urban Ham in 1601—are proved by documents. It must be presumed that the records involving this family have all been destroyed so that the gap of information now existing will perhaps never be filled.

MENNONITE ARTISTS

DANZIG AND KOENIGSBERG

BY KURT KAUENHOVEN

NOW that four hundred years of Mennonite history in northeastern Germany have come to a tragic end, it seems appropriate to remind ourselves that the cultural achievements of the Mennonites of those parts included other fields of interest than reclaiming the marshes of the Vistula and building up model farms. Their urban communities at Danzig and later at Koenigsberg contributed considerably to the economic development of those cities by introducing new branches of trade and craftsmanship. In comparatively recent times they also occupied themselves with the fine arts.

One of the first Mennonite pamphlets ever published at Danzig bears witness of the controversy of the Danzig Mennonite painter, Enoch Seemann the Elder, with George Hansen, elder of the Danzig Flemish Mennonites, on account of his profession. George Hansen, who died at Danzig in 1703, had, in obedience to his interpretation of the second commandment, banned Enoch Seemann because he had painted portraits. Thereupon the artist emphatically defended himself in 1697 in a lampoon directed against the elder, but with little success. He had to give up portrait painting and restrict himself to landscapes and decorations. Unfortunately, his works no longer exist; only four engravings, copied by other artists from Seemann's portraits for Danzig celebrities, have been preserved in the Danzig Municipal Library.

However, he had a son of the same name, Enoch Seemann the Younger, who was born at Danzig about 1694 and died in London in 1744. He became a well-known portraitist in London—he even painted several members of the royal family. The excellent quality of his work may be judged from the portrait of the artist by himself, which was to be seen in the Dresden Gallery.

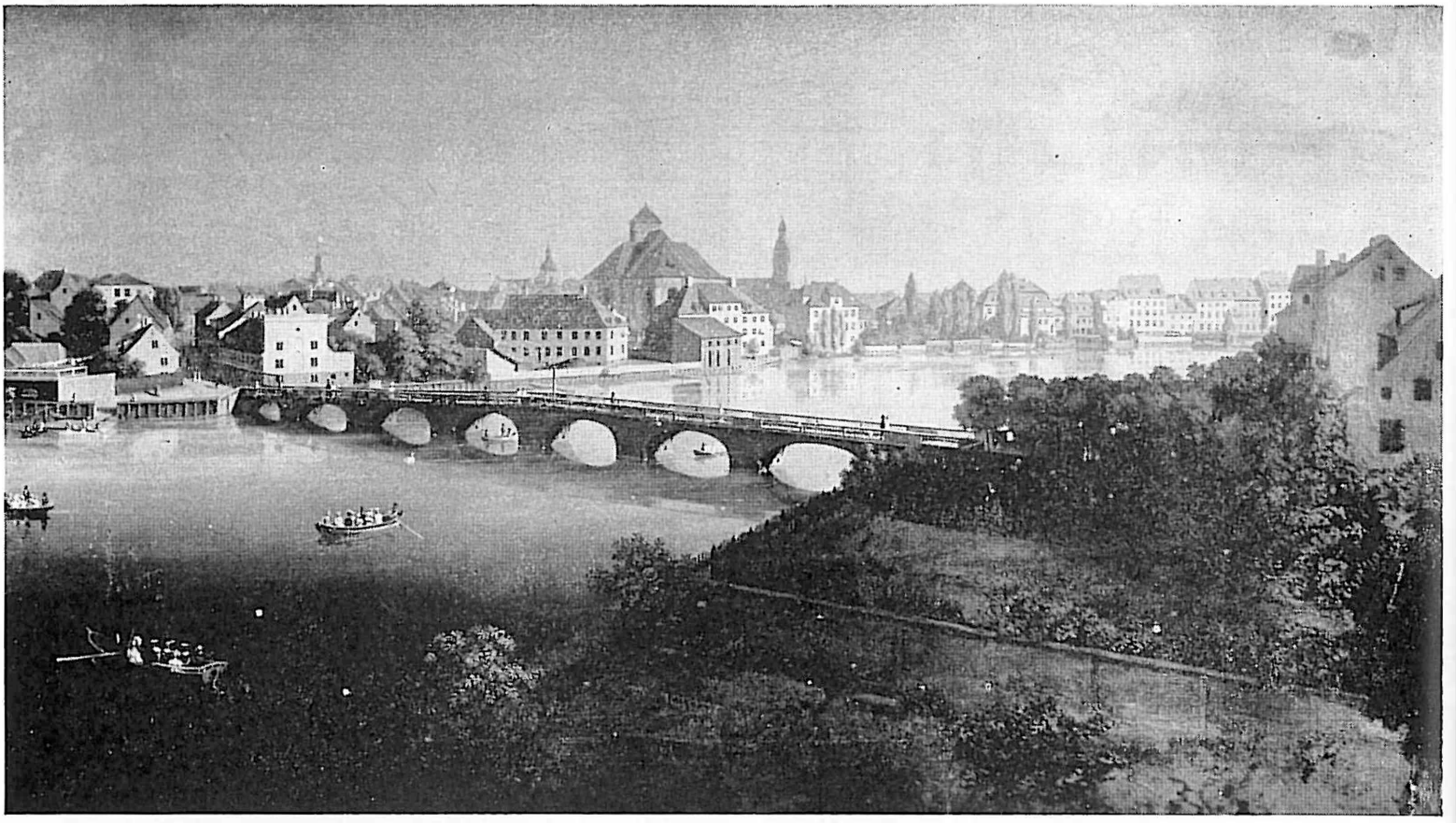
For many years we hear of no other painters among the Danzig Mennonites. We see them exclusively engaged in trade and commerce. But it may be pointed out in this connection that in the eighteenth century the Mennonites became the object of a famous Calvinist artist of that city—Daniel Chodowiecky (1726-1801)—whose work as an engraver won European reputation. He made a drawing of a well-known Mennonite banker of Danzig, called Dirksen, and he engraved one of the most telling

Self-portrait by Enoch Seemann the Younger (1694-1744), Danzig. Painted members of royalty in London

scenes of the domestic life of the Mennonites of his native city in his charming copper plate, "The Mennonite Proposal for Marriage."

I do not think it likely that the aversion against portrait painting was maintained for any considerable time among the Danzig Mennonites, as they were in frequent contact with the Dutch Mennonites who no longer held such views. It certainly did take a long time to overcome the traditional aversion of the Prussian Mennonites against art as a profession. At last this tradition was shaken when the Danzig Mennonites finally gained full citizenship in 1800 and particularly after the Napoleonic wars during which Danzig suffered so much. At that time it was still considered to be a violation of an established practice when a young man of the rural and urban Mennonite communities of northeastern Germany wanted to take up a calling other than that of a farmer or businessman. If a young Mennonite had some artistic talents, he still had to exercise them as an amateur and not as a professional.

We do not know for certain whether the Danzig Mennonite painter Heinrich Zimmermann (1804-1845) was



The Castle Lake of Koenigsberg by Johann Wientz (1781-1849). He loved to paint this scene (see p. 22).

a professional artist or not. He came from a widespread Danzig Mennonite family, his parents being the Danzig distiller Wilhelm Zimmermann (1781-1822) and Elizabeth Focking (1778-1836), of Stolzenberg near Danzig. Of the artist's life we know but little. He remained a bachelor and died at the early age of 41 years. He had six sisters, five of whom were married. We do not know where he got his artistic training and where he received his chief inspiration. As one of his paintings shows an Alpine landscape with a large number of figures, we may assume that he had been traveling in Austria. It is a canvas which has found its way into the Danzig Municipal Museum; it may, therefore, be supposed that Heinrich Zimmermann must have enjoyed some local reputation as a painter during his lifetime. However, his chief artistic merits seem to have been more the line of portrait painting. This is corroborated by the portrait of Magdalene Zimmermann, *nee* van Kampen (1797-1872), who also belonged to the circle of the Danzig Mennonite families. In its technical workmanship and meticulous finish of detail it certainly indicates professional skill, besides giving a good idea of the appearance of a Danzig Mennonite woman in the first half of the nineteenth century.

It is not before the second half of the nineteenth and the beginning of the twentieth century that we hear of two who undoubtedly were professional Danzig artists, both of whom came from old Danzig Mennonite families. Strange to say, both of them died at the age of thirty, long before their art could reach its full maturity. The few

Magdalene Zimmermann, *nee* van Kampen, by Heinrich Zimmermann (1804-1845). Shows Mennonite costume in Danzig of that period.

"The Mennonite Proposal for Marriage," by Daniel Chodowiecky (1726-1801). Shows significant cultural portrayal of period (see p. 17).

works they left show the true quality of their talents and make us regret deeply that they were called away so early in their careers.

Richard Loewens was born at Danzig in 1856, the son of Eduard Loewens (1826-1899) and Berta Henrietta Loewens, *nee* van Duehren (1827-1891), both of them belonging to well-known Danzig Mennonite families. Richard Loewens studied at the academies of Berlin and Munich. He soon had to struggle with his weak health, for he was suffering from tuberculoses, and in 1885 he prematurely succumbed to his deadly affliction. If we look at the few works he left us, we must say that he certainly was a promising artist. His portrait of his sister, Anna (Mrs. Anna von Bockelmann, *nee* Loewens, 1859-1930), shows a rare technical ability and a deep human undestanding. All that is best in the Mennonite tradition—simplicity of soul and garb, truthfulness and devotion, and a marked spiritual refinement—seem to be embodied in this convincing example of his art. That he was an excellent "townscapist" too, may be seen from his study of a courtyard near the church of St. John at Danzig. Here we see him following the delicate play of the sun in the old alley, making us feel the atmosphere of the peace and seclusion which was hidden in so many places in the center of that once beautiful city.

Hans Mekelburger, whose life was also brief, came from a rural Mennonite family in the neighborhood of Danzig. He was born in 1884 and died in 1915, being killed in action during the first World War. Hans Mekelburger studied at the academies of Koenigsberg

"Alpine Landscape," by Heinrich Zimmermann (see pp. 17-18); was in Danzig Muncipal Museum.

and Munich. He then lived at Danzig and here the Society of Danzig Artists arranged an exhibition in his honor after his early death. It showed in oilpaintings and drawings the high standard his work had reached in his brief career. Due to the war it has been impossible to procure photographs of his works.

Let us now pass over to Koenigsberg, where the Mennonite colony was much younger than at Danzig, dating from 1722 and flourishing during the reign of the tolerant Frederick the Great. The Koenigsberg Mennonite congregation has always been very small, its members interrelated by many marriages. We find among them the names of Reineke, Sprunck, Zimmermann, Wiens, and Kauenhowen. All of these families had formerly lived at Danzig and had gone to Koenigsberg because, soon after 1740, they were allowed to obtain civic rights which were denied them at Danzig until 1800.

At Koenigsberg some members of the Wiens family developed marked artistic gifts. The best-known of them is Johann Wientz (this is the spelling of the family's name at Koenigsberg). He was born April 16, 1781, at Langfuhr, near Danzig, of Mennonite parents; Hermann Wiens and Sara Epp. In his early youth he went to Koenigsberg, probably about 1800, because it is mentioned that he became a student at Koenigsberg University. Perhaps it was at that time that he also left the Mennonite church because of the prejudice still existing against art as a profession for young Mennonites. A contemporary writer who must have known Johann Wientz personally tells us: "As an artistic career is contrary to the views of the Mennonite congregation, Wientz made the sacrifice of leaving the religion in which he had been educated."

Wientz received his artistic training in Berlin. After 1826 he was a drawing-master at Koenigsberg University and at the Cathedral Grammer School, also at Koenigs-

"Girl taking Leave," by Johann Wientz. This picture of a younger girl bidding farewell to an older girl may have some relation to a literary theme of the time. The artist painted many subjects from every-day life.

(Opposite page) "Fortune Teller," also by Johann Wientz.

berg. His artistic work soon gained much recognition, for he was a member of the committee of the Koenigsberg Fine Arts Society in the thirties and forties. He died August 18, 1849, at Elbing, where he had made an excursion.

His works comprise: portraits in oil and in miniature, general paintings and views of Koenigsberg. He seems especially to have excelled in miniature portraits. One of his earliest works, a portrait of the Koenigsberg writer, Johann George Scheffner, dated 1812, was evidently a miniature. Scheffner himself praises it for its remarkable likeness. But Wientz also painted many portraits in oil, two of which will be found with this article; the Koenigsberg distiller Heinrich Kauenhowen (1797-1878), and his wife Elisabeth, *nee* Sprunck (1801-1878). Unfortunately the originals of these paintings were lost in the late war in Silesia. The two pictures are a convincing example of good craftsmanship and of the type of the thrifty and honorable Koenigsberg Mennonites of that time.

Of Wientz' genre painting the example reproduced with this article conveys a good idea. It also shows good workmanship, although it cannot be denied that it lacks in individuality. The painting with the artist's nameplate, no doubt, depicts a young girl taking leave from an older one, but it certainly has some relation to a literary theme of the time.

The artist likely achieved his best work in his views of Koenigsberg. One subject which attracted him again and again was the Castle Lake situated in the heart of

(Above) Heinrich Kauenhowen (1797-1878) and Elizabeth Kauenhowen, nee Sprunck(1801-1878), by Johann Wientz. These pictures portray a Koenigsberg Mennonite Family of that time. Formerly in the possession of Ernest Schmalz, Oldenburg, these oil paintings are now lost.

Jenny Kauenhowen, by Emilie Wientz (1813-1900), niece of Johann Wientz.

the ancient city and affording a fine view of some of its characteristic churches.

He painted these views several times, both in oil and in water colors. They show a careful and delicate execution and their coloring is mentioned as particularly tasteful. Of the scene depicted in these paintings almost nothing remains but rubble.

Johann Wientz was not the only talented member of his family. His brother Wilhelm Wientz seems to have been especially interested in architecture, for he showed a cardboard model of the Koenigsberg *Burgkirche* at the 1833 exhibition of the Koenigsberg Fine Art Society.

His brother, Hermann Wientz, who married Catharina Kauenhowen, became the father of Emilie Wientz, who showed the artistic talent of her uncle in a marked degree. She was born at Koenigsberg December 21, 1813, and died at Elbing January 12, 1900; she remained unmarried. Two of her drawings had been preserved in the Koenigsberg Historical Museum. They show Alexander Kauenhowen and his sister Jenny, whose father was Heinrich Kauenhowen, a cousin to Emilie Wientz. The pictures illustrate the same carefulness and delicacy of treatment to be noticed in the work of her uncle. It seems to me that they show more psychological penetration than the former. Look at the somewhat sombre and sullen expression of the boy, just the kind of face a youngster of thirteen will make when he has been asked to sit still and doesn't want to. Did not Emilie Wientz succeed in depicting the cherry-like freshness of a girl in her early teens in the portrait of Jenny Kauenhowen?

Let me conclude this survey on the artistic achievements of the Prussian Mennonites by directing the read-

er's attention to the successful career of a Koenigsberg member of the previously mentioned Danzig Mennonite family of Zimmermann. The Koenigsberg branch of this family has been particularly fortunate in its enterprises and several of its members have become noted for the active part they played in the economic and cultural life of that city.

Among them we must mention the painter, Franz Theodor Zimmermann, who was born at Koenigsberg June 11, 1807, the son of the Mennonite couple, Jacob Zimmermann (1769-1819) and Agnetha Kroeker (1775-1841). As it was the custom in Mennonite urban families at that time the young man was apprenticed to a businessman for six years. By that time he had become assured that his real talents pointed in another direction. He therefore, left his original career in 1827 and began studying drawing at the local Provincial Arts and Drawing School. In October, 1829, Franz Theodor Zimmermann left Koenigsberg and went to Berlin with an attestation of the Elder Johann Penner. In Berlin he took up his studies at the Berlin Academy of Arts, and in 1832 he was able to leave with a diploma signed by the director of that institution, the famous sculptor, Johann Gottfried Schadow. The young artist then lived in Berlin and gave lessons in drawing and painting; in 1837 he started on the usual tour to Italy. But he did not get to Rome, for on his way there he stayed in Vienna where already a brother of his had found an occupation as a technician. Here in 1848 Franz Theodor Zimmermann

(Continued on page 45)

Alexander Kauenhowen, by Emilie Wientz (see page 22).

(Left) Self-portrait of the artist as a young man and (below) self-portrait of the artist in later years, both by Franz Theodor Zimmermann. He was born in Koenigsberg, 1807, studied at the Berlin Academy of Arts, and lived as an artist in Vienna.

H. A. Hiebert and children in sugar beet fields.

AGRICULTURE OF MA

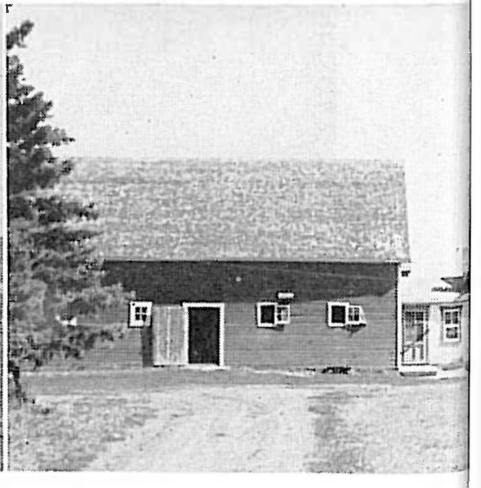
BY DON EDW

ACROSS the international boundary to the north there thrives a community of people with a common heritage of customs, of language, and of religion. They are the Mennonites of southern Manitoba, a group of people who embody a small part of the Old World transplanted into the New, yet who have so modified their way of life in the new homeland that today they incorporate a merging of the older cultural forces with those of the future.

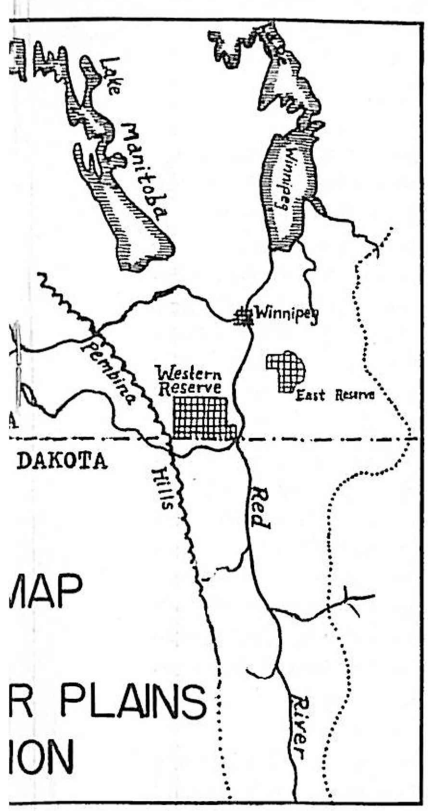
The migration which brought the Mennonites to the New World took place during the early 1870's. It was forced by the Czar's plan of Russianization whereby military exemption was to be abolished, German language instruction to be replaced by Russian, and the local autonomy of the Mennonites was to be subjected to the authority of the Czar. Reaction to these proposals was strong. The liberal wing sought and obtained important concessions from the Czar; the more conservative elements decided to migrate.

In 1873, after the Mennonites were assured lands and military exemption from the Canadian Government, the trek to the New World began. Whole families—even entire villages—came as a group, and were transplanted to the fertile lands of the lower Red River Plain.

The Canadian Government set aside two reserves for Mennonite settlement—the "East Reserve" southeast of Winnipeg, which consisted of eight townships, and the "Western Reserve." It is the Western Reserve of seven-



Field of summer-fallow, (right) house with adjoining barn.



Youth and age work together preparing dinner.

ANITOBA MENNONITES

'ARD TOTTEN

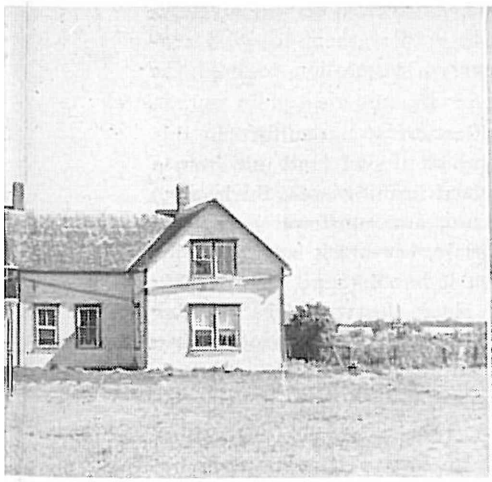
teen townships with which we are here concerned. The Western Reserve extended westward from the Red River almost to the Pembina Hills, and from the international boundary northward twenty miles, enclosing an area of 612 square miles.

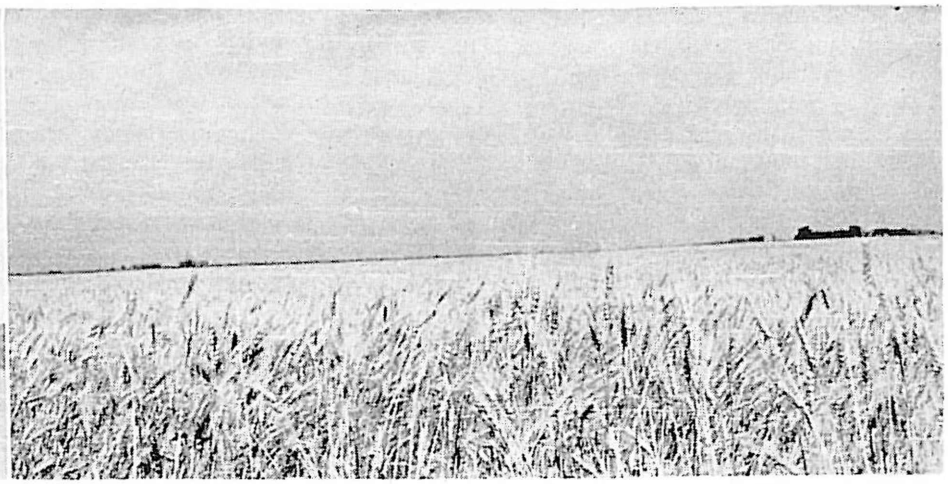
The land of the Red River Plain is a fertile land. The soil, of the prairie grassland type, is black, rich in organic matter. Here the Mennonites found a land similar to the steppes of southern Russia. They planted wheat, built homes of prairie sod and of frame construction, spaded their kitchen gardens for plantings of vegetables and flowers. Every garden had tall stalks of sunflowers.

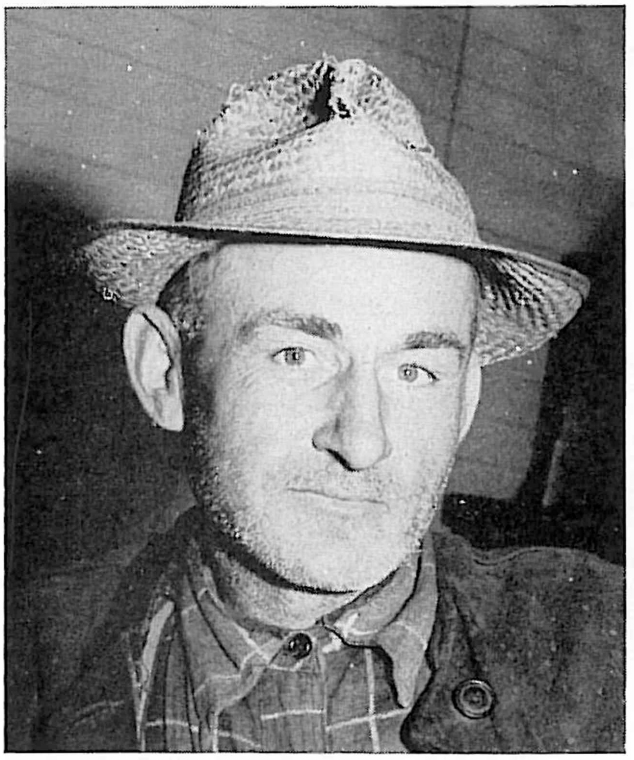
The land of the Red River Plain was a good land, but it would not give up its bounty of food and wealth without the bending of backs, the labor of sinewy hands upon the hoe and the plow. There was work to be done. Since the Red River Plain was devoid of native trees, wood had to be cut in the Pembina Hills—wood for fuel, and wood for lumber. The land is extremely level, in many places it is poorly drained. This meant there were ditches to be dug to carry away the excess water, especially in the northeastern portion of the reserve.

The Red River Plain was formed by the deposition of sediments—earth, rock, and sand—washed down from higher lands into an ancient lake that existed there in glacial times. Lake Agassiz is the named given by geologists to this extinct glacial lake, which resulted from the impounding of water by the great ice sheet which once

Fields of wheat extend as far as eye can reach.







Representative of Mennonite farmers in Manitoba.

covered much of North America. Lake Winnipeg, Lake Winnipegosis, and Lake Manitoba are the shallow remnants of the once-great Lake Agassiz. When the waters receded from the lake bed and it became exposed to the sun and air, an invasion of grasses took place. Grass has since been the dominant vegetation here.

The landscape today is characterized by level fields of tilled farm land with a farmstead here and there dotting the countryside. Around the farmsteads groves of trees, mostly elms, were planted by the settlers. Locally they are known as "bluffs," for from a distance these groves give a bluff-like appearance. They have added considerably to the beauty of the once monotonous scenery.

The pattern of early settlement of the Mennonites on the Red River Plain was directed by the European customs of living together in small farm communities. Instead of building a home on an isolated farmstead, as was characteristically done by early pioneers of the New World, the Mennonite farmers built their homes close to one another in small villages of about twenty-four families. These villages typically had only one street. When children grew up and established homes, or when newcomers arrived, the village was lengthened on either end by the addition of more *fiasteds*. A *fiasted*, literally a fireplace, usually consisted of a ten-acre strip of land in the village with a frame house and adjoining barn, a barnyard, and a garden.

The adjoining house-and-barn, usually coupled by a milkhouse, is losing favor among the Mennonites of today. While there is the advantage of being able to go from the house to the barn in winter without going out into the cold, the disadvantages of close proximity to the livestock and the fire hazard have influenced the more recent construction toward separation. The typical community had a pasture and meadow held in common, and one member was designated to be the village herdsman. Farm land, however, was not held in common, but was divided into fields, several of which were owned independently by a villager.

The Mennonites of the farm villages lived a life unlike that of the pioneers of our prairie frontier. By bringing their families with them from the old country and settling together in villages, they transplanted their community life in full bloom. A spirit of co-operation remained strong; they helped one another with the harvest, with house-raising, and in time of sickness. One key to this spirit is the common religion that bound them together, ministering to their social as well as spiritual needs.

This pattern of settlement, which dotted the plain north of the boundary with small villages, persisted until after the first World War when conservative elements from many communities again migrated, this time to Mexico and Paraguay. The readjustment that followed set the pattern of farm ownership that exists today, with the farmer living not in communal villages, but upon the land. If this movement recast the pattern of Mennonite settlement, causing the disappearance of many of the smaller villages, it did not diminish the co-operative spirit of the people. This spirit is reflected in the strength of the co-operative movement in Manitoba, which has some of its staunchest supporters among the Mennonites.

When the Mennonite farmers broke the tough prairie sod for the first time, they planted it in grain—wheat, oats, and barley. These crops were grown year after year. In more recent years, scientific farming has been introduced, and the Mennonites of today are rotating their crops and fertilizing the soil. They have for a long time included summer-fallowing in their farming system, chiefly to destroy weeds and store soil moisture. However, frequent plowing and harrowing of fallow fields during the summer tends to subject them to wind erosion, since there is no cover of vegetation to hold the soil in place.

In recent years, diversification of agriculture in this region has changed the total picture of land use from a grain-growing area to a mixed-farming area. Such crops as potatoes, sugar beets, corn, and sunflower have been planted on an ever wider scale. Livestock became of increasing importance, though it has declined considerably due to high grain prices since the war. The growing season in Manitoba is too short for development of firm corn ears, but corn is grown for silage. Sunflower culture on a large scale is a recent introduction into this area.

The sunflower is native to the Americas, being found

wild from Nebraska southward. The American Indians used the seed for food. In the sixteenth century, sunflowers were introduced to Europe, and they spread to Russia where the largest acreages were grown. When the Mennonites came to Canada, they brought sunflower seed with them. For many years the plant was grown in the kitchen gardens, the seeds being eaten as we eat peanuts. But the acute shortage of vegetable oils during the war stimulated interest in oil-bearing seeds. This led to the expansion of the sunflower crop to a commercial scale. Five thousand acres were grown in Saskatchewan and Manitoba in 1943. Since then the center of production has shifted to Manitoba because the Mennonites took the initiative in building a co-operative seed-processing plant; in addition, the Mennonites were familiar with row-crop agriculture and were experienced in growing sunflowers.

Early sunflower seed crops were shipped to Toronto in eastern Canada for processing. The freight rates on such long hauls proved to be prohibitive. Hence, a group of farmers met in September, 1943, to lay plans for a producer co-operative which would construct a plant suitable for processing the sunflower crop. With the provincial government guaranteeing their bond issue, the Mennonites constructed an oil-extraction plant in Altona, Manitoba.

The building of the sunflower seed oil plant at Altona represents a high point in the co-operative movement in Manitoba. Beginning as a grain growers' protest against the monopoly practices of the agencies in control of the grain trade, the co-operative movement has grown until today there are more than 200 associated independent grain "pools" in Manitoba. Each of the grain pools has an elevator that handles the grain of the member-farmers at cost. Though there are as yet no co-operative elevators in the Municipality of Rhineland, the Mennonite area, plans are being made to build in Altona and Gretna. Meanwhile, many Mennonite farmers haul grain long distances to pool elevators rather than patronize near-by private elevators.

The co-operative associations are more than mere grain handling organizations; they are, in addition, mediums of education through which ideas of the co-operative movement are made known and around which study groups are formed. The farmers who meet in discussion of local problems consider not only grain problems, but others of immediate concern, such as medical services, better schools, roads, and recreational facilities. Thus, the co-operative movement has a rapport among its members, a carry-over from the communal spirit of old that could not be achieved if it were purely an economic organization.

Though the grain handling co-operatives are the most numerous in Manitoba, the co-operative movement has spread to nearly all phases of the farmer's economic life. There are four main types of co-operatives here: marketing and processing, purchasing, financial, and service. The consumer co-operative has been, in general, less successful than the producer type co-operative.

One of the problems of the Mennonites which will become more acute in the future is that of the man-land ratio, a problem aggravated by the prevailing system of land inheritance. The Mennonites have always loved the soil and farming has been the traditional way of life. When they arrived in Canada there was plenty of land, and farms were of sufficient size to afford an adequate living standard. Today, on the other hand, the trend is toward smaller acreages due to subdivision of property among the Mennonite farm children. When the farms become so small that further subdivision becomes uneconomical, the alternative offered the landless Mennonite youth is migration to the cities. Already many have moved to Winnipeg.

A temporary easing of this man-land problem came with the exodus of 1948, when severel hundred conservative Mennonites departed for Paraguay and Mexico. It was not population pressure that brought on this migration, for most of those who migrated owned good farm land. Rather, it was an attempt to escape, as their ancestors had done, from the influences of the surrounding society. Only a small minority of the Manitoba Mennonites emigrated, indicating the movement lacked mass appeal. The great majority are content to mold their lives to the changing world, taking an ever larger role in the economic and political life of the province and the dominion.

David Schellenberg, early pioneer, near Gretna, Manitoba.

Plant of the Co-operative Vegetable Oils Limited, Altona, Manitoba, hub of sunflower economy.

SUNFLOWER REBUILDS COMMUNITY

BY J. J. SIEMENS

THE story of the Co-operative Vegetable Oils Plant Limited, of Altona, Manitoba, begins in the period of the first World War and its aftermath of depression and unemployment. This era of economic stress was in no small measure responsible for what was to take shape and affect our thinking in the future. The depression shook the very foundations of an otherwise peaceful and complacent rural community. A great many old and young people were exceedingly disturbed when they found out that our economic institutions such as the *Waisenamt* and fire insurance organizations could not withstand the impact and had to go into bankruptcy. This meant an almost total loss of life-long savings.

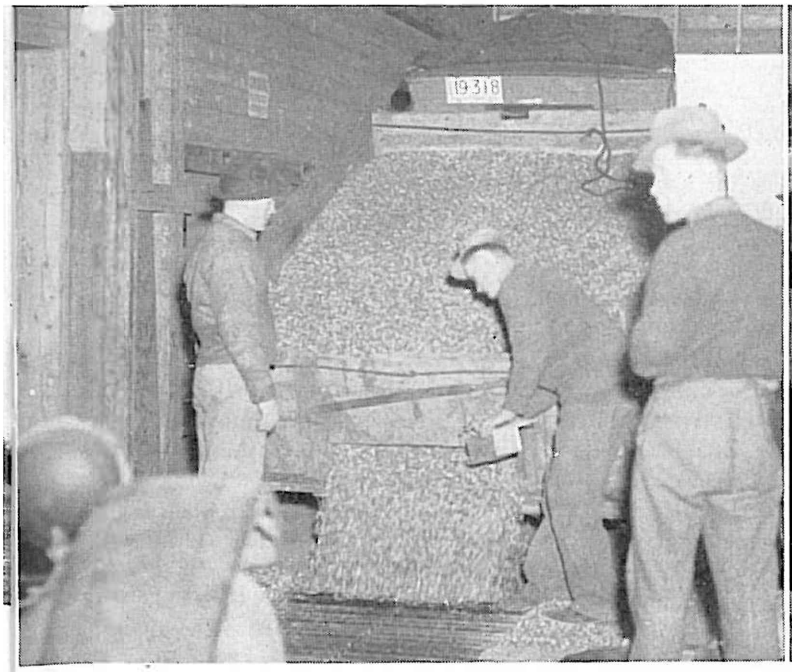
The effect of economic depression, drought, grasshopper plagues, dust storms, and soil erosion was such that out of our 1,240 farmers in the Rhineland Municipality, 644 lost title to their farms through foreclosures or bankruptcy proceedings, 437 farmers were so heavily in debt that they were obligated to pay a third of their crop to the mortgage company or mortgage holders, while 159 farmers had withstood the impact and emerged from the crises retaining title to their land. Furthermore, interest on land indebtedness exceeded the annual tax levy by more than ten thousand dollars. Taxes were unpaid and teachers went without wages for months. We were economically ruined, discontented, and frustrated.

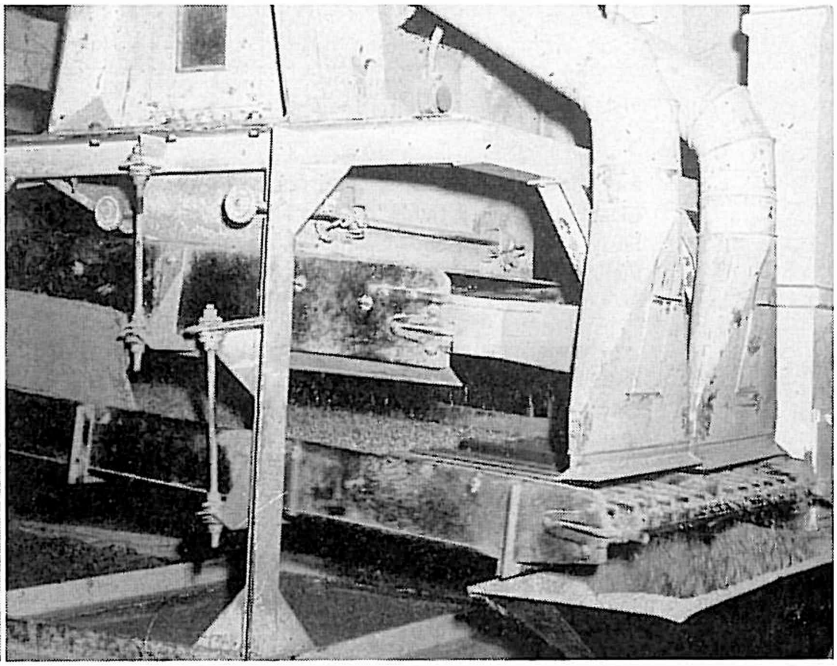
Appeals to government agencies were of no avail. This was to us, inexperienced in economic booms and busts, bewildering, to say the least. We made surveys of our community and found that 51 per cent of our population was under 19 years of age, which meant that here was a coming generation, which apparently was doomed. This marks the beginning of the co-operative movement now known as the Federation of Southern Manitoba Co-operatives, operating in an area with a population of some twelve thousand Mennonites.

The Agricultural Society

We approached the problem from two angles—progressive agriculture and economic cooperation. To implement the first approach we organized some sixty farmers into an Agricultural Society to study our agricultural situation and effect such changes as would get us away from a one-crop economy, 'wheat.' We endeavored to improve our farming practices and cultural methods by introducing new crops to the area such as corn, potatoes, sugar beets, sunflowers, rape, peas, beans, soya beans, clover, alfalfa, and other grasses. We brought in purebred livestock and poultry and impressed upon our farmers the importance of diversification in farming. We conducted short courses and meetings in schools; formed clubs to improve our gardens, poultry, livestock, grains, and grasses.

We organized the Rhineland Agricultural Institute, offering an agricultural and home economics course of five months' duration. We brought into our community an agricultural representative paid by the government to assist us and direct our activities in agricultural diversification. We organized study clubs and studied our community and its needs. We organized tours to outside areas in rural Manitoba to see what we could learn from others who were trying to cope with problems similar to ours. We virtually became alive to the possibilities open to us in making farming a vocation full of interest and fascination. We became so occupied with the things we could do ourselves that we spent less time criticizing others. We talked a lot, held innumerable meetings in

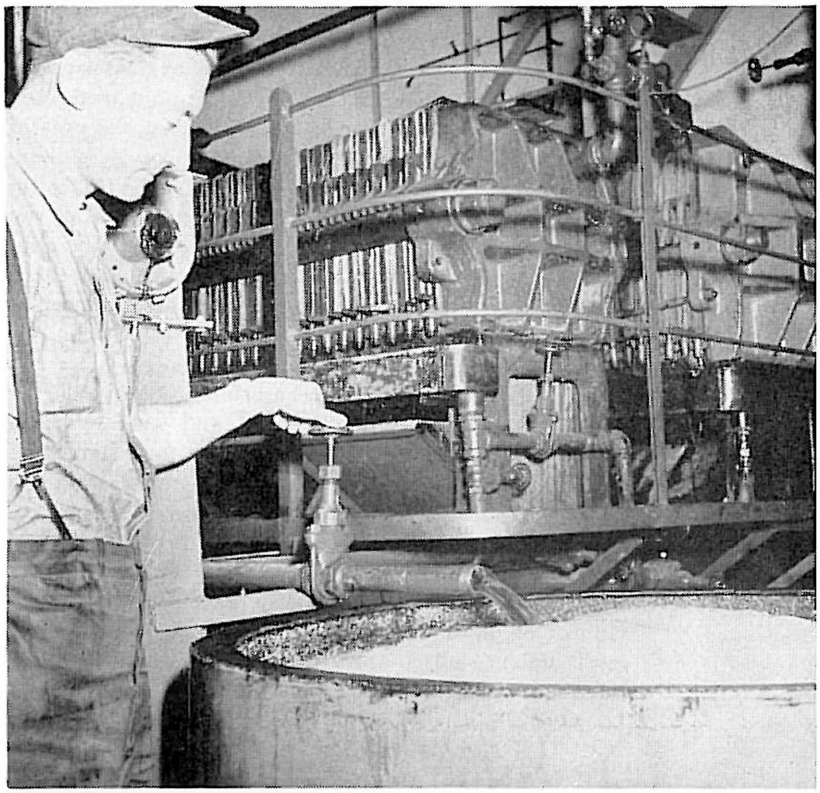




(Top) A truck-load of sunflower seeds being unloaded in the elevator. (Top, right) A sunflower seed de-huller and separator. Broken seeds pass over shaker screen and suction fan removes the hulls. (Right) Two filter presses showing clear sunflower oil flowing into tank.

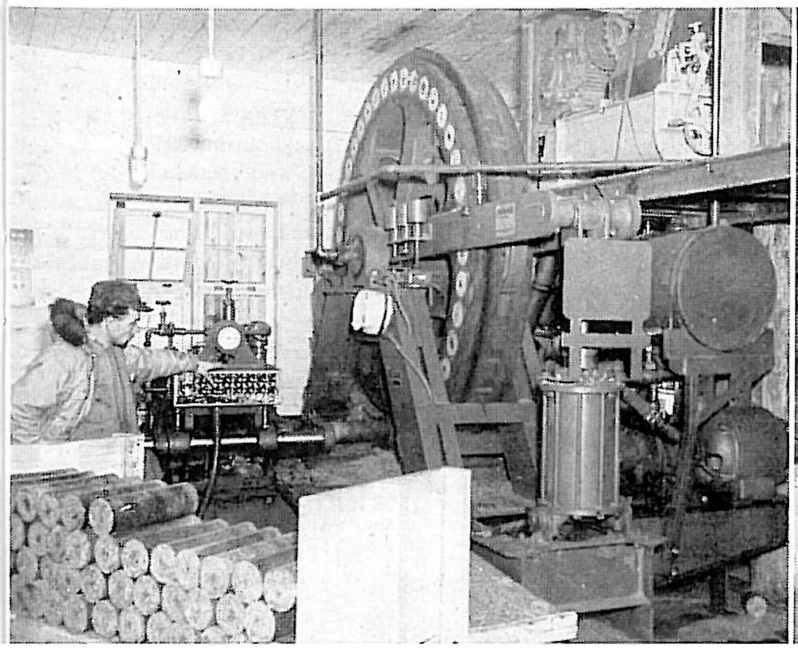
the various districts, published a quarterly magazine with articles on farm practices, advice, and news of our fellow farmers. We kept the pot boiling and stirring.

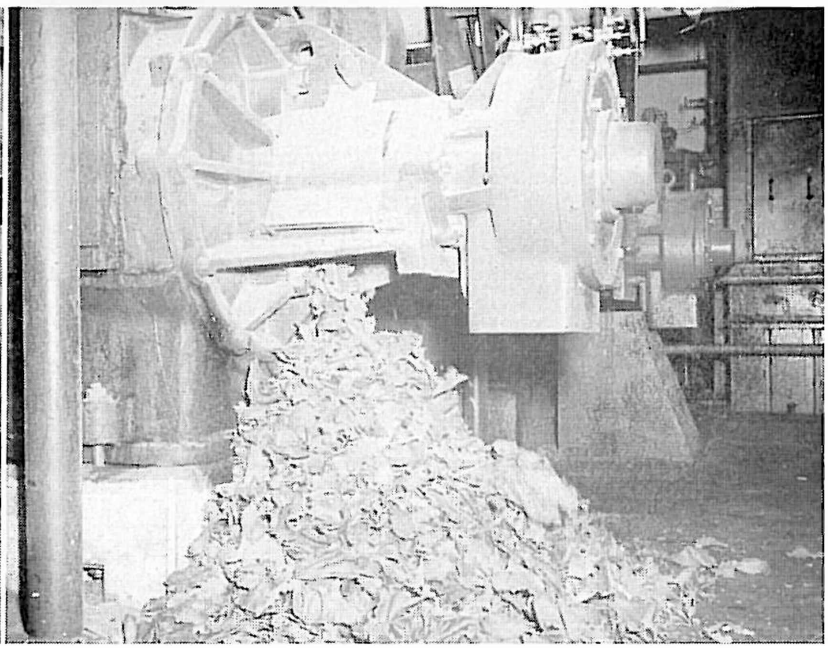
We welded the community into one social and economic unit through the interests we held in common, although the members of this group belonged to a half-dozen church affiliations. We got to know each other better, our weaknesses and our strength. We soon found leadership coming to the fore in a number of districts, lending a hand and giving encouragement and support to our agricultural renaissance. We changed the pattern of our thinking as well as the pattern of our farming along aggressive and progressive paths. The young people were having visions and the old people began dreaming dreams. The future was ours to make it what we desired it to be. We realized that the past could serve us as a source of experience but should never be the pattern for



(Right, below) The two Anderson expellers showing oil-meal cake.

(Below) One of the two machines producing pres-to-logs.





imitation lest it hinder progress, conflict with modern ideas in various fields of human endeavor, make men hesitant and undecided and take away their drive and vision for future development.

The Rhineland Co-operative

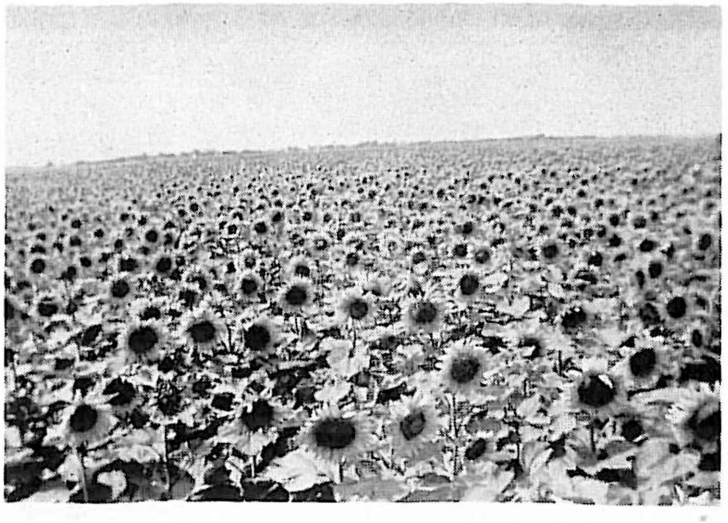
Parallel to our efforts in the agricultural field we launched upon a new program of co-operation on Rochdale principles. These two programs—progressive agriculture and cooperation—went hand in hand in this community. We studied the story of the Equitable Pioneers of Rochdale, England. We read the history of Toad Lane. We circulated co-operative literature through our youth. We held meetings with our farmer friends and discussed business practices and abuses. We posed the question of organizing on a co-operative basis and of going into business with ourselves.

We knew where we were being exploited by commercial companies. Petroleum was a live issue, for the farmers were turning away from horse power to tractor power. The price of gasoline was too high. We paid large margins to the oil interests and all our pleading and arguing was of no avail. Fuel such as coal was likewise prohibitive, so was binder-twine and a number of articles the farmer had to have in operating his farm. Out of our plans emerged the Rhineland Consumers Co-operative Limited, of Altona, Manitoba. This was the first enterprise of this kind in our area to enter into business on an open membership basis. We raised $670.00 and in June of 1931 opened our doors for business. After five years of hard work and much hardship and heartache, we had proved the venture successful and were returning earnings to our patrons in spite of the fact that prices had meanwhile come down. As a consequence of this successful venture the whole community became co-operative conscious and clamored for further expansion of the co-operative idea applied to business.

A cheese factory, a creamery, hatchery, cannery, a number of oil stations, stores, egg grading stations, and credit unions—all co-operatives—came into being. They flourished and succeeded in varying degree and taught us the lesson that there is strength and power in unity of purpose. We had to educate ourselves into understanding that loyalty was essential to our co-operative success. The co-operative movement returned more than dividends, it had intangible benefits for our members. It helped us to gain a greater understanding of business practices as carried on by our profit-motive business competitors. We felt more certain of ourselves in entering into the field of trade and commerce and finance.

In spite of the impact that this agricultural and co-operative development has had on every individual many are still indifferent or even openly opposed to it. However, the participation of the majority of farmers in this venture laid the foundation for the development of the program of agriculture and co-operation in the field of processing and industry. Without the benefit of our experience we could never have attempted to build a $500,000 industry—the Co-operative Vegetable Oils Plant Limited of Altona, Manitoba—which provides a direct livelihood for 150-200 persons and points toward greater industrial development in western Canada.

One of many Manitoba sunflower fields.



Sunflower

Large scale sunflower growing and processing in Canada is a recent development, dating back to the early days of World War II. Shortages of edible oils and fats, the difficulty of importing these oils, and the nutritional needs of our nation were responsible factors in the introduction of this new crop on western farms. Last year 28,000 acres were seeded to sunflowers in southern Manitoba, yielding 23,000,000 pounds of seed.

This seed is being processed at Altona, Manitoba, by the Co-operative Vegetable Oils Limited. Farmers of this area provided the capital necessary for the erection of the plant, and also provide the raw material—sunflowers —grown on their own farms. Their interest in this crop accounts for the success of this industry to date. Planting, cultivation, and harvesting has been completely mechanized. The sunflower is an intertilled crop similar to corn and lends itself admirably as a clean-up crop. The hybrid seed is planted around May 20th, cultivated several times to keep down the weeds, and is harvested with a combine after a good frost—usually about mid-October.

Our farmers now have the cereal grains, which are being harvested in August; the sugar beets, harvested in late September and October; and sunflowers, harvested in late October and November. Thus they have three cash crops whose harvests are spread over several months. The days of a one-crop economy are over and the land debt has been lifted but farm land value has increased substantially, for there is a steady movement of farmers to the sugar beet, corn, and sunflower belt in Manitoba. Furthermore, the boundaries of our community have greatly expanded, reaching into our neighborhood communities of yesteryear. Altona has become the focal point of the southern part of the province, the industrial center of a farm community.

The sunflowers seeds when harvested are taken to the plant where they are cleaned and dried to a uniform moisture content of 7 per cent and stored in the elevator or storage bins. From here they are transferred by gravity to the mill room and elevated into the de-huller. This machine consists of two large plates, similar to common grain-grinder plates. It breaks the hulls and then passes the broken product over a shaker screen. Above this screen a large suction fan removes the hulls and blows them to a storage bin in the hull house. The meats with approximately 5 per cent of the hulls drop through the screens and are delivered to the expellers where they are fed into the cooker attached to the expeller and treated at 240° F. for one hour. This is followed by a ten-minute conditioning at 280° F. in a conditioner barrel.

After this the seed meats are fed into a machine which extracts the oil and passes it on to the screening tank. The oil is agitated in a tank to keep the "foots" (small quantities of meats) in suspension in the oil until it is forced under air pressure through the filter press, separating the "foots" from the oil. The oil now flows from the filter press in its clear but raw form into a scale tank, where it is weighed before it is pumped into a large outside storage tank. Here it awaits loading into tank cars for shipment to our customers in various parts of Canada.

By-Products

The oil meal cake from the expeller is delivered by auger and elevated to the mill room where it is tempered to a uniform moisture content, then hammer-milled, weighed, and bagged for shipment. This meal has a high protein content and is palatable; it could be used for human consumption, but for the present is in great demand by feed plants as a concentrated feed for poultry and livestock. It has also been used by housewives in baking bread. More research and investigation in the use of sunflower meal will be carried on in the future. We are told that in Cuba it is being milled and bleached and blended into wheat flour at the rate of 20 per cent. It is reported to be superior to soya meal.

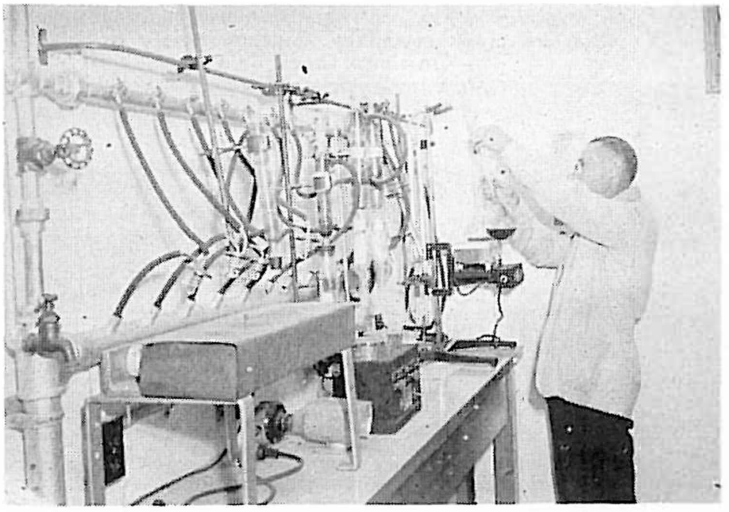
Sunflower seeds are bulky to handle because of the hulls—35-40 per cent of their weight being hulls. This was the deciding factor in building a plant in this area where the seeds are being grown. In fact, the by-product—hulls—caused our management considerable headache; they had to be hauled away and burned, causing overhead expense. They make excellent poultry litter and bedding for cattle but where millions of pounds of this product becomes available the demand disappears and we were faced with a problem of hull disposal.

A lot of experimentation took place as to the best utilization of this product. We knew that hulls had a high heat value with a very low ash content, but hulls could not be used in furnaces or stoves in their natural form. We visited lumber mills where the sawdust is processed into logs and sold as fuel. We had samples of "pres-to-logs" made from our sunflower hulls and they processed beautifully under pressure of 165,000 pounds per square inch, not requiring any binder. Last fall we installed such a pres-to-log machine and a second one is being installed now. Farmers and city folk have, this winter, heated their homes with this fuel, speaking very highly of its value as a home fuel. We now have a virtual coal mine in our own neighborhood and sunflower hulls have found a cherished place in the economy of the district as a source of fuel. They come out as round sticks, 4 inches in diameter and 12 inches long, weighing 7½-8 pounds a stick, are clean to handle and can be stored in the kitchen. They make an excellent open fireplace fuel.

Besides being made into pres-to-logs large quantities of hulls in ground form have been used as feed. They contain about 5 per cent protein and 2 per cent fat, but a high percentage of crude fibre. Added to such feeds as ground barley or oats, farmers have found them useful in reducing these strong feeds to levels more suitable for economic consumption. In unground form the hulls have been used as a fertilizer to assist in aeration and addition of humus to low-lying land. They are also an excellent chick litter having the desired insulating property and moisture absorbing ability.

Our plant today has no waste product—its oil, meal, and hulls are all valuable and in demand. We have much to do yet, we need a refinery to filter and purify our oil, we could go into milling and bleaching of our sunflower meal to use it for human consumption. The saying "Where there is no vision the people perish" has new significance for many of our members and farmers. We marvel at the extent our little industry may lead us. New horizons are opening and farming has become tremendously fascinating to many of us. Sunflowers are not just sunflowers anymore. They are oil, meal, fuel, vitamins, proteins, and medicine. Sunflowers are canned sunshine, not just products and by-products. However, we are sure that the finest by-product of our venture of Co-operative Vegetable Oils Limited is *man*. The

W. Kehler examining sunflower oil in laboratory.



farmer who undertook under his own initiative to go into processing of his own products, advancing his own money in the venture and erecting his own plant, thereby processed himself to a fuller understanding of the difficulties the industrialist, the plant breeder, and the scientist faces when he converts the farmer's product into a marketable commodity.

Thus a nation derives from the soil not only material, but also mental and spiritual values; hence a nation must be vitally concerned with the maintainance of the strength, courage, resourcefulness, and well-being of its rural people in an undespoiled countryside.

This we believe: That out of the depression we have learned at least in part that

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build our cities glorious
If man unbuilded goes?
In vain we build the work unless
The builder also grows.

The Crosstown Credit Union

BY J. A. KROEKER

A credit union is a small people's bank, a cooperative saving and lending institution. Its function is to extend credit facilities to a class of people that are often not privileged to obtain bank credit.

The idea originated in Germany during a depression (1846-47) with two men, F. W. Raiffeisen and Schulze-Delitsch. From Germany the credit union movement spread all over Europe. The Mennonites in Russia became familiar with the idea before the first World War, founding mutual credit societies *(Obshestva Vzaimnago Kredita)*.

From Europe the idea spread to Canada and the United States. We have well over 10,000 credit unions in these two countries. They have been organized into the National Credit Union Association (Cuna), with headquarters at Madison, Wisconsin.

On this side of the Atlantic credit unions found their first recognition in the French-Catholic province of Quebec, where they are most strongly developed under the name *caisse populaire*. About 1935 they were first established among the Mennonite farmers of Southern Manitoba. Here they served as organizing centers for other Mennonite credit unions, ten of them being organized into the Southern Manitoba Credit Union Federation.

Directors, credit committee, and supervisory committee of Crosstown Credit Union, Ltd.

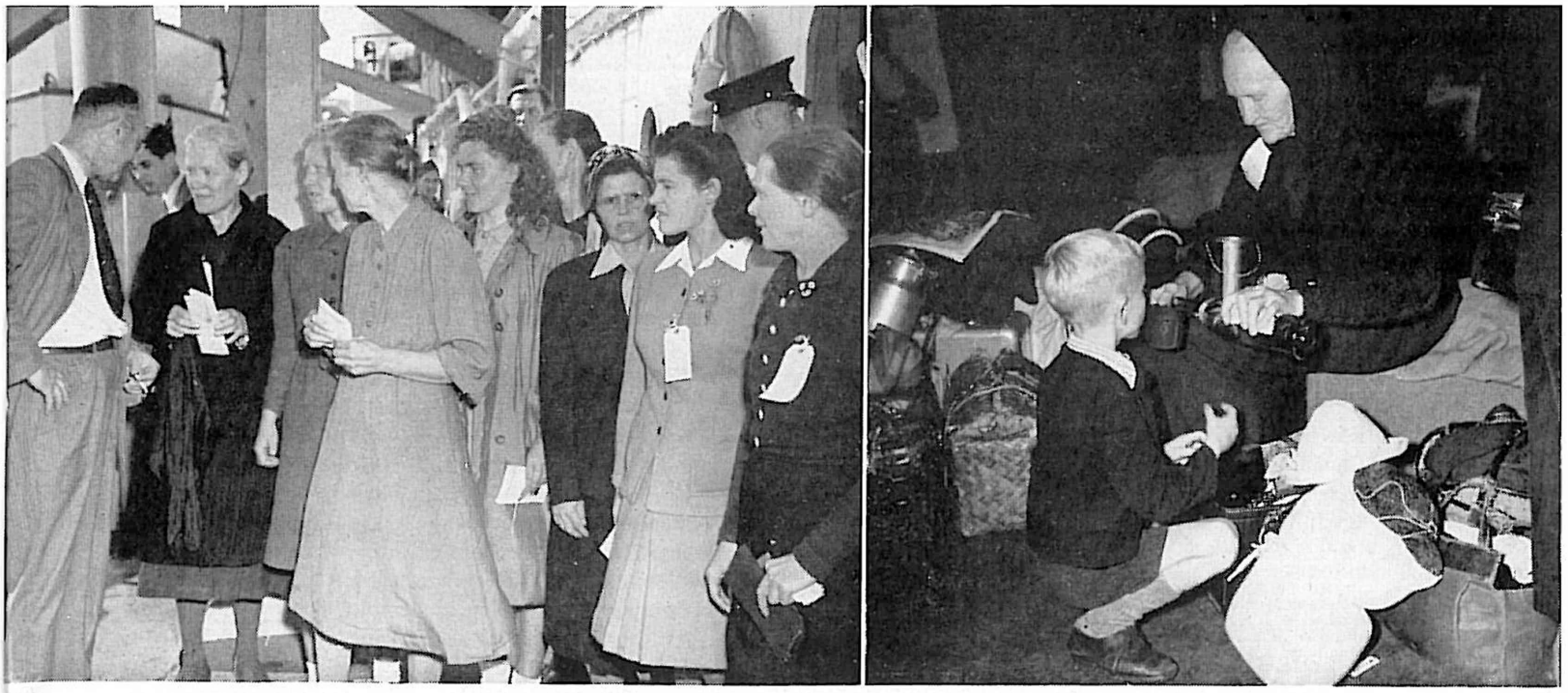
In 1944 a credit union for members of the Mennonite faith was organized in Winnipeg, its activities being limited to the city of Winnipeg with a radius of 40 miles beyond. Its name is Crosstown Credit Union Society Limited and has its office in downtown Winnipeg. It has been the most rapidly growing organization of its kind in Manitoba. The reason for its success may be found in the fact that otherwise busy professional and business leaders were public-spirited enough to lend their time and energies in serving on the board of directors or in other capacities. The president is N. J. Neufeld, M.D.; vice president, David Friesen, a lawyer; other directors are Jakob Spenst, a contractor; John Reimer, a farmer; A. Wiens, a trucker; P. Hildebrandt, a factory worker; Heinrich Riediger, a grocer; Peter Wiens, a garage owner; David Schmidt, transfer business; P. Schmidt, a railway worker; C. C. Neufeld, a teacher; and Nick Schmidt, a trucker.

The letterhead of the Crosstown Credit Union carries the slogan, "Unity Made us Strong." The Mennonites of Manitoba, who are otherwise divided into a number of groups, are all represented in this union, cooperating in the economic field.

The definite aim of a credit union is first to teach members thrift, to save something every time they earn anything, and second, to provide credit at a reasonable rate of interest. The Crosstown Credit Union is succeeding in doing this.

Since inception the Crosstown Credit Union had extended loans to the total sum of $248,769. That position was reached by progressive growth as can be seen from the following comparative figures:

	1944	1945	1946	1947	1948
Share Balance	$ 4,238.65	$ 7,783.17	$11,250.58	$21,153.15	$32,474.07
Deposits	17,748.63	22,950.65	25,923.38	55,925.15	71,625.30
Loans in force	16,689.71	30,602.09	35,903.69	64,335.64	91,038.03
Members	430	645	765	911	997



Conferring with J. J. Wieler, representative of C.N.R., are newly arrived Mennonite women. (Right) Grandmother and grandson in Immigration Building at Halifax, Nova Scotia.

PRESENT MENNONITE IMMIGRATION TO CANADA

BY J. J. THIESSEN

THE CANADIAN Mennonite Board of Colonization was organized in 1922 for the purpose of assisting the Russian Mennonites to immigrate to Canada. In close cooperation with the Canadian Pacific Railway Company this organization succeeded in bringing about 21,000 Mennonite immigrants to Canada during the years 1923 to 1930. These included some from Germany and other European countries. Most of those immigrants were settled on the land in Canada, and they are now in a position to help their relatives and friends among the displaced people in Europe.

In the present movement our Board is working in close contact with the Mennonite Central Committee. While the Mennonite Central Committee, in conjunction with the International Relief Organization, has done a great work in assembling, providing material aid, and processing our refugees overseas, our Board had the privilege of negotiating with the Canadian Government and the immigration authorities in Ottawa in the matter of securing admission to Canada for the refugees. Our Board is also a member of the Canadian Christian Council for Resettlement of Refugees outside the mandate of IRO, and through the cooperation of the above organization we have been able to bring over to Canada a number of Mennonite refugees who were not eligible for IRO assistance.

The existing immigration regulations require individual applications from relatives or employers. Such applications may be made through the immigration inspectors, the railway companies, or through any private voluntary agency. Most of our Mennonite people, however, prefer to avail themselves of our services as intermediary in submitting their applications to the government, and the government favors such organized and united action because it knows from past experience that the guarantee of the individual has the support of the whole organization. The fact that our Mennonites in Canada are scattered over large areas in five different provinces has necessitated the organization of provincial relief committees, subsidiary to our Board, and representing the different Mennonite churches in such provinces. These provincial committees are of great help to the Board in carrying out our aims and obligations.

Every applicant is expected to provide suitable housing, employment, evidence of ability to pay the transportation charges, and to guarantee that the immigrants will not become public charges in Canada. In most cases the payment of transportation expenses has been promptly made when requested by IRO. In cases where the applicants were not in a position to raise the funds themselves, the provincial committees advanced limited amounts out of their provincial immigration funds. Where applicants and provincial committees were unable to cope with the situation, our Board helped out with a loan. Thus, by united efforts we were able to avoid any friction between IRO and the applicants. Some protests against high transportation charges were made, however, where immigrants were brought over by plane without the request or consent of the applicant. Upon our representation to the IRO a refund of $100 on such

a ticket was granted. The transportation charges, varying on different sailings, are as follows, for destinations shown:

Ontario	$172.00-$225.00
Manitoba	$206.00-$263.00
Saskatchewan	$215.00-$285.00
Alberta	$223.00-$288.00
British Columbia	$232.00-$292.00

To pay the transportation costs for the 4,695 refugees who have thus far come to Canada the Mennonites in Canada have raised over $900,000. These immigrants were placed in the different Canadian provinces as follows: (As of May 9, 1949.)

PROVINCE	1947	1948	1949	Total
Prince Edward Island	-	2	-	2
Now Brunswick	-	2	-	2
Quebec	-	6	-	6
Ontario	100	505	53	658
Manitoba	288	1139	89	1516
Saskatchewan	33	668	53	754
Alberta	23	481	44	548
British Columbia	98	1023	88	1209
Total:	542	3826	327	4695

The different categories of the immigrants are as follows:

CLASSIFICATIONS	1947	1948	1949	Total
Close relatives & farm workers	303	3668	324	4295
Sugar beet workers	198	55	3	256
Farm laborers (through Department of Labor)	--	66	-	66
Domestics	-	31	-	31
Forestry workers	41	-	-	41
Mine workers	-	6	-	6
Total:	542	3826	327	4695

ORIGIN OF IMMIGRANTS				
From Europe	528	3764	310	4602
From Paraguay	14	32	16	62
From Brazil	-	8	-	8
From China	-	22	1	23
Total:	542	3826	327	4695
	1947	1948	1949	Total

Lumber workers, farm laborers, mineworkers, and domestics were brought over under special projects sponsored by the Labor Department and their fares were paid by the government. They are bound to stay at their place of employment for one year, but have the privilege of making application for bringing over their dependents as soon as suitable housing accommodations can be provided for them. Only the railway fare for such workers' dependents is being charged, while the ocean transportation is also being paid by the government.

We have been able to establish contact with most of the immigrants who came over through the Labor Department and who were placed in remote districts. We are trying to reach them all and are registering them along with all the others. They appreciate our interest in their well-being very much, since many feel lost and lonesome among strange people whose language they do not understand. For instance, two Mennonite girls, domestics, are working in French homes in the province of Quebec and are far away from any Mennonite settlement and from a Protestant church. They are receiving our German church papers which bring them in touch with the life of our Canadian Mennonites. These girls are getting wages of $35 per month. After completion of their term of service they will, of course, leave for other places where they may live and work among their own people. Farm boys, bound by a similar contract, are being paid at least $45 per month. Several cases have been reported to us where the boys were released before the expiration of their one year's contract by consent of the farmer and the Department.

In most cases the immigrants are assured of a warm welcome and a friendly reception. The ministers welcome them from the pulpits; mission societies and clubs organize showers where they receive many useful gifts. The immigrants are grateful to God and man for finding a refuge and try to live up to their promises and obligations. Some find farm life too uneventful and leave their sponsors and look around for employment in the city. A congestion of immigrants which may aggravate the unemployment situation is already noticeable in some cities. Government officials warn that this movement into the cities may arouse public opinion against immigration and produce negative results.

The immigrants on the whole are very eager to repay their transportation cost to their sponsor or whoever provided the money. Due to the fact that the Province of Saskatchewan has had three crop failures in succession, immigrants in this province find it hard to secure work, and a number of them have left for Ontario and British Columbia where there are better opportunities. The government does not object to this as long as they look for employment on farms, since most of the immigrants were admitted to Canada as farm help.

It is our observation that our immigrants are finding it hard to settle down because for a number of years they have been on the go, first from Russia to Poland, then to Germany and other European countries, and now to Canada. Having lived in congested areas, they seem to feel lonesome on our scattered farms. It takes time for them to get adjusted and to settle down to a normal life under new conditions.

As far as domestics are concerned, there is no objection to them taking employment in the cities. The Mennonite homes for girls in Vancouver, Calgary, Saskatoon, and Winnipeg have been able to secure good positions for a considerable number of newly arrived girls in homes of professional and business people. All these girls are very anxious to learn the English language and are attending evening classes twice a week. Most of the employers seem to be well pleased with the girls and are very anxious to do all they can to make the girls feel at home.

The spiritual life of the immigrants has suffered, of course, under the influence of the anti-religious propaganda in Russia and Germany. Most immigrants attend church services regularly. The young people are not as ignorant in spiritual matters as we might expect them to be. No doubt much credit is due the mothers for the religious influence exerted even under adverse condi-

tions. The ministers who came along with them from Russia also did much through preaching and personal work to foster faith in God. No doubt the MCC workers and the ministers sent from the United States and Canada have helped much to draw many nearer to God. The picture would be one-sided if we would not mention that a number of the immigrants are spiritually indifferent and some even opposed to religion. Here is a challenge to our churches. We will have to work patiently to win them for Christ and for the church.

It should be mentioned also that 62 immigrants have come to Canada from Paraguay, mostly of the refugees who had gone to South America under MCC auspices. Relatives in Canada raised the necessary funds to pay the airplane fare to Canada, as well as the Europe-to-Paraguay transportation cost, making a total of approximately $900 per adult. Upon advance payment of the transportation to our Board, MCC made the necessary arrangements to bring the immigrants forward. In much the same way 23 immigrants came to Canada from China. The latter fled from Russia some years ago and were stranded in China.

At different times our Board has approached the Canadian Government with the request that it grant admission to Canada of the Danzig Mennonites, many of whom were refugees in Denmark. It took considerable time until a clarification of the status of this group was reached. On June 15, 1948, the Acting Under-Secretary for External Affairs advised us that persons who were citizens of the Free State of Danzig prior to the war and who had not since acquired any other citizenship were not regarded as German nationals or enemy aliens for the purpose of the Immigration Act and that applications for admission to Canada for such persons were to be dealt with in the same way as other European nationals, now stateless. A number of Danzig Mennonites have, in the meantime, arrived in Canada and joined relatives here. The Danzig Mennonites are not considered as eligible for IRO assistance and those coming from Germany directly are being processed by the Canadian Christian Council. Since most of the Danzig Mennonites have no relatives here, it is hard to find sponsors for them. The opportunity to go to Uruguay was a God-sent open door for them to find new homes.

At the present time group settlement possibilities in Canada, as compared with those of the early '20's are rare, especially in the prairie provinces. In those days big land owners and mortgage companies were interested in disposing of large tracts of land under so-called "Mennonite terms," providing for repayment by crop share. At the last annual meeting of the Canadian Mennonite Board of Colonization it was decided to continue the exploration of colonization opportunities in the different provinces, particularly in British Columbia and Alberta. At the recent provincial meeting at Abbotsford, B.C., in October, steps were taken to organize a settlement committee that would undertake this task in British Columbia. According to the latest report of this new committee there are possibilities in that province. Land prices, of course, are high. Since no large funds are available for settlement purposes, land purchases have to be made mainly on terms. We are proceeding very cautiously in this matter. It is our opinion that the immigrants should first get acquainted with farming and working conditions in Canada, repay their transportation, and then get settled on land. Our plan is to settle the new immigrants together with other Mennonites already familiar with conditions in Canada. In a number of cases the sponsors have on their own initiative and by their own means purchased improved farms or houses for their immigrants.

On October 22, 1948, the Canadian Mennonite Board of Colonization and the Mennonite Central Committee submitted to our Canadian Government a request for the admittance of an additional 2,000 Mennonite refugees who have no relatives or friends in Canada to sponsor them, on the guarantee that our Board provide proper housing, maintenance and farm employment, and together with the MCC be responsible for the transportation charges from the port of landing to the destination in Canada. The understanding specified that IRO pay the ocean fare. Similar requests were made to the government by Canadian Lutheran World Relief, Catholic Immigrant Aid Society and the Baptist Immigration Organization. On January 19 we were advised by Ottawa that favorable consideration had been given to these requests, whereby a quota of 500 workers plus dependents was fixed as the maximum number for selection and processing by each of the applying organizations. The refugees under this new project are to come over through the Department of Labor, while the close relatives are coming through the Department of Immigra-

Newly arrived Mennonite women work in Manitoba beet fields and (right) Home for Invalids in Rosthern, Saskatchewan.

tion. The conditions of employment for these workers should be not less favorable than for other Canadian workers with comparable qualifications and experience.

Our provincial representatives have succeeded in soliciting a number of applications from farmers who promise employment at current wages for the year for the farm workers, also housing and maintenance for their dependents. Under the existing economical conditions many of our farmers find it rather hard to subscribe to these terms, and the applications are not coming in at the desired rate. The following figures show the number of applications which have so far been approved by the Dominion Provincial Farm Labor Committees in the different provinces. Other applications are in the process of investigation and should be approved shortly.

Province	No. of applications	Married couples	Single men	Domestics	Dependents	Total persons
Manitoba	107	61	19	27	193	361
Saskatchewan	38	28	3	7	89	155
British Columbia	24	14	5	5	35	73
Alberta	15	7	3	5	22	44
Total:	184	110	30	44	239	633

Copies of the approved applications are being sent from our office to our MCC representatives in Germany and the processing of the prospective farm workers has been started. We hope the movement of refugees will soon begin.

We trust that God will bless our united efforts to alleviate human suffering and to bring many more of our unfortunate refugees to Canada, where they may find new homes and enjoy freedom.

Ein Gedenkblatt in der neuen Heimat

VON J. H. ENNS

Fünfundzwanzig Jahre sind verflossen seit nach dem ersten Weltkriege die Mennoniten in großer Zahl von Sowjetrußland nach Kanada kamen. Mehr als 21,000 Flüchtlinge sind in den Jahren von 1923 bis 1930 in diesem schönen Land der Freiheit und des Friedens aufgenommen worden. Noch heute sagen sie tiefbewegt, daß es eine Errettung aus tiefster Not war und sie erinnern sich gegenseitig wiederholt mit den Worten des Psalms 107,1—8 daran.

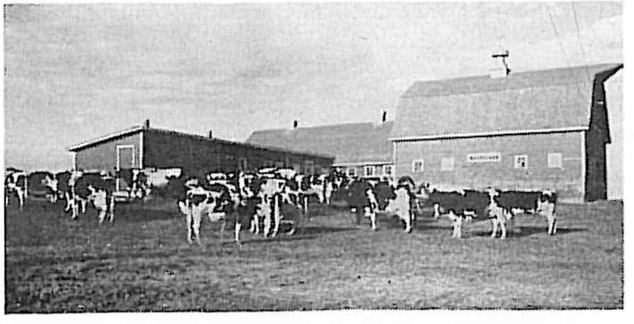
In dieser Not sandten sie von Rußland eine Studienkommission ins Ausland, bestehend aus B. H. Unruh, A. A. Friesen und J. Esau. Dank der energischen und umsichtigen Bemühungen dieser Brüder ist Kanada für die mennonitischen Flüchtlinge jener Zeit erschlossen worden. Besonderer Dank gilt A. A. Friesen, der klug die Vorteile erkannte, die das nördliche Land den Immigranten bieten konnte, und ihnen durch sein geduldiges Ausharren und persönliches Vorsprechen bei der Föderalen Regierung in Ottawa, unterstützt durch tüchtige Brüder aus Kanada, den Weg in das neue Land bahnte.

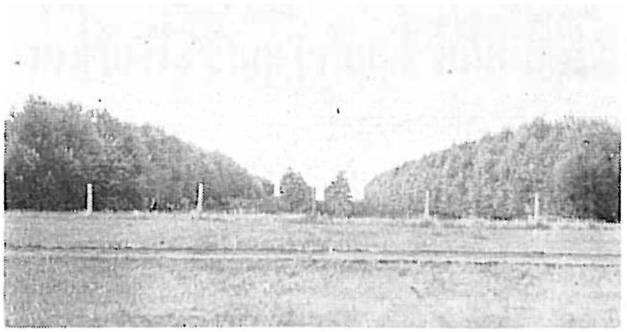
Die Flüchtlinge wurden in Kanada sehr gut aufgenommen. Die Regierung öffnete ihnen weit die Türen. Für diejenigen, die aus Krankheitsgründen die Sperre nicht passieren konnten, wirkte es sich oft recht schmerzlich aus, wie es ja auch bei der jetzigen Einwanderung wieder der Fall ist. Abgesehen von den gesundheitlichen Anforderungen jedoch wurde jeder hereingelassen, der nachweisen konnte, daß er Mennonit und willig zur Arbeit sei. Die **Canadian Pacific Railroad** brachte die meisten dieser Immigranten auf Kredit herüber, das heißt sie gab ein Darlehen von etwa einer Million Dollar an Menschen, die kein Eigentum hatten die aber willig waren, fleißig ihre Hände im neuen Lande zu regen. In diesem neuen Lande wurden sie von den schon eher eingewanderten Glaubensbrüdern auf das wärmste aufgenommen. Große Landgesellschaften boten

Some of the Mennonite immigrants of the '20's are now prosperous industrialists and farmers.

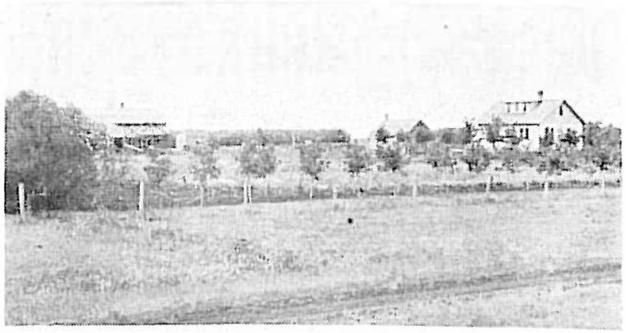
Morris Milling Company, of Morris, Manitoba.

Dairy herd on Mennonite farm, Saskatchewan.





Newly planted orchard between shelterbelt on Abraham Rogalsky farm, Glenlee, Manitoba.



Modern farm of Abraham Rogalsky, Glenlee, Manitoba. Area was formerly a barren plain.

den Neuangekommenen Farmen mit Gebäuden und allem Zubehör ohne Anzahlung zum Verkauf an.

Und doch war der Anfang im neuen Lande schwer. Unerfahrenheit, das etwas rauhe Klima der Prairieprovinzen und die wirtschaftliche Depression der dreißiger Jahre bedingten ein sehr langsames Vorwärtskommen. Schwer wirkte sich auch die Tatsache aus, daß die Flüchtlinge nicht zusammen in einer Provinz blieben, sondern über ganz Kanada verstreut wurden: nach Ontario, Manitoba, Saskatchewan, Alberta und Britisch Columbien. Manch eine Familie hatte lange Jahre hindurch Unglück — es kamen sehr trockene Jahre in Saskatschewan, sehr nasse in Manitoba—manch eine Familie zog wiederholt um bis endlich ein gesicherter Broterwerb gefunden wurde.

Doch Ehrlichkeit, Fleiß und Ausdauer der meisten angesiedelten Familien und das Entgegenkommen der Landgesellschaften und der **Canadian Pacific Railroad** bei den Zahlungen der ersten Jahre halfen über viele Schwierigkeiten hinweg. Heute, nach 25 Jahren, kann man sehen, wie reich Gott diese Einwanderer mit irdischen Gütern gesegnet hat. Viele von ihnen wohnen in ihrem eigenen Heim, auf ihrer eigenen Farm. Beinahe 200 neue Kirchen durften von den damaligen Flüchtlingen schon erbaut werden, daneben haben sie zahlreiche Anstalten und Schulen errichtet.

Nur einige Beispiele des wirtschaftlichen Erfolges sollen hier angeführt werden. Im Jahre 1932 lebte in Winnipeg ein Gemeindebruder, der mehrere Jahre schwer um seine Existenz ringen mußte. Er hielt aber aus und arbeitete tapfer weiter. Gott segnete sein Bemühen. Heute besitzt er eine Maschinenfabrik, in der er zur Zeit etwa 100 Arbeiter, fast ausschließlich Mennoniten, beschäftigt. Er baut diese Fabrik immer weiter aus und schickt seine Erzeugnisse in alle Welt—nach Brasilien, Argentinien, Aegypten, ja selbst nach Indien.

Drei mennonitische Immigranten der zwanziger Jahre, die von Beruf nicht Farmer waren und denen anfänglich das Brot recht knapp werden wollte, schlossen sich zusammen. Der eine von ihnen war ein Müller, der andere ein Techniker, der dritte ein Buchhalter. Sie kauften in Gardenton, Manitoba, eine alte Mühle auf Kredit. Nachdem sie auf den umliegenden Farmen Weizen und Roggen, auch auf Kredit, gekauft hatten, fingen sie mit dem Mahlen an. Heute haben sie zu der ersten noch eine zweite, besser ausgebaute Mühle gekauft, besitzen jeder ein eigenes Haus und ein schönes Auto. Durch treues Zusammenhalten haben sie sich und ihre Familien gut vorangebracht und haben auch immer eine offene Hand für fremde Not.

Unter den vielen Farmern, die damals herüberkamen, war auch einer, der nach den Erfahrungen in der alten Heimat bescheiden geworden war. Er wünschte sich in Kanada nur etwa 40 Acker Land—man hatte ihm in Sowjetrußland gesagt, daß alles Eigentum Diebstahl sei — und ein kleines Haus. Damit wollte er schon zufrieden sein. Er hatte aber erwachsene Söhne und Töchter, die, gleich den Eltern, alle arbeitswillig waren. Heute besitzt dieser Mann zwei große, gut ausgebaute Farmen — je eine halbe Sektion — und hat ein schönes Wohnhaus in der Stadt. Seine Kinder sind alle verheiratet und haben ein gutes Auskommen.

Oft kommt nun diesen mennonitischen Einwanderern die Frage nach der Zukunft ihrer Gruppe in Kanada. Sie wohnen nicht mehr in stillen, abgeschlossenen Dörfern, wie es im Anfang der Fall war, wie sie es von Rußland her gewöhnt waren und wie es heute noch in Mexiko und Paraguay der Fall ist. Wenn auch in Kanada die meisten Mennoniten auf dem Lande leben, so sind doch auch schon viele in die Stadt gezogen. Dort arbeiten sie in Fabriken, Lagerräumen, Geschäften, an den Bahnen und so weiter. Die studierende Jugend geht in die verschiedensten Berufe. Gegenwärtig gibt es viele mennonitische Lehrer und besonders Lehrerinnen, Bureauangestellte, Aerzte, Ingenieure und Rechtsanwälte. Die mennonitischen Flüchtlinge sind nicht mehr die Stillen, Unbekannten im Lande. Fast unbemerkt sind sie in die allgemeinen Aufgaben ihres Landes und ihrer Zeit hineingestellt worden. Wie können sie ihr mennonitisches Erbe behalten, ihren mennonitischen Grundsätzen treu bleiben?

Den Gemeinden erstehen hier große und schwere Aufgaben. Sie werden sie erfüllen können, wenn sie sich treu um Jesu und seine Sache sammeln. Möge der Herr geben, daß die Mennonitengemeinden in Kanada mit zu einer Geschichte beitragen die Christus ehrt und uns als im Geiste Jesu geschulte Kinder des Friedens erweist.

PETER R. SCHROEDER--Pastor and Conference Worker

BY CELESTE SCHROEDER DEHNERT

THE fact that P. R. Schroeder served three of our larger General Conference Mennonite churches during his thirty-year ministry and that he was for two terms president of the Conference indicates that he must have been an unusual preacher and leader.

Perhaps he is best remembered as a preacher. A strong, clear voice that easily filled even a large auditorium, a natural simple eloquence, a store of apt and striking illustrations, wit, and an inspiring message were his contribution to the pulpit. His records show over 3,500 sermons delivered, an average well over two a week. He was utterly devoted to the cause of Christ and sought perfect submission to God's will.

We had a very happy home life in three parsonages. There was never an idle moment. Work had to be done and then we might read, and Father provided good reading material. The Bible was read through about three times in our home, a chapter a day at family prayers. Gathering around Father at the piano for a hymn and taking turns at leading in prayer completed evening devotions. We had good play equipment: pets, swings, dolls, even a football! He could kick it higher than the church chimneys! There was much congenial company, and stimulating conversation.

P. R. Schroeder was a descendant of those Mennonites who came to North America from Russia in the eighteen seventies. His parents Jacob D. and Maria Friesen Schroeder, were born in South Russia. Peter was born at Mountain Lake, Minnesota, August 22, 1883, the third in a family of ten. His great-grandfather, Peter Penner, who became almost 102 years old, and his grandparents also came to America.

His father was civic-minded, enterprising, and active in church and community life. Among other things he started the telephone company in Mountain Lake, gave the site for the city well, and became a state legislator. His mother's religious devotion and concern for her family greatly influenced Peter. After his elementary training P. R. Schroeder attended the Mountain Lake German School for two years. It was there, when he was sixteen, that he heard the call to Christian service during a talk with J. J. Balzer. After graduation from high school he taught in a rural school one year. Then, in 1907, he went to Bethel College. At the Beatrice session of the General Conference, 1908, both he and his fiancee, Susie Nickel, who then entered Bethel, volunteered for foreign mission work. During his first year in college he preached his initial sermon in the Bruderthal Church, near Hillsboro. He earned part of his school expenses by directing Bethel's first glee club and leading a singing school at Zimmerdale. In 1910 came an experience that meant very much in his Christian development. He was appointed representative of Bethel College to the Sixth International Student Volunteer Convention in Rochester, New York. He never lost the zeal for missions which he caught there.

The following fall he was married to Susie Nickel, in the Bethel Church of Mountain Lake. The Home Mission Board of the General Conference had offered the pair some practical experience by asking him to teach weekdays and preach Sundays in the little school building which was the community center of a group of Mennonites near Arena, North Dakota. A two-room sodhouse went with the offer; it looked good to a young couple with small means and high ideals of service. They stayed eight months, and, despite difficulties, found their neighbors ready to give and take friendly help and counsel.

The next three months were spent teaching and preaching in Langham and Waldheim, Saskatchewan, under the direction of the home missionary, N. F. Toews.

In August, 1911, they attended the General Conference sessions at Bluffton, Ohio, as missionary candidates expecting to go to India after another year at Bethel College and two at a seminary. At Bluffton they were asked

Graduating class, Bethel College, 1912. (Left to right) M. J. Galle, J. M. Regier, P. R. Schroeder, A. J. Regier, J. C. Kliewer, and F. Isaac.

The Schroeders, recently married, begin their service in a two-room sodhouse near Arena, North Dakota.

to sing at one of the sessions and the song they chose was "Christian, are you up and doing?" The venerable S. F. Sprunger, of Berne, Indiana, heard that song and was satisfied that he had found the man to help him in his declining years to serve his growing church. In consultation with the Mission Board it was agreed that the Schroeders should go to Berne for the next summer, then continue their preparation for India.

The following spring he was graduated from Bethel College, a member of the first class to receive the Bachelor of Arts degree.

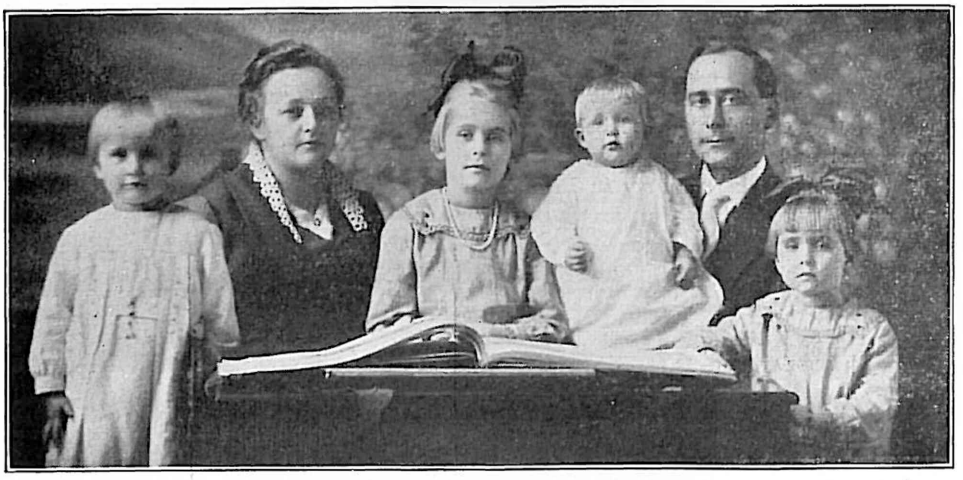
Little did they think that Berne would be their home for sixteen years when they came there in June, 1912. The new, large, beautiful church had just been dedicated. Apparently their affairs which were committed to God were directed by Him. They do not know just when they gave up going to India. A gradual accumulation of circumstances eventually made it apparent that their assignment was in America. Certain it is that foreign missions remained a first interest with them and that the churches they served grew in missionary knowledge and activity during their pastorate.

Opportunity was given Schroeder for a brief term of study at the University of Chicago and later he attended the Winona Lake Summer School of Theology for two terms. His characteristic alertness and powers of observation, coupled with an insatiable curiosity, kept him well-informed on many subjects. He remained a student all his life, reading much from many sources and collecting a private library of about 1,500 volumes, besides extensive files of clippings, pamphlets, and illustrative material. It was his habit to view all he learned in the light of his continuous study of the Bible.

The Berne community was very good to the Schroeders. The four Schroeder daughters—Celeste, Vernelle, Louise, and Esther Ruth—were born there and were warmly received with their mother and *der Pete*. There were not many Sundays in the sixteen years when the preacher's family did not dine with some family of the congregation. Family reunions, weddings, holidays, even barn raisings were occasions to which the minister and his family were invited. If the visit was in the country there was the barn to be inspected and maybe a woodlot to explore. If it should rain the stereopticon would be offered.

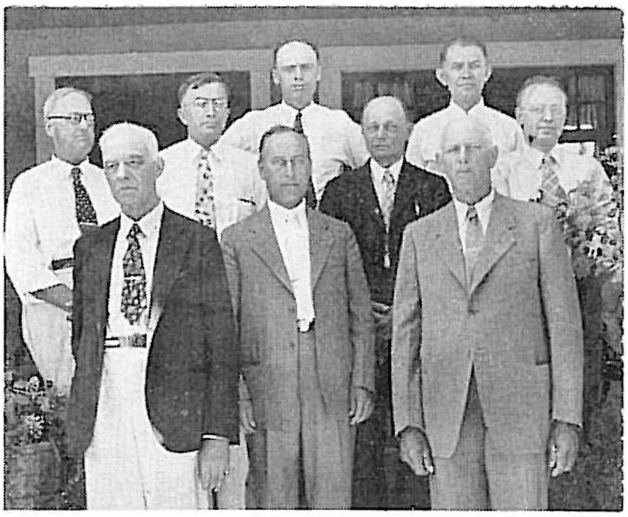
There was always interesting conversation where Schroeder was present. Children were his special friends. He knew some good tricks, such as whistling a bird call without changing his expression. Many a little child and even some parents were set to looking for the "bird." At the close of the visit there would be a devotional period. The host usually brought out the family Bible and invited the pastor to read.

Mrs. Schroeder's sister, Helen Nickel, spent her high school years and her vacations through college in their home and so became as one of the family. It was most gratifying to them that she followed God's call to India



The Schroeders.

The four Schroeder daughters — Celeste, Vernelle, Louise, and Esther Ruth— were born at Berne and were warmly received with their mother and *der Pete*.



Officers of the General Conference at Upland, California, session in 1935. (Left to right, rear) A. S. Bechtel, D. J. Unruh, P. A. Wedel, E. J. Hirschler, J. Plenert, and Freeman Schwartz. (Front row) C. E. Krehbiel, P. R. Schroeder, C. C. Wedel.

and is serving her third term there now.

Schroeder received invaluable brotherly counsel from S. F. Sprunger, who also ordained him in January, 1914. S. F. Sprunger's health was poor, and the active leadership of the congregation became Schroeder's almost immediately. The church was well-organized with some devoted lay leaders. His task was to build on a well-laid foundation. During his ministry the membership of the church grew from 776 to 1,042 and the Sunday school from about 1,000 to about 1,400. The first new organization to be formed after Schroeder's arrival was the Intermediate Christian Endeavor Society, which has grown to be a popular and significant part of that church.

During the first World War some of the young men of the church were called into service, some enlisting. The task of helping those whose conscience forbade taking up arms took a great deal of prayer, thought, and action. The Ku Klux Klan was active in Indiana at this time, and wierdly robed men burned warning crosses near the parsonage and threatening notes were sent Schroeder. These in no degree changed his stand nor his expression of it.

In October of 1920 a large, new parsonage was dedicated and the Schroeders became the first family to occupy it.

In 1921 the first Summer Bible School was held in the church. Within a few years the three other churches of the town helped make it a union school and it was moved to the public school building where it has been held for five-week sessions each summer since. This service to the children and young people was very close to Schroeder's heart. He served on the National Board of Daily Vacation Bible Schools. Some of his illustrated children's messages delivered at the school, at Thanksgiving Day services, and in connection with regular Sunday services are among his best-remembered sermons.

Schroeder resigned his Berne pastorate on July 1, 1928, to accept the presidency of Freeman Junior College, Freeman, South Dakota. People were sorry to see him go. On the morning when the family left literally hundreds of people left their work to bid a personal farewell, many of them bringing gifts and packed lunches so that Schroeder quipped that all one need do to visit them was to follow the trail of chicken bones to South Dakota. The occasion of their leaving was anything but humorous, however; it was a touching demonstration of sincere affection between a devoted pastor and his family and their faithful congregation.

For two years Schroeder was president of Freeman Junior College. The family joined the local Bethany church where he became a deacon. The economic situation,—difficult everywhere those years—affected also the school in spite of the increased interest the church manifested in it. In 1930 he gave up the presidency to serve the Salem Church seven miles east of Freeman, but continued as Bible teacher in the Junior College until 1936. In 1932 the family moved to the parsonage beside the church. The years spent in South Dakota were years of crop failure and depression. Notwithstanding these hindrances, the people were faithful in church attendance. They also showed the same hospitality and love formerly experienced at Berne and many lasting friendships were formed. During his ministry there a Summer Bible School was conducted and interest in music and missions grew. Already at Berne and even oftener now he was asked to conduct series of meetings in other churches so that he became familiar to many people throughout the General Conference. He left a record of sermons preached in seventeen states besides Canada and Europe.

In 1933, at Bluffton, he was elected president of the General Conference, an office which he held for the two terms permitted by the constitution. He attended every General Conference session from the time he was seventeen, when it was held in Mountain Lake, until his death. He served on the boards of education and publication, various other committees, and was Conference secretary for a term. He presided at Upland, California, in 1935, and at Saskatoon, Saskatchewan, in 1938, and received much commendation for the orderly, expeditious, and tactful manner in which he conducted the business as well as for his Conference sermons.

It was by virtue of his office as Conference president that he was sent to the Third Mennonite World Conference held in Amsterdam, Holland, in 1936. This was a privilege much appreciated. During the six weeks of his stay in Europe he toured a number of countries, meeting many church leaders and laymen, in some of whose homes he was entertained. He also attended the World Sunday School Convention held in Oslo, Norway. Thus his opportunity to observe was better than that of the average tourist. He received some insight to the political reactions of the common people at that time of unrest,

especially in Germany. When he returned to America he was much in demand to report on his trip. His powers of observation and memory had stood him in good stead and he had much of interest to tell. In 1938 he was prvileged to be the principal speaker at the centennial celebration of the Berne church.

A number of young men who attended Freeman Junior College while Schroeder taught there decided to become either ministers or teachers in our colleges and although he made no claim to having influenced their choice, still he made it his business to uphold them daily in prayer and to help them in various ways. Nothing was more gratifying to him throughout his ministry than the knowledge that another young person was willing to dedicate his life to Christian service.

In the summer of 1939 he performed the marriage ceremonies for his two elder daughters. These were happy occasions when he and his wife enjoyed extending their hospitality to the people of their congregation. They were especially happy over the prospect of Vernelle's going to India that fall as Mrs. Orlando Waltner. In a way it was a fulfillment of their own earlier purpose to serve God there, and accordingly they entered enthusiastically into the plans and preparations. Their happiness was interrupted by Schroeder's sudden illness. For the next twenty months he suffered untold pain and was hospitalized five times, being forced to undergo four very serious operations. His patience and fortitude were testimony to his unshakable faith in the God who causeth all things to work together for good to them who love Him.

Between operations the unusual vitality of a man whose physical habits had always been temperate asserted itself and he was able to continue his church work. However, when the Bethel church of Mountain Lake, Minnesota, his home church, invited him to become its pastor in 1940, the Schroeders considered it an indication of God's providence. For one in his precarious state of health there was a difference between living seven miles from town as in South Dakota and in the same block with a Mennonite hospital. He was confident that God still had work for him. So for a second time a resignation was made and a sorrowful leave taking from a congregation of faithful Christians and friends was in order.

They moved to Mountain Lake in June, 1940. The welcome from the people of the Bethel church and the many expressions of love accorded them during the remaining year of his life were beyond their understanding. Plans were being made for a new house of worship and there was prevalent a spirit of high expectation of blessing. The new pastor was able to help a number of the people to a new realization of the meaning of Christ and thus to a new devotion to His church. A Sunday school class in which about forty younger businessmen found blessing was started and taught by him.

He died April 16, 1941, only fifty-two years old. Even during his last three days of seemingly intolerable pain he spoke often of his plans for the church. When his widow and three of his daughters returned from the hospital to the parsonage that morning they opened the little book of daily readings which was being used in that home. The verse for the day was: "Precious in the sight of the Lord is the death of his saints" Psalm 116:15.

The parsonage of the Salem Mennonite Church, Freeman, South Dakota, home of the Schroeders.

The Salem Mennonite Church east of Freeman, South Dakota, served by P. R. Schroeder for ten years.

Schnettje met Arbus en Chicago

VON ARNOLD DYCK

Anno 29. Juni 1946, half jas jzemorjens joare Ohmtje Toews, Ohmtje Bua, Ohmtje Koop een dee Rußlända Wiens em stätschen Staut Illinois 'nen enn hilde jlitj too no Chicago. Se kaume glaut bott Christal Lake, von woa'et dann noch 38 Miel bott Chicago senne sull. Wiens sine Koat wißt sowaut nämlijh aules. Se weere oba noch mau jrods 8 Miel jefoare, aus'et met de Stop-Lijhta uck aul losjing. Daut wea je so, hia flitzt so tiedig aul Coa aun Coa, de Wääj tjriezte sitj han enn hää, rundom weere aulawääje Jebieda. „Eena mott hia deitjascha oppauße, enn bloß värewahjh tjitje", meend Bua enn wea doch nieschiarig, waut aun'e Siede aules to seene wea. De Nieschia vejing am oba bold, daut word met'e Coare emma schlemma. „Wiens, best du uck schur, daut dine Koat nijh faulsch es, enn daut hia noch eascht eene aundre grote Staudt es?"

Wiens fung selwst aul' n bät aun to twiewle. Met eenmol word de Heiwä, de so aul emma breeda jeworde wea, dobbelt, enn jieda Halft haud dree Foawääj. Na, needij wea daut obo uck, sest haude aul de Coare meteens woll op eenem Klompe jeläaje. Daut wurd hia doch woll aul Chicago senne enn se medde benne. Se joare dann nu enn joare, emma 40 Miel de Stund, daut se de aundre Coare nijh to sea ver'e Feet weere—de Speed Limet wea 45 Miel. Enn aus se so 30 Mile derjh Chicago jefoare weere, jleppt Bua meteens rajhtsch en enne stellere Gaus 'nen enn hilt stell. „So," sajt'a, „nu senn wie woll derjh, nu well etj mi 'n bät vepuste, enn'n bät waut äte, eene tjemmt sest gaunz op'm Hund en dit Chicago."

* * *

Eene Stund oda waut foare se nu aul wada. De Coare rannde hia aul nijh mea so dijht, de Hiesa retjte 'n bät wieda auf vom Haiwä, worde wietlefttja, mea Beem funge sitj, de Gas-Stations worde tjlanda. Hia kunn eena wada fria odme.

„Arbuse! Tjitj Jasch, Arbuse!" Ohmtje Koop sach meteens Arbuse, enn wo hee doabi oplämd!

Bua schmeet dän Kopp 'erom. „Jubetschurleif Arbuse! Kruschtjekwaus enn Jalmäamoos!"

See haude nämlijh nijh wiet auf on eenem Arbusekompe—jo, jo, 'n rajhta rußländscha Klompe weer'et—Schaute unjrem Boom jefunge enn saute dann nu em Kraunz om ären Fodakauste enn aute Schnettje met Arbus. „Daut heet, Lied, etj saj, saj etj, Schnettje met Arbus!" munda woatit Ohmtje Bua enn brakt sine Arbuseschnäd unjre Näs vebj, daut am de Arbusesziroop äwa sine Doppeltjenn enn hinjrem Kroage siepat. „Medden en Schikaugo, enn Schnettje met Arbus to Meddach!—So, ho, vostoj Jaak, waut gnuwelst du doa en'e Arbus 'erom, lot daut Obraumtje noch mau senne, daut deel wi ons schmeck enn. So'n Rochul, afens aunjeschnäde, enn hee stoakat aul no daut Meddelstetj, etj woa di bold waut, woar etj di!"

De Schnettje tald tjeena. Oba jieda Arbus, de se holde, mußt betolt woare, nijh ute jemeensaume Reisekauß, nä, sowaut aus dit jing ut'e Privautfupp, enn doaraun worde se dann en, wovääl'et weere. Vea weern'et, aus se jleewde, daut se aul scheen saut weere. Oba nodäm daut Bua sitj daut Gaunze noch 'emol äwaschloag, tjreajh hee 'rut, daut'et mau dree jewast weere, enn daut Ohmtje Koop noch tjeene betold haud. Sowaut will Isaake eenjemol passeere, Bua meend, wiels hee emma rusch räatjend. Na, Koop mußt dann nu uck noch eene tjeepe. To Strof hold Bua de selwst, enn daut word dann uck een jeheaja Witjsa. Se aute noch eenmol. Nu aul mau bloß Arbus, enn op't Saute, to Strof se Ohmtje Koop.

Bim Settes haude so met'm Meddag aunjefonge, fromm no väre jebetjt, vleijht daut se ära Betjse nijh betjlatjade, vleijht oba uck, daut se met'm Mul noda bi de Arbus kunne senne. So sacht haude se sitj dann steil jejäte. Aus de Buck oba noch emma mea utdund, mußte se sitj op Tjnejes stalle.. Bi de veade stunde se aul op'e Been, Bua rajht breetbeensch. De Ohmtjis schwolle to seenes aun, jlitjsaum aus soone Boatjel aum Maltjtroch. Selwst däm muckajen Isaak Koop fung doa waut aun ära Betjselint to tjwalle, waut' et gaunz no'n Menschebuck sach. Wiens, de Rußlända de noch von Sibirien häa de Welt jäajenäwa 'n bät meßtrusch wea enn boaderjh buta Droagbennja uck noch'n Pojaus droag, waut se äwajens op plautdietsch Belt saje, leet doaraun een Loch nom aundre no. Ohmtje Toews droag so aul emma dän unjaschte Wasteknoop op, wiels hee Inspatjta jewast enn uck sest een aunjeseena Maun wea. Hee tjneept oba noch twee heijha op. Waut oba Bua wea, de de Welt mea jer'n Dudelsack aunsach enn bäl Vetrue to ar haud, de droag tjeenen Pojaus uck tjeene Wast, waut sull de nolote oda optjneepe!

* * *

Nu wada foare. De Sonn fung aul stoatj aun boajauf to sacke. Wann se vondoag noch ut Chicago 'rutkome wulle, mußte se daut aunfange to proowe. So foare se dann wida.

(From Arnold Dyck, *Koop enn Bua faore nao Toronto.* Can be ordered from *Mennonite Life*, North Newton, Kansas, for $1.—.)

Abzählreime.

Eenki Beenki
Klaupa-Steenki
Haola Daola Dusent.

Eeni meeni Murkizoagil,
Wäm wie kriei, well wie joagi
Vonn'i Lien bott opp'i Lada,
Dee saul heeti Pomkimada.

"The Spirit of Pleasant Hill Farm," charcoal portrait of Mr. and Mrs. John K. Hiebert superimposed on Hiebert homestead. Drawing by A. R. Ebel.

Step Ahead

BY A. R. EBEL

DID you ever stand in line at a ticket-, post-office-, or teller's window? I have—countless times—but in every one of them, even though the pace was snail-like, there was at least some perceptible progress of the whole mass. But I recall a different line in which some individuals moved ahead rapidly, while others were forced to fall back. That was our grade-school spelling line.

Every day we had a spell of spelling. Teacher made us form a straight line with our "backs to the wall;" and there we stood, spellbound. This was always the final ordeal of the day; and the spell was broken only when the closing bell rang at four.

The pupil at the head of the line always got the first word (and if it was a girl she, of course, always had the last word too). One could easily distinguish the head of the class from the foot of the class without any headlines or footnotes. At the head were the girls with pigtails and little Isidore: while we, more manly fellows (Jack and Hank and Pete and I) held our own at the other end.

When a word was misspelled, the one detecting and correcting the mistake stepped out and passed to the right of the one first misspelling it. One never needed to step out of line to be demoted to the foot of the line; one merely shoved over and made room for the one moving ahead. How ever much I've been slighted and ignored in my life, here at least was one place where I was never "passed up."

Teacher pronounced the words (but to us it always seemed as though she were "pronouncing sentences"). One day our lesson contained words pertaining to oils and oil products. The list being so well oiled we should have enjoyed smooth sailing. Grease and benzine and castor oil and "banana oil" all were spilled, I mean "spelled" unfalteringly. And then, unfortunately, teacher

happened to strike "petroleum"! It was Jack's turn. His hair stood on end, his eyes "fell to the floor," his lips quivered, his knees trembled. Nervously he shuffled his feet and groaned, "Don't know." Teacher called "next," and Hank began, "Capital P - e - t —capital P - e - t"; and the girls at the head of the class derisively giggled. "Next," and Pete sheepishly stared to the ceiling and thoughtlessly spelled, "Capital P - e - t - e - r;" and then he was stumped. "I didn't ask you to spell your name," teacher burst out, "And I don't see why you want to put the capital in "petroleum." Of course, teacher was no financier and didn't know that it always takes some capital to start anything in oil. Then it was my turn. I had never found occasion to repeat Whittier's lines:

"I'm sorry that I spelled the word.

I hate to go above you - - - ."

I knew now that I must not advance the capital (of course, I never had any, for that matter,) so I spelled, "p - u - t - t - e - r," and all was blank.

Finally, the word reached Isidore. He had made a headmark the day before, so he had to begin at the foot of the line for this recitation. He neither over-capitalized nor short-changed. Without any hesitation he spelled right out: "p - e - t - r-" well, at least he spelled it correctly, and he marched right ahead of us. We bigger, more manly fellows, shoved down another notch.

Life is a spelling match. A man once informed me that he had always called it "spelling-bee." I guess he must have gotten stung pretty often too. The only way to reach the head of the line is to learn to spell correctly. We will be tested by such words as "efficiency," "faithfulness," "initiative," "judgment," "perseverance," "trustworthiness." If we spell all words correctly, we keep on moving ahead day by day, and at times may make long jumps. If we miss many words we are shoved down or stay down.

What attitude do we take towards life's spelling match? Do we enjoy the rivalry? If so, then spelling becomes easy and interesting.

There are plenty of folks doing the two-step, the high-step and the goose-step, the side-step and the wrong-step. Many crave to "step out," but few exert themselves to step ahead. The average youth, today, knows how to "step on it," but his supply of "gas" won't take him indefinitely. Sooner or later some little Isidore is going to come up from behind, and while others "pet" and "putter" and "peter out," he is going to pass them with "petroleum."

TWENTY-THREE MILE FURROW

(Continued from page 7)

During the Seventies, the Old Mennonites held monthly Sunday services in four localities in Marion and McPherson counties. One of these places was the Weaver school house, a mile north of the Hornberger farm. Once a month services were held in the Good school house, near the Good homestead southeast of Marion Centre. A third monthly service was held west of Marion Centre, in the vicinity of Canada, where the Brunks, Coopriders, and Heatwoles lived. The fourth place was west of Canada, near Canton, in the area to which Brundage had moved in 1873. This area became the center of a thriving Mennonite congregation, the Spring Valley Mennonite Church. Their meeting house was built on the Brundage homestead. In 1947 the church had 78 members.

These scattered Mennonite families living in four separate areas during the Seventies, but near enough to each other for occasional visits and group worship, must have felt the need for social and spiritual fellowship. It was with this need in mind that Heatwole and Brundage plowed the path "so we might find our course along this furrow back and forth to worship together without losing the way."

THE WARS WE MAKE

I gaze into the world with sorrowing eyes
And see the wide-abounding fruits of hate
We fight, we say, for peace, and find
The wars we make
To be a spring of hate and source of future war.

Is there no peace for man?
No hope that this accursed flow
Of blood may cease?
Is this our destiny: to kill and maim
For peace?

Or is this 'peace' we strive to gain
A thin unholy masquerade
Which, when our pride, our greed, our gain
Is touched too far,
Is shed, and stands uncovered, what we are?

Show me your light, O God
That I may fight for peace with peace
And not with war:
To prove my love with love,
And hate no more!

. . . N. Peters
Sept. 22, 1939

EDITOR'S NOTE: N. Peters, the author of this poem, died as Flying Officer on a mission over Germany on the night of March 7-8, 1945. This poem is reprinted by permission of his widow, E. Marguerite Peters, from the volume, ANOTHER MORN.

"Polar Lynxes" by Franz Theodor Zimmermann. His illustrations for Brehm's books on animal life are well known.

MENNONITE ARTISTS

(Continued from page 23)

married Ida Ziegler, daughter of the painter Josef Ziegler and settled down for the rest of his life. He set up as an independent artist and soon specialized in portraits and animal painting. In this capacity he made the acquaintance of Hungarian and Slavonian magnates, who invited him to their estates where he acquired an intimate knowledge of animal life which made him famous and which later on formed the chief subject of his works. He had been exhibiting paintings at Koenigsberg since 1833, a year after he had left Berlin Academy. He continued to do so in Berlin and Vienna until 1877, as may be seen from the catalogs of the societies of art at these places. They were chiefly genre and animal pictures, with titles as "Horses Grazing," "Back from the Hunt," "The Reaper," "Grandfather and Grandson," etc.

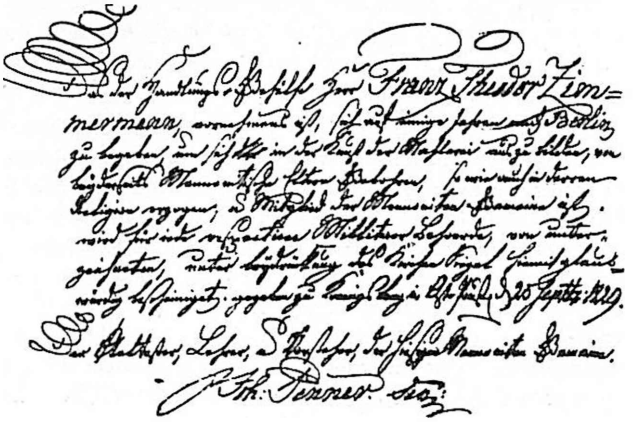
I should like to point to the "Portrait of the Artist as a Young Man," by himself as an example of his early work. Most of his later paintings seem to have found their way to the halls and galleries of Austrian and Hungarian aristocrats. What made him widely known at his time were the illustrations for the natural history books by Alfred Brehm which have become standard works in their field. If we look at these pictures now, we can easily understand why a naturalist like Alfred Brehm chose Franz Theodor Zimmermann as his most intimate collaborator. Zimmermann must have been a keen observer of animal life—Brehm remarks of his illustrations: "Zimmermann's drawings have been directly taken from life without any exception, and as such they deserve the praise of the expert too." Indeed, if we look at the illustration: "Polar Lynxes" we can understand the high opinion which Brehm held of the artist, and it almost seems that in this case the scientist in Zimmermann has gotten the better of the artist.

Though he lived far away from his birth place, Zimmermann maintained his connections with Koenigsberg. After the death of his wife in 1855, he married his niece Johanna Zimmermann in 1862. Later, in 1877, he sent some of his works to an exhibition at Koenigsberg. As a result of the influences he experienced at Vienna, he did not remain a member of the Mennonite denomination. However, he retained characteristics of his Mennonite heritage throughout his works: soberness, simplicity, and veracity.

This may also be said of all the artists mentioned in this survey. Thus we come to the same conclusion concerning the contribution of the Mennonites to the fine arts, as stated in *Mennonite Life*, April, 1948; it consisted in their "insistence upon directness, simplicity, and integrity."

The list given above is by no means complete. There are other Mennonite artists or artists of Mennonite descent in northeastern Germany who equally deserve to be mentioned. It must be borne in mind that most of the work of these artists and the literary material concerning them has either been destroyed by the war or has become inaccessible. It seemed necessary to save from oblivion at least some of what has been left to us of this field of Mennonite activity and to give voice. again to works which lie covered by silence and darkness.

The attestation below, written September 25, 1829, by Elder Johann Penner, of Koenigsberg, stated that the bearer was a member of the Koenigsberg Mennonite Congregation and was going to Berlin to study painting. Such attestations were necessary for exemption from military service.



Books In Review

The Protestant Situation

Report to Protestants. By Marcus Bach. Indianapolis, Indiana: The Bobbs-Merrill Co., 1948. 277 pages. Price: $3.00.

As the title indicates this book is directed to all Protestants, but those who read it will feel that it was especially written for their own local situation be it in the small country town or in the larger highly competitive urban centers. Every minister and every concerned layman will find this report fascinating reading. He will find an untold number of questions discussed that he has, at one time or another, raised with himself or with his most intimate friend. What is more, he will find partial answers to a good many of these questions.

As a small town pastor in a Kansas community Bach begins his ministry with high hopes of building the Christian forces into an organic working unity. His hopes and his heartaches with his own people, his fellow-pastors and their parishoners are revealed in an amazingly candid and personal way. Occasional outbursts of laughter at the clever descriptions of real situations in local congregations, will be inevitable to anyone with the slightest imagination. Even sober Mennonites will have to grant a sheepish grin when they come to Bach's treatment of Mennonites and their contribution to Protestant unity in America.

"The Mennonites settled in Germantown, Pennsylvania, in 1683. They came from Germany, Switzerland, Holland, and Moravia. Great were their contributions to agriculture and the frontier life. But with all their sincerity and in all their adherence to Anabaptist doctrine and the articles of their Christian faith, they split into Mennonite Brethren in Christ and Reformed Mennonites and Stauffer Mennonites and Old Order Mennonites and Krimmer Mennonite Brethren *(Brueder Gemeinde),* and Old Order Amish, Hutterian Brethren, Mennonite Brethren Church of North America, Central Conference of Mennonites, Unaffiliated Mennonite Congregations, the Mennonite Church, the General Conference of the Mennonite Church of North America, the Church of God in Christ Mennonite, and the Conservative Amish Mennonite Church."

His analysis of the reasons why the various religious cults attract members away from the conventional churches or even from the mass of unchurched people is most meaningful. If Protestant ministers are at a loss to know what attracts some of their members, active or indifferent, to such rapidly growing bodies as the Jehovah's Witnesses, Christian Science, Unity, or Psychianna, let them accompany Bach on a visit to their meetings or to an interview with some of their leaders or enthusiastic disciples. They will discover that the new religions provide a challenging personal faith taught by people who have a personal interest in you. They demand a complete dedication of the individual to a cause; there is no half-heartedness about their sincerity. The new faiths seem to have a persuasiveness that many of the old faiths lack.

Bach is hoping that the day for a revitalized and a united Protestantism is at hand. He saw in the World Council of Churches at Amsterdam an opportunity for something of a Twentieth Century Penticost. On this he is sure to be disappointed. And he indicates as much when in the closing pages he points out that the Penticost can not come from Amsterdam but must come from the eighty million Protestant believers at the grass roots. He summarizes his conclusion of his report to Protestants well with these discerning words: "While the challenge at Amsterdam is union, the challenge here at home is a personal spiritualized faith."

This book is well worth a second reading. It will lend itself well to serious review and discussion by church evangelization committees and minister's groups who are wrestling with problems of division, indifference, and religious competition.

—J. W. F.

The Other Russia

The Russian Idea. By Nicolas Berdyaev. New York: The MacMillan Company, 1948. 255 pages. $2.75.

The Story of the Ukraine. By Clarence A. Manning. New York: Philosophical Library, 1947. 326 pages. $3.75.

Politicheskii Slovar (Russian) ("Political Dictionary"). By G. Alexandroff and others. Ann Arbor, Michigan: J. W. Edwards, 1948. 671 pages. $5.50.

The Russian Ideas is a portrayal of the total cultural life of Russia from the beginning of the nineteenth century to the Marxist Revolution. This book is written by one of the most brilliant Russian minds of the twentieth century. The author is the writer of numerous other books pertaining to Russian philosophy, theology, communism, and history. He died recently in Paris.

After an historical introduction the writer takes up various phases of Russian culture—the economic, the political, the literary, the philosophical, the religious—presenting the Russian idea as it found expression in men like Dostoevsky, Tolstoy, Solovev, Bakunin, Hertzen, Belinsky, and in movements like nationalism, messianism, and Marxism.

This book is the lifework of a man presenting a large series of brilliant and integrated portrayals of Russian men of thought. Although the Russian Orthodox church is treated, the book is stronger in its emphasis on the religio-cultural life of Russia outside of the organized

church. For those that long for a deeper insight and understanding of Russia yesterday, today, and tomorrow and are willing to do some concentrated studying this book can be highly recommended.

All who came from the Ukraine or whose ancestors lived there will doubtless occasionally be looking for information about that country. *The Story of the Ukraine,* by Clarence A. Manning, is a well-written account of that country from its earliest days to the present. We learn to appreciate the tragic fate of a nation that has, throughout its history of oppression and exploitation, been unable to attain statehood. Whenever the dream seemed to come close to realization it vanished. The mother—Ukraine—gave life to a child—Moscow—who devoured her. In other words, Kievan Russia (Ukraine), envied by Poland and Moscovite Russia in its earlier history, never had a chance.

What a fascinating picture this land of the rolling steppes presents. There are the freedom-loving Cossacks of the Don and Dnieper. The latter had their famous Sich on the island of Chortitza long before the Mennonites established their headquarters in that region. Times like those under Peter the Great and Catherine the Great were not conducive to the establishment or maintainence of a free Ukraine. During the Russian Revolution gradually an "independent" Ukraine was established. The dream—almost realized—vanished again. With the German invasion in World War II hopes soared again, but for a short time only. Today the Ukraine, ironically a member of the United Nations, has lost not only all political and cultural freedom but many of her loyal sons and daughters, who have been forcibly sent to Siberia.

Even though the Mennonites are not mentioned in this book, many of them will appreciate reading the total story of a country so dear to their memory.

Politicheskii Slovar' ("Political Dictionary") was published in the Russian language in Moscow in 1940 and has now been reprinted in this country. Thus this book can be used only by those who know the Russian language. What does it offer to them? It defines every political and many non-political terms with a certain slant so familiar to those who have lived in the land of the Soviets. It, therefore, offers an opportunity to refresh ones memory on matters pertaining to the Marxian philosophy and its interpretation of all phases of life according to the Party line of 1940. (Russia is on the side of Germany and views Britain and America as instigators of World War II.)

In an alphabetical order subjects and terms of political, economic, literary, or philosophical nature are briefly explained. Many maps are included. Terms from "Kulak" to "Beethoven" are explained, the latter having the honor of being included, because he was "engaged in the class struggle fighting the bourgeois." This is another book very important for an understanding of present Marxian Russian thinking.

—C. K.

J. W. Yoder and the Amish

Rosanna's Boys: A Sequel to Rosanna of the Amish, by Joseph W. Yoder. Huntingdon, Pennsylvania: The Yoder Publishing Co., 1948. 345 pages. $2.50

This second attempt at popular writing about the Amish by Joseph W. Yoder, formerly an Amish boy, is a delightful book. As the name implies, it is a story about the sons of Rosanna, the Irish girl who was adopted by an Amish family and married a member of the Amish group. Yoder has a genuine capacity for narrating in an interesting way about the customs, life, and ideals of the Amish people. Sparks of humor illuminate many pages of this book. The amusing account of the paddling Yoder received from his mother as a five-year-old child, and the qualifications that were expected of a school teacher in Yoder's day are illustrations of incidents that are told with clever mirth.

The chapters describing the character and life of each of the four Yoder boys are very delightful. The pen sketches of George Parsins throughout the book enhance the general appearance and attractiveness of the volume. For those who read the Pennsylvania German, which is the dialect of all Amish, the next to the last chapter will be most enjoyable.

Of course, no book is written without weaknesses, and *Rosanna's Boys* has these also. While Yoder narrates Amish customs interestingly and correctly, his historical material is used somewhat carelessly. One story told would indicate that Amish people threaten the public office holder with their vote, which is unlikely since in most cases Amish people do not go to the polls. The somewhat extraneous chapter on the "church with the overshot wheel," while interesting, does not seem to fit too well in the center of the book. These weaknesses do not, of course, detract from the average reader's enjoyment of the book. —J. W. F.

(The book *Rosanna's Boys* can be ordered from *Mennonite Life,* North Newton, Kansas for $2.50)

The Author About Himself

Probably no boy is more torn between two opinions than a boy whose father is of German descent and whose mother comes from the Irish. At once there comes the conflict between men of thought and men of action. Other Amish boys seemed perfectly satisfied with farming as grandfather farmed, but not we. When our Irish relatives from the city visited us a breath from another world seemed to blow ambition into our very souls.

As the least offensive profession to the Amish was teaching school I early in life had visions of clean hands and a white collar, and $35 per month; with a little encouragement from Mother, teaching was to be my lifework.

To prepare for the dreaded county examination in those days, we had to go to a summer normal school, a school made up entirely of strangers to us Amish boys. To go among a group of strange young men and women

whose customs and manners you did not know, especially when you were conscious of the hooks and eyes on your coat and vest, was nothing short of a Herculean task, But to my surprise those young men and women had nice manners. They did not stare at my plain clothes, neither did they try to use as big words as I did. They received me charitably and it was not long until I was one of them and together we were preparing to give our lives to the great cause of education.

But I did not teach long until I became conscious that if I was going to be a teacher, I wanted to be one of the very best, and that meant going to college. But before I went, I got a first Latin book, thinking to pave the way for a journey to the head of my class, and when I saw all that *stella, stellae, stellam* and knew that if all had to be committed to memory, I felt it would take so much work that I almost had a notion to say, "I guess farming is good enough for me." Nevertheless, to college I went and waged war with Ceasar in Gaul and in other outlying and outlandish places, struggled through the binomial theorem, and H2-O in chemistry and found out that in one form H2-O helps fire to burn, and in another form puts fire out. However, the great truth finally dawned upon me that if we did our tasks faithfully every day the momentous tasks in Latin, and algebra, and chemistry, like the formidable snowbank in spring, gradually diminshed until they were all done.

But when I was out of college it was not long until I gravitated to the thing I really like best to do—sing and teach others to sing. I admire the man who can sit in a laboratory and coax from nature her hidden secrets, the mathamatician who can calculate the eclipse of the sun, and the linguist who can interpret hidden messages on ancient tablets of stone, but give me a great audience that knows how to sing! Let me lead such an audience in some of the great hymns and choruses and "I care not for riches of silver and gold," for my ". . . cup is full and running over." When I sing or teach music, I never work: I'm on a perpetual vacation, and am getting paid for it!

From Contributing Readers . . .

Editors, **Mennonite Life:**

By mistake the mail carrier brought us a copy of *Mennonite Life*. We looked it over and decided to buy it for one year. We had never seen it before . . . . I am sending a personal check for a one-year subscription.

Yours truly,

D. J. H. S.

Montezuma, Kansas.

Editors, **Mennonite Life:**

I am sorry that I didn't make myself clear the last time when I returned your magazine. You see my husband is no longer a Mennonite; he got baptized in a Catholic church, and we are now Catholics. It was his wish that I return the magazine.

Sincerely,

Mrs. Klassen.

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Goethe
1749 - 1949

Wanderers Nachtlied

Ueber allen Gipfeln	O'er all the hill-tops
Ist Ruh,	Is quiet now,
In allen Wipfeln	In all the tree-tops
Spuerest du	Hearest thou
Kaum einen Hauch.	Hardly a breath;
Die Voegelein schweigen im Walde.	The birds are asleep in the trees:
Warte nur: balde	Wait; soon like these
Ruhest du auch.	Thou too shalt rest.

(Translated by Henry Wadsworth Longfellow.)