

# Mysteries of the Dutch Anabaptists



## Jeheimnisse von de Hollendsche Anabaptiste

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Dedication:  
To the memory of my parents.

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## Introduction

The Protestant reformation began in 1517 with the nailing of Martin Luther's 95 theses on the church door in Wittenberg. His direct confrontation of the Catholic church gave great promise for religious rectification. Luther though soon disappointed many of his followers. In Switzerland and later in the Low Countries new reformers attempted to complete his work. At the forefront of these were the nonresistant Anabaptists, who favored adult baptism.

The Anabaptists were considered a threat by the existing church and state governments. By favoring adult baptism they disrupted the bureaucracy in collecting taxes and enforcing conscription. Their chief fault though was considered to be their refusal to accept state supremacy over the church. In Muenster, Anabaptist leaders assumed political leadership, giving up the tenet of non-resistance, and soon followed a path of corruption. Factions in Germany then united to put down their rebellion.

Resistance to the Anabaptists was headed by Emperor Charles V, and later by Philip II. Their ancestral domains included the Low Countries, and here they could enforce their Catholic views through ruthless persecution. Many Anabaptists were executed, and others were driven away to distant countries. Among the head of the Anabaptist leaders was Menno Simons, who placed his stamp on the movement.

The stories presented herein are fictional, but representative of the every day lives of the brave, devout Anabaptist men and women who followed the stern new teachings. The period covered is up to the 'Alteration' in Amsterdam in 1578. While the stories likely do not do justice to the martyrs' painful trials, they hopefully bring attention to their eternal devout spirit.

The stories are given in bilingual form, in English and Plautdietsch. This latter language is the mother tongue of the Mennonites. Plautdietsch is not a single established written language; the 'Zacharias orthography' is used herein.

A primary reason for issuing this bilingual version was to provide reading material for Plautdietsch language courses. Finally, an aim of this work is to provide a modest contribution to the development of a written form of this language.

## Väawuat

De Protestantische Reformazion funk en 1517 aun, aus Martin Luther siene 95 Teese aune Kjoakjedää en Wittenberg aunnoageld. Aus hee sikj direkjt jäajenäwa de katoolsche Kjoakj stald, gauf hee de Mensche Hopninj fa relijeese Frieheit. Luther oba enteischt väle von siene Foljasch. En de Schweiz un de Nederland kaume dan niee Reformasch aun, dee siene Oabeit foadich brinje wulle. Aum väare von dise wiere de wäaloose Anabaptiste, dee de Kjinjadoop aufläde.

De Anabaptiste worde von de katoolsche Kjoakj un dän Launt aus eene Dreiw aunjeseene. Wiels see de Kjinjadoop aufläde stieede see de Vewaultunk von daut Taksrejista un uk daut Wäaflichtsrejista. Daut de Anabaptiste de Harschoft vonne Nazion äwa de Kjoakj nich aunerkjande wort aus äare jratste Schult aunjeseene. En Muenster, kaume Anabaptiste aune Rejerunk aun, oba boolt vesunk de Staut to eene vekomne Loag. De dietsche Prowinse oabeide toop om dän Muenster Oppstaunt doltoschlone.

De Wadastaunt jäajen de Anabaptiste wort von dän Kjeisa Karl V, un lota von Philip II jeleit. De Kjeisaliche Lenda schloote de Nederland en, un hia kunn de Harschoft äaren katoolschen Gloowe opp be Bevelkjarunk derch blootiche Vefoljunkt dwinje. Väle Anabaptiste worde met däm Doot bestroft, un aundre worde wiet auf vestreit. Aum väare von de Anabaptistische Leidasch wia Menno Simons, dee sien Nome to de Bewäajunk gauf.

De Jeschichte en dit Buak, oppwool utjedocht, schildre dän aldoagschen Läwe von de browe, stauanthaufte, fromme Mensche dee äare strenje Liere foljde. De Tiede bat dän 'Wakjssel' en Amsterdam en 1578 sent hia beschräwe. Oppwool de Jeschichte woll de Mensche äare väle Opfa nich krakjt jerajcht veträde, woare dee hopnungsvoll Acht to äaren eewichen frommen Jeist brinje.

De Jeschichte sent opp twee Sproake jeschildat, Enjlisch un Plautdietsch. Plautdietsch, de Mutta Sproak von de Mennonite, haft noch miere jeschräwne Forme; de 'Zacharias Ortografie' woat en dit Buak jebrukt.

Dise Tweesproakje Utgow wort deelwies jedrukt om Läse Material fa Plautdietsche Klausse to leewre. Tolatst, een Ziel von dit Buak es een kjlienen Biedrach to de Entwekjunk von de jeschräwne Form von dise Sproak to moake.

## Hoffmann

*I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. Revelations 21.2*

The hush in the vast throng deepened. Whispers among the faithful now subsided, as the congregation in the Grosse Kirche of Emden became silent. The audience members now turned to the guest speaker who willfully prolonged the stillness. His hypnotic eyes swept over the crowd, drawing all attention towards him.

The man radiated a noble presence, clad in finery, with superb grooming, and an expertly-tended white beard. Rocking slightly, he moved his powerful shoulders with demonstrative force. His gaze now swept into the furthest corner, the ultimate cranny, searching for opponents, but finding none. Melchior Hoffmann, who was forever hounded, here for the moment was safe.

When the tension had become overwhelming Hoffman murmured a low blessing. All ears craned to hear him and he now repeated the blessing more loudly. Continuing to crane forward listeners felt the tension rising. Hoffmann now raised the volume and tempo. With the listeners clinging to every word he outlined a radical message that exhilarated them, but also filled them with terror. Forcefully he thundered that the end was nigh, all must repent and be baptized, or face damnation for time eternal.

The message for the times in Europe was radical, but here in East Friesland freedom of religion was observed, and the Reformation had made great strides forward. It had been thirteen years since Luther had nailed his ninety-five thesis on

## Hoffmann

*Ekj sach de heilje Staut, daut Niese Jerusalem, un woo dee vom Himmel von Gott rauf kaum, utjestaumt aus eene Brut fa äaren Briegaum. Openboarunk 21.2*

Daut Schwieeje enne groote Mensche Menj wort jrata. Daut Fuschle leet no, aus de Jemeent enne Groote Kjoakj von Emden stell wort. De Mensche dreide sikj nu nom Gausträdna de daut Stelle aufsechtich velenjad. Siene hipnotische Uage fäajde äwre Vesaumlunk, un trocke aule Oppmoakjsomkjeit opp sikj.

De Maun stroid eene adliche Jäajenwuat ut, huach sindoagsch oppjedawat, krakjt rasieet un jepudat aus hee wia, un met een krakjten, witten Boat soo straum aus selden. Hee jenjeld leiselkjes von een Foot oppen aundren, un leet siene muskelhaufte Schulre met stelle Krauft späle. Sien Blekj socht de latste Akj, oppe Sieekj no eenen Jäajna, funk oba kjeena. Melchior Hoffmann, däm se emmawajch hinjaraun wiere, wia weens fa een Stootskje hia enne Kjoakj gaunz secha.

Aus de Spaununk meist toom plauze wia, fuscheld Hoffmann een leisen Säajen. Aule Uare hilde stiew too, un nu wadahold hee sienen Säajen een bät luda. Endäm see sikj no Väare buage, feelde de Toohiera de Spaununk stiee. Hoffmann läd nu aune Lud un Tempo too. Wäarent de Toohierasch jiedat Wuat jrodentoo veschlunge, schildad hee eene von Grunt auf niee Bootschoft, dee an voll lewa derchdreef, oba an uk stiew volla Angst muak. Jewaultich donnad hee, daut daut Enj gaunz dichtbie stunt, un daut see aula Busse doone sulle, un sikj deepe lote, ooda fa Tiet un Eewichkjeit enne Vedaumnis bliewe wudde.

De Bootschoft en Europa wia to de Tiet ombandich, oba hia en Oostfrieslaunt wort Relijionsfrieheit jeeeft, un de Reformazion muak jewaultjet Unjascheet. Daut wia drettieen Joa trigj aus Luther siene 95 Teese aune Kjoakjedäa en Wittenberg

the church door at Wittenberg, and the disciples he had sent here had received a warm welcome. While this part of Friesland formed part of the Holy Roman Empire, the emperor Charles V exerted shaky dominion. The regent Enno II leaned towards the Reformation, away from the Roman Catholic Church. Areas to the west of East Friesland were administered directly by the emperor, who held a different view on the Reformation. Any challenges to established religion there he rebuffed with deadly force.

Hoffmann continued with his core message, instructing his listeners in the basic Anabaptist doctrine. The Anabaptists had formed a believers church, whose members sought admittance as adults, who were baptized only upon declared faith. This church denied the transfiguration in the communion, contending it non-scriptural. It stood separate from the state, consisting of pious believers whose ultimate commandment came from God in heaven not from a ruler here on earth.

All Anabaptists believed in salvation by grace, with good works giving evidence of their faith. They were repelled by the economic usury practiced by the Catholic church, and horrified by its sale of indulgences. They opposed child baptism, confession, and other customs embraced by the Catholic Church for centuries, without scriptural basis. They formed a community of free men and women who practiced what the Master had preached centuries ago, as recorded in the New Testament.

Sensitively monitoring his audience Hoffmann sensed the crowd's reception of his message. Before him stood the rich and poor, dwellers of the country and city, mostly men but also women, all thirsting for truth, not obscure mantras. Hoffman

jenoagelt haud, un de Apostels, dee hee hiahää jeschekjt haud, wiere woam bejreest worde. Wäärent dit Deel von Frieslaunt aunem Heiljen Reemischen Reich jehieed, wia de Harschoft vom Kjeisa Karl V mau waklich. De Regent Enno II wia fa de Reformazion, un jääjen de Reemisch Katoolsche Kjoakj. De Jääjent Waste von Oostfrieslaunt, wort direkjt vom Kjeisa rejieet, un disa haud eene aundre Idee vonne Reformazion. Irjenteena, dee jääjen de reemische Kjoakj wia, sull met däm Doot bestroft woare.

Hoffmann sad met siene Bootschoft wieda, un belieed siene Toohiera enne Gruntjedanke vonne Anabaptiste. De Anabaptiste haude eene Jemeent von jleewende Mensche jefornt, dee bloos aus erwosne Mensche to de Jemeent jehieede, un dee sikj aus Erwosne opp äaren Gloowe deepe leete. Dise Kjoakj veneind de Omwakjslunk em Owentmol, wiels daut nich biblisch wia. Dise Jemeent stunt vom Staut jetrant, un bestunt ut fromme Jleewende, dee doaropp bestunde, daut Gott en aule Sache daut latste Wuat haud, un nich irjenteen Rejierenda oppe leed.

Aule Anabaptiste jleewde enne Radunk derch Jnod, wäärent goode Woakje Bewies von äarem Gloowe wiere. See feelde sikj aufjstat von däm Jelthaandel vonne katoolsche Kjoakj, un de Jeltliche Seelenschacharie fa de Doodje, wia an een Gloowensäakjel. See lände de Kjinjadoop auf, uk de Beicht, un uk aundre katoolsche Doktrine, seit Joahundade jeeeft, dee oba opp kjeen biblischen Grunt bestunde. See bue eene Jemeent von friee Mana un Frulied, dee daut foljde, waut de Meista selfst jeprädicht haud, hundade Joa trigj, un soo aus daut em Niesen Testament jeschräwe steit.

Endäm hee behutsom siene Toohieraschoft enschaze deed, wort Hoffmann en, waut sien Volkj von siene Bootschoft hilt. Ver am stunde Rikje un Oame, Launt- un Stautmensch, mieeschtens Mana, oba uk Frulied, un aula darscht an no de Waarheit

recognized before him not only Frieslanders from Emden but also refugees and fugitives. Men and women persecuted for their faith, who had defied the orders of the state Roman religion had fled here for safety. The times were turbulent, the people were in an uproar, as a host of personal problems beset them; steep tithes, unemployment, poverty, and disease. To such people Hoffmann brought comfort.

In his scrutiny of the audience Hoffmann suddenly spotted an obvious foreigner. He stood a few rows back, behind the new disciples and recent women converts, his distinct dress and carriage offering stark contrast. He was a tall man, with an English face, and with manners that bespoke erudition. Idly, Hoffmann wondered why this man stood among the Anabaptists. But then Hoffmann thundered another warning, and waited for the listeners to absorb the message. More fearsome warnings were to follow, which would burn deeply in their hearts.

The foreigner whom Hoffmann had noted now nodded to his companion in agreement with the sermon. The man was Verity Homez, an officer in the grain trade, affiliated with a large firm in London. His companion was the local factor in the company. With their fine dress and refined manner, the two represented the more affluent of the audience. But they were accepted as comrades by their fellow parishioners, listening to a message destined for all believers.

Recognizing a receptive audience, Hoffmann now advanced to a more extreme message, concerning the workings of the Spirit and the portends for the immediate future. His preferred scriptural books were the prophet Daniel

un nich no latienschet Jesank. Hoffmann sach ver sikj nich bloos Frieslenda von Emden, oba uk Flichtlinje un uk Framde. Mana un Frulied, dee wäajen äaren Gloowe vefolcht worde wiere, un jäajen de Stautsreligion vonne Reema wiere, wiere hiahää wäajen äare Sechaheit jeflicht. De Tiede wiere kjrieslich, un de Mensche em Opprua, un aulahaunt perseenliche Probleeme sate an too, soo aus huage Takse tole, Oabeitsloosichkheit, Oamheit, un Krankheite. Soone Mensche brocht Hoffmann Troost.

Endäm Hoffmann sikj siene Toohiera nota besach, bemoakjt hee een Framden, dee oppfoll. Dee stunt een poa Rieeje no hinje, hinjre niee Apostels un hinjre ver kortem bekjieede Frulied; siene Kjeleedie un sien Benäme tieekjend am ut. Disa wia huach jewosse met een Enjlischet Jesecht, un sien Benäme died opp eene huage Bildunk. Medasenn, äwaläd sikj Hoffmann waut dis Maun manke Anabaptiste to sieekje haud. Oba dan leet Hoffmann noch mol een Donnawuat aus Woarnunk foare, un wacht opp de Wirkjunk mank siene Toohiera. Mea forchtsoma Woarnunge sulle noch kome, dee deep em Hoat vonne Toohiera drinje wudde.

De Framda, dee von Hoffmann enjeworde wort, nekkjopt Äwareenstemmunk met de Prädicht. Dis Maun wia een Verity Homez, een Eppaschta em Jeträajdhaandel, met eene groote Firma en London vebunge. Sien Bejeleita wia de leidenda Jeschaftsmaun en däm Jeschaft. Derch äare väanäme Kjeleedie un goode Maniere, wiere see de hechste vonne huage Jesalschoft. Oba see worde von de Gloomensbreeda aus Kommarode betracht, un see hieede sikj de Bootschoft jlikjmässich fa aule Jleewende aun.

Endäm hee eene oppnämende Toohieraschoft ver sikj sach, läd Hoffmann nu en eene schoapre Bootschoft nenn, waut de Oabeit vom Jeist en de Tookunft fa dise Tiet aunbelangd. Siene leefste Bibelbieekja to disem Zwakj wiere de

and the Revelations. For new believers these books abounded with obscure passages, indefinite admonitions, and perilous food for spiritual growth.

But earlier in Strassburg Hoffman had seen the workings of the Spirit, and studied the revelations of prophets. Ursula Jost and her spouse had confided their visions to him and these he had published. Connecting his readings of the Scriptures, the message of these prophets, and the occurrence of ominous happenings, Hoffmann was convinced that the End Times were near. As he transmitted this chiliastic message he saw it strike terror into the people's heart. But this message was accepted by the faithful, like all others.

Hoffmann now neared the end of his sermon and noted great alarm and apprehension in his listeners. They had come here as believers, but the demand for their devotion had been greatly extended. In the Englishman, Hoffman noted, the earlier jocular expression had vanished. The exchanges with his companion were now solemn. Yet Hoffmann wondered if, in his case, the seed had not fallen on hard ground.

Hoffmann now invited the parishioners to a future meeting and then dismissed them. At the podium Hoffman received congratulations from his hosts, who tempered their commendations, wondering themselves if he had gone too far. Homez meanwhile arrived at the street with his companion. While his command of the vernacular was sufficient to track the main message, Homez still struggled with the language and he needed guidance on some fine points. His companion, the man Jan Theus, hailed from the Low Countries. Homez recently had solved a mystifying problem for him, for which he felt greatly indebted. Although a foreigner, Theus was stationed here in Emden, and with his

Profeet Daniel and de Openboarunge. Fa niee Jleewasch wiere dise Bieekja volla jeheemnisvolle, ondielje Vemonunge, un jefaadliche Noarunk fa jeisteljet Wausse.

Oba tiedja, noch en Strasburg, haud Hoffmann de Oabeit vom Jeist jeseene, un uk de Openboarunk vonne Profeete erfoare. Ursula Jost un äa Maun haude am äare Väaschiene aunvetrut, un hee haud dise to Druck jebrocht. Endäm hee siene Diedunk vonne Schreft, un de Bootschoft von dise Profeete, un daut Toostaunkome von heemliche Sache toopbrocht, wia Hoffmann äwazeicht, daut de latste Tiede vere Däa stunde. Aus hee de Bootschoft vom Dusentjoaschet Rikj utläd, sach hee woo deep de Fercht em Menschehoat ver am saut. Oba de Bootschoft wort vonne true Jlieda oppjenome, krakjt soo's aule aundre.

Hoffmann kaum nu däm Enj von siene Prädicht noda, un wort eene groote Angst un Oppräajnis mank siene Toohiera en. See wiere hia aus Jleewende hanjekome, oba äare Bederfnise wiere wiet mea aus jestelt worde. Oppem Jesecht vom Enjlenda, sach Hoffmann, wia de väaja, leisa Schmusta vegone. Doch äwaläd sikj Hoffmann nu, aus en disem Faul, de Sot vom Wuat nich opp steenjen Boddem jefolle wia.

Nu loot Hoffmann de Jemeent to een bootjet Trafe en, un dan entleet hee siene Toohiera. Aune Kaunsel wort Hoffmann von siene Gaustjäwasch gratulieet, dee oba äare Loff doch een bät dempelde, wäaweet aus hee nich too wiet jegone wia? Enne Tweschentiet wia Homez met sien Bejleita oppe Gauss aunjekome. Wan hee uk de Sproak, hia jerät, eenjemote vestunt, brukt hee doch Aunwiesunge de kjlandre Unjascheidungunge gaunz to bejriepe. Sien Kommarod, Jan Theus, kaum vonne Nederlenda. Homez haud ver kortem een vehäakjadet Probleem fa am jeleest, dee am doafäa sea dankboa wia. Wan hee hia uk een Framda wia, wia Theus hia en Emden aum Aumt, un wiels hee de Sproak



better command of the language he now explained the obscure points to Homez.

While the two continued to discuss Hoffmann's message a venerable gentleman approached the pair. He stood proudly before them dressed in fashionable finery. In a quiet moment he boldly addressed Theus, who recognized him as the city councilor Claes Andres. Andres asked Theus for an introduction to his companion, and on learning it was Homez from London, he showed quiet satisfaction. He advised that he faced an urgent family problem for which he required expert assistance. News of Homez' earlier favor to Theus had come to his ears, and he sought similar support. Cutting through further pleasantries Homez told Andres that he was available to help him. At Andres' invitation he accompanied him to his home to hear the full story.

The two walked calmly through the small city which by now was familiar to Homez. Emden was one of the quieter ports in northern Germany, dwarfed by the nearby Hanseatic cities of Hamburg and Lübeck, which stood at the mouths of important rivers. Being a backwater port stood in the city's favor in these days of religious strife, allowing it to cope with the emperor's drastic edicts. This fact accounted for the tolerance of its regent Enno II, and the presence of numerous refugees from the Low Countries and southern Germany.

While already stationed in Amsterdam for a year Homez still considered himself a stranger on the continent. His family was from London, where his father had a post in the City. It was during his studies at Oxford with international students that Homez had developed a compulsion to travel. Among the foreign students he had met there were ones from the Low Countries, even Friesland. After graduation, he had found a post in the

derch un derch kjand, muak hee Homez de Fienheit nu dietlich.

Wäarent de twee sikj äwa Hoffmann siene Prädicht unjahilde, kaum een wirdja Har opp an too. Hee stunt stolt un steil ver an, straum aunjetrocke. Aus daut to eene korte Unjabräakjunk em Jespräakj kaum, räd hee Theus gaunz koasch aun, dee am aus dän Stautsrot Claes Andres erkjand. Andres bedd Theus am sien Bejleita väatostale, un aus hee hieed, daut daut sikj om Homez ut London haundeld, wees hee stellet Jeneete. Hee gauf to vestone, daut hee een drinjendet Famieljepleeem haud, un daut hee een Fachmaun fa de Leesunk brukt. Nieichkjeite, daut Homez Theus aul verhää een Jefaule jedone haud, haud sikj romjerät, un hee brukt nu deeseljwe Help. See kaume fuaz to de Sach, un Homez gauf Andres to vestone, daut hee reed wia am to halpe. Andres loot am no sikj Tus en, om am de gaunze Jeschicht to vetale.

De twee jinje ruich derch de kjliene Staut, dee däm Homez nu aul bekaunt wia. Emden jehieet to de kjlandre Howes en Nuaddietschlaunt, un wia em Vejlikj to de groote Hansehowes soo's Hamburg un Lübeck kjlien; de groote Howes lage dicht aune jewaultje Flissa en Dietschlaunt. Wiels Emden eenjemote onbediedent wia, kaum daut daut kjliene Stautje to Good, nu daut aules em Relijeesen Wekjel wia; see worde met däm Kjeisa siene Machtpolitikj bäta foadich. Dit bedied, daut de Regent Enno II väl dulde deed, un daut Väle vonne relijeese Flichtlinje vonne Nederland, un uk von Sieddietschlaunt, sikj hia opphilde.

Homez haud sikj nu aul een Joalank en Amsterdam oppjehoole, oba hee betracht sikj noch emma aus een Framda oppem Kontinent. Siene Famielje wia von London, wua sien Voda een Aumt enne 'City' haud. Aus Homez enne Oxford studieed, lieed hee Studente von weltrom kjane, un dan äwakaum am de lewa Reise to unjanäme. Manke Studente, dee hee hia kjane lieed, wiere uk soone vonne Nederland, soogoa ut Frieslaunt. Nodäm hee Schoolschluss

international grain trade. The past year he had visited several Hanseatic cities including the German cities of Lübeck and Danzig. During this time he had found many chances to engage in his favorite preoccupation, that of solving intricate mysteries. This interest had been reinforced by the meeting in Amsterdam with Winter, an old chum from Oxford, who shared this passion.

Homez now strode with Andres along the market promenade, passed the city hall, and stopped opposite a stately home. Homez peered at a magnificent structure, with a stepped façade in the Low Country fashion. The two entered and took seats in a comfortable parlor, together with Andres' wife Mariken. Mariken was a bulging middle-age matriarch, who deferred submissively to her forceful husband. After the servants had withdrawn, Homez asked Andres to tell his story, starting from the beginning.

Andres composed his thoughts and in a somber voice began his story. "Our family has been resident at this location in Emden for centuries," he said. "With my parent's blessing I married Mariken, and we have three children, two older boys, and a girl some ten years their junior. Our daughter's name is Ingrid, she is Mariken's pride and joy. But at the same time she is the reason for our problem, as I will explain later. Overall we have been a happy family, prosperous and peaceful for decades.

"The family business was established by my father, who was endowed with great energy and determination. I have enlarged the business and with the aid of my sons now have a major stake in the city's cloth trade. Our prosperity has not faltered despite the economic and religious turmoil of recent years.

"The root of the turmoil in Germany is the

jemoakt haud, haud hee eene Oabeit biem Jeträajd Haundel aunjenome. Dit latste Joa haud hee veschiedne Hansestäda besocht, soo's Lübeck un Danzig. Wäarent dise Tiet haud hee foaken Mäajlichkjeite jehaut siene Konst, schwoaret Jeheemnise to leese, to eewe. Dise Interesse wort noch wieda jebrocht endäm hee en Amsterdam sikj met Winta, eenen oolen Kommarod ute Oxford Tiet foaken troff, see deelde dänselwjen lewa.

Homez jinkj nu met Andres de Moakjtpromenade delenjd, un don bleewe see ver een straumet Hus stone. Homez bekjikt sikj daut Hus, met een oppjestopseldet Husbekjeled em naderlend-schen Stiel. De twee jinje nenn, un sade sikj em Gank han, toop met Andres siene Fru Mariken. Mariken wia eene Staunskje enne baste Joare, dee äarem een bät bausjen Maun unjadone wia. Nodäm de Deenasch sikj trigjjetrocke haud, bedd Homez dän Andres siene Jeschicht, von Väare aunjefonge, to vetale.

Andres äwaläd sikj nu, un met eene wirdje Stemm funk hee aun siene Jeschicht to vetale. "Onse Famielje es aul seit hundade Joare hia stemhaaft," säd hee. "Met däm Säajen von miene Famielje fried ekj Mariken, un wie habe dree Kjinja, twee elre Junges, un eene Mejal, tien Joa jinja. Onse Dochta heet Ingrid, un see es Mariken äare Lief un Seel. Oba to jlikje Tiet es see de Uasoak fa ons Probleme, soo aus ekj noch vetale woa. Em gaunzen jeseene, sent wie eene jlekjelje Famielje, blieejent un frädlich, aul lange Tiede.

"Daut Famieljeschaft wort von mien Voda aunjelajcht, dee met väl Krauft un Zelsechaheit jesäajent wia. Ekj hab daut Jeschaft toop met miene Säns noch jrata jemoakt, un nu hab wie dän Hauptdeel vonne Zeichwirtschaft en onse Henj. Ons Wiedakome haft trotz de wirtschaftliche un relijeese Oruichkjeite äwre latste Joare nich jeläde.

"De Wartel vonne Onru en Dietschlaunt es

Reformation. When Luther challenged the church in 1517 he began a series of events that shook the continent. His efforts have led to numerous improvements in our life and opened the way to freedom. While southern Germany remains under the sway of the Roman Church, the north has taken to the Reformation. Luther exposed the abject corruption and excesses of the Roman Church, but he unleashed the devils of anarchy. A process of revision once set in motion is difficult to contain. The Anabaptists, who advocate change far beyond that favored by Luther, have gained much ground in this area.

“In these turbulent times raising a Christian family is a major challenge. It was our fortune to have two vigorous talented boys, who became helpful and obedient as they grew into manhood. They were educated in the local monastery and upon completion of their studies took important posts in the family firm. While we were blessed with splendid progeny on the male side, this fortune did not extend to the female side.”

On hearing this Mariken let out a wounded cry, and Andres quickly amended this observation. “My statement refers to the contribution to the family firm by our daughter Ingrid, it in no way refers to her abilities or vigor,” he said, largely placating his wife.

“Nonetheless, despite her talent and skill Ingrid has been a trial for us, bringing us many heartaches,” Andres now continued. “From early childhood Ingrid proved a difficult girl. Her world was restricted to her own little circle, in her concern for her own welfare she included no other being. While numerous children begin in this vein they

de Reformazion. Aus Luther de Kjoakj aune 1517 todoak jinkj, sad hee doamet Dinja en Bewääajunk, dee dän gaunzen Kontinent daut bebre biebrocht. Siene Bemieejunge brochte miere Väadeel met sikj en onsem Läwe, un muake dän Wajch no de Frieheit op. Wääarent Sieddietschlaunt noch emma unjre Fuchtel vonne Reemisch katoolsche Kjoakj steit, haft Nuaddietschlaunt de Reformazion aunjenome. Luther brocht de noaktje Vedoawnis un Veschwendunge vonne reemische Kjoakj äwadäl, oba hee muak uk doabie daut diewelhaufte vonne Anarchie frieen Spälrum. Soon Prozass von Veendrunge, eenmol em Gank jesat, es schwoa to bandje. De Anabaptiste, dee fa Endrunge wiet wieda aus Luther to Staunt jebrocht habe, habe vâl Unjascheet jemoakt, besondasch en dise Jääjent.

“En dise onruje Tiet bie soo vâl Derchenaunda es daut eene jewaultje Oppgow eene Christliche Famielje opptotrajke. Daut wia ons Jlekj twee läwendje un begofte Junges to habe, dee aulewääaje holpe un jehuarsom wiere aus see jrata worde. See besochte de baste Kloosta Schoole, un aus see doamet foadich wiere, bekjeede see wichtje Aumte em Famieljejeschaft. Wie worde oppe menliche Sied von onse Famielje jesääjent, oba daut Jlekj troff oppe frues Sied nich too.”

Aus Mariken dit hieed, hield see kort oba äwalud, un Andres buach schwind en, endäm hee sien Uadeel mald. “Miene Beobachtunk betrock sikj oppe Leistunk vonne Famielje toom Famieljejeschaft, oba doamet es nich jemeent, daut Ingrid nich begoft ooda jesunt es,” meend hee, un beruicht doamet siene Fru soo mea gaunz.

“Oba daut es soo’s daut es, un wan Ingrid uk huachbegoft es un sikj reed wiest, es see ons aul emma eene Proow jewast, un haft ons foaken vâl Kumma jemoakt,” fua Andres nu wieda. “Von kjlien opp wia see een miesomet Määkjskje. Äare Welt bestunt ut äarem kjlienen Kjreis, un buta om sikj selfst to sorje, haud see kjeene Tiet

soon broaden their interests to their surroundings and companions.

“But Ingrid remained unchanged, feeling entitled to all our attention, and owner of all property around her. Mariken began Ingrid’s education at home, but she showed little interest other than to impose her will on her mother and others. At the same time she showed remarkable detachment from her surroundings, disappearing into personal fantasies that excluded all others. As parents we indulged her, thinking her idiosyncrasies temporary, or resulting from the great age difference from her brothers.

“By age ten we considered Ingrid ready for outside schooling, and found a convent run by a distant cousin, the abbess Janneken. She offered to personally supervise Ingrid, and to give her proper religious and social training. The convent had previously belonged to a Roman order, but now followed the teachings of Luther.

“At first Ingrid rebelled in the school’s structured environment, and received frequent reprimands. After several years she became resigned to the regimentation, to the relief of the abbess. She now showed extreme devotion, unusual for a child, a deep interest in her studies, unusual for a girl, and a discipline which was exemplary among the students.

“Imagine then our surprise when two days ago the abbess informed us that Ingrid had disappeared from the premises. When she was first missed in her ward, a great hue and cry was raised. The abbess personally took charge in the search for her kin. The investigation uncovered no sign of foul play, instead all indications were that Ingrid had deliberately fled, heading for parts unknown. In a message found later Ingrid specified that she did not

ooda Interesse fa irjenteen Mensch ooda Kjint. Daut jeft soone Kjinja, oba met de Tiet intressieer see sikj dan doch fa aundre Mensche un fa de Omjåwunk.

“Oba Ingrid bleef onveendat, un feeld sikj berajchticht onse Oppmoakjsomkjeit auleen fa åa to habe, un aules om åa stunt åa too. Mariken funk met Ingrid åare Bildunk Tus aun, oba see bewees kjeen Interesse buta åaren Welle oppe Mutta un aundre to dwinje. To jlikje Tiet trock see sikj von aules gaunz un goa trigj, un gauf sikj too åare Fantasiewelt, one irjentwaut met aundre to doone to habe. Aus Elre leet wie åa toch, wiels wie dochte åare leejenoate wudde vegone, ooda wiere soo’s see wiere, wiels see soo vål jinja aus de Breeda wia.

“Aus see tieen Joa oolt wia, docht wie Ingrid wia groot jenuach fa eene School butahaulf un funge een Konwent, von wietleftjet Frintschoft jefieet, de Abtessin Janneken. See boot sikj aun, Ingrid perseenlich auntonåme, un åa de rechtje relijeese un jesalschoftliche Schoolunk to vemedle. Dis Konwent haud to eenatiet een reemischen Orda jehieet, oba nu foljd de Lutherlia.

“Aum Aunfank wia Ingrid jåajen de strenje Råajle vonne School, un kjrieech foaken Schellschiene, oba met de Tiet schekjt see sikj, un de Abtessin freid sikj un wia erleichtat. Ingrid wort deep jehuarsom, ieejentlich butajeweenlich fa een Kjint, un intressieed sikj sea fa de Schooloabeit, un åa Benåme wia mostabiltlich manke Scheela.

“Stal junt mol våa, waut wie ons dan wundade aus twee Doag trigj ons de Abtessin weete leet, daut Ingrid einfach veschwunge wia. Aus see veschwunk, gauf daut ieescht vål Oppråajnis. De Abtessin naum sikj daut Jesieekj fa åa Frintschoft, Ingrid, perseenlich aun. See funk oba kjeen Bewies von Schlikjwåaj ooda Jefoa von Butahaulf; aules died doaropp han, daut Ingrid von selfst jeflicht wia, un veschwunge wia. Derch eene Notiz leet Ingrid weete,

wish to be followed. But we are devastated by her disappearance, and want her to be found!"

Andres stopped there, sadly shaking his head. On noting that Mariken was weeping he gently wrapped his arm around her. Homez who had been listening in a tranquil pose now abruptly straightened up, and announced he had a few questions.

"Are you aware of the orientation of Ingrid's current devotion?" he asked. "Does she follow the teachings of Luther, or has she become attached to the Anabaptists? And where do you suggest I begin my search?"

"The abbess is a devout follower of Luther, and would not tolerate any other teaching in the abbey's precinct," Andres answered. "Should the Anabaptists be the cause of my daughter's departure I fear greatly for her welfare. We have had no news from our daughter since her disappearance, so the trail must begin at the abbey. I will write you a letter of introduction to the abbess."

Homez departed then, having assured the Andres that he would attend to Ingrid's disappearance after taking care of some urgent personal business. He headed first for the harbor to his firm's warehouse. For months now the King of Denmark had blockaded the Sound choking off maritime traffic between the Baltic and North Seas. This had played havoc with the east-west salt-grain trade from which Homez' firm earned its livelihood. The stop-gap measures of using land transport or raiding reserves had now been exhausted. Desperate messages were being exchanged by company agents seeking to keep their business going. Homez processed a request from an agent in the Baltic, sending an order for re-stocking to his head office in Amsterdam.

After replying to a letter from his friends, the Winters in Amsterdam, he set off for

daut maun äa nich sieekje sull. Oba wie wiere von äarem Veschwinje gaunz entwei, un welle derchut, daut see jefunge woat!"

Hia hilt Andres en, truarich, un scheddad dän Kopp. Aus hee enwort, daut Mariken hield, läd hee leefolich sien Oarm om äa. Homez, dee sikj aules gaunz ruich aunjehieet haud, recht sikj nu opp, un säd, hee haud een poa Froage.

"Weet jie, woo daut nu met Ingrid äa Gloowe bestalt es?" fruach hee. "Foljt see Luther siene Lia, ooda es see de Anabaptiste noda jekome? Un wua, schlo jie vää, sull ekj met däm Sieekj aunfange?"

"De Abtessin es eene strenje Jinjarin von Luther, un wudd kjeene aundre Lia enne School dulce," säd Andres. "Wan de Anabaptiste de Uasoak von Ingrid äa Veschwinje sent, dan hab ekj groote Fercht om äare Sechaheit. Wiels wie kjeene Norecht von onse Dochta habe seitdäm see veschwunge es, mott de Sieekj em Kloosta aunfange. Ekj woa die een Väastalunkschriewe fa de Abtessin utstale."

Dan vesehad Homez dän Andres daut hee sikj om Ingrid äa Veschwinje kjemre wudd, nodäm hee met siene ieejne perseenliche Sache foadich wia. Homez veleet dan un jinkj nom Howe, wua daut Woahus von siene Firma lach. Moonatelank nu haud de Kjennich von Dänemark dän Wotagank tweschen de Nuadsee un däm Oostsee dicht jemoakt. Dit haud Homez en sien Jeschaft groote Probleem fa sien Oost-Wast Solt- un Jeträajdeschaft jemoakt, de Hauptkjwal fa Homez sien Doasenne. De Hanewada-Leesunge oppem Launtwajch de Meddel to befedre, worde väl too dia un to komplizieet. Drinjende Tiedinje worde vonne Ajente utjetuscht, om daut Jeschaft aum driewe to hoole. Homez schreef een drinjenden Breef aun een Ajent em Ooste, endäm hee Aunwiesunge gauf, sien Jeschaft en Amsterdam sull Woare loagre.

Nodäm hee eene Auntwuat aun siene Frind, de Wintasch en Amsterdam

the abbey. On arrival Homez sized up a large rambling stone compound, which had been rebuilt from an ancient Roman nunnery. This institution served as a major cultural and social center for the women of the district, providing medical service, seclusion for devout women, and education for wealthy men's daughters.

Homez gained admission and then was led along long corridors to a bright study in which sat the abbess Janneken. Homez took note of her elegant and impeccable habit, but held back because of her severe frown. He feared that he would receive little help from this stern woman. On reading Andres' letter of introduction the woman's mien underwent a remarkable change. She complied graciously with Homez' request to tell of Ingrid's stay at the abbey, and to give details of her disappearance.

"Ingrid was a striking girl, both in appearance and behavior," Janneken began. "Despite these characteristics she was more a trial than a blessing. She came here as a girl of ten but is now a grown woman. Her most becoming feature is her lustrous hair, a wondrous titian shade which emits a reddish glow in the sunlight. She is blessed with clear transparent skin, and her face is strong but delicate. Her manner is strange and unnerving. She speaks with great emphasis, begging for the listener's agreement. But she was also the star of our choir; with her crystal voice she sang as an angel. At devotions she would present a glowing saintly face. Knowing her ways though, one wondered what devilries she was hiding.

"In projects she sought access to the rarest of our manuscripts. While her reading was

jeschräwe haud, muak Homez sikj hinjawääjes nom Kloosta. Aus hee doa aunkaum, bekijkt hee sikj een grootet Steenjebied, woont von een oolen reemischen Kloosta omjebut worde wia. Dise Enrechtunk wia een Hauptzentrum fa kulturelle un jesalschoftliche Aunligje fa de Frulied en de Jääjent, un leewad medizienische Help, un wia een vestoaknet Uat fa fromme Frulied, un gauf Bildungskmäajlichkjeite fa de Dajchta von rikje Lied.

Homez wort nenjelote, un wort dan lange Jenj delenjd jefieet, bat eene dache Stow, en dee de Abtessin Janneken saut. Homez foll äare elegaunte un straume Kjeedie opp, oba äa diestra Blekj muak am dan doch Sorje. Hee fercht, daut hee woll weinich Help von dise strenje Fru kjrie wudd. Aus see oba Andres Väastalunkschriewe laus, vewaundelt de Abtessin äaren Blekj fuaz un gaunz. See leet sikj oppe Städ opp Homez siene Bedd en, un wia reed opp däm Homez siene Aunligje gaunz un goa entogone, un aules waut see enne Ingridsach wist, am met to deele.

"Ingrid foll sea derch äa Benäme un uk derch äa Utseene opp," funk Janneken aun. "Oba, buta dise leejenschofte wia see mea Proow aus Säajen. See kaum aus tieenjoasche Mejäl häa, oba see es nu aul eene utjewosne Fru. Mieeschtens felt see derch äare Hoatracht opp, dee jlenzt met rootbrune Kalia, een bät soo's Titianfoaw, roostroot em Sonnelicht. See haft derchsechtje Hut, un äa Jesecht es stoakj oba zoat. Äare Oat es sondaboa oba jeit oppe Narfe! See rät met groote Betoonunk, un besteit opp daut Ua un daut Jehia von aule om sikj. Oba see wia uk de dachsta Stiern em Kua, un met äare Kristalstemma sunk see aus een Enjel. Bie de Aundacht haud see emma een strolendet Enjelsjesecht, oba eena docht sikj doabie, waut fa Diewlarie see doamet veleicht vestuak.

"Fa äare Schreft Oabeit socht see sikj gaunz seldne Hauntschreffe ut. Un wan see

broad, her knowledge seemed superficial. Often her teachers grumbled that she was desperately impractical. Her works were efforts at self-glorification, not creations by a scholar. They highlighted her accomplishments, her dreams, and often her visions. Unlike our other charges, Ingrid spoke often of visions, and reveled in announcing them to me and the sisters.”

The abbess now turned to Ingrid's recent disappearance. “During a routine check Ingrid was discovered in the act of reading an unauthorized book,” she advised. “She was seated on a bench in the garden, completely engrossed in her reading when a sister approached and noted the book's unusual cover. The book was written by the Anabaptist minister Hoffmann who even now is preaching in the city.

“When the book was brought to me I found that it dealt with strange visions by one Ursula Jost of Strassburg. The book described seventy-seven visions of disasters pending, which I considered contrary to our faith. I impounded the book and severely reprimanded Ingrid, grounding her for a week. After studying the book the thought struck me that Ingrid could have contacted this man Hoffmann, which greatly frightened me. An impressionable girl like Ingrid could easily be lead astray by a dangerous sect such as the Anabaptists.

“A few days later came word that Ingrid was missing. I immediately investigated and found that her escape had been carried out by exchanging clothes with a peasant girl. With her face covered and her peasant garments she easily passed our guard and fled from the abbey. She was last seen on the way to Emden.”

uk vël laus, wia äa Weete mau äwaflechtig. Foaken meende äare Lierasch, daut see gaunz onpraktisch wia. Äare Oabeit deend bloos de Selfstiea, un hilt weinich Utjebildet doahinja. Un aules haud met äare Erfolge, äare Dreem, un foaken met äare Väaschiene to doone. Ingrid räd foaken von äare Väaschiene, un pucht sikj met de ver mie un de aundre Kloosta Sestre.”

Un nu dreid de Abtessin daut Teema no Ingrid äa Veschwinje. “Wäarent eene auljemeene Unjasieekjunk wort enjeweorde, daut Ingrid een Buak, hia oba nich toojelote, laus,” säd see. “See saut opp eene Benkj em Goade, gaunz em Buak un enne Jedanke vesunke, aus eene Sesta opp äa toojinkj, un äa daut Butajeweenelje aum Buak oppfoll. Daut Buak wia von een Anabaptist, Hoffmann, jeschräwe, un disa prädict soogoa dise Doag hia enne Staut.

“Aus mie daut Buak jebrocht wort, sach ekj daut Buak vonne framde Väaschiene von eene Ursula Jost von Strasburg wia. Daut Buak beschreef säwenunzäwentich onheimliche Väaschiene von schrakjelje Onjlekje, dee jäajen onsen Gloowe sent. Ekj naum äa daut Buak wajch, un laus äa jrintlich de Levite, un aus Strof darf see eene Wäakjank äare Stow nich velote. Aus ekj daut Buak studieed, kaum mie de Jedanke, daut Ingrid woomäajlich met däm Hoffmann en Kontakt wia, un daut gruld mie sea en. Eene onerfoarne Mejal soo's Ingrid, kunn von soone jefäadliche Sekjte aus de Anabaptiste sent, veleit woare.

“Een poa Doag lota wort bekaunt, daut Ingrid veschwunge wia. Ekj unjasocht dän Faul oppe Städ, un funk ut, daut äa daut Derchbrenne jejekjt wia, endäm see sikj de Kjleeda von eene Buasch Mejal aunjetocke haud. Endäm see äa Jesecht vestuak, un met de Buaschkjleedie wia, jinkj see leicht aum Wajchta vebie, un veschwunk vom Kloosta. Aus see daut latste Mol jeseene wort, wia see hinjawäajes no Emden optoo.”

Janneken gave Homez further details about Ingrid's escape, describing her clothes, and the route she had taken. Homez then asked to borrow Ingrid's book of visions written by Hoffmann. Janneken complied with this request, and Homez took his leave.

Ingrid's trail from the Abbey was now days old, and Homez realized the difficulty of following her trail. He pondered deeply, seeking a more promising approach. Following agonizing consideration he was sure he had found one.

Homez made discrete enquiries and then set out for an exclusive section of the city. It was here, he had been advised, that Hoffmann was quartered while in Emden. Following a long walk Homez paused outside the cited address, and stared in wonder. This was a spacious mansion, surely the residence of a prosperous merchant. It hardly seemed fitting for an austere itinerant preacher. At the entrance the doorman advised Homez that Hoffmann was in conference and could not be disturbed.

After a tedious wait Homez saw two men emerge from the mansion. These men he had seen in the Grosse Kirche of Emden and recognized as Sicke Freerks of Leeuwarden and Jan Trijmaker of Haarlem. Homez then went to the gate and showed the doorman Hoffmann's book obtained from the abbess. With this introduction the doorman led Homez to Hoffmann's chamber.

Homez introduced himself as an enthusiast of the Anabaptist cause and noted a glance of recognition in Hoffmann's eyes. Hoffmann soon was into an expansive lecture on his life and mission. He had been born in upper Germany and had become a humble furrier. At an early age he had met with Sacramentarians, but was hindered in religious development by his

Janneken gauf Homez wiedre Eenzelheite von Ingrid äare Flucht, un beschreef äare Kjeleedie, un dän Wajch, dän see enjeschloage haud. Don bedd Homez aus hee Ingrid äa Buak vonne Väaschiene, von Hoffmann jeschräwe, borje kunn. Janneken jinkj opp dise Bedd en, un Homez veleet doaropphan.

Ingrid äare Spua vom Kloosta wia nu aul een poa Doag oolt, un Homez vestunt, woo schwierich am daut senne wudd, äa hinjaraun to sate. Nodäm hee sikj lang besonne haud, wist hee daut hee eenen bätren Plon jefunge haud.

Homez befruach sikj väasechtich, un jinkj dan no eenem väanämen Deel vonne Staut. Am wia jesajcht worde, daut Hoffmann sikj hia en de Tiet, en dee hee sikj en Emden opphilt, wone deed. Nodäm hee eene wiede Strakj jegone wia, bleef Homez ver een straumet Jebied stone, un staund ver luta Wunda. Dit wia een groosootjet Jebied, un hia must een rikja Haundelsmaun wone. Fa eenen oamen Reiseprädja, jeziemd sikj dit nich. Biem Engank säd de Wajchta, daut Hoffmann en eene Mietinj wia, un daut am nich jestiet woare durf.

Nodäm hee lang jewacht haud, sach Homez twee Mana ut daut Jebied kome. Hee haud dise Mana aul enne Groote Kjoakj en Emden jeseene; daut wiere Sicke Freerks von Leeuwarden un Jan Trijmaker ut Haarlem. Homez jinkj no daut Puat, un wees däm Wajchta Hoffmann sien Buak, woont hee vonne Abtessin jekjräaje haud. Met dise Väastalunk fieed de Wajchta Homez no Hoffmann siene Stow.

Homez stald sikj aus een Bejeistada vonne Anabaptiste Sach väa, un bemoakjt een Likjne en Hoffmann siene Uage. Hoffmann funk uk fuaz eene lange Räd von sien Läwe un siene Mission aun. Hee wia en Schwobe jebuare, un wia een eenfacha Pelzmoaka jeworde. Aus junga Benjel wia hee met de Sakramentarie bekaunt jeworde, oba hee kaum relijees nich väl wieda, wiels am de



lack of education. After Luther had confronted the Roman Church he had become one of his disciples. Following years of study he felt Luther was on the right track. But he erred in his siding with the state and in his denial of spirituality. Luther had subsequently denounced him, for what he had termed dangerous teachings.

“In Strassburg I came across the Anabaptists whose beliefs gave me comfort,” Hoffmann continued. “Their faith is directly derived from the Scriptures. They do not recognize the state as sovereign in church affairs, and offer a spiritualistic agenda. Furthermore their belief of adult baptism is Biblical. They practice non-resistance, and consider that salvation comes from faith, demonstrated by good works.

“These beliefs form the basis of my own ministry. They led me to preach repentance and preparation for the End Times, which I am convinced are near. My chiliastic views are those which were prevalent in the times of the Master. The Roman and Lutheran churches are in error so I am aim to establish an Anabaptist church. In Emden I demanded a building and was offered the use of the Grosse Kirche. I have published other material besides that book on the visions of a pair of prophets.”

While Homez was impressed by Hoffmann' vigor and accomplishments, he was alarmed by his chiliastic views. He advised Hoffmann that he was acquainted with his book about Ursula Jost and her husband. He then asked further about the prophetic visions of Ingrid here in Emden. Hoffmann now showed a blank face and stated that he knew nothing of Ingrid. Under Homez' further questioning on this point he adamantly held to that position.

Homez then took his leave from Hoffmann. He still felt certain that Ingrid had sought to

Bildunk fäld. Aus Luther de reemische Kjoakj todoak jinkj, wia hee däm sien Apostel jeworde. Nodäm hee Joarelank studieet haud, meend hee Luther wia oppem rechtjen Wajch. Oba Luther erd sikj endäm hee daut met de Rejierunk hilt, un de Jeistlichkjeit aufstreept. Luther haud Hoffmann vedaumt, wiels hee meend Hoffmann siene Liere jefäädlich wiere.

“En Strasburg troff ekj de Anabaptiste, un dee äa Gloowe gauwe mie Troost,” meend Hoffmann nu. “Äa Gloowe kjemt direkjt ute Schreff. See erkjane de Rejierunk nich aus latstet Wuat en Kjoakjesache aun, un beede een jeisteljet Prograum aun. Butadäm, äa Gloowe aune Doop von Erwosne es biblisch. See läne de Jewault auf, un jleewe, daut Radunk opp Gloowe un goode Woakje besteit.

“Dise Gloowenssache sent de Grunt fa miene Prädicht. See fiere mie om Busse to doone, un ons fa de latste Tiede reed to moake. Mien Gloowe aun de latste Tiede nu ver ons, sent de Boddem fa mien Wuat, dee ons enne Bibel vom eenja Meista jeliheet woat. De reemische un luthierische Kjoakje sent em Errtum, un mien Ziel es eene Anabaptiste Kjoakj to jrinde. En Emden wull ekj een Jebied habe, un see boode mie de Groote Kjoakj doatoo aun. Ekj hab ver kortem aundret Materiöl jeschräwe, aus daut von de Profeete.”

Oppwool Homez von Hoffmann sienen lewa un sien Erfolg beendrukt wia, gauwe am dan oba doch siene Enjtietliere sea to denkje. Hee vetald Hoffmann, daut am sien Buak äwa Ursula Jost un äa Maun bekaunt wia. Dan befruach hee sikj no de Profeetische Väaschiene von Ingrid hia en Emden. Hoffmann muak een ganz onschuldjet Jesecht, un säd, daut hee nuscht nich von Ingrid wist. Aus Homez am dan noch wieda befruach, bleew hee doobie, daut hee nuscht to de Sach wist.

Homez naum don Aufscheet von Hoffmann. Hee wia sikj oba secha, daut Ingrid vesocht

contact the churchman, and returned to the doorman to obtain confirmation. Here he was advised that Hoffmann did receive visitors with spiritual problems, and that these were many. The two men that Homez had seen on his first arrival were two of his apostles, but Hoffmann also met lay people. Homez enquired if a young woman with radiant red hair had come. When Homez described Ingrid, the doorman admitted that she had come, but had not been given access to Hoffmann.

Homez departed then and reviewed his options for a further search for Ingrid. He remained convinced that the best chance of finding her was through the churchman. He felt confident that she would seek him out again. He staked out Hoffmann's residence and on the third day he was lucky.

Homez was seated on a bench across the street when he saw two women approaching Hoffmann's building. One woman was of middle age, of simple appearance and dress. The other was a young woman, also of simple dress, but with long reddish hair that glowed in the sunshine. Homez addressed her, and when she gave an agitated reply he knew that he had found his quarry.

When Homez enquired why she wanted to see Hoffmann Ingrid gave a surprising answer. "The attendants of Elder Hoffmann claim a mandate to protect him, but they don't know their business," she said in voice barely over a whisper. "Many times I have seen visions that concern his personal safety. He is in grave danger, as he has many enemies in the city. Lesser men envy, fear and hate him. He must flee the city, carry on his work elsewhere. I have come here to warn him."

haud, disen Kjoakjemaun opptosieekje, un jinkj trigj nom Wajchta soont uttofinje. Doa wort am vetalt, daut Hoffmann foaken un väl Jast met jeistelje Probleme en Emfank naum, un daut dise väl aune Zol kaume. De twee Mana, de Homez ieeschtens jeseene haud, wiere twee von siene Apostel, oba Hoffmann troff sikj uk met jeweeneleje Mensche. Homez fruach aus uk eene Mejäl met strolende roode Hoa jekome wia. Aus Homez Ingrid beschreef, stunt de Wajchta too, daut see jekome wia, oba nich Frieheit jejäft worde wia, Hoffmann to trafe.

Don veleet Homez un äwaläd, woo hee met siene Sieekj no Ingrid wiedakome kunn. Hee wia sikj secha, daut de baste Määjlichkeit Ingrid to trafe, derch dän Kjoakjemaun wia. Hee docht daut see am wada oppsieekje wudd. Hee hilt sikj vestoake bie Hoffmann sien Hus opp, un aum dredden Dach, jlekjt am daut.

Homez saut opp eene Benkj oppe aundre Sied vonne Gauss aus hee twee Frulied hinjawääjes nom Hoffmann sach. Eene wia Meddeljoarich, eenfach em Utseene, un enne Kjeleedie. De aundre wia eene junge Fru, uk met een eenfachet Kjeleed, oba met lange roddelje Hoa, dee em Sonnelicht oppdachte. Homez jinkj opp dise junge Fru opptoo, un aus see sikj wirsch benaum, wist hee daut hee sien Opfa jefunge haud.

Aus Homez äa fruach, wuarom see Hoffmann besieekje wull, gauf Ingrid am eene äwarauschende Auntwuat. "De Deenasch von Eltesten Hoffmann meene see habe daut Rajcht am to beschitze, oba see weete nich, waut see doone," säd see gaunz leiselkjes. "Ekj hab aul foaken Väaschiene jeseene, dee met siene Sechaheit to doone habe. Hee es en groote Jefoa, wiels hee enne Staut väl Fiend haft. Kjlandre Mensche em Gloowe, sent opp am aufjenstich, un see habe Angst fa am, un kjenne am nich utstone. Hee mott de Staut velote, un siene Oabeit aundatwääjes doone. Ekj sie jekome, om am eene Woarnunk to brinje."

Homez was surprised to see Ingrid so grounded. She appeared intent only to warn Hoffmann about his personal danger, not to rant about fantastic visions. "I have been retained by your parents to locate you," Homez told Ingrid. "They wish me to return you to them, so they can provide for you protection. I have seen the abbess, who has told me everything about your stay at the abbey. She told me also about your religious zeal and visions."

"Since leaving the abbey I have met a dear friend who is an Anabaptist," Ingrid answered. "She is teaching me to follow the right path. While I treasure my parents I must follow a higher calling. I have received urgent messages and must act on them. Dangerous times lie ahead. When my mission is complete I will return to my parents."

Homez left the two women then, as they were impatient to see Hoffmann. Homez abhorred the thought of reporting to his clients without their daughter, but it caused him no great worry. He was more excited about what he had just heard, and about the movement that Hoffmann had set in motion. He expected to hear great things about it in the future.

Within a short time the predictions of Ingrid were realized. But warned in time, Hoffmann evaded his persecutors and escaped from Emden. He had baptized many in the city, dispatched disciples in all directions, and appointed a new leader. Trijmaker would take charge of the Church in Emden, while Hoffmann remained free to continue his work elsewhere.

Homez wia äwarauscht, Ingrid soo staunthauft to seene. See wull onbedinjt Hoffmann wäjjen siene perseenliche Jefoa woarne, un nich von äare perseenliche Väaschiene to bauble. "Diene Elre habe mie aunjenome, die to finje," säd Homez de Ingrid. "See welle, daut ekj die trigj no an brinje saul, doamet see sikj om diene Sechaheit kjemre kjenne. Ekj hab de Abtessin besocht, dee mie aules äwa dien Veblief em Kloosta vetalt haft. See haft mie von dienen Relijeesen lewa un diene Väaschiene vetalt."

"Seitdäm ekj daut Kloosta velote hab, hab ekj een sea gooda Frint jetroffe, dee eene Anabaptistin es," gauf Ingrid to Auntwuat. "See lied mie dän rechtjen Wajch entoschlone. Un wan ekj uk miene Elre sea väl rääkjen, mott ekj eene hechre Stemm nu jehuarsom senne. Ekj hab drinjende Bootschoft jekjräaje, un mott mie no dee rechte. Wan miene Mission foadich es, woa ekj trigj no miene Elre gone."

Homez leet de Frues dan toch, wiels see drinjent dän Hoffmann besieekje wulle. Homez freid sikj nich sondalich, de Elre one Ingrid opptosieekje, oba daut muak am kjeene groote Sorj. Hee wia oppjeräacht äwa daut, waut hee jrod jehieet haud, un waut Hoffmann em Gank jesat haud. Hee jleewd, daut eena noch groote Dinja doaräwa erfoare wudd.

Benna korte Tiet, jinje Ingrid äare Profezeiunge en Erfellunk. Hoffmann flicht von Emden om siene Vefolja derchtogone. Hee haud väle Mensche en Emden jedeept, Apostel en aule Rechtunge utjeschekjt, un eenen nieen Leida bestemt. Trijmaker wudd sikj om de Kjoakj en Emden kjemre, wäarent Hoffmann de Henj frie haud, om sonst wua sien Woakj to wiedamoake.

## Apostles

*Put on the full armor of God, so that you can take your stand against the devil's schemes. Ephesians 6:11*

In early November 1531 Homez was back at his home station in Amsterdam. He had left Emden, visited Danzig, and returned via London. While enjoying the novelty of sea travel and the challenging demands of his post as a grain trader he was happy to be back at his home base. Amsterdam was among the richest cities in Europe, and offered an exciting life for a cultured outgoing man such as Homez.

This day Homez had invited Winter, a school chum from Oxford, for a visit. Winter was from Friesland in the north, a physician, who had been practicing in the city for a year now. He had recently brought his wife Emily and their two young children to join him here in the south. Homez had previous acquaintance of Emily and knew her to be an attractive, talented woman with high education, and a burning zest for life. Winter and Emily were now quietly conversing with Homez in his garden, commenting on the unsettling events of the day.

“Luther's upheaval in Germany has led to major repercussions here in Amsterdam,” Winter was saying. “His direct challenge to the church has swayed many from the Roman Catholic faith and empowered the local reform movement. Although we in the Low Countries are under the dominion of Spain and ruled by a rigid Catholic regent many Lutheran congregations have been organized to follow the new faith.

“Luther's reforms initially promised to establish a believer's church, and attracted many converts. Of late though, his followers are back-tracking. Luther is offering the same old package, but with new faces, and are perpetuating the

## Apostel

*Lajcht junt daut gaunze Kjricksjescherr von Gott opp, so daut jie jaaen däm Diewel siene Leste stone kjenne. Efeesa 6:11*

Aum tiedjen Nowamba, 1531 wia Homez wada Tus en Amsterdam. Hee haud Emden velote, haud Danzig besocht, un wia äwa London trigjjekome. Wan am uk daut Reise goot, un am sien Beroop aus Jeträajd Hendla scheen jinkj, freid hee sikj wada Tus to senne. Amsterdam jehieed to de rikjste Städa en Europa, un haud een rikjet un väl siedjet Läwe eenem jelleeden Mensch soo aus Homez, to beede.

Homez haud vondoag Winta, een oolen Schoolkommarod vonne Tiet en Oxford, enjelode. Winta wia von Frieslaunt, un een Oatst, dee aul een Joa en Amsterdam Medizien jeeeft haud. Hee haud ver kortem siene Fru Emily un äare twee kjliene Kjinja nokome lote, om hia em Siede to wone. Emily wia Homez aul von verhää bekaunt; see wia eene schmocke, begofte Fru met huage Bildunk, un met een brennenden lewa fa daut Läwe. Winta un Emily unjahilde sikj nu leiselkjes met Homez em Goade; see unjahilde sikj äwa de orruje Tiede enne Doagesordnunk.

“Luther sien Opphäwsel en Dietschlaunt haft groote Utwirkjunge hia en Amsterdam veuasoakt,” meend Winta. “Siene direktje Rutfodrunk aune Kjoakj haft Väle vom reemischen katoolschen Gloowe derchenaunda jebrocht, un de hiesje Reformbewääjunk em Schwunk jebrocht. Wan wie hia enne Nederlenda uk unjre spaunische Fuchtel, un unjre strenje katoolsche Fierasch stone, sent doch väle lutierische Jemeent hia jejrnt worde, om dän nieen Gloowe no to iewre.

“Luther siene Endrunge vespruake eene Kjoakj fa de Jleewende to senne, un väle Freschbekjieede kaume doa aun. Enne latste Tiet sent oba uk wada väle rikjfellich jeworde. Luther beet wada deeselwje oole Enjepakte aun, oba met niee Jesechta, un

ecclesiastic oppression.”

“Because the Lutheran reforms are so disappointing many pious believers have joined the stricter Anabaptists,” Emily now commented. “I have met with of their members, and they have been among my husband’s patients, so we have learned of their ways. Luther had promised a church based on the Scriptures, but in the end he resorted to a regimented state church with few differences from the old one.

“The Anabaptists meanwhile have a message based entirely on the Scriptures. They consistently follow in the footsteps of the Master. Their approach differs from that of the Roman and Lutheran churches in the practice of baptism, meanings of the sacraments, and regard for higher authority.

“So, a bewildering choice is now available for Christian believers; the orthodoxy of the fossilized Roman church, the still-born Luther Reformation, and the strict Anabaptist movement. And the Anabaptists are themselves divided, some professing non-resistance, while others willing to take up the sword. The latter members have created suspicions in the state, and unleashed persecution.”

“The proliferation of religious choices is leading to a loosening in the public order,” Homez now commented. “The Anabaptists’ rejection of child baptism causes major problems for the state, as taxation and conscription rely heavily on records of child baptism. Also the Anabaptists reject a state religion, casting doubt on the power and supremacy of the ruling order. The relaxation of rules for religion is accompanied by a decline in regimentation, leading to more contention in society. In the coming years citizens will face more problems, personal and public.

bejensicht de Kjoakjelje Unjadrekjunkt.”

“Un wiels de lutierische Reform soo enteischent es, sent nu väle fromme Christe no de strenjre Anabaptiste äwajegone,” vetald Emily. “Ekj hab mie met de Metjlieda jetroffe, wiels see mank mien Maun siene Paziente sent, un soo sent wie met dee bekaunt jeworde. Luther haud eene Kjoakj opp biblischen Grunt vesproake, oba aum Enj wort siene Kjoakj emma dolla eene Stautsjemeent met weinich Unjascheet vom oolen Mosta.

“De Anabaptiste oba habe eene Lia, dee gaunz opp biblischen Grunt steit. See gone krakjt enne Footstaupe vom Meista. Äa Gloowe unjascheet sikj von de reemische un lutierische Kjoakje enne Doop, Bediedunk vonne Sakramente, un de Aunsechte äwre hechre Aumte.

“Un soo habe nu de Christliche Jleewende eene vebreffende Utwol: de Orthodoxie vonne vesteenade reemische Kjoakj, de dootjebuarne lutierische Reformazion, un de strenje Anabaptistische Bewääjunkt. Un de Anabaptiste sent uk jespoolt, endäm eenje dän Jebruck vom Jewää gaunz aufläne, un aundre dee doch daut Schwieet en Haunt näme. Dise latste habe daut Mestruë vonne Rejierunk Sied jewakjt, un schrakjelje Vefoljunge utjeleest.”

“Dise Vemieerunk vonne Utwol von relijeese Määjlichkjeite fiere nu doatoo, daut de effentliche Ordnunk derchenaunda jebrocht woat,” meend Homez nu. “Wiels de Anabaptiste daut Kjinjadoop aufläne, brinjt de Rejierunk groote Probleme, endäm de Taksrejista un uk de Wääflichtrejista sikj oppe Kjinjadoop rein vewaulterisch stett. Uk läne de Anabaptiste eene Stauts Relijion auf, un doamet stale see de Macht, un de Auleenmacht vonne Rejierunk en Twiewel. Daut Velindrunk vonne Rääjle bediet weinja Ordnunk, un soomet woat de Jesalschoft eenfach lokra. Enne komende Joare woare de Birja daut met mea Probleme to doone kjree, perseenlich oba uk effentlich.

“To confront this confusion I have opened a security firm, offering clients support in their troubles. My new enterprise has enjoyed an encouraging beginning, providing valuable assistance to residents in the city. This past-time though is exhausting my time. I am looking for an assistant with special talents, to lend me a hand when I need it.”

At this point there was a shout from the gate and Homez went to attend to a newcomer. The Winters waited patiently while Homez furtively conferred with a visitor, who appeared to be briefing Homez on a matter of urgency. After a long conference Homez returned to the Winters offering an apology.

“My visitor is an informer who assists me in my new venture,” Homez said in a conspiratorial tone. “He keeps his eyes open in the market and byways, and brings me news that assists me in the counselling of my clients. His news concerns the Anabaptists. The city council has made good on its threat to take action against the movement. The councillors have been under pressure from the regent to observe the emperor's edict against the movement.

“For some time Charles V has been unhappy with events in the Low Countries, the steady erosion of the Roman faith, and the ascendancy of the reformers. Local governments till now have been unwilling to act on his cruel provisions. The events of today mark a turning point in their position.”

Homez clearly had complete faith in Winter and Emily for the matter he was discussing was deadly serious in the eyes of the state. Any dissent on this matter was a capital offence, putting all complicit parties in danger.

“Om met dit Derchenaunda foadich to woare, hab ekj eene Sechaheitsfirma opjemoakt, dee miene Kundschoft Help met äare Probleeme beede deit. Mien nieet Jeschaft blieecht, wiels daut to de niee Probleeme Rot un Help fa de Stautsbirja leewat. Oba dit Jeschaft nemt miene Tiet stoakj en Aunspruch. Ekj sieekj mie nu no een Helpa om, met besondre Gow, dee mie to Haunt gone kaun, wan ekj dän bruck.”

Krakjt don wia een Jeschrech bie daut Puat to hiere, un Homez stunt opp, om sikj om dän Gaust to kjemre. De Wintasch wachte jeduldich wäarent Homez sikj von däm Gaust heemlich en eene drinjende Sach unjarechte leet. No eene lange Konferens, kaum Homez trigj un entschuldicht sikj lang un sea.

“Mien Gaust es een Informant, dee mie en mien nieet Jeschaft sea to Haunt jeit,” meend Homez nu, een bät jeheemnisvoll. “Hee helt siene Uage oppem Moakjt un oppe Schlikjwääj op, un vetalt mie de Nieichkjeite, dee mie halpe miene Kunde to berode. Siene latste Maldunge habe met de Anabaptiste to doone. De Stautsrot haft sikj entschlote, jäajen de Anabaptiste vätogone. De Kaunslasch vom Rot habe däm Druck vom Harscha nojejäft, om däm Kjeisa sien Jesaz jäajen de Anabaptiste en Krauft to sate.

“Eene Tietlank aul es Karl V onjlekjlich äwa de Entweklunk enne Nederlenda, un dän Vefaul vom reemischen Gloowe, un dän Oppschwunk vonne Reformazion. De Stauts Rejierunge habe sikj bat nutoo onwellich erwäse, siene hunjsche Ordasch entofiere. Daut haft sikj vondoag je-endat.”

Homez haud een gaunzet Vetrue en Winta un Emily, wiels dise Sach derch Stautsuage jeseene, eene dootiernte wia. De kjanste Entjleisunk enne Sach wia met däm Doot strofboa, un aulemaun wiere dan enne jratste Jefoa.

“The information concerns Jan Trijmaker, a former apostle of the Anabaptist leader Melchior Hoffmann,” Homez now continued. “Trijmaker, a shoemaker from Hoorn, has been arrested. Although he offered no resistance, full force was used during the capture. My knowledge of Trijmaker is personal, as we met in Emden during a case involving a missing school girl. In Emden, Trijmaker was Hoffmann’s chief apostle, who assumed leadership of the church when Hoffmann was banned from the city.

“Pressure from the Emden city council later also forced Trijmaker out of the city and he transferred his ministry to Amsterdam. During the last year he has gathered sympathizers to the movement, and baptized many new believers. He has organized a congregation here, and recruited followers in Utrecht and The Hague. Recently he translated Hoffmann’s writings into Dutch, greatly expanding his reach to the people. As he is a principled man convinced of the justice of his cause he made no attempt to escape.

“The events of today are certain to lead to an uproar. The Dutch do not take kindly to the arrogance of the Spanish crown, even though the emperor stems from this region. Many citizens object to the use of violence in matters of religion. The violent faction of the Anabaptists can be expected to return violence with violence. With the arrest of Trijmaker a contentious trial is in the offing, which will certainly lead to an execution. The Sicke Freerks’ case in Leeuwarden will be used as a precedent.”

At this juncture another shout came from the gate and Homez went to attend to a second visitor. Winter and Emily exchanged nervous glances. This time the visitor appeared a stranger to Homez, making a long obsequious greeting and then an anxious entreaty. Homez on his

“De Bescheet betreft Jan Trijmaker, een Apostel vom Anabaptist Melchior Hoffmann,” sad Homez nu wieda. “Trijmaker, een Schusta von Hoorn, habe se faustjenome. Un wan hee sikj biem Faustnäme uk nich wääd, jinje see met am sea hunjsch om. Mien Weete om Trijmaker es perseenlich; wie troffe ons en Emden aus eene veschwungne Schoolmejal jesocht wort. En Emden wia Trijmaker, de Hauptapostel von Hoffmann un aus disa vonne Staut vebaunt wort, äwanaum Trijmaker sien Aumt.

“Wäajen däm Druck vom Stautsrot von Emden wort Trijmaker uk ut de Staut vebaunt, un hee veläd sien Prädichtaumt no Amsterdam. Em latsten Joa haft hee väle Nofolja fa de Anabaptiste jewonne, un hee haft väle Freschbekjjeede jedeept. Hee haft hia eene Jemeent jejrint, un Nofolja von Utrecht un dän Hague jewonne. Ver kortem haft hee Hoffmann siene Schrefte to Hollendisch äwasat, un doaderch es daut Wuat wiet vebreet worde. Wiels hee een veninfija Maun es, dee gaunz von siene Mission äwazeicht es, muak hee kjeen Vesieekj derchtogone.

“De Bejäwenheite von vondoag woare onbedinj to een grootet Opphäwsel fiere. De Hollenda jefelt de huachnäsje Ordnunk vonne spaunische Rejierunk goanich, wan uk de Kjeisa von hia kjemt. Väle Birja sent jäajen dän Machtjebrock wan daut om Gloomenssache haundelt. De Schwieet un Flintefierasch manke Anabaptiste woare Jewault met Jewault auntwuade. Endäm Trijmaker faustjenome worde es, woat daut toom dollen Prozass kome, dee met een Koppaufhake endje woat. De Sicke Freerks Faul en Leeuwarden woat toom Biespel jenome woare.”

Nu wia aulwada een Jereisch bie daut Puat to hiere, un Homez jinkj han om sikj dän Gaust autoseene. Winta un Emily deelde doobie een narweesen Uage Uttusch. Dit Mol wia de Gaust däm Homez framd; disa muak een schmeichelhauffen Puhu, un schlikjt sikj veropp. Homez bleef gaunz

part remained calm, and watchfully addressed the visitor. On his return Homez again apologized for the interruption.

“The cauldron has been brought to boiling,” Homez whispered to Winter and Emily. “I have been invited to consult with a high official on a matter concerning the arrest of Trijmaker. I have agreed to an interview in the home of a leading citizen of the city. While I do speak the local language, I need the support of a Dutch speaker. Winter, at Oxford we shared dangerous adventures and helped desperate people solve their problems. Can you support me in this matter?”

The next day Winter and Homez were standing at the portal of an elegant mansion in a secluded part of the city. A doorman led them to an opulent parlor and asked them to be seated. The owner arrived and advised them that their client would be arriving shortly. Homez and Winter spoke in hushed whispers, admiring the rich furnishings of the room. After a tiring wait the owner ushered in the client, discreetly withdrew, and then turned a key in the lock. Winter and Homez gazed with interest at the new client who was seated before them.

Homez' client was a woman, covered with a rich red cloak, and wearing a heavy dark veil. She paused to study the two men before her, then in a clear commanding voice addressed Homez. She stated that she wished to engage him to assist the Anabaptist leader Trijmaker who had just been arrested. Homez disregarded the highhandedness of the noblewoman, and calmly asked her to tell her story, starting from the beginning.

“My husband is a powerful man in the city with contacts in the city council, and for obvious reasons I must remain anonymous,” she began. “You may address me as ‘Claudia.’ With the tense

ruich, un bejreest dän Gaust behutsom. Aus Homez trigjkaum, entschuldicht hee sikj wada fa de Unjabräakjunk.

“De Miagrope es aum Äwakoake,” fuscheld Homez no Winta un Emily. “Ekj sie enjelode worde mie met een huagen Beaumten wäajen Trijmaker sien Faustnäme to berode. Ekj hab toojesajcht, mie met am em Hus von een Leidenden von dise Staut to trafe. Un wan ekj uk Hollendisch räde kaun, bruck ekj de Unjastettunk von een Hollendisch Rädenden. Winta, en Oxford, hab wie toop aulahaunt erläwt, un uk Mensche foaken jeholpe. Kaunst du mie en dise Sach unjastette?”

Aum näakjsten Dach stunde Winta un Homez verem Engank von een Harenhus aum Raunt vonne Staut. Een Däawajchta leid an no de Wonstow, un bedd an, see sulle sikj doch hansate. De leejendeema troff en, un meend, äare Kund wudd fuaz aukome. Homez un Winta fuschelde han un hää, un bewundade de straume Stow. Nom langen Wachte brocht de leejendeema eene Fru nenn, un dan trock hee sikj schmeissich trigj un dreid dän Schlätel em Schlott. Winta un Homez bekjijkte sikj de Fru met Interesse.

De Fru wia met een dikjen rooden Poltoo bekjleet, un druach een schwoaren, dikjen Schleia vere Uage. See hilt en, un bekjijkt sikj de Mana ver sikj, un dan, met eene kloare, bausje Stemm, dreid see sikj no Homez opptoo. See säd, daut see siene Help brukt om Trijmaker, däm Anabaptisten Fiera to halpe, däm se afens faustjenome haude. Homez muak sikj kjeene Sorje von äare äwabrostje Oat, un meend gaunz ruich, see sull am mol gaunz von Väare äare Jeschicht vetale.

“Mien Maun es een enflussrikja Mensch enne Staut met Kontakte toom Stautsrot, un doawäajen mott ekj nomloos bliewe,” funk see aun. “Jie derwe mie aus ‘Kludia’ aunräde. Wiels de Loag enne Staut soo



situation in the city I need to take extraordinary precautions, and act in a manner that appears unseemly.”

She paused there and Homez swiftly took stock. He concluded from her introduction that she was the wife of a city councillor and that she had close contact with the Anabaptists, if not being an actual member. With the imperial government's unyielding stand against all religious opposition he wondered what favor this woman would request for the incarcerated churchman.

“You are aware of the severe repression the crown has undertaken against the Anabaptists,” Claudia now continued. “A sequence of edicts has come from Brussels since 1521 denouncing all deviations from the practices of the Roman church. We in the Low Countries are in the unhappy position of being subjects of the Spanish King, who has no sympathy for the reforms of Martin Luther. With treasure ships arriving from the Americas in Castile the King is in a powerful position to take action. The Low Countries with their advanced agriculture and trade represent his richest possession, and he relentlessly seeks to consolidate his power.

“Our people have long suffered from a worldly and corrupt Roman Church. While owning huge tracts of fertile land on which they pay no taxes the church enriches itself further with tithes and the selling of indulgences. The clergy enjoy an extravagant lifestyle, contrary to the practices they are preaching, while their poor parishioners suffer. With the availability of the Bible and with the preaching of the reformers and Anabaptists, the public has become aware of the injustice. The crown though means to perpetuate the injustice, and maintain its power through the use of the sword.

jespaunt es, mott ekj mie onjeheia vääsechtich vehoole, uk wan daut soo sitt, aus wan sikj daut nich jeziemt.”

See hilt en, un Homez docht schwind bie sikj, daut see woll de Fru von een Staatsrot wia, un daut see woll enje Kontakte to de Anabaptiste haud, ooda veleicht soogoa to dee jehieed. Wiels de bowaschte Rejierunk soo sturr jäajen aule relijeese Jääjnasch wia, waut wudd dise Fru woll welle, daut hee fa äa doone kunn fa een Kjoakjemensch hinjre Sprote?

“Junt es dochwoll bekaunt, waut fa grulje Meddel de Rejierunk jäajen de Anabaptiste unjanome haft,” sad Klaudia nu wieda. “Eene gaunze Rieej Jesaze sent von 1521 ut Brüssel jekome, dee aule Endrunge vonne reemische Kjoakj sulle trigjwiese. Wie hia enne Nederlenda sent enne onjlekjelje Loag, daut wie Unjadone vom spaunischen Kjennich sent, dee nuscht fa de Reform von Martin Luther äwrich haft. Endäm Schöp met kjestelje Jeeda von Amerika en Castile aukome, haft de Kjennich de Meddel un de Macht to doone waut hee well. De Nederlenda habe eene jewaultje Launtwirtschaft un uk Haundel, un dit bediet Rikjdom, un dit nuzt de Kjennich ut, om siene Macht to miere.

“Wie Mensche habe lang unja eene weltliche un vekomne katoolsche Kjoakj jeläde. Wäarent de Kjoakj väl Launt haft fa dee see kjeene Taks tole, berikjre see sikj noch endäm see een Tieendel Jeeda Taks opplaje, un doatoo uk noch Erleesjelda kollakjte wan eena stoaft. De Priestasch lote sikj een Luxusläwe scheengone. See prädje doabie de Tugende vonne Oamheit, oba doabie läft daut eenfache Volkj prachrich un prost. Nu daut de Mensche de Bibel läse kjenne, un een nieet Läwe vonne Anabaptiste jeprädicht woat, weete de Mensche vonne auljemeene Ojjerajchtichkjeite. De Rejierunk oba well sikj en äare Macht hoole un soo wieda moake, un toom Schwieet un de Flint lange, wan an daut paust.

“In these circumstances the Anabaptists have added numerous members to their fold. Their leader Trijmaker has preached openly in Amsterdam and has made forays to The Hague and Utrecht, adding more converts. Although his message is directed to the poor, he has much support from the upper classes who are no friends of the Spaniards. And he has continued in the path of the Sacramentarians who rejected the doctrine of the presence of body and blood of Christ in the mass. The visits to Amsterdam by the spiritual leader Melchior Hoffmann has further strengthened the movement.

“While strong in the use of doctrine Trijmaker has lacked foresight in planning his campaign in the current climate of repression. His preaching has been done virtually in the open, showing little care to steer clear of spies or to avoid government persecution. While urging peace and obedience to government, Trijmaker has railed against the rich, creating powerful enemies.

“He is a pacifist and sometimes naïve, in a terrain governed by violence and power. Within his own camp he is opposed by men who use force to advance the Anabaptist agenda. His preaching about the End Times has attracted ardent believers, who have made a total commitment. In his latest sermon he has predicted the end of times in 1533, only two years from now!

“Following the latest edict of the Emperor the Amsterdam city council has acted to fulfill its legal obligations. It has issued arrest warrants, indicting many Anabaptists including the leader Trijmaker. Many councillors showed reluctance in taking this drastic step. Notice of the council's planned action was forwarded to me and I sent a warning to Trijmaker and his

“Unja dise Veheltnise habe de Anabaptiste vël Metjlieda to äare Jemeent jewonne. Äa Fiera Trijmaker haft enne Effentlichkeit en Amsterdam jeprädict un haft uk en dän Hague un Utrecht met däm Wuat jedeent, un doobie bekjiede sikj noch mea to de Anabaptiste. Sien Wuat jelt de Oame, oba hee haft uk vël Unjastettunk vonne hechre Schicht, dee kjeene Frind vonne Spania sent. Un hee haft uk dän Wajch vonne Sakramentiste wieda enjeschloage, dee de Lia vom Doasenne vom Lief un Bloot von Christos biem Owentmol aufläne. De jeistelja Fiera Melchior Hoffmann haft uk sea dise Bewäajunk jestoakjt, derch siene Prädichte un siene Räd.

“Un wan Trijmaker uk stoakj em Gloowe un enne Prädicht es, wia hee oba nich väabedocht jenuach, om sikj fa daut nu harschende Kjliema vonne Unjadrekjunkt reedtomooake. Siene Prädichte hilt hee mieeschens gaunz frie un open auf, one Rikjsicht to näme opp Veroda, ooda sikj om daut Jesaz to kjemre. Trijmaker wia fa Fräd un de Rejierunk to jehorche, oba hee donnad jääjen de Rikje, un soo muak hee sikj stoakje Fiend.

“Hee es wäaloos en een Launt, daut von Macht un Jewault rejieet woat. Em ieejnen Loaga es hee jääjen Mensche, dee to Jewaultmeddel jriepe welle om de Anabaptiste Sach to bejensje. Siene Prädichte vonne Latste Tiede haft Mensche stoakj em Gloowe aunjetocke, un dee sikj am gaunz un goa vesproake habe. En siene latste Aundacht profezeid hee, daut dit aul aune 1533 passiere wudd, aulsoo twee Joa von nu!

“Nodäm de latste Veordnunk vom Kjeisa, haft de Stautsrot von Amsterdam Entscheidung jetroffe om de jesazliche Veautwuatunge to erfelle. Daut meent, daut see Faustnämungsorda utjestalt haft, un dootoo jehiere uk vüle Anabaptiste, un uk de Leida Trijmaker. Vüle vom Stautsrot wäade sikj jääjen soone hunjsche Meddel. Ekj kjrieech vonne Plons vom Stautsrot

disciples. Trijmaker though, in his self-righteousness, disregarded my warning. He waited defiantly for the bailiff's men to arrest him. He is now in custody, and faces the severest of charges. As to his possible fate, we have the example of Sicke Freerks of Leeuwarden, who was executed for admitting to baptism as an adult."

A sharp rapping now sounded at the door. A key turned in the lock and a messenger burst inside, passing on chilling news. "The judiciary has acted with unusual haste. Trijmaker has been taken out of the jurisdiction of the Amsterdam court, and sent for trial at The Hague."

"A change in plans is warranted," Claudia said. "We must now prepare for the worst. We will resume our session again the same time tomorrow."

Claudia now rose and Homez and Winter followed her out. When they reached the street they saw a coach rumbling far down the road. On their return to the city Winter noted that Homez was withdrawn, with a grim look on his face. After visiting some patients Winter headed home, and related the day's events to Emily.

"We can expect no mercy from the Court of Holland in The Hague," Emily pronounced. "It will do the emperor's bidding, rendering the harshest judgment. The death penalty is enacted with disturbing frequency. The outskirts of our cities are disfigured with convicts hanging from trees and gallows. Only through the threat of execution can the Spanish crown continue its arrogant rule over its Dutch subjects. But it is scandalous that good solid citizens like the Anabaptists are put to the sword rather than corrupt churchmen."

Wint, un ekj leet Trijmaker un siene Apostels weete, waut em Drei wia. Trijmaker oba, selfstjerajcht aus hee es, naum miene Woarnunk nich to Hoate. Hee wacht ruich bat de Jesazmana am faustnaume. Hee es nu en Jefangenschoft, un am stone schwoare Vääschmietunge vää. Waut am passiere kaun, es aum Biespel Sicke Freerks von Leeuwarden to seene: dee wort omjebrocht wiels hee too gauf, daut hee sikj aus Erwosna deepe leet."

Met eenmol wia nu een schoapet Putre aune Dää to hier. Een Schlätel dreid em Schlott, un een Boote kaum nenjerost, met gruliche Norecht. "Daut Jerecht haft butajeweenlich schwind jehaundelt. See habe Trijmaker utem Amsterdam Jerecht jenome, un am daut Jerecht en dän Hague äwajäft."

"Wie motte nu onsen Plon endre," säd Klaudia. "Wie motte un ons opp daut Schlemste foadich moake. Wie woare ons Morje om deeselwje Tiet wada trafe."

Klaudia stunt nu opp un Homez un Winta bejeide äa rut. Aus see aune Gauss aunkaume, sage see eene Kutsch wiet auf oppem Wajch delenjd rolle. Aus see trigj enne Staut aunkaume, sach Winta daut Homez sikj trigjhilt, un daut sien Jesecht aufjetrocke wia. Nodäm hee eenje Paziente besocht haud, jinkj Winta no Hus om Emily äwa dän Dach to berechte.

"Wie kjenne von däm hollendschen Jerecht en dän Hague kjeene Jnod velange," säd Emily bestemt. "Daut Jerecht woat doone, waut de Kjeisa befält, un een hoadet Uadeel vääalaje. Daut Doodesuadeel woat emma meamol utjesproake. Aum Raunt vonne Staut henje Mensche aulewääje vonne Beem, un vonne Schafots. De spaunische Rejierunk kaun bloos derch de Dreiwunk met däm Doot äare huachnäsje Macht äwre hollendsche Birja fuatsate. Oba daut es doch jrodentoo aunsteetent, daut goode Birja soo's de Anabaptiste to Doot jebrocht woare, aunstaut de vekomne

Kjoakjemana.”

The following day Homez, Winter, and Claudia were again seated in the opulent parlor. Claudia was dressed again in the red cloak and dark veil. She solemnly asked Homez to express his view on the Trijmaker situation.

“The emperor is presently stationed in The Hague and the judges will certainly consult him on the case,” Homez commented. “The emperor has always strongly opposed the Reformation; every deviation from the Catholic view he views as heresy, not be tolerated in any of his possessions. Trijmaker will be exposed to torture for which he has no preparation. The verdict is a foregone conclusion. After the execution the movement may turn violent. The hotheads among the Anabaptists can be expected to wreak havoc in the city.”

Claudia nodded grimly and then outlined a strategy for Trijmaker's denouement. “The imperial establishment uses deadly force to intimidate the people and so preserve its power,” she began. “It is important to understand the psychology of execution. In the act of killing one of its subjects, the state dramatizes its absolute power and its monopoly on judicial violence.

“The entire process is carefully choreographed to maximize the effect. The audience is first stimulated to make it receptive to the process of punishment and to the learning of a lesson. The execution is represented as an act of justice. The intent is to persuade a hostile populace to increase its allegiance to the state. While the number of bystanders is limited, the proceedings will be publicized throughout the land and leave a lasting impression.

“The telling of the story is vital to the state,

Aum näakjsten Dach saute Homez, Winta un Klaudia wada en de straume Stow. Klaudia haud aulwada daut roode Kjleed un dän dunklen Schleia aun. Met eene iernste Stemm bedd see om Homez siene Meenunk to de Trijmakersach.

“De Kjeisa es nu en dän Hague un de Rechtasch woare am gaunz secha om siene Meenunk en dise Sach befroage,” meend Homez. “De Kjeisa es emma jäajen de Reformazion jewast, un jiede Auflenkjunkt vom katoolschen Gloowe es fa am een Errwajch, dee en siene Rikjdom nich toojelote woare kaun. Dee woare Trijmaker tualeide, un opp soowaut es hee nich reed. Daut Uadeel es kloa, un wia aul em Verut kloa. No siene Hanrechtunk woat Jewault utbräakje, un de heete Kjap manke Anabaptiste woare enne Staut Onheil aunrechte.”

Klaudia nekjkopt iernst un mold dan een sproakeljet Bilt von Trijmaker sien Enj. “De bowaschte Rejierunk brukt Doodesjewault om de Mensche entogrulde, un soo om äare Macht to behoole,” funk see aun. “Daut es doabie wichtich em Denkj to hoole, woo de Psiekologie vonne Hanrechtunk vää sikj jeit. Biem Hanrechte von eent von äare Birja bewiest de Staut eene volle Macht un daut see auleen äwa daut Jerajcht Sisteem harscht.

“De gaunze Behaundlunk es sorjfeltich jelenkjt om de jratste Wirkjunkt to kjriee. De Tookjikjasch wort daut ieescht biejebracht, daut see reedjemoakt woare de Bestrofunk ennalich to erläwe, un de Lia von däm gaunzen to trakje. De Hanrechtunk woat aus Jerajchtichkjeit doajestalt. De Aufsecht es doabie, eene fientliche Stemmunk to een Jehuarsom däm Staut jäajenäwa to lenkje. Daut Volkj doabie es beschrenkjt aune Zol, oba de Wirkjunkt woat derch daut gaunze Launt bekauntjemoakt un hinjalat eenen Endruck opp Dua.

“De Vetal von de Jeschicht es fa dän Staut

and it seeks to ensure that every step is remembered with clarity. The crucial acts are highlighted with pomp and ceremony, and symbols used that will be remembered. The vital acts come from the members of the judiciary to impress the bystanders of the legality of the process. The clergy must be involved to indicate the church's support for the violence of the state.

“The procedure must be shown as stemming from divine justice, thus empowering both the church and the state. The executioner must act with dignity and apparent restraint. This avoids retribution and undue sympathy for the victim. Overall, the proceedings must appear to benefit the spectators, bringing them a safer life here, and warning them about the hereafter. This then is the intention of the state.”

Claudia paused to regain her breath, and Winter sensed the strain under which she was delivering this lecture. “As our sympathies are with the victim we must seek ways to counteract the state's intention,” Claudia now continued in a hushed voice. “The bystanders, we should remember, have come not only to watch the executioner perform his task but also to observe the performance of the victim.

“Will the victim agree with the state's view that justice is being done, or will he remain defiant? Will he cower at the point of death, or will he act bravely? When the victim considers that the prosecution is an injustice, he must turn the tables on the state and win over the sympathy of the bystanders. Then, instead of the bystanders gaining respect for the state, they favor the victim, thus becoming new believers.

wichtich, un see achte doaropp, daut jieda Staup sea dietlich em Denkj jefieet woat. De wichtje Deelee vom gaunzen woare vekarlicht, un daut jebruktet Symbol woat behoole. De entschiedende Deelee kome vonne Jerecht, om daut Volkj doamet entohomre, daut de Prozass jesazlich es. Un de Priesta motte uk doobie senne, doamet de Mensche jleewe selle, daut de Kjoakj de Jewault, vonne Rejierunk utjeeeft, unjastett.

“De gaunze Behaundlunk mott soo doajestalt woare, aus wan dee gaunz Gottes Plon es, wuaderch de Kjoakj un de Staut jestoakjt woare. De Hanrechta mott met lea, un soogo a een bät trigjhoolent wirkje. Doaderch woat de Lost opp Rache un Metjefeel fa daut Opfa vääjeboage. Em gaunzen mott de Behaundlunk soo utseene, aus wan daut däm Väädeel vonne Tookjikjasch es, doamet see een sechret Läwe emfange, un an wääjen de Eewickjeit to woarne. Dit es daut Ziel vonne Rejierunk.”

Klaudia hilt en om Loft to hole, un Winta ond woo schwoa äa daut foll dis Vetal wieda to sate. “Wiels ons Jefeel fa daut Opfa es, mott wie Wääj finje, om de Aufsechte vom Staut, daut Jääjendeel to errieekje.” Klaudia sad nu wieda. “De Tookjikjasch, mott wie em Denkj hoole, kome nich bloos om to seene waut, un woo de Hanrechta siene Oabeit deit, oba uk daut Jääjenwirkjen vom Opfa to beoobachte.

“Woaat daut Opfa de Meenunk vonne Rejierunk deelee, daut hia de Jerajchtichkeit jedone woat, ooda woat hee bat tolatst jääjenaun bliewe? Woaat hee verem Doot enjstlich woare, ooda woat hee mootich bliewe? Wan daut Opfa jleeft daut de Vefoljunk vonne Rejierunk onjerajcht es, mott hee de gaunze Sach oppem Kopp stale, un daut Metjefeel vom vonne Tookjikjasch jewenne. Un dan, aunstaut daut daut Volkj jratren Respakjt fa de Rejierunk kjricht, jlept äare Metleet nom Opfa äwa, un see woare niee Bekjieede.

“We come now to the proper role of the victim in an unjust execution. All is not lost for his cause, for he has a stage on which he can give his side of the story. He need not fear further punishment beyond that which has already been pronounced. But he must plan and script his performance carefully. It is crucial that he win over the bystanders from the beginning. The state’s purpose of showing the dissymmetry of power between state and victim can then be defeated. He must carry out a credible performance as his last act here on earth.

“A true believer will advance his faith and further his cause even though he himself is leaving this earth. To begin he must show that the state has not caused him to renounce his beliefs. This he can do by preaching his own faith at the execution, turning the procedure into a religious meeting for his own faith.

“A central problem of the martyr is the handling of pain. The state inflicts pain and projects it into power. The martyr cannot stop the infliction of pain and cannot stop it being visible. But he can defeat the state’s purpose by showing joy not sorrow. And he must show concern for the bystanders, ignoring his own fate, thus making the punishment social rather than personal.

“Ignoring the ministrations of the priests, singing, witnessing, and praying are acts of defiance that defeat the purpose of the church and state. Finally there are the last words. These the bystanders will remember most clearly, and will characterize the tale told later.”

“Un nu kom wie no de rechtje Roll vom Opfa bie eene onjerajchte Hanrechtunk. Doamet es fa siene Sach oba nich aules veluare, wiels hee haft je eene Städ, opp dee hee siene Sied von de Jeschicht vemedle kaun. Hee brukt nich fa wiedre Bestrofunk Angst habe, wiels dee aul bestemt es. Oba hee mott sikj sien Benäme krakjt plone un äwalaje. Daut es wichtich, daut hee daut Volkj von Aunfank aun opp siene Sied kjricht. De Aufsecht vonne Rejierunk om to wiese, om daut onjlikje Veheltnis vonne Rejierunk un däm Opfa kaun de Rejierunk doaderch oppem Kopp jestalt woare. Hee mott aus latste Dot hia opp leed, eene jleewirdje Väastalunk vemedle.

“Een woarhaaftja Jleewenda kaun sien Gloowe wiedabrinje uk wan hee de leed velat. Aus ieeschtet mott hee wiese, daut de Rejierunk am nich bedwinje kaun, sienen Gloowe opptojawe. Hee kaun dit doone, endäm hee sien Gloowe bie de Hanrechtunk prädicht, un doamet de Hanrechtunk to een relijeeset Trafe fa sien Gloowe dreit.

“Een grootet Probleem fa een Martiera es, woo eena met siene Weedoag foadich woat. De Rejierunk brinjt am Weedoag bie un bewiest doamet Macht. De Martiera kaun daut nich opphoole, un kaun sikj doobie nich vestale. Oba hee kaun de Aufsecht vom Staut venichte endäm hee Freid, un nich Trua bewiest. Un hee mott een Metjefeel fa sien Volkj bewiese, endäm hee sien Schekjsol nich achte deit, un dan moakt hee siene Strof eene velkjarische aunstaut eene perseenliche.

“Endäm hee kjeene Acht fa daut gaunze vonne Priestasch jeft, un enne Städ selfst met Jesank un Jebäd sien Doot bejreest, äwakjemt hee doaderch de Kjoakj un de Rejierunk. Un schlieslich sent dan noch de latste Wieed. Daut Volkj woat dise aum kloaschte behoole, un dee woare dan daut Haupt Teema von de Jeschicht, dee dan wieda un wieda vetalt woat.”

In early December Winter stood outside the prison in The Hague where Trijmaker was incarcerated. The prison was a crumbling stone building rearing up in the gloomy twilight. Winter's claim that he was a physician sent by the family had gained him admission. The jailor advised him that Trijmaker was in solitary confinement. Eight of his companions were in another one cell, while a further one was also kept separate. On their way to the cell the two walked past an open torture chamber where Winter saw a victim, suspended from the ceiling by his arms, receiving lashes. The screams of the victim followed them as they descended into a musty dungeon.

As he entered the dark cell Winter saw Trijmaker huddled on the floor, among streaks of dried blood and refuse. Trijmaker returned a greeting and appeared lucid, but Winter realized that he had been broken. Immediately Winter began tending the wounds that covered his body. Meanwhile Trijmaker was telling the story of his torment.

"The interrogation lasted but a few hours and I answered all their questions," he said. "But as I refused to deny my faith I was turned over to the torturer. For days I withstood the rack and numerous indignities and beatings of the body, but I had insufficient preparation. When they applied the thumb screws and unmanly scourging I could no longer deny them. I was returned to the interrogators who worked in teams and pounced on my weakness. I renounced my faith, and on further torture gave up names."

Trijmaker advised that his fellow prisoners had been broken in the same way. Winter could find no blame in the man. The unmanly torture that he had been exposed to, he knew, would not remain secret. It would incite an armed insurrection, which was likely the state's intention. The

Tiedich em Dezamba stunt Winta ver däm Jefenkjnis en dän Hague, wua Trijmaker saut. Daut Jefenkjnis wia een oolet Steenajebied, een bät vefolle, zimlich huach jäajen daut Tweediesta to seene. Winta gauf sikj aus Oatst ut, un wort nenjelote. De Jefenkjnis Wajchta säd, daut Trijmaker en eene Eenselzell saut. Acht von siene Metjlieda saute en eene aundre Zell toop, un een aundra saut uk en eene Eenselzell. Unjawääjes no de Zell, sage see biem Vebiegone von eene Kjäwälkoma een Opfa vom Bän raufhenje aune Oarms faustjebunge, dee vepriejelt wort. Daut Jeschrech von däm Opfa vefoljd an aus see sikj en eene schemlich dunkle Koma begauwe.

Aus see en de diestre Zell kaume, sach Winta dän Trijmaker oppe Flua ligje meddemank Striepe von driejet Bloot un Mell. Trijmaker jreest trigj un schiend nichta, oba Winta sach, daut hee jebroake wia. Winta funk fuaz aun, de Wunde aun sien gaunzen Kjarpa to behaundle. Doabie vetald Trijmaker am de Jeschicht von siene Kjäwälarie.

"Daut Vehia dieed een poa Stunde, un ekj hab aul äare Froage beantwuat," säd hee. "Wiels ekj mien Gloowe nich veloage deed wort ekj jefoltat. Doagelank hilt ekj daut Tualeide ut, daut Priejle un de Schaund Dote aun mie aunstejeet, oba entlich wia ekj fa aul daut nich reed. Aus see mie de Dumes kjlamde un mie uk mie onmenlich toosade, kunn ekj nich mea uthoole. Dan wort ekj wada von eene Rieej Stautsjesazmana befroacht, dee mie rieejwies toosade, wiels ekj ennalich schwak wia. Ekj läd mien Gloowe auf, un gauf an de Nomes von miene Breeda."

Trijmaker vetald, daut siene Metjefangne opp deeselwje Oat jebroake wiere. Winta kunn kjeene Schult aun däm Maun finje. De ommenschliche Kjäwälarie, dee see am aunjedone haude, wudd nich jeheem bliewe, soo väl wist hee. Daut wudd een Opprua met Jewault jäwe, un daut wia

violence would be met with brutal repression, serving to consolidate the power of the state.

The two were interrupted at this point by the jailer who brought in a new visitor. Winter and Trijmaker stared in surprise as a young woman entered the cell. She appeared a coarse country woman, dirt marring her clothes and body. A soiled brown veil covered her face and rags hung from her arms. But she wore a new pair of clogs. Winter scanned her apparel, while Trijmaker gazed at her footwear. Trijmaker's face showed great wonder, while the woman went to stand meekly in a corner. After the jailer had left Trijmaker resumed his story, showing great deference to the new visitor.

Mistakes had been made, Trijmaker admitted. The Anabaptists had been too open, the members had been too trustful in the tolerant air of the city. They were unprepared to face the ultimate authority, which lay in the hands of merciless Spaniards. Trijmaker spoke with a heavy heart, regretting his lack of fortitude, and the imminent execution of his cohorts.

The second visitor now began to speak, and Winter immediately perked up his ears. He had heard that voice before, it had come from a woman wearing a red cloak and a dark veil. He listened as she laid out a plan for Trijmaker's future. She spoke mournfully but with authority, and Trijmaker's face softened in adoration. He nodded repeatedly, and slowly perked up in spirit.

Before the visitors left Trijmaker was outlining bold plans for the movement's future. The members must put on the full armor of God. They must adjust to the deadly peril around them, conduct their

woomääjlich uk de Aufsecht vom Staut. Un soon Opprua wudd dan met veemässiche Jewault unjadrekjt woare, un de Jewault vonne Rejjerunk noch dolla utjewäse.

De twee worde nu unjabroake endäm de Jefenkjnis Wajchta een nieen Gaust nenbrocht. Winta un Trijmaker staunde aus eene junge Fru en de Zell nenjebrocht wort. See schiend eene proste Fru vom Launt to senne, met Drakj oppe Kjleeda un aum Kjarpa. Een jriesa bruna Schleia bedakjt äa Jesecht un Lunse honge äa vonne Schulre. Oba see druach gaunz niee Holtschlorre. Winta bekjikt sikj äare Kjleedie, un Trijmaker äare Feet. Trijmaker sien Jesecht wia volla Wunda, wäarent de Fru gaunz deemootich enne Akj stone jinkj. Nodäm de Jefenkjnis Wajchta fuat wia, sad Trijmaker met siene Jeschicht wieda, wuabie hee groote Huachachtunk fa däm nieen Gaust erwees.

Fäla haude see jemoakt, gauf Trijmaker too. De Anabaptiste wiere too open jewast, de Metjlieda wiere too vetulich enne leichte Duldunk vonne Staut jeworde. See wiere nich reed om de latste, groote Beaumte to bejäajne, dee enne spaunische Henj lach. Trijmaker räd met een schwoaret Hoat; am deed siene mangelhaufte Staunthauftichkheit leet, un uk daut siene Breeda nu sea boolt hanjerecht woare wudde.

De tweeda Gaust funk nu aun to räde, un Winta spezt fuaz de Uare. Am wia de Stemm bekaunt, dee wia de Stemm von de Fru met een rooden Poltoo un met een dunklen Schleia. Hee hieed too, wuabie see eenen Plon fa Trijmaker siene Tookunft schmäde deede. See räd truarich oba met Autorität, un Trijmaker sien Jesecht strolde fa Bewundrunk. Hee nekjkopt doabie foaken, un langsam wort sien Jeist waka un leichta.

Ea de Jast veleete, schmäd Trijmaker mootje Plone fa siene Jesalschoft. De Anabaptiste muste sikj nu daut gaunze Kjrichsjescher von Gott aunlaje. See muste nu äare Jeschafte em Jeheemen aufwekjle



affairs covertly, but persist in their non-resistance. With God for them, no one could defeat them.

The 5th of December 1531 arrived. The central square in The Hague was crowded with spectators who had come to witness the execution of the Anabaptist prisoners who had renounced their faith under torture. Their co-operation with the authorities had served to reduce their sentence, from death by fire, to death by the sword.

Homez, Winter and Emily stood among the bystanders. They spotted Claudia in her peasant dress near the podium, and then saw the procession marching Trijmaker and his colleagues into the square. Onlookers stared in awe at the executioner as he flourished his long sword. They had seen samples of his work mounted on stakes around the city, and now they saw the man.

Following the state's preliminary ceremony Trijmaker was marched forward to the executioner. He walked without emotion past the sobbing Claudia, in accordance with her instructions. As he neared the podium he broke out into an Anabaptist hymn and then exhorted repentance from the bystanders, amply demonstrating his continued belief in his faith.

The executioner was bewildered at the prisoner's evident reversal of his previous recanting, but proceeded with his duties. Trijmaker's head fell, but the bystanders were greatly awed by his fearless performance. Trijmaker's fellow prisoners followed their leader's example. The state's intention of enacting exemplary punishments was frustrated. The prisoners at the end had considered their own faith as supreme, rejecting the Roman teaching. And these prisoners were

om sikj fa de groote Jefoa to schitze, oba doobie wäaloos bliewe. Wan Gott met an wia, kunn an kjeena besiejen.

De Fefta Dezamba, 1531, kaum. De Zentraulplauz von dän Hague wia voll Tookjikjasch, dee jekome wiere om de Hanrechtunk vonne Anabaptiste to seene, dee äaren Gloowe derch daut Kjwälen, aufjesajcht haude. Wiels see met de Autoritäte metjemoakt haude, wia äare Strof jerinja jemoakt: see wudde aunstaut em Fia jeschmäte, met däm Schwieet aufjekopt woare.

Homez, Winta un Emily stunde mankem Volkj. See sage Klaudia en äa Buaschkjeelt dicht biem Plautform, un dan sage see de Menschenmenj, un woo Trijmaker un de aundre Jefangne opp dän Plauz jefieet worde. See sage dän Hanrechta un woo hee sien langet Schwieet enne Sonn blenkje leet. See haude siene Oabeit, de Menschekjap opp Stakeete runt omme Staut jeseene, un nu sage see uk dän Hanrechta selfst.

Nodäm daut Stautszeremonie sikj aufjespält haude, wort Trijmaker nom Hanrechta jefieet. Hee jinkj aun Klaudia, dee oppstelles hield, vebie one Jefeel to bewiese, krakjt soo aus see am daut väajesajcht haud. Aus hee dicht aum Plautform kaum, funk hee een Anabaptiste Leet aun to sinje, un dan bedd hee daut Volkj om Vezeiunk, un bewees doamet, daut hee noch emma aun sien Gloowe fausthilt.

De Hanrechta wia äwa Trijmaker sien Bekjantnis vebleft, wiels hee nu daut Jäajendeel von verhää utsäd. Daut endad oba doaraun nuscht, daut hee nu aumtlich väajinkj, un Trijmaker dän Kopf aufhakt; daut Volkj wia oba von Trijmaker sien forchtlooset Opträge sea aunjedone. Trijmaker siene Kommarode enne Jefangenschoft foljde sienen Biespel. De Rejierunkaufsecht een Biespel met de Strof effentlich to beede, wia gaunz vebiejegone. De Jefangne haude äaren



## King Jan

*Nearly all men can stand adversity, but if you want to test a man's character give him power.*  
Abraham Lincoln

It was early September 1534, Winter and Emily had invited their guest to sit with them in the shade of the garden. The Winters always welcomed Homez, for he would tell them tales of his daring exploits. He was valued also for his shrewd comments about the life around them, which as a foreigner he saw in a different light. Today he was expounding on the turbulence in Amsterdam, portraying a frightening future.

“The Spanish oppression here in the Low Countries has become intolerable,” Homez began. “The new affluence in Spain has lead to arrogance at the Spanish court which has become offensive. Since the conquest of Mexico treasure ships have arrived in Castile, filling the emperor's coffers and increasing his swagger. The account of the conquest of Mexico strikes fear into all those under his yoke. The story of Aztec noblemen invited to a feast and then slaughtered invites loathing, and will haunt the Spanish.”

“Despite the Spanish oppression Dutch trade continues to flourish,” Winter remarked. “Dutch ports are the prime destinations for trade to the continent and beyond. The spice trade with the east has brought riches to Antwerp, which is the prime port in Europe. The trade of precious metals, and their products brings in further riches. These riches though are not trickling down in the population. Inflation is rampant, brought on by the wealthy in the city. Food costs are rising and wages fail to keep up. The war with

## Kjennich Jan

*De mieeschte Mensche woare met Tribsaul foadich, oba wan eena dän Karakta von een Mensch oppe Proow stale well, dan jeff am Macht.* Abraham Lincoln

Daut wia tiedich em Septamba 1534. Winta un Emily haude äaren Gaust jekroacht, met an em Schaute vom Goade to sette. De Wintasch haude emma fa Homez een Welkom reed, wiels hee an emma met siene mootje Jewoagheite goot unjahoole deed. Uk wort am sea jerääkjent wiels hee sea schoapsennje Aunsechte haud; aus Butenlenda kunn hee soont besondasch trafent seene. Vondoag vetald hee von daut kjrieselje Läwe en Amsterdam, un meend, daut wudd doa aulatoop eene ferchtaliche Tookunft jäwe.

“De spaunische Unjadrekjunkt hia en de Nederlenda es meist nich uttohoole,” funk Homez aun. “Daut niee väle Jelt en Spanien haft to Huachmoot em spaunischen Hoff jefieet, daut jrodentoo wadalich es. Seitdäm see Meksiko enjenome habe, kome Schöp met grootet Rikjdom en Castile aun, un felle däm Kjeisa siene Kjiste, un brinje am de Eitelkheit bie. De Berecht von de Bedwinjunkt von Meksiko brinjt aule Birja, dee unja sien Joch stone, daut Ferchte bie. De Jeschicht vonne Aztek Odelmana, dee toom grooten Fast enjelode worde, un dan omjebrocht worde, brinjt eenem dän Äakjel bie, un woat de Spania noch dia to stone kome.”

“Un trotz de spaunische Unjadrekjunkt blieecht de hollendscha Haundel,” meend Homez. “De hollendsche Howes sent daut Ziel fa dän Haundel met däm Kontinent un uk wiedahans. De Jewerz un Kjriedarie met däm Ooste haft Antwerp, de Haupthowe en Europa, Rikjdom jebrocht. De Haundel met kostboaret Mettol un doatoo jehieeje Produkte brinjt wiedret grootet Jelt en. Oba dit Rikjdom finjt nich dän Wajch to de Bevelkjarunk. De Pries Toonom es oajch, un dit es wääjen de Rikje enne Staut. De Ätmeddel sent huach un daut Jehault hinkjt

Denmark keeps the Sound closed for Dutch shipping to the Baltic, keeping grain prices high.”

“The situation in the religious sphere is frightening,” Emily now commented, switching the conversation to her favorite topic. “The Amsterdam Anabaptists have been in crisis since the execution of Trijmaker in 1531. The Melchiorites, the followers of Hoffmann, have maintained their pacifist position, and avoided execution by suspending baptism and meeting in secret. The radicals have used Trijmaker’s execution as reason to mutate the faith, trading non-resistance for violence. With great poverty in the city and destitute peasants streaming in, they easily find new converts. After Hoffmann was arrested in Strassburg, the radicals took control, darkening the image of all Anabaptists.”

“Jan Matthys, the leader of the radicals, has cast off Hoffmann’s caution and brought strife to the city,” Winter now observed. “Hoffmann is partly to blame, as he did not subscribe to the Schleithem Confession of 1527, which forbade Anabaptists from political participation. In the Confession it was observed that a state defends its interests by force, so a non-resistant Anabaptist can not take office. Matthys justifies his stance by referring to the ancient part of the Scriptures, the Old Testament. He seeks to destroy God’s enemies using the sword and thus to prepare for the new coming.”

“The stage is set for disaster,” Homez commented. “When Matthys resumed baptisms in Amsterdam and sent apostles to other cities, he invited violent

hinjaraun. De Kjrigh met Dänemark helt de Nuad Wotasch dicht fa dän hollendschen Haundel met de Oostsee Jääjent, un doawääjen sent de Jeträäjdpriese soo huach.”

“De Loag enne relijeese Welt es enschrakjent,” säd Emily noch doatoo, un lenkjt daut Jesprech opp äa leefstet Teema. “De Amsterdam Anabaptiste sent wilt derchenaunda seit Trijmaker aune 1531 to Doot jebrocht wort. De Melchioriete, de Nofolja von Hoffmann, sent wäaloos jebläwe, un sent nich to Dood jebrocht worde, wiels see nich deepe, un sikj em Jeheemen trafe. Un de Radikale habe Trijmaker siene Hanrechtunk benutz, om äare Gloowens Oat enne Jewault omtodreie. Wiels de Oamheit enne Staut soo groot es, un väle meddel loose Buasch enne Staut jiedren Dach aukome, es daut leicht niee Jleewende fa dän Anabaptismus to finje. Nodäm Hoffmann en Strasburg faustjenome wort, äwanaume de Radikale de Sach, un habe doamet een Schaute äwa dän gooden Roop vonne Anabaptiste jeschmäte.”

“Jan Mattys, de Fiera vonne Radikale, haft Hoffmann siene Väasecht enem Wint jeschmäte, un haft Striedichkjeit enne Staut jebrocht,” meend Winta nu. “Hoffmann es toom Deel Schult, wiels hee sikj nich aun de Schleithem Bekjantnis vonne 1527 bedeelicht, woone besäd, daut de Anabaptiste sikj nich en polietische Sache enmische sulle. En däm Bekjantnis stunt, daut een Launt siene Interesse met Macht veteidicht, un doawääjen kaun een wäaloosa Anabaptist sikj nich bedeelje. Mattys oba rajchtfoadicht siene Meenunk, endäm hee sikj opp dän oolen Deel vonne Schreft betrakjt, daut Oole Testament. Hee well Gott siene Fiend met däm Schwieet venichte, un soomet daut Niece Kome reed moake.”

“De gaunze Sach woat sea schwind utspetze,” meend Homez. “Wan Mattys wada met de Doop en Amsterdam aunft, un wada Apostels no de aundre

persecution from the regent. He has sent two apostles to Muenster in Westphalia, including Jan of Leiden, a dangerous man. The apostles have found fertile ground there, which the brilliant cleric Bernard Rothmann n prepared for them. Rothmann stands for the freedom of the layman to make personal judgments on church matters, and for a church that is governed by the Scriptures, not by tradition. These stands are violently opposed by the Catholic clergy, and the rulers whom they control. Violent strife is sure to follow.

“The Muenster situation is volatile due to the peculiar power structure in the city. Opposing the Anabaptist reformer Rothmann n is Franz von Waldeck, the Catholic Prince-Bishop of the state of Westphalia. The city council of Muenster in July 1532 adopted Rothmann's teaching as its official doctrine in religious matters. The council has formidable strength due to its support by the Guilds, whom the Bishop hesitates to confront.

“In religious matters, three parties are vying for primacy, the Roman Catholic church, the Lutheran church, and the Anabaptists. Into this rivalry have arrived Matthys' apostles, preaching a faith that corresponds closely with Rothmann n's. The Anabaptists in Muenster are willing to contest for state office, and polling strongly in the election of 1533. News from the city is slow to seep out but reports indicate they have been swept into power.”

A cry then came from the gate, sending a shock through the Winters. As all other Anabaptists in the city they feared arrest at any moment. But the call came from their trusted servant, who announced that a colleague of Homez was here to see him. Homez was soon in a whispered conversation with his confidant. When he

Städa schekjt, lot hee doamet eene jewaultsome Vefoljunkt vom Regent opp sikj. Hee haft aul twee Apostels no Muenster en Westfalen jeschekjt, un eena doavon es Jan van Leiden, een jefäadliche Maun. De Apostels habe doa fruchtboare leed jefunge, woont dee dacha Kopp Bernard Rothmann fa an reed jemoakt haud. Rothmann steit fa de Frieheit von eenfache Mensche, perseenliche Uadeele en Kjoakje Sache to moake, un es uk fa eene Kjoakj, dee vonne Schreft, un nich vom Jebruck jefieet woat. Dise Stalunk steit de katoolsche Priestasch gaunz dedwäa, un uk aule unja äare Kontroll. Jewault un Kjrigh un Schläajarie woat onbedinjnt de Folj senne.

“De Muenster Sach es doawäajen soo jefäadlich, wiels de Machtstruktua en de Staut soo sondaboa es. Fraunz von Waldeck, de katoolscha Prins-Bischof von de Prowins Westfalen, es jäajen dän Anabaptist Rothmann. De Stautsrot von Muenster naum em Juli, 1532 Rothmann siene Lia aun aus effentliche Doktrine en relijeese Sache. Dis Rot haft zimlich väl Krauft un Enfluss, wiels daut Gildewesen an unjastett, un de Bischof well sikj nich met dee aunlaje.

“En relijeese Sache sent dree Parteie dee sträwe de Macht to erjriepe: de reemisch katoolsche Kjoakj, de lutierische Kjoakj, un de Anabaptiste. En disen Kjriesel sent nu Mattys siene Apostels nenjekome: see prädje eene Bootschoft, de Rothmann siene sea likjent. De Anabaptiste en Muenster welle de Stauts Jewault habe, un bemieeje sikj om daut Ziel aune 1533. De lotste Norecht von dise Staut vekjindet daut see aul aune Macht jekome sent.”

Een Jeschrech wia bie daut Puat to hiere, un de Wintasch vefieede sikj morschich. Krakjt soo aus aule Anabaptiste enne Staut rääkjende see de Tietäwa faustjenome to woare. Oba de Roop kaum von äarem truen Deena, dee bekaunt gauf, daut een Kollege von Homez jekome wia, om am to besieekje. Un boolt wia Homez uk aul em

returned he advised his hosts that clients had arrived at his office, requiring his attention. The clients were from Franeker in Friesland, the home town of Winter and Emily. Winter immediately offered to assist Homez as a translator, an offer that Homez gratefully accepted.

An hour later Homez and Winter were seated in Homez' parlor with the clients, a venerable elderly couple. The new clients were not of Winter's acquaintance, so he joined Homez in looking them over. The two, while attired as country folk, were clearly of abundant means. The man had a strong intelligent face that looked clouded with worry, while the woman appeared overcome with sorrow. Homez now asked the clients to tell their story, starting from the beginning.

The man accepted Homez' offer, while the woman closely followed his story. "My name is Horst Friesen, and this is my wife Lizbeth," he began with a strong Frisian accent. "We are both from Franeker, just west of Leeuwarden. We had come to Amsterdam to bring products for sale, when we received an urgent message about a developing family crisis. As we are elderly we cannot attend to the problem personally, and need assistance. Our contact in the city recommended you as a competent man, who can be trusted in delicate matters."

On hearing this statement Homez surmised that the problem had a religious basis, and that skirting of the edicts pertaining to the Anabaptists would be involved. A study of Homez during his discourse had assured Friesen of Homez' reliability, and he now resumed his story.

"The situation in Friesland leaves much to be desired," Friesen continued in a low

jeheemen Fuschel met däm Kollege. Aus hee trigjkaum vetald hee siene Gaustlied, daut Kunde en sien Buro aunjekome wiere, un hee fuaz doahan must. De Kunde wiere von Franeker en Frieslaunt, de Heimatstaut von Winta un Emily. Winta bood sikj Homez fuaz aun, Dolmetscha to späle, un Homez jinkj dankboa doaropp en.

Eene Stund lota saute Homez un Winta enne Groote Stow biem Homez toop met de Kunde, een wirdjet ella-achtet Poa. Dise Kunde wiere Winta nie, un doawäjjen naum hee dee ieeschtemol een bät noda met de Uage vää. De twee, wan uk soo aus Mensche vom Launt aunjetrocke, wiere gaunz opensechtlich kjeene oame Lied. De Maun haud een stoakjet vestendichet Jesecht, met Sorj äwatrocke, wäarent de Fru mol eene Scheenheit jewast wia, dee sikj nu oba uk sea jrämd. Homez bedd an nu, am äare Loag to schildre, von Väare aunjefonge.

De Maun jinkj opp Homez siene Aunjebott en, un siene Fru wia uk gaunz bie de Sach. "Mien Nome es Horst Friesen, un dit es miene Fru Lizbet," funk hee en siene stoakje friesische Utsproak aun. "Wie sent beid ut Franeker, dicht em Waste von Leeuwarden. Wie wiere no Amsterdam jekome om Woa to vekjeepe, aus wie von Tus hieede, daut waut Drinjendet enne Famielje oppjekome wia. Wiels wie oba aul ella-achtich sent, kjenn wie ons nich perseenlich om de Sach kjemre, un brucke Help doafää. Ons Kontakt hia enne Staut gauf ons jun Nome, dee ons vetulich to Haunt gone kaun."

Aus Homez dit hieed meend hee bie sikj, daut daut Probleem von relijeesa Natua wia un daut daut woll met de Ordnunk wäjjen de Anabaptiste to doone haud. Wiels Friesen sikj dän Homez bie de Vetal jeneiw aunjekijkjt haud, wist hee daut hee sikj opp Homez siene Ensecht velote kunn, un nu vetald hee wieda.

"De gaunze Loag en Frieslaunt lat vâl to Wensche äwrich," vetald Friesen met eene

voice. "Unemployment is rampant, the sailors are shore-bound since the shuttering of the Sound by the King of Denmark. Tradesman are suffering due to low demand for their products. Peasants are facing eviction, unable to pay their leases. With grains and cereals so costly there is widespread hunger. Armed men roam the countryside in gangs robbing the peasants. Everywhere people are suffering. And for the Anabaptists, Friesland is still an area of persecution.

"This is a difficult time for young people to contract marriage, and for parents to see off their children. The young people have high expectations for a rewarding life together, but face problems beyond their understanding. The parents, unable to launch their children into the stream of life, feel great frustration. In desperation, the young people are leaving the area, taking their problems elsewhere. Parents lessen their guilt by showering them with gifts of money, hoping these last until they can stand on their own feet.

"Under these circumstances our neighbor's son, Jan Willms, married our only daughter, Mariken, in the spring of 1532. Jan is an industrious boy, who apprenticed as a weaver, and was always popular in his circle. Mariken is a comely girl, who favored Jan since childhood. The marriage received our blessing as well as those of Jan's parents. With work in Friesland at a standstill Jan heeded an appeal from Muenster directed at Anabaptists. The mood of toleration in the city offered safety, according to the appeal, and help was needed to build the New Jerusalem.

"To make a long story short Jan took our daughter to Muenster. With great concern we waited for their first letter. Our Mariken has always been a loyal daughter, and we eagerly read her first message. That letter

stelle Stemm. "De Oabeitsloosichkheit es schlemm, de Matroose ligje sikj rom, wiels de Wotasch em Nuade vom Kjennich von Dänemark dicht sent. De Haunt Oabeidasch habe nuscht to doone wiels kjeena kjeepe deit. De Launt Bevelkjarunk woat rutjeschmäte wiels see äare Pacht nich betole kjenne. Un wiels daut Jeträäjd soo dia es, harscht aulewääje Hungaschnoot. Bewaufnete Mana driewe sikj Gruppwies oppem Launt erom un bereibre de oame Buasch. Mensche habe aulewääje to liede. Un en Frieslaunt woare de Anabaptiste noch emma vefolcht.

"Fa junge Mensche, dee sikj befriee welle, un fa Elre, dee äare Kjinja oppen Lävswajch seene welle, es dit eene schwoare Tiet. De junge Mensche habe huage Hopninj fa een jesääjendet Läwe toop, oba de Probleme, dee ver an ligje, kjenne see nich meistre. De Elre, dee äare Kjinja nich daut rajchtschuldje beede kjenne, sent sea entwei. De junge Mensch, vetwieweld, velote eenfach de Jääjent un trakje wajch. De Elre woare met äare Schultjefeel foadich endäm see de Kjinja aul äa Jelt jäwe, enne Hop, daut see weens opp verieescht waut habe.

"Unja dise Veheltnise fried sikj ons Nobaschsän Jan Wilms onse eensje Dochta Mariken, em Farjoa 1532. Jan es een pienja Jung, dee eene Lia aus Zeich Moaka jemoakt haft; hee wort von aule goot jeläde. Mariken es eene schmocke Mejal, dee däm Jan seit Kjintheit jefoll. Äa Ehebunt kjrieech onsen Sääjien un uk dän von Jan siene Elre. Wiels en Frieslaunt kjeene Oabeit wia, naum Jan een Aunjebott von Muenster aun, daut aun Anabaptiste jerecht wort. Wiels doa relijeese Duldunk jeefft wort, wia doa uk Sechaheit, weens soo stunt daut em Aunjebott, un Help wort jebrukt, om daut Niece Jerusalem to bue.

"Om eene lange Jeschicht kort to fote, naum Jan onse Dochta no Muenster. Wie wachte met groote Sorje opp dän ieeschten Breef. Onse Mariken wia emma eene true Dochta jewast, un wie lause äaren

and others later told of the couple's life in the German city. While experiencing many disappointments, they found work and joined a vibrant congregation.

“Letters this year have advised that the situation has greatly worsened. In January 1534, apostles of Jan Matthys came from Amsterdam and initiated adult baptism. The local clergy called for the Prince-Bishop, the ruler of the state, to arrest them. In February a confrontation took place between the Anabaptists and their opponents, the Catholics and Lutherans. Later that month Matthys himself arrived and was greeted as a prophet.

“An election in February led to a pro-Anabaptist city council and burgomaster. Several days later, 2000 Lutherans and Catholics were expelled from the city, and those remaining were baptized. In view of this development the Prince-Bishop placed the city under siege, and called on the authorities in the Low Countries to stop more Anabaptists from trekking to the city.

“By April 1534 matters were getting out of hand. Matthys, believing he was invincible, made a fool-hardy attack on the Bishop's forces and was killed. The influence of Matthys' apostel Jan van Leiden then quickly rose. In May the Bishop's forces assaulted the city but were repulsed. A community of goods was later declared in the city, requiring all to surrender their valuables. Women greatly outnumbered men in the city, and in July 1534 polygamy was instituted by proclamation. All women were obligated to marry, with justification that no injunction against this practice exists in the New Testament. The citizens are currently ruled with an iron fist by the Anabaptist administrators, executions being

ieeschten Breef met groote Spaununk. Dis Breef un uk aundre lota, berechte von däm Låwe von de twee Junkbefriede enne dietsche Staut. Wan see uk våle Enteschunge haude, funge see doa Oabeit un schloote sikj eene mootje Jemeent aun.

“En disem Joa hab wie Breew jekjråaje, dee von eene schlemme Loag berechte. Em Jaunewoa 1534 kaume Apostels von Jan Mattys ut Amsterdam doa aun, un funge met de Doop von Erwosne aun. De Prådjasch doa råde met däm Prins-Bischof, dån Harscha doa, un bekloagde sikj, un meende hee sull dee faustnåme. Em Feebawoa kaum daut tweschen de Anabaptiste un åare Jåajnasch, de Luterana un de Katolikje to een Hauntjemenj. Lota en däm selwjen Moonat kaum Mattys selfst aun, un wort aus een Profeet bejreest.

“Em Feebawoa gauf daut eene Wol, un de Anabaptiste jewonne dån Stautsrot un dån Birjameista. Een poa Doag lota worde 2000 Luterana un Katolikje ute Staut jejoacht, un de Trigjjeblåwne worde jedeept. Em Aunbetracht von disem Oppstaunt låd de Prins-Bischof de Staut unjrem Jewault von siene Armee, un foddad de Beaumte en Nederlenda opp, kjeene Anabaptiste mea enne Staut to schekje.

“Em Aprell 1534 jreesd aules ut. Mattys jleewd hee wia aulmajchtich, un jreep däm Bischof siene Soldote aun, un kaum doobie to Dood. De Enfluss von Mattys sien Apostel Jan van Leiden stieech doaropphan stoakj. Em Mai jreepe däm Bischof siene Soldote de Staut aun, oba worde trigjjeschloage. Eene Jeedajemeenschoft wort dan enne Staut enjefieet, un aule muste åare Hab un Goot oppjåwe. Wiels daut vål mea Frulied aus Mana gauf, wort em Juli 1534 derchet Jesaz de Vålwiwarie enjefieet. Aule Frulied muste sikj befriee, met de Jrindunk, daut em Nieen Testament nuscht stunt, soowaut to vehindre. De Birja worde met eene sea hoade Haunt vonne Anabaptiste Vewaultunk rejieet, un de Doodesstrof wort to de Doagesordnunk,



performed for even trivial infractions. In her latest letter my daughter has written that she is desperate to escape with her husband.

"I fear that my daughter and son-in-law are in great danger, with their lives hanging in the balance. The Prince-Bishop has overwhelming superiority over the Muensterites, and will eventually capture the city. All citizens will then be subject to execution. Mr. Homez, I have been advised that as a trader you could gain access to the city. Can you help Jan and Mariken, can you bring them out of Muenster?"

Homez had listened to Friesen's story in studied concentration, with his eyes closed and head bent slightly backward. He now abruptly jerked forward, openly staring at his client, giving consideration to his blunt challenge. He then burst into a series of questions indicated that he would accept this dangerous mission.

"Can you describe more fully the resolve of Jan and Mariken?" he asked. "Especially, can you indicate their likely actions in the face of danger?"

Friesen pondered Homez' question and then described an event some years ago that had impressed their entire congregation. "On a Saturday evening in summer soon after Jan and Mariken were married they volunteered to stand guard while our group held its weekly meeting," he said. "We were very cautious in Friesland after Sicke Freerks was beheaded for receiving adult baptism. Our meeting was in a clearing in a woods south of town. The site was accessible only from a single path, due to the nature of the dikes in the area.

"That night the bailiff of Franeker had been

soogoa fa Kjljenickjeite. Em latsten Breef schrift miene Dochta, daut see drinjent toop met äarem Maun derchgone well.

"Ekj befercht, daut onse Dochta un ons Schwiasän en groote Jefoa sent, un daut äa Läwe oppe Duck es. De Prins-Bischof es väl stoakja millitäärisch aus de Muensteriete un hee woat boot de Staut ennäme. Aule Birja woare dan omjebrocht woare. Oomkje Homez, mie es vetalt worde, daut jie aus Haundelsmaun de Staut besieekje kjenne. Kjenn jie Jan un Mariken halpe ut Muenster ruttokome?"

Homez haud sikj däm Friesen siene Jeschicht met groote Oobacht aunjehieet, doabie met de Uage too, un dän Kopp no Hinje jelänt. Nu schoot hee met eenmol no Väare, haud de Uage wiet op, un bedocht sikj de Sach uagenbleklich. Hee haud don eene gaunze Rieej von Froage, dee beweese, daut hee sikj de jefäadliche Sach annäme wudd.

"Kaunst du mie de Loag mol noda schildre un woo stoakj Jan un Mariken en äa Väanäme sent?" fruach hee. "Besondasch, woo woare see sikj em Faul vonne Jefoa vehoole?"

Friesen bedocht sikj Homez siene Froag, un dan beschreef hee eene Bejäwenheit ver een poa Joa, dee de gaunze Jemeent stoakj oppjefolle wia. "Aun een Sinnowent Owent em Somma nodäm Jan un Mariken sikj befriet haude, malde de twee sikj aus Friewelje, Wacht to hoole wäarent onse Grupp soo aus jeweenlich eenmol de Wäakj een Trafe aufhilt," vetald hee. "Wie wiere en Frieslaunt sea väasechtich nodäm see Sicke Freerks dän Kopp aufjehakt haude, wiels hee sikj haud deepe lote. Ons Trafe wia opp eene kole Städ em Woolt aum Siede vom Darp. Dise Städ wia bloos derch een schmaulen Stich toojenklich, wiels de Daums soo aunjelajcht wiere.

"Dee Nacht wia de Stauts Polizist von

dispatched to hunt for Anabaptists. Together with his assistants the bailiff was slowly creeping towards the clearing when Jan and Mariken discovered their presence. Softly, in several tones of voice, they began to make short cries, attracting the bailiff's attention and alerting the congregation. Continuing with their cries the pair drew the men away from the clearing. At last, they boarded a boat, in position for this purpose, rowed away, and escaped."

Homez absorbed this lurid tale which so adeptly answered his question, and then skipped forward to the time when the couple headed to Muenster. "By which route did the couple trek to Muenster, and how did they enter the city?" Homez asked.

Friesen answered this question providing meticulous details, all of which Homez noted, intending to use them for his own trip to Muenster. Homez then turned to the relation between Jan and Mariken. "How would you describe the relation between the two?" he asked. "Would it be better to approach Jan or Mariken? What if one should decline to come, should I evacuate only the other? And where should I take them?"

Friesen frowned at these abstract questions but realized Homez required guidance to react to the unexpected. Unlikely events had occurred in the city with disturbing frequency, and the chance that Homez would encounter startling situations was likely. "Since arriving in Muenster Mariken has written of no change in their relations, which were always excellent," he finally replied. "It would be better to approach Jan when he leaves work, and to discreetly inform him of the situation on the way home. As to your third question I will give you a note for them indicating your mission to extract them from the city. In answer to your final question, we have relatives in Deventer.

Franeker hinjawääjes om de Anabaptiste to jriepe. Toop met siene Biehutschasch kroop de Jriepa emma noda no de kole Städ aus Jan un Mariken am to seene kjreeje. gaunz leiselkjes muake see Jereische un lenkjte de Polizei auf, oba uk de Jemeent opp sikj, un lenkjte doamet de Jewault von sikj auf. Don bestieeje see eene Lomm, reed fa dän Faul, un jinje derch."

Homez vedeiwt ennalich dise Schildrunk, dee siene Froag soo kloa beantwuade deed, un jinkj dan no de Froage äwa, no de Tiet aus de twee no Muenster jinje. "Woon Wajch schluage de twee no Muenster en, un woo kaume see en de Staut nenn?" fruach Homez.

Friesen gauf Auntwuat endäm hee sorjfeltich Eenzelheite erwänd, dee sikj Homez aula krakjt oppschreef, wiels dee wudde am oppen Wajch no Muenster togood kome. Homez befruach sikj dan om daut Veheltnis tweschen Jan un Mariken. "Woo wudst du daut Veheltnis tweschen de twee schildre?" fruach hee. "Sull ekj leewa Jan ooda Mariken befroage? Un wan eena ooda de aundra nich kome well, saul ekj dan dän aundren metnäme? Un wuahan saul ekj dee fiere?"

Friesen muak bie dise Froage eenen krusen Stiern, wiels am daut aulatoop to wietleftich schiend, oba don foll am doch bie, daut Homez soont weete must, wan hee halpe wull, om met daut onverhofs foadich woare. Aulahaunt Äwarauschunge wiere enne Staut emma foakna passieet enne latste Doag, un de Määjlichkheit daut soone uk däm Homez passiere wudde, wia derchut määjlich. "Seitdäm see en Muenster aunjekome sent, haft Mariken nuscht nich von eene Endrunk en äarem Veheltnis erwänt, woont emma utjetieekjent wia," säd hee dan entlich. "Daut wudd bäta senne met Jan to råde, wan hee vonne Oabeit kjemt, un am taktvoll met to deele, woo de Loag steit hinjawääjes biem no Hus

They can find their way home from there on their own.”

After passing the letter to Homez and further briefing him the Friesens took their leave. Homez thanked Winter for his assistance in the interview and Winter then headed home. In deep thought, Homez prepared for his journey, which he would undertake early the next morning. Before retiring he summoned an informer and requested he gather all the latest news from Muenster, to be delivered first thing in the morning.

Before departing in the morning Homez met with the informer and received his report. A rebellion over polygamy in Muenster had been violently put down in July, and just days ago, on August 31, 1534 Jan of Leiden had been crowned King of Muenster. On route to the city Homez mulled over the information, and its impact on his mission.

When he approached his destination some days later Homez had prepared his plan for entry into the city, and for extraction of his two charges. To leave the city with two companions he needed to enter with two companions. He had recruited a farming couple in the vicinity headed for the city, who assured him they would find means to leave the city later. The threesome easily slipped past the Bishop's disheartened troops conducting the siege of the city.

The city now lay before them, enclosed by its legendary defenses. Crossing a draw bridge over the moat Homez sought entry at the Queen's Gate of Muenster. His companions posed as his personal servants. The stern Anabaptist official greeted Homez respectfully and examined his credentials as a trader. He

gone. Waut de dredde Froage aunbelangt? Ekj woa junt een Breefkje metjåwe, endåm ekj an weete lot, waut jie met an våa habe, om an ut de Staut eruttohole. Waut de latste Froag aunbelangt? Wie habe Frintschoft en Deventer. See kjenne von doa dån Wajch auleen no Hus finje.”

Nodåm de Breef aun Homez jerieekjt worde wia, un uk daut latste to de Sach noch vetalt worde wia, jinje Friesens auf. Homez bedankt sikj bie Winta fa siene Help, un Winta begauf sikj no Hus. Deep enne Jedanke, muak Homez sikj fa siene Reis reed, dee hee Morje unjanåme wudd. Ea hee schlope jinkj befruach hee sikj bie een Informant, om aules åwa Muenster to erfoare, ea hee zemorjes loos sate wudd.

Ea hee tiedich loos sad, troff Homez sikj met dån Informant un kjrieech een Berecht to de Loag. Een Oppstaunt åwa de Vålwiewarie wia met Macht em Juli unjadrekjt worde, un een poa Doag trigj, aum 31 August, 1534, wort Jan van Leiden Kjennich von Muenster jekroont. Homez besonn sikj aul dit, un waut de Utwirkjunge senne muchte aus hee loos jinkj.

Aus Homez een poa Doag lota de Staut noda kaum, haud hee sien Plon reed, woo hee enne Staut nenkome wudd, un de twee ruthole wudd. Om met twee Lied de Staut to velote, must hee oba uk ieescht met twee Lied enne Staut nengone. Hee haud sikj een Buaschpoa to dån Zwakj aunjenome, dee am vesechade, daut see sikj aul weete wudde, woo see ute Staut secha rutkome wudde. De dree jlepte leicht bie de Soldote vom Bischof vebie, dee weinich Lost fa åa Amt weese.

Nu lach de Staut ver an, vonne beriemte Veteidjunk omrinjt. Aus see de Trakjbrigj åwakjriezte, stald Homez sikj bie daut Kjenninjin Puat von Muenster våa. Siene Poatnasch stald hee aus siene perseenliche Deena våa. De iernsthauffa Anabaptistischa Beaumta bejreest am achtungsvoll un bekjikt sikj siene Papiere

admonished him that his entry permit was valid only for a week, and that the threesome would be required to depart together.

Homez was eager to observe the inner walls of a city that had withstood siege for a year and also a direct assault. Above the gate he saw a group of women, clearly a detachment of city defenders. A bystander advised him that during the assault the women had poured hot asphalt and dumped stones on the assailants. Homez caught sight of a beautiful young woman supervising the work. The bystander identified her as Lottie, the commander of this detachment.

Homez bid farewell to the farming couple and went to register at an inn. He felt oddly oppressed in the city, a feeling of desolation, something unexpected from the New Jerusalem. The next morning, by appointment, Homez met the financial manager of the city. This man hailed from Deventer, a Hanseatic city, and the two quickly completed their business. The manager extended Homez an invitation to a banquet to be held at the King's table at mid-day.

In a public hall a large gathering prepared to lunch at the King's table. The banquet was sumptuous beyond Homez' imagination, hardly a feast to be expected in a city under siege. King Jan van Leiden presided over the gathering with Queen Divara of Haarlem at his side. Homez was seated beside one of the King's other wives, Elizabeth, who appeared in a temper. She described to Homez the sad conditions of the common people in the city, who were starving. Some were reduced to eating leather, cats, mice, or grass.

Glancing across the table Homez caught sight of Queen Divara and recalled the reports he had heard of her. She was the

aus Haundelsmaun. Hee leet Homez weete, daut siene Papiere bloos eene Wääkjelank jeltich wiere, un daut see oba aule dree toop loos sate muste.

Homez wull sikj jieren de Bennawenj von eene Staut bekjikke, dee een gaunzet Joa beschoote worde wia, un uk direkjt aunjejräpe worde wia. Bowa daut Puat sach hee eene Grupp Frulied, gaunz kloa een Schwadron vonne Staut Veteidja. Een Tookjikja vetald Homez daut biem Aunjriep, de Frulied heetet Tää un Steena oppe Aunjriepasch jegote un jeschmäte haude. Homez kjrieed nu eene straume junge Fru to seene, dee de Oabeit unja Oppsecht hilt. De Tookjikja säd, daut daut Lottie wia, de Kommendauntin vonne Schwadron.

Homez naum Aufscheet von däm Buaschpoa un jinkj sikj em Gausthus enschriewe. Hee feeld sikj von dise Staut bedrekjt, un uk eensom, gaunz aundasch aus hee sikj daut vom Nienen Jerusalem väajestalt haud. Aum näakjsten Morje, soo aus bestalt, troff Homez dän Finanz-Eppaschten vonne Staut. Disa kaum ut Deventer, eene Hansestaut; see haude äare Jeschafte en eenem Nu aufjeschlote. Dis Beaumta loot Homez to eene Fastmoltiet, aum Kjennichsdesch to Meddach en.

En een effentlichen grooten Rum wiere väle Mensche toopjekome om aum Kjennichsdesch to tofle. Daut Fast wia wiet trauma aus eena sikj daut en eene beloagade Staut haud väastale kunt. Kjennich Jan van Leiden wia de Eppaschta von däm grooten Äte, un Kjennijin Divara ut Harlem saut aun siene Sied. Homez saut bie eene von däm Kjennich siene aundre Fries, Elisabet, dee vondoag prunsch wia. See beschreef däm Homez de truaje Loag vonne eenfache Mensche enne Staut, dee vehungade. Eenje aute aul Lada, Kaute, Mies ooda Grauss.

Homez kjikjt äwrem Desch no Kjennijin Divara un dan foll am bie, waut hee soo aules äwa äa jehieet haud. See wia de

first lady of the state, and headed a household in which fifteen other wives were under her command. Homez considered her beautiful, plump in the popular fashion, still in the twenties.

She had been raised in a Roman convent but had recanted. Her arrival at Muenster had been at the side of the proclaimed prophet Matthys. After Matthys' untimely death, Jan van Leiden, the man who was now king, had claimed to have seen a vision. In the vision Matthys was pierced by a spear in divine judgment, and a command was given from heaven that Jan was to marry Divara. On August 31, when Jan had been proclaimed King, he had pronounced Divara the Queen.

A visitor now asked King Jan to explain the new marriage rules in Muenster. "The Scriptures exhort the faithful to be fruitful and to multiply," King Jan expounded. "Furthermore they state that procreation outside of marriage leads to damnation. In a city in which women greatly outnumber men, many women are without husbands. They thus cannot obey the Biblical rule, and will experience temptation, which can lead to their damnation. Men have a duty to be fruitful and also to protect women against falling into temptation.

"In Old Testament times the patriarchs, Abraham, Jacob, and King David, protected women by having many wives. So in Muenster a new marriage regulation has been enacted. Every woman over the age of fifteen not already married has been assured a husband and protector. The first wives of all married men have greeted their new sisters with warmth and generosity. A pressing problem has thus been solved through direct application of the Scriptures. While there was some initial opposition, this has been completely eliminated."

After the banquet Homez headed for Jan Willms' workplace. While pomp and luxury were evident around the King's court, off

ieeschte Daum vonne Staut, un haud een Hushault wua feftieen aundre befriede Frulied unja äa stunde. Homez kaum äa schmock vää; see wia runtlich, enne Twintjajoare.

See wia en een reemischen Kloosta oppjetrocke, haud daut oba aufjesajcht. See wia no Muenster aune Sied von däm aunjeseenen Profeet Mattys jekome. Nodäm Mattys to Dood jekome wia, meend Jan van Leiden, dee nu Kjennich wia, hee haud een Väaschien jehaut. En disem Väaschien wort Mattys von een jetlichen Spies en Gottes Sach jetroffe, un utem Himmel wort jeordat, daut Jan sikj de Divara friee sull. Aum 31 August, aus Jan toom Kjennich ernant wort, muak hee Divara to de Kjennijin.

Een Gaust fruach nu dän Kjennich Jan, woo daut met de Ehe Jesaze en Muenster bestalt wia. "De Schreft sajcht, de True selle fruchtboa senne un sikj vemiere," erkjläad Kjennich Jan. "Uk sajcht de Schreft, daut Kjinja butahaulf befriedet Läwe habe, enne Vedaumnis fiet. En eene Staut, en dee daut väl mea Frulied jeft aus Mana, jeft daut väl Frulied one Mana. See kjenne aulsoo nich däm biblischen Jesaz jehuarsom senne, un sent de Vesieekjunk utjesat, dee to äare Vedaumnis fiere kaun.

"Em Oolen Testament schitste de Patriarchen Obraum, Jakob, un Kjennich David de Frulied endäm see jieda väle Frues haude. Un soo es en Muenster een nieet Ehe Jesaz enjefieet worde. Jiede Fru, ella aus feftieen Joa, un noch nich befriet, es een Maun, un een Beschitza, secha. De ieesschte Frues von befriede Mana habe de niee Sestre woam un met Grootmootichkeit oppjenome. Een brennendet Probleem es aulsoo doamet met de Schreft beantwuat worde. Daut gauf aum Aunfank eenje Jääjnasch, oba dee sent aule wajch."

Nom Gaustmol jinkj Homez no Jan Wilms siene Oabeitsstääd. Biem Kjennichshoff bestunt Stoltheit un leajiez, oba oppe

the main byway Homez met emaciated people scurrying through the streets with cowed looks in their faces. Homez waited in a tavern opposite the workplace, attended by a man who had offered to point out Jan. Moments later he gestured and Homez rushed out and introduced himself to Jan. Homez was impressed by Jan's strong manly appearance, which was that of a man in the prime of life. Homez passed on the note from Jan's father-in-law, which Jan quickly read. When Jan had finished, he looked at Homez with wariness and apprehension.

The two walked in silence through the streets in the direction of the workmen's barracks. They entered a simple home where Jan introduced Mariken. Mariken was a slim woman with a pretty face which was marred by great sadness. Homez told the story of his mission to the two, who listened nervously. The couple exchanged worried glances when Homez told of the subterfuge at the Queen's gate to obtain permission for a departure with two companions.

Suddenly Mariken looked up in fright and shuddered. Homez followed her gaze and saw a girl calmly standing in the doorway. The girl had an appealing baby face, was in the late teens, but blessed with a full figure. Jan now shyly introduced the girl as the second wife in the household. But Homez had already recognized her as Lottie, the commander of the women's detachment at the Queen's gate.

Homez saw the looks of tenderness between Jan and Lottie, and the look of loathing in Mariken. The complication that Homez had dreaded since hearing about polygamy in Muenster, now stared him in the face. He saw that Lottie was ready to address them, and expected an adult answer not that of an adolescent.

"You need not fear that I will betray you,"

Siedwääj huschte denne Mensche met forjchtsome Jesechta un Jedonte rom. Homez wacht en eene Schenkj, jääenäwa von Jan siene Oabeitsstääd, wua een Maun sikj aunboot am Jan to wiese. Fuaz weifeld hee uk aul un Homez rand rut un stald sikj däm Jan vää. Homez wia von däm stoakjen menlichen Endruck von Jan beendrukt, dee em basten Maunsella stunt. Homez gauf am dän Breef von Jan sien Schwiavoda, un Jan laus dän uk fuaz derch. Aus Jan foadich wia, bekjikt hee sikj dän Homez met Vääsecht un Bedenkje.

De twee jinje one to räde derch de Gause en Rechtunk vonne Oabeida Hiesa. See kaume en een schlichtet Hus nenn, wua Jan siene Mariken väästald. Mariken wia eene aunjenäme Fru met een schmocket, oba traujet Jesecht. Homez vetald an dän Grunt fa sien Kome, un see horchte narwees too. Daut Poa wakjeld besorjde Blekje aus Homez von daut Schumle bie daut Kjennijin Puat vetald, wua hee de Erlaubnis jekjrääje haud, met twee Mensche de Staut to velote.

Plazlich kijkt Mariken enjstlich enne Hecht, un flautad äwrem gaunzen Liew. Homez foljd äaren Blekj, un sach eene junge Mejal biem Dääre Engank stone. De Mejal haud een auntrakjendet Bäbejesecht; see wia omme achteen Joa oolt, un haud eene volle Figua. Jan stald de Mejal nu aus de tweede Fru em Hushault schuchta vää. Oba Homez haud äa aul aus Lottie, de Kommandautin vonne Frues Schwadron bie daut Kjennijin Puat erkjant.

Homez sach, woo zoat Jan un Lottie sikj aukjiktje, oba met woon Äakjel Mariken sikj vehilt. De groote Vewekjlunk, dee Homez befercht haud aus hee von de Välwiewarie en Muenster jehieet haud, lage nu kloa ver am. Hee sach, daut Lottie reed wia aul de Probleeme veninflich to beräde, un nich aus eene domme Mejal.

"Jie brucke kjeene Angst habe, daut ekj junt

Lottie spoke softly, and in an infinitely sad voice. "While the Anabaptist cause has my whole-hearted support I would not inform on my friends, knowing that death would be their fate. I innocently trusted the edicts of our leaders, but their recent decisions show them to be wanting. I will dreadfully miss both of you, but urge you to accept rescue by this guardian angel."

"We will remember you with great sorrow," Jan answered in a similar tone. "Your being, your soul, will be with us forever. The Anabaptist cause will prevail, but not here in Muenster. This cause we know is dearest to your heart."

Early the next morning Homez was on his way to the Queen's gate with his two charges. Jan and Mariken were attired in peasant gear, and easily passed through the gate with Homez. At a distance, the trio turned and looked back at the fortified city. Lottie stood at her post, and waved them a last farewell.

In late January 1536 Homez was again a guest at the Winters in Amsterdam. Homez had just received news of the execution of King Jan of Muenster and was discussing his fate with Winter and Emily. The events at Muenster had gravely affected the fortunes of the Anabaptists, and they were still reeling.

Muenster had been betrayed by a deserter on June 24, 1535, and after withstanding a two year siege had fallen to the forces of the Prince-Bishop. Eight hundred Anabaptist men who were still alive were slaughtered after the final battle. Orders had been given to capture the leaders, to be put on trial and executed later. King Jan had hidden in a cellar during the last battle but was found and arrested.

verode woa," säd Lottie leiselkjes, un met eene sea truaje Stemm. "Wäarent de Anabaptiste Sach miene volle Unjastettunk haft, wudd ekj miene Frind niemols verode, wiels daut de Doot fa an bediede wudd. Ekj vetrud, onschuldich soo es ekj wia, de Väaschrefte von onse Fierasch, oba äare Entscheidungene enne latste Tiet habe bewäse, daut see oppem Holtwajch sent. Ekj woa mie gaunz schrakjlich no junt beid bange, oba ekj bedd junt, de Radunk von disem Schutzenjel auntonäme."

"Wie woare met de selwje Trua aun die denkje," gauf Jan to Auntwuat. "Dien Senne, un diene Seel woare eewichlich bie ons senne. De Anabaptiste Sach woat sikj derchsate, oba nich hia en Muenster. Wie weete, daut die dise Sach aum notsten aum Hoat licht."

Tiedich dän näakjsten Morje wia Homez hinjawäajes no daut Kjennijn Puat opptoo met siene twee Bejleita. Jan un Mariken wiere en Buaschkjeleeda aunjetrocke, un jlepte leicht derch daut Puat met Homez toop. Von wiet auf, dreide de dree sikj rom un bekjijkte sikj noch eenmol de beloagade Staut. Lottie stunt aun äarem Posten un weifeld an een latsten Aufscheet.

Lot em Jaunewoa 1536 wia Homez wada Gaust bie de Wintasch en Amsterdam. Homez haud jrod de Norecht von de Hanrechtunk von Kjennich Jan von Muenster jehieet, un beräd daut Schekjsol met Winta un Emily. De Erieejnise en Muenster haud daut Jeschekj vonne Anabaptiste sea deep betroffe, un see torkjelde noch emma.

Muenster wia derch een Veroda aum 24 Juni, 1535 verot worde, un no een tweejoaschen Aunjriep foll de Staut aun Prins-Bischof siene Armee. Achthundat Anabaptiste, noch aum Läwe, kaume no de latste Schlacht to Dood. De Leidasch worde toom effentlichen Jerecht utjestalt, un dan hanjerecht. Kjennich Jan haud sikj en een Kjala bie de latste Schlacht vestoake, oba see funge am, un hee wort faustjenome.

At his trial he expressed regret at the excesses in Muenster, but remained steadfast to his core Anabaptist beliefs. He was convicted but spared immediate execution. For months he was shown as a trophy in one German city or other. Finally, he was brought back to Muenster to face execution. Along with two Muensterites he was tortured with glowing tongs, dying a horrific death. The corpses of the three men were placed to rot in iron cages which were suspended from the steeple of the St. Lamberti Roman Church in the city.

The women of Muenster had been given leniency, treated as unwilling pawns of their men. In the last months of his reign King Jan had given permission to his wives to leave except for Queen Divara, who was captured in the last battle. Divara was given a show trial along with four other women leaders. Among these was a young woman known as Lottie. All women refused to recant their faith and were summarily executed.

"In retrospect, the tragedy of Muenster seems inevitable," Homez observed. "With a decade of severe persecution, and the example of the Peasant's war in Germany, the common people were poised to revolt. They were easy prey for charismatic leaders, who arrived in Muenster at the critical moment, and only later revealed themselves to be false prophets. The discipline demanded by the new faith attracted talented people.

"The clever defense of the city for two years against great odds struck terror in the ruling princes of Germany. Only with their assistance could the Prince-Bishop defeat the rebels."

Biem Jerecht deede am de Äwaschosse en Muenster leet, oba hee bleef sien Anabaptistischen Gloowe tru. Hee wort fa schuldich jefunge, oba nich fuaz hanjerecht. Moonatelank wort hee von eene dietsche Staut enne aundre jenome, un aus Beloonunk utjestalt. Schlieslich wort hee trigj no Muenster trigjebrocht om hanjerecht to woare. Toop met twee Muensteriete wort hee schraklich met twee jlieejende Stange jekwält, un storf don eenen schentlichen Doot. De Leiche von de dree worde en iesane Klotjes toom Vefule nenjeschmäte, dee dan huach bowe vom Kjoakjetorm vonne St. Lambert Reemisch katoolsche Kjoakj enne Staut oppjehonge worde.

De Frues von Muenster worde jnädich behandelt, un worde aus onwelje Biehutschasch von äare Mana behandelt. Enne latste Moonate von siene Macht, haud Kjennich Jan siene Frues de Erlaubnis jejäft frie to senne buta Kjennijn Divara, dee bie de latste Schlacht jefange jenome wort. Divera wort een Schienjerecht jejäft toop met vea aundre Fruesfierasch. Mank an wia eene Fru, dee Lottie heet. Aule vea bleewe äarem Gloowe tru un worde hanjerecht.

"Enne Hinjasecht schient daut Truaspell von Muenster soo aus wan daut soo kome must," meend Homez. "Ieescht haud daut tieen Joa schrakliche Vefoljunge jejäft, un dan daut Biespel vom Buarenkjrich en Dietschlaunt, un daut eenfache Volkj wia doaderch fa een Opprua reed. Un soomet wiere see een leichtet Ziel fa jlei tungje Fierasch, dee en Muenster to eene kjrietische Tiet oppdukte, un sikj ieescht lota aus faulsche Profeete openboade.

"De strenja Benäme, dee vom Niesen Gloowe velangt wort, trock begofte Mensche aun. De kluake Veteidjunk vonne Staut, twee Joarelank, jääjen eene väl jratre Macht, brocht aule de rejierende Prinse en Dietschlaunt daut groote Ferchte bie. Un bloos met äare Help kunn de Prins-Bischof



de Staut unjanäme.”

“The practices of King Jan and his minions transgressed greatly on the beliefs of peaceful Anabaptists,” Emily observed. “While their Master taught that ‘those who live by the sword die by the sword’ they eagerly embraced a contrary teaching. Turning to the elitist, genocidal views of the Old Testament they seized command of the state and the sword that goes with it. The Israelites who conquered Palestine eagerly massacred their enemies but in the end were always defeated and carted away into bondage.

“Waut Kjennich Jan un siene Biehutschasch deede, bruak derch aule Gloomens Rääjle vonne frädliche Anabaptiste,” meend Emily nu. “Wäarent de Meista lieed: ‘Dee, woone met däm Schwieet läwe, woare met däm Schwieet stoawe,’ erjreepe see iewrich eene Jääjenlia. See naume sikj aus Vääbilt daut Oole Testament met eene Mort Ordnunk aun, un erjreepe de Oobrichkheit un doamet daut Schwieet. De Israliete, dee Palestina enaume, brochte em lewa emma äare Fiend om, oba aum Enj worde see emma wada doljeschloage, en enne Kjnajchtschoft jebaunt.

“The leaders of Muenster, while professing enlightened Anabaptist views, were corrupted once in power. The blood lust of King Jan and his confederates shows the danger when a chosen few seize power in the state. The Anabaptists now require a teacher who will lead them back to the core of their great teaching.”

“De Fierasch von Muenster, dee väl un jieren Anabaptistische Liere prädichte, worde aula morsch aus see ieescht to Macht kaume. De Blootiewa von Kjennich Jan un siene Metzpalasch bewiese de Jefoa wan een poa Utjewälde de Macht erjriepe. De Anabaptiste brucke nu eenen Liera, dee an no de Gruntjedanke von äare groote Lia trigjfiere mott.”

“A few deranged men at Muenster drove the people into madness and abused them for their own purpose,” Winter now observed. “The fanaticism and acts of immorality have caused great harm to the Anabaptist movement. These acts of horror by a miscreant few will tempt our rulers to tarnish the entire movement. The rulers must be made to see the distinction between the outrageous actions of King Jan and the peaceful Anabaptists. Word has come from Friesland of a leader who can fulfill this mission. His name is Menno Simons, we will hear much from him in the future.”

“Een poa vebiestade Mana en Muenster dreewe de Mensche toom Wonsenn, un mesbrukte an fa äare ieejne Sach,” haud Winta nu to saje. “De Fanatismus un schaudhaufte Moral habe de Anabaptiste Bewääjunk grooten Schode aunjedone. Dise Schaud Dote derch een poa Beesewichta begone, woat onse Staut Fierasch nu enne Vesieekjunk brinje, de gaunze Bewääjunk to besudle. De Fierasch mott bieebrocht woare, daut doa een Unjascheet besteit tweschen daut Diewelswoakj von Kjennich Jan un de frädliche Anabaptiste. Ut Frieslaunt hieet eena, daut doa eenen Fiera jeft, dee dise Mission erfelle kaun. Sien Nome es Menno Simons, un von am woa wie enne Tookunft noch väl to hiere kjriee.”

## Menno

*We who were formerly no people at all, and who knew of no peace, are now called to be a church of peace. Menno Simons*

Turmoil erupted in Amsterdam in the year 1535 when Muenster fell and by late 1536 Winter had packed up his effects and moved his family north to Friesland. He set up shop in Franeker, among old friends and family, and shortly had his medical service thriving. Emily and the children were delighted in this new setting, enjoying the long walks through the countryside and along the seashore. This day Winter had gone to Leeuwarden to consult with Obbe Philips, a physician, on matters of local practice.

Obbe had recognized Winter as a co-religionist, and after answering Winter's questions abruptly changed the subject. In his travels to Amsterdam, he said, he had heard of the trader Homez who operated a security service, and of Winter's role as his assistant. A difficult problem now beset the brethren in Leeuwarden, and he required an experienced man to solve it. Winter sized Obbe up, and then invited him to tell his story, starting from the beginning.

"Following the disaster at Muenster great confusion has beset our camp of believers," Obbe began. "We realize that the first church, set up by the original apostles fifteen hundred years ago, was completely destroyed. We wish to re-establish that church in Leeuwarden, but have trouble starting. We know that people can believe only upon having heard the Word from apostles, and apostles can teach only if given authority. Our difficulty arises from having been baptized by suspect apostles, for they later crowned a king and took up the sword."

## Menno

*Wie, dee wie verhää kjeene Jemeent wiere, un dee nuscht von Fräd wiste, sent nu beroope, eene Frädenskjoakj to senne. Menno Simons*

Een Opprua bruak en Amsterdam em Joa 1535 ut aus Muenster foll, un lot aune 1536 haud Winta, de Oatst, sien Toobehia jepakt, un wia met siene Famielje no Frieslaunt jetrocke. Hee recht sikj en Franeker en, mank oole Frind un Famielje, un sea boolt wia hee doa aus niea Oatst bekaunt. Winta siene Fru Emily un de Kjinja freide sikj en dise niee Heimat, un jeneete de lange Spazia Jenj derche Launtschoft un aum Eewa delenjd. Vondoag wia Winta no Leeuwarden jefoare om Obbe Philipps to besieekje, dee uk Oatst wia; hee wull met am medizienische Sache beräde.

Obbe haud Winta aus een Gloowens Brooda erkjant, un nodäm hee Winta siene Froage Beauntwuat haud, wakjseld hee daut Teema. Bie siene Reise no Amsterdam, säd hee, haud hee von däm Haundelsmaun Homez jehieet, dee uk een Sechaheits Jeschaft rand, un von Winta siene Roll aus Metoabeida. Wiels daut nu een schwoaret Probleem en Leeuwarden gauf, brukt hee een erfoarnen Maun om daut to leese. Winta bekjikt sikj dän Obbe, un bedd am, am siene Jeschicht von Väare aunjefonge, to vetale.

"No daut groote Onjlekj en Muenster harscht een grootet Wirwoa en onsem Gloowens Loaga," funk Obbe aun. "Wie seene en, daut de ieeschte Kjoakj, ver feftieenhundat Joa vonne Apostle jejrint, gaunz venicht worde wia. Wie welle de Kjoakj fresch en Leeuwarden jrinde, oba wie habe Schwierichkeit biem Aunfank. Wie weete daut Mensche bloos jleewe kjenne, wan see daut Wuat vonne Apostles jehieet habe, un daut Apostles bloos liere kjenne, wan see de Volmacht doato jekjräaje habe. Onse Schwierichkeit haft doamet to doone, daut wie von Vedochtje Apostles jedeepet worde, wiel dise habe nohäa een Kjennich jekroont, un daut

Schwieet jebrukt.”

Obbe paused here to view Winter's reaction, and when the latter nodded he continued. "Our story begins with Melchior Hoffman who came from upper Germany to Emden. Count Enno II, more liberal than the Low Country leaders, gave him permission to preach.

Obbe hilt nu en, om Winta siene Sennunk auftoschaze, un aus Winta nekjkopt, fua hee wieda: "Onse Jeschicht fangt met Melchior Hoffmann aun, dee von Sied Dietschlaunt no Emden kaum. Prins Enno II, dee frie sennicha aus de Stauts Fierasch enne Hollendsche Lenda wia, gauf am de Erlaubnis om to prädje.

"Hoffman was a fiery, zealous, and smooth-tongued man who spent much time on visions and interpreting the prophetic books of the Scriptures. He warned that all those not baptized would face damnation, and that the End Times were near. Generating great fear he baptized new believers in great numbers. But Hoffman was calumnious, calling those who disagreed with him devilish and heretics. The ministers in Emden complained to the Count and Hoffman was sent packing.

"Hoffmann wia een hetzicha, stieekoppich un jlei Tungja Maun, dee väl Tiet aun Vääschiene vebrocht, un uk met de Profeetische Bieekja ute Schreft. Hee woarnd, daut aule nich Jedeepte wudde vedaumt woare, un daut de latste Tiede gaunz dichtbie wiere. Endäm hee groote Angst en juach, deept hee väle fresche Bekjieede. Oba Hoffmann wia een lastalicha Maun; Mensche dee nich met am äwareen stemde, nand hee diewelhauft un vebiestat. De Prädjasch en Emden bekloagde sikj äwa am biem Prins, un disa schekjt am fuat.

"On departure, Hoffman passed the mantel to Jan Trijmaker, whom he had baptized. An old man in Friesland had a vision that Hoffman would be imprisoned six months in Strassburg, and then inherit a mission over the whole world. So Hoffman went to Strassburg, where he was happy to be imprisoned. The ministers in Emden now condemned Hoffman's successor, so Trijmaker fled to Amsterdam. After a year of evangelizing there he was arrested and with nine others taken to The Hague. There he was tried by the imperial government, condemned, and executed.

"Aus Hoffmann veleet, gauf hee sien Mauntel aun Jan Trijmaker äwa, däm hee jedeept haud. Een oola Maun en Frieslaunt haud een Vääschien, daut see Hoffmann sas Moonat en Strasburg enstoppe wudde, un dan hee aus Oafgoot eene Mission de gaunze Welt to ieejne kjriee wudd. Un don reisd Hoffmann no Strasburg, un freid sikj hinjre Sprote to sette. De Prädjasch en Emden vedaumde nu Hoffmann sien Nofolja un soo flicht Trijmaker no Amsterdam. No een Joa biem Missiondriewe wort hee doa faustjenome, un toop met näajen aundre wort hee no dän Hague jenome. Doa wort hee no de Laundesrejierunk verem Jerecht jebrocht, veuadeelt, un hanjerecht.

"After Trijmaker's death no one dared to rise to the apostleship although many had been baptized. Hoffman sent the order that baptism was to be suspended for two years. Still in prison in Strassburg he surrounded himself with prophets who saw strange visions. During this confusion Jan

"No Trigjmaker sien Doot woagd sikj kjeena Apostles to woare, wan uk väle jedeept wiere. Hoffmann schekjt een Orda daut kjeena twee Joarelank jedeept woare sull. Noch emma en Strasburg bejeef hee sikj met Profeete, dee sondaboare Vääschiene kjrieeje. Wäarent dit Derchenaunda kaum

Matthys, a baker from Haarlem, came to Amsterdam.

“Having left his wife at home he arrived with a young girl. Claiming to be driven by the Spirit, he said that God had revealed great things to him. He declared that he was Enoch to Hoffman’s Elijah, to be a witness at the second coming. On hearing that an Enoch had already appeared he went into a rage. Livid with rage he terrified the brothers and forced them to accept him.

“Matthys established a ministry and sent out apostles, two of whom arrived in Leeuwarden. They gave witness of the miracles of Jan Matthys, of his forceful message, and his divine mission. There was no longer need to fear, they said, the persecution of Christians was over. While still doubtful, many of our people were persuaded and were baptized. Along with another brother I was ordained Elder.

“Later a third apostle arrived from Matthys. An ill-wisher reported him to the authorities, who pursued him. Forgetting his assurance of safety he fled and escaped. Our group then doubted the validity of Matthys’ message, and returned to the teachings of the New Testament. We were resigned to wait peacefully for the Kingdom of God while Matthys, citing the Old Testament, wanted to create it immediately by the sword. So Anabaptists were split into separate groups. Each was convinced it was right and condemned the others.”

Winter had experienced these events as a bystander not as a leader like Obbe, and he agreed with this account of early events. He waited now to hear about the last few years, the time of the disaster at Muenster.

Jan Mattys, een Bakja ut Haarlem, no Amsterdam.

“Mattys haud siene Fru Tus jelote, oba hee kaum met eene junge Mejal han. Endäm hee behaupt vom Jeist jedräwe to senne, säd hee, daut Gott am groote Dinja openboat haud. Am foll nu bie, daut hee Enoch wia, un Hoffmann de Elias, een Zeij toom Tweeden Kome vom Har. Aus hee hieed, daut daut aul eenen Enoch gauf, wort hee flaument doll. Hee schumd met Wutt un gruld siene Breeda en bat see am aus Enoch aunerkjande.

“Mattys jrind eene Prädjaschoft un schekjt Apostles rut, von dän twee en Leeuwarden aunkaume. See läde Zeichnis auf von Jan Mattys siene Wunda, von siene jewaultje Prädichte, un siene jetliche Mission. Kjeena brukt nich mea Angst habe, säde see, de Vefoljunkt vonne Kjriste wia vebie. Wan uk noch emma em Twiewel, wiere väle von onse Breeda un Sestre nu äwazeicht, un leete sikj deepe. Toop met een aundren Brooda, wort ekj toom Eltesten joweit.

“Nohää kaum noch een dredda Apostles von Mattys hinjaraun. Een beesa Jääjna mald am bie de Autoritäte aun, un dee sade am hinjaraun. Endäm hee siene ieejne Vespräakjunge vonne Sechaheit väahaud, jinkj hee derch un wajch wia hee. Onse Grupp haude doaropphan Twiewel aun Mattys siene Lia un jinje trigj no de Lia vom Niesen Testament. Wie wiere doamet tofräd, daut wie en Fräd opp daut Kjennichrikj Gottes wachte wudde, wäarent Mattys no daut Oole Testament wees, daut Rikj fuaz oppe Städ met däm Schwieet enfiere wull. Un soo spoold sikj de Anabaptiste en twee Loagasch. Een jieda docht, daut hee rajcht haud, un vedaumd de aundre.”

Winta haud dise Sache aus een Beobachta erläwt, un nich aus een Fiera soo aus Obbe, un hee stemd met däm Berecht vonne ieeschte Bejäwenheite. Hee wacht nu oppen Berecht vonne latste twee Joa to hier, von de Älentstiet en Muenster.

“The teaching by the brilliant cleric Bernhard Rothmann in at Muenster prepared the way for the self-proclaimed prophet of Amsterdam, who wished to exalt himself,” Obbe now continued. “Letters were exchanged and emissaries were sent, so we knew all about it. Hoffmann was completely forgotten, and Muenster was now declared the New Jerusalem. Matthys went to Muenster and appeared as a prophet. Following a vision, he foolhardily set out against the Bishop's forces and was killed.

“His apostle, Jan of Leiden, then gained power. The people of Muenster sought temporal power, and so demanded a king, King Jan, as had the Israelites of the Old Testament. In the face of their enemies they took up the sword. But those who wanted to exterminate others were in fact themselves annihilated, among them their king.

“The violence was not restricted to Muenster but was brought to the Low Countries by the followers of Matthys. The three apostles who had come to Leeuwarden one day demonstrated naked in Amsterdam. They were arrested and executed. Local peasants in Friesland, deceived by Matthys' apostles, captured the Old Cloister near Bolsward. They were besieged by a professional army, and defeated after a week-long battle. Many were killed and others were executed, bringing great tragedy to the community.

“Due to the uprising of a few Anabaptists the entire movement has been condemned. Our own group in Leeuwarden had spoken against the violence in Muenster even before its capture. We are simple folk, uneducated, and need a learned leader to guide us. Only with the help of such a leader can we proceed with our program. But since past

“De Lia von däm begoffen Prädja Bernhard Rothmann en Muenster muak dän Wajch fa dän selfst-ernanden Profeet von Amsterdam reed, dee sikj selfst em hechsten Toon lowd,” vetald Obbe wieda. “Breeuw worde utjetuscht un Bootschofta worde jeschekjt, un doawääjen weet wie soo mea aules. Hoffmann wort gaunz vejäte, un Muenster wort nu toom Nieen Jerusalem ernant. Mattys kaum dan no Muenster, un wort doa aus een Profeet aunjeseene. Endäm hee een Väaschien jleewd un tru wia, sad hee jääjen de Bischof siene Soldote loos, un kaum to Dood.

“Sien Apostle, Jan van Leiden, kaum doaropphan to Macht. De Bevelkjarunk en Muenster wulle eene weltliche Macht un bestunde opp een Kjennich, aulsoo Jan, soo's uk aul de Israelite em Oolen Testament daut deede. Aus see daut nu met däm Fient to doone kjreeje, jreepe see toom Schwieet. Oba dee, woone dee aundre ombrinje wulle, worde selfst omjebrocht, un uk äa Kjennich.

“De Jewault beschrenkjt sikj nich bloos opp Muenster oba kaum uk no de Hollendsche Lenda vonne Nofolja von Mattys. De drie Apostle, dee no Leeuwarden jekome wiere, marschieede een Dach splinta noaktich derch Amsterdam. See worde faustjenome un hanjerecht. Buasch ute Frieslaunt Jääjent, dee von Mattys siene Apostles enne Err jefieet worde, besade daut oole Kloosta dichtbie Bolsward. See worde dan von eene räajelrajchte Armee aunjejräpe, un no eene Schlacht, dee eene Wääkjelank dieed, bedwunge. Väle worde doabie omjebrocht un aundre hanjerecht, un de Jemeenschoft must schrakjliche Trua liede.

“Wiels een Grupp Anabaptiste toom Schwieet jreepe, wia de gaunze Bewääjunkt beschulcht. Onse ieejne Grupp en Leeuwarden haud sikj jääjen de Jewault en Muenster jewäat, noch ea de Staut enjenome wort. Wie sent eenfache Mensche, onjebilt, un brucke een jelieeden Fiera om ons to leide. Bloos met soon Fiera kjenn wie ons Prograum derchsate. Oba

leaders have been subjected to violence from the authorities, and threats from opposing factions, our preferred candidate is wavering. Although we are peaceful and non-resistant we must ensure the safety of a new leader. Can you prepare a plan, can you help assure the life of a new leader?"

Winter had listened with quiet concentration as Obbe summarized the history of the Anabaptists and outlined the threats facing a new leader. He understood Obbe's problem, anxious to find a leader, yet unwilling to expose the man to unreasonable danger. He would not proceed unless measures to provide essential protection had been taken. When Winter said that he had some questions Obbe agreed to address them.

"What are the threats that a new leader faces?" Winter asked. "Are the authorities more to be feared, or the opposition? And has a specific threat already been made?"

"Edicts against church reformers have been issued by the emperor since the early 1520s," Obbe answered. "Since the Muenster disaster specific ones have been issued against the Anabaptists, condemning them as heretics. These threats are the most dangerous, as each jurisdiction in the empire is now obligated to arrest and judge Anabaptists without mercy. Among the Anabaptists there are four main branches, the radicals, the Jorists, the Melchiorites, and our peaceful group. Of these the radicals are the most dangerous. Their approach goes beyond attempts to enlist our members, it may include violence to our leaders."

"A security plan for a new leader must take into account his specific characteristics,"

wiels jewäsne Fierasch vonne Autoritäte mete Macht jetualeit un mete Jewault behandelt worde, un Mensche manke Anabaptiste jedreift woare, haft ons utjesochte Kandidot nu Angst. Wie sent zwoa frädlich un wäaloos; oba wie motte ons met daut Beschutzen von onsem nieen Fiera kjemre. Kjenne see eenen Plon oppstale, kjenne see ons halpe daut Läwe von eenen nieen Fiera to vesechre?"

Winta haud sikj met stelle Beobachtunk Obbe siene Jeschicht vonne Anabaptiste aunjehieet un uk woone Dreiwunge opp dän nieen Fiera opptoo kaume. Hee vestunt Obbe sien Probleem, un woo vetwiewelt de Broodaschoft wia een Fiera to finje, oba doobie dän Maun nich en onjehiere Jefoa to brinje. Obbe wudd sikj de Sach nich aunnäme, buta wan nich jewesset reedich wia om dän Fiera to beschitze. Aus Winta nu säd, daut hee een poa Froage haud, gauf Obbe sien Wuat, dee to beautwuade.

"Woone Oat Dreiwunge kome opp dän nieen Fiera too?" fruach Winta. "Wäa es jefäadlicha, de Autoritäte ooda de Jääjensiedje? Un es daut aul to eene jeneiwe Dreiwunk jekome?"

"Jesaze jääjen Kjoakjliche Reformatore jeft daut seit de tiedje 1520ja Joare, vom Kjeisa aunjewäse," gauf Obbe to Auntwuat. "Seit daut Muenster Onheil jeft daut Jesaze wua de Anabaptiste daut Ziel sent, endäm see aus Häretika vedaumt woare. Dise Dreiwunge sent de jefäadlichste, wiels see jääjen de Anabaptiste jerecht sent, dee en jiedrem Launtdeel em Reich faustjenome woare motte un ver Jerecht one Jnod jefieet motte. Manke Anabaptiste jeft daut vea Haupt Rechtunge, de Radikale, de Joriste, de Melchioriete, un onse frädliche Grupp. Von dise sent de Radikale dee Jefäadlichste. See brucke Jewault om Mensche to an to bekjere, un wudde woomääjlich uk Jewault jääjen onsen Fiera brucke."

"Een Schutz Plon fa een nieen Fiera mott siene besondere leejenschofte en Betracht

Winter now observed. "Who is the candidate you have in mind?"

"This year here in Friesland we have ordained Menno Simons as an Elder," Obbe answered. "He is a former priest, born in Witmarsum, and recently active in Pingjum. He has admitted that for many years he was lax in his duties. Upon hearing of the teachings of Luther he developed doubts about the Roman sacraments.

"Later, when he learned of Sicke Freerks' execution for receiving adult baptism, he studied the Scriptures, and found no basis for child baptism. He developed empathy for the Anabaptist doctrine, but strongly opposed the false teachings disseminated in Muenster. For years he attempted to reform the Roman church from within, but on January 1536, following the Old Cloister massacre, he publicly renounced his position. He went into hiding for further study, and has become the preferred choice as our new leader."

"Two further questions," Winter now remarked. "Your movement is peaceful and the sword is forbidden for this mission. What options then remain? And what is the scope of your canvas, in what territory will your leader operate?"

"While giving our security advisor the choice of his own peaceful tactics we foresee that these must favor prevention," Obbe answered cautiously. "The security plan should serve to neutralize the edicts announced by the emperor. Our membership is prepared to co-operate in the planning of safe routes and of safe houses. The agents of the emperor charged with our entrapment must be identified, so all can be warned. Also our group requires guidance in our practices, which will improve matters for our leader.

"We must have protocols to keep our

trakje," meend Winta nu. "Wää es de Kandidot, dän jie em Senn habe?"

"Dit Joa, hia en Frieslaunt hab wie Menno Simons aus onsen Eltesten jeweit," gauf Obbe Auntwuat. "Hee wia verhää Priesta, en Witmarsum jebuare, un de latste Tiet en Pingjum wirkjsom. Hee haft toojääft, daut hee Joarelank siene Oabeit one Lost jemoakt haud. Aus hee von Luther siene Schrefte hieed, kaume am Twiewel äwre reemische Sakramente.

"Nohää, aus hee von Sicke Freerks siene Hanrechtunk hieed, wiels hee aus Erwosna jedeept wort, studieed hee de Schrefte, un funk doa kjeen biblischen Grunt fa de Kjinjadoop. En am wosse Vestentnise fa de Anabaptiste Lia, oba hee wia sea bestemt jääjen de faulsche Lia en Muenster. Joarelank vesocht hee de reemische Kjoakj von benne to reformiere, oba em Jaunewoa 1536 nom Blootbad em Oolen Kloosta, läd hee sien Amt auf. Hee vestuak sikj om wieda to liere, un nu es hee onse Wol aus niea Fiera."

"Twee wiedre Froage," meend Winta nu. "June Bewääjunk es frädlich un daut Schwieet es vebode fa dise Mission. Waut blift dan äwrich? Un woo groot es de Spälrum, un en woone Jääjent woat jun Fiera oabeide?"

"Wie jäwe onsem Sechaheits Beroda siene Wol siene frädelje Wääj uttolaje, oba wie welle soo wiet aus mäajlich väabeeje," gauf Obbe väasechtich to Auntwuat. "De Sechaheits Plon sull soo aunjelajcht woare, daut de Bestemmunge vom Kjeisa bekauntjääft, nich jelle woare. Onse Metjlieda sent reed met junt toop to oabeide om sechre Wääj uttolaje, un sechre Hiesa to finje. De Ajente vom Kjeisa, dee ons griepe un enstoppe welle, motte jefunge woare, doamet aule to woarne. Uk sieekjt onse Grupp Leidunk en onse Jewanheite, dee onsem Fiera daut aulatoop leichta moakt.

"Wie motte Rääjle enleide, om onse

meetings safe, and guidelines to prevent capture. Those who are arrested must have instructions on how to handle interrogation, torture, and execution. Our leader will operate mostly here in Friesland, but also in Holland, Flanders and the German states.”

Winter indicated that he was prepared to accept the commission, but would concentrate his efforts on Friesland. He expressed a wish to meet the prospective leader. “He is unavailable for that purpose,” Obbe answered. “But I will arrange for a trusted assistant to contact you.”

Some days later Winter was returning home alone from the market. At a busy corner he was accosted by a woman who selling fruit at the roadside. Under her breath the woman mentioned that she was known as Elizabeth, and she was the assistant of the prospective leader mentioned by Obbe. She gave an address and asked Winter to call at this home the next morning. Winter continued on his way, goose bumps forming at the prospect of the upcoming action.

The next day Winter headed to the opposite end of town to meet his party. Nearing the address he was again accosted by Elizabeth, who asked him to follow her at a distance. She led him down some lanes and then when the street was empty entered a humble cottage. Winter followed, having lost track of direction. Inside Elizabeth waited in a simple parlor. From the rear of the dwelling came sounds of a washerwoman at work on the family laundry.

Winter now looked more closely at Elizabeth. The day before he had seen her as a non-descript woman, bereft of education, and of coarse manners. He

Trafunge jeheem to hoole, un Rechtljenje habe, om nich jefange jenome to woare. Deenanje, dee jefange jenome woare, motte Aunwiesunge kjree, woo see sikj to vehoole habe, wan see utjefroacht woare, un jekjwält un hanjerecht woare. Ons Leida woat mieeschtens hia en Frieslaunt to doone habe, oba uk en Hollaunt, Flanders un en Dietschlaunt. De Meazol von onse Jlieda wone butastauts, wua see oppen Launt oabeide.”

Winta säd hee wudd de Oppgow aunnäme, oba hee wudd sikj aum mieeschten en Frieslaunt bemieeje. Hee brocht sien Wensch to Utdruck, daut hee dän tookjinfjtja Fiera trafe wull. “Hee es nich fa een Trafe äwrich,” gauf Obbe to vestone. “Oba ekj woa eenen vetruden Metoabeida sikj met junt en Vebinjunk sate.”

Eenje Doag lota kaum Winta auleen vom Moakjt no Hus. Aun eene drocke Akj kaum am eene Fru entjäajen, dee am eene Luschkje Bäare vekjeepe wull. See fuscheld, daut see dee jenande Fru Elisabet wia, dee däm Fiera holp, von däm Obbe jerät haud. See gauf eene Adrass un bedd Winta aum näakjsten Morje äa doa to besieekje. Winta jinkj jlei veropp, oba hee haud doch Gaunsehut aus hee sikj daut wiedret väastald.

Aum näakjsten Dach jinkj Winta nom aundren Enj vonne Staut om de Fru to trafe. Aus hee dicht aun de Adrass kaum, kaum Elisabet wada opp am too, un säd, hee sull äa hinjaraun gone, oba met Tweschenrum vonenaunda. See leid am miere Hinjawäajes delenjd, un dan aus de Gauss ladich wia, jinkj see en eene oam seelje Kot nenn. Winta jinkj hinjaraun. Benne wacht Elisabet en eene kjliene Stow. Von hinje wia eene Wauschfru bie de Oabeit to hier.

Winta bekjikt sikj de Elisabet nu noda. Dän Dach verhää haud hee äa aus eene gaunz eenfache Fru jeseene, one Bildunk, un groffe Maniere. Oba nu sach hee ver sikj



now saw her as an attractive, articulate young woman, of discipline and great determination. They took seats and Elizabeth got down to business.

“Our group had searched fruitlessly for a leader for many months when suddenly Menno walked into the picture,” she began. “Although a former Roman priest Menno has developed a reputation as a sincere churchman, and former members of the church in Witmarsum recommended him.

“They praised his sermons as a priest, and advised that he had now renounced his position. While his whereabouts were unknown a member of the group located him, and advised him of our interest. Initially Menno declined our request, citing the sad history of our leaders. None had survived but a few years, and for the organization to gain root and flourish the prospect of a stable term was essential.

“Menno remains our preferred choice, and we have resolved to address his concerns and return to him later. We must convince him that we can overcome the emperor's efforts to eradicate our faith, so that his talents will not be wasted in private study. The group wishes you to spend a week testing a series of safe houses and a route from Harlingen to Emden that we have prepared. At the same time you are to watch for an agent of the emperor who seeks to ensnare us.”

Winter had listened carefully to Elizabeth's plan, and now closed his eyes and sank down in deep thought. In his mind the chief danger to the movement was betrayal by unbelievers or deserters, who could be tempted by money or spiritual rewards from the state or Roman church. Such people must be treated with kindness and

eene straume, kluake Fru met Selsbewustsenn, un dee wist waut see wull. See sade sikj opp hoade Steela dol, un Elisabet kaum uk fuaz to de Sach.

“Onse Grupp haud one Erfolg aul Moonatelank no eenen Fiera jesocht, aus Menno met eenmol ver ons stunt,” funk see aun. “Hee wia verhää een reemische Priesta jewast, oba Menno haud sikj een Roop aus een iernsthaufta Kjoakjemaun entwekjelt, un eenje Kjoakje Metjlieda en Witmarsum habe am gootjeheet.

“See lowde siene Prädichte aus Priesta, un vetalde, daut hee effentlich sien Amt aufjejäft haud. Siene Adrass wia nich bekaunt, oba een Metjlied vonne Grupp wist wua hee wia, un deeld am onse Aufsecht met. Verieescht länd Menno onse Bedd auf, wiels, soo aus hee säd, wia de Jeschicht von onse Leidasch äare Sechaheit sea schlemm. Kjeena haud mea aus een poa Joa bat nutoo bestone un fa soon Vebunt Wartle to schmiete un to jedeie, must daut gaunze eenen fausten Rome annäme.

“Menno es onse ieeschte Wol, un wie habe ons vääjenome siene Bedenkje to beräde, un ons lota met am to trafe. Wie motte am äwazeije, daut wie de Besträwen vom Kjeisa onsen Gloowe to venichte, äwastone kjenne, soo daut Menno sien Talent nich veloare jeit endäm hee auleen sett un bloos ver sikj han studieet. De Grupp well daut jie eene Wääkj vebrinje om eene Rieej sechre Hiesa un een sechren Stich von Harlingen bat Emden utlaje, dän wie reedjemoakt habe. To jlikje Tiet well wie daut jie Oobacht jäwe opp een Ajent vom Kjeisa, dee ons nom Hanrechta schekje well.”

Winta haud sorjfeltich sikj dän Plon vonne Elisabet aunjehieet, un hee muak nu siene Uage too, un vesunk en deepe Jedanke. Siene Meenunk wia, daut de Haupt Jefoa fa de Grupp wia, daut see verode woare kunne von onjleewende ooda ontruje Mensche, dee fa Jelt, ooda jeistelje Jeschenkja, vonne Rejierunk ooda

with appeals to the conscience to win their loyalty. Especially those in power, the city officials, the bailiffs, and their assistants should be targeted. Their collaboration was essential to circumvent the emperor's orders. They had to be convinced of the goodness of the Anabaptists, the justice of their cause, and the error in the emperor's edicts.

Winter expressed these thoughts to Elizabeth, but agreed to participate in her plan. Elizabeth now explained her plan in detail, going over the various phases. The plan was for the two to pose as Menno and his wife, traveling through Friesland. Elizabeth had considered many unfavorable eventualities, weather, new opponents, and unexpected delays. She paused then and asked Winter for his reaction. Winter expressed support for Elizabeth's plan and asked for the date of its implementation. Elizabeth told him tomorrow. When Winter asked for a day's delay, Elizabeth was adamant that it should be tomorrow.

The following morning Winter arrived at the dock in Harlingen, which Elizabeth had named as their rendezvous. The sheltered harbor of Harlingen provided a base for fishermen and gave connections with the islands and the ports of Holland. It was to be a clear summer day, but now the fog was swirling, and Winter searched the ghostly outlines for traces of his contact. Presently he saw Elizabeth approaching, peering carefully around her.

Elizabeth this day was dressed as a peasant woman, with a large kerchief shielding her face. The drab colors of her head dress extended to her skirt and nightshirt, giving her the harmless look she desired. The dress gave the impression of a poor aging country woman, radically disguising the real Elizabeth. Winter wearing a large straw hat was dressed likewise. Unless directly confronted he

reemische Kjoakj wudde velokt woare. Soone Mensche muste met Leeftolichkheit behandelt woare, om aun äarem Jewesse bie to kome, un äare Truheit to jewenne. Besondasch dee aune Macht, de Staut Beaumte, de Jerechtsdeena un äare Biehutschasch sulle opp Ziel jenome. Dee muste äwazeicht woare vonnem gooden Jeist vonne Anabaptiste, de Jerajchtichkheit vonne Sach, un dän Errtum vom Kjeisa Jesaz.

Winta deeld dise Jedanke de Elisabet met oba hee wia wellich sikj to äaren Plon to schekje. Elisabet erkjläad nu dän Plon en aule Eenzelheite. De Plon wia, daut see twee aus Menno un siene Fru derch Frieslaunt reisde. Elisabet haud sikj aule mäajliche Schwierichkjeite utjedocht, daut Wada, niee Jäajnasch, un Opphoolunge woone onverhofs aunkaume. See hilt dan en, un fruach Winta, waut hee to daut meend. Winta gauf Elisabet äaren Plon Unjastettunk, un fruach, wanea daut passiere sull. Elisabet säd aul Morje. Aus Winta daut om een Dach veschluare wull, bestunt see opp Morje.

Dän näakjsten Morje kaum Winta aum Dock en Harlingen aun, woonen Elisabet aus Trafpunkt jenant haud. Dis jeschizta Howe von Harlingen wia de Schulinj fa Fescha un von hia säajelde Schöp to de Insle un de Howes von Hollaunt. Daut sull een kloara Sommadach woare, oba nu blod de Näwel, un nu socht Winta derch de Jeistajestaulte fa Elisabet. Met eenmol sach hee äa aankome, dee sikj väasechtich no aule Siede omkjikt.

Vondoag wia Elisabet aus eene Buaschfru aunjetrocke; een grootet Koppduak betrock äa Jesecht. De fleiwe Foaw von däm Koppduak paust aun äaren Rock un Nachthand bie, un vemedeld een oschuldjen Endruck, dän see je uk jäwe wull. Daut Kjelet gauf dän Endruck von eene oame, oole Launtfrau, un vedreide doaderch de werkjelje Elisabet. Winta, met een grooten Stroohoot oppem Kopp sacht

would not be recognized even by a close friend. The next few days, the two would pose as a couple, Winter as Menno and Elizabeth as his wife. No onlooker would suspect their actual status.

Elizabeth bore a knapsack on her back which appeared heavily laden. Both had brought personal items and food to avoid burdening their hosts at a safe house. Elizabeth advised that the day's plan was to walk east towards Leeuwarden, avoiding the main road as much as possible, and catching rides when possible.

They would stop for lunch at a safe house near Leeuwarden, and rest there and prepare notes. In the afternoon they would skirt the town and continue eastward heading for a safe house near a small lake many hours to the west. There they would stay overnight with a believer, who was from the Leeuwarden congregation but lived in the countryside.

The morning passed largely uneventfully. They passed through a land of polders, reclaimed land, which was dotted by windmills, dikes, draining ditches, and ponds. The people they met were country folk, carrying small packages, and moving listlessly between the villages. They sought to avoid all contacts. Once Winter spied a band of robbers, and they backtracked to pass them by.

The sun was near its peak when they approached a home which Elizabeth indicated was a safe house. She went ahead alone and spoke briefly with a friendly elderly couple, who peered with curiosity at Winter. When Elizabeth returned the two found resting places under a shade tree. Winter was already exhausted, but Elizabeth seemed no worse for the wear. They pulled out their lunches and ate ravenously, downing their food

krakjt soo. Kjeen Mensch, nich mol een noda Frint wudd am jekjant habe, soo sea haud hee sikj vestalt. De komende Doag wudde de twee sikj aus Maun un Fru utjåwe. Kjeena von Butakaunt wudd jeemols äaren werkjlichen Karakta one.

Elisabet haud eenen Rucksack oppem Rigje, dee schwoa un voll wia. Beid haude perseenliche Sache metjebrocht, un uk Äte, doamet see nich äare Gaust Jåwasch enne sechre Hiesa to Laust faule wudde. Elisabet meend, daut vondoag wudde see nom Ooste gone, dån Gauss Vekjia utem Stich bliewe, un sikj, wan määjlich, metnäme lote.

See wudde to Meddach en eenem Sechaheits Plauz dicht bie Leeuwarden äte, un sikj vepuste un äare Erfoarunge dolschriewe. Aum Nomeddach wudde see Leeuwarden wiet omgone, un nom Ooste gone bat see aun eenem Sechaheits Plauz aunkaume dicht bie een See, vüle Stunde wieda em Waste nenn. See wudde bie een Jleewenden von de Leeuwarden Jemeent, dee oppem Launt wond äwanacht bliewe.

De Morje jinkj ruich vebie. See kaume derch eene Jääjent von vål Poldasch, Launt vom Mää trigjgewonne, met Wintmäle, Daums, Growes un Puddels bestalt. De Mensche, dee see troffe wiere Launtslied, dee kjliene Pakeete druage, un dee leiselkjes von een Darp nom aundren jinje. See wulle kjeenen trafe. Eenmol sach Winta eene Grupp Reibasch, un dan sade see äwaroasch trigj loos, un jinje dee wiet vebie.

De Sonn stunt jlikj äwa an, aus see to een Hus kaume, daut Elisabet een sechret nand. See jinkj doa auleen nenn, un räd korz met een elret Poa, dee sikj nieschierich dån Winta aukjijkte. Aus Elisabet trigjkaum, funge see Plauz unja een Schaute Boom. See holde äa Äte vää, un speelde daut met een poa Schluks Bea dol, woont see metjebrocht haude. Winta schreef dan aules von äare Reis en sien Buakskje dol. Hee schreef uk von de

with little flasks of beer they had brought with them. Winter then took the lead in writing their notes. He made sketches of the route they had followed, indicating nearby land-marks at changes in direction. He noted the location where they had seen the robbers, and described a detour around the area.

As soon as he had finished Elizabeth arose, as they still had far to go. They skirted Leeuwarden, keeping off the main roads, constantly heading eastward. It was late twilight when they neared their destination. Elizabeth looked worried, for darkness would soon fall. Winter had a feeling of being watched. As they approached a small lake Winter paused to appreciate the last bright colors of the fading sunlight.

Elizabeth now pointed, and they trekked to a small cottage hidden behind a small copse of birches. Elizabeth went forward and gave a signal, after which a couple emerged from the building. There followed a lengthy conversation and then Elizabeth returned. She led the way now to a small barn which would be their shelter for the night. Winter searched the interior and ensured the barn had a back exit. Quickly the two ate their suppers and then with a candle Winter again wrote his notes. They found the separate bedsites their hosts had prepared for them, and were asleep within minutes.

It seemed only moments later that Winter wakened. He had heard a noise, and now tensed to hear if it was repeated. He heard it again, it was the neigh of a horse. A rider was approaching, sure to be armed.

Winter had slept fully clothed and now leapt up, and gathered all his belongings. In the pre-dawn light he removed all traces of his nighttime stay. Quickly he rushed over to Elizabeth and gently spoke to her.

Tieekjens enne Launtschoft von äare Endrunge en Rechtunk. Hee beschreef uk, wua see de Reibasch jeseene haude, un dän Omwajch om dise Jääjent.

Soo froo aus see foadich wiere, wia Elisabet uk aul wada opp, wiels see vondoag noch wiet gone muste. See jinje aun Leeuwarden vebie, un jinje nich oppe Hauptwääj, oba stendich nom Ooste. Daut wia aul Schemma aus see äarem Ziel noda kaume. Elisabet sach et besorcht, wiels daut aul diesta wort. Winta haud daut Jefeel, daut see beobacht worde. Aus see aun eenem kjlienen See noda kaume, hilt Winta en, om sikj de latste bunte Foawe aum Himmel von Licht to bekjikke.

Elisabet wees nu verwoaz un see sade no eene kjliene Kot hinja een Berkje Wooltje auf. Elisabet gauf een Tieekjen, un dan kaum een poa Lied utem Hus rut. See fieede eene lenjre Vetal, un dan kaum Elisabet trigj. See fieed nu dän Wajch no eene kjliene Schenn, wua see de Nacht vebrinje wudde. Winta unjasocht sikj nu daut Bennaschte un muak secha, daut daut uk eene Hinjadää haud. Dan aute de twee haustich äa Owentkost un dan met een Taulj Licht schreef Winta wada Notize. See funge twee Badstäde, dee äare Gaust Jäwasch fa an reedjemoakt haude, un en weinje Minnute schleepe see uk aul.

Daut schiend bloos een poa Minnute lota, daut Winta oppwuak. Hee haud een Jereisch jehieet, un nu haud hee aule Uare op, om to hier, aus sikj daut wadhole wudd. Hee hieed daut wada; daut wia een Pieet, woont wiehad. Een Ritta kaum noda, un dee haud secha een Jewää bie sikj.

Winta haud sikj nich de Kjeleeda utjetrocke un nu sprunk hee opp, un naum haustich sien Toobehia. Em schwouten Diesta wescht hee aule Tieekjen von sien Veblief auf. Dan jinkj hee schwind no Elisabet

She awoke in seconds, and the two gathered up her possessions and headed for the back exit.

Outside they listened for a moment and then bending low rushed along a hedge line away from the farmhouse. Out of breath they stopped, doubled back to get a clear view of the road, and assess their situation. A small contingent, directed by a rider was working its way towards the house. They heard a muted cry, the officer ordering his troupe forward. This was a raid directed at the farmhouse.

The two had escaped a trap, and must make good their getaway. At this instant the two shuddered in utter terror as a giant of a man walking barefoot carrying a long exposed sword marched past immediately before them. But the man failed to see them. Elizabeth shook uncontrollably, but when Winter tried to touch her shoulder to calm her he found his arm would not move.

The entire morning the two remained tense as they grimly followed a dike that lead to Groningen. They sought an explanation for the near-disaster, and concluded that their host's neighbor was the culprit. Some casual indiscretion had alerted him, raising his suspicions. This house would be stricken from the list, and a replacement found.

The two continued their journey with greater care. They changed their outer clothing and donned different head gear. For some hours they split up, walking on parallel lanes. Later they hitched a ride with a farm wagon for a small bag of fruit. While taking all hardships in their stride, the trek was beginning to take its toll.

After lunch they rested and again wrote notes. In the afternoon Winter asked Elizabeth about the significance of Menno

opptoo, un räd leiselkjes to äa. See wia uk aul en Zekunde waka, un don saumelde see äare Säwen Sache, un jinje de Hinjadäa rut.

Bute horchte see een Moment un dan bekjte see sikj un rande eene Hakj velenjst, wajch von däm Foarmhus. gaunz buta Odem, rande see wada trigj om dän Wajch kloara to seene, un äare Rechtunk to kjriee. Eene kjliene Grupp, von eenem Ritta jefieet, kaum opp daut Hus opptoo. Don hieede see een bedrekjten Roop, un de Offitzia gauf siene Truppe Orda no Väare. Dit wia een Äwafaul, un daut Foarmhus wia daut Ziel.

De twee haude eene Faul vemist, un muste nu wieda. De twee flautada ver Angst aus een Riese von Maun boaft aunkaum un een langet Schwieet druach, krakjt bie an vebie. Oba de Maun wort an nich en. Elisabet flautad gaunz buta sikj, un aus Winta äaren Oarm aunfote wull, om äa to beruje, wort hee en, daut sien Oarm jelämt wia.

See bleewe aule beid dän gaunzen Morje jespaunt, aus see sea iernst eenem Daums delenjd jinje, dee no Groningen fieed. See beräde waut doa soo scheef jegone wia, un eenichte sikj, daut de Noba vom Gaustjäwa de Schildna wia. Irjent eene Schlopmetzichkjeit wia passieet, un nu wia dee oppe Heed. Daut Hus wort nu von de Rieej Sechaheitshiesa jestrkjkt, un een Ersauz Hus must jefunge woare.

De twee sade nu loos, wiere oba väasechtja. See trocke sikj aundasch om, un sade sikj uk aundre Heed oppem Kopp. Een poa Stundelank jinje see auleen, opp Stiej dee opp de selwje Rechtunk rande. Nohäa naum an een Foarm Woage met fa een Luschkje Apel. Oppwool see fa aules noch reed wiere, worde see doch emma schlaupa.

Nom Meddachäte reiwde see un muake wada Notize. Nomeddach fruach Winta de Elisabet, waut de Bediedunk von Menno

accepting the leadership. "After the disasters suffered by the movement it is vital to establish a doctrine true to the Scriptures," she said. "It must deal with daily life and avoid speculation about an uncertain future. It must restore the confidence of the membership and regain the respect of our rulers. Assurance must be given of the peacefulness of our movement, that it is based on love and care for our neighbors. Menno is a leader who can accomplish this task."

Towards early evening they were nearing Groningen and Elizabeth now searched for their safe house. Again they found a believer living in the countryside, and settled for a night in a barn. The two were filled with blisters, and so their mode of transport would change. In the morning they would board a coach to complete the trip to Emden.

The next morning the two crossed the moat and entered Groningen among bleary-eyed vendors going to market. Winter sought to see the city through the eyes of Menno. Groningen was a large town, the capital of the province, with a cathedral. Administration buildings for the councillors and bailiff stood around the main square.

Elizabeth made contact with a believer and then the two proceeded to the livery stable. As early arrivals, they found seats inside the coach, Winter seated next to the door opposite Elizabeth. An elderly couple dressed in finery arrived shortly after, assuming seats beside Elizabeth, facing Winter. Two boisterous young men arrived later, seating themselves beside Winter. The coach was now filled, and Winter was certain contained no agent of the emperor. The coachman was set to depart when a man arrived at the last moment, and assumed a seat beside him. Winter

siene Entscheidunk wia de Leidaschoft to äwanäme. "No aul daut Onru, dee onse Bewääjunkt derchjegone es, mott wie eene Doktrine opprechte, dee sikj aune Schreff helt," gauf see to Auntwuat. "Un daut mott met däm Auldach to doone habe, un nich met aulahaunt onbestemde Profezeiunge äwa eene onschre Tookunft. Un daut mott daut Vetrue von onse Metjlida jewenne, un dän Huachachtunk vonne Rejierunk. Un wie motte Mensche weete lote, daut wie frädlich sent, un daut onse Bewääjunkt oppe Leew jejrint es, un daut wie fa onse Nobasch besorcht sent. Bloos Menno kaun soowaut to Staunt brinje."

Jääjen Owent kaume see Groningen noda, un Elisabet socht nu äa Sechaheits Plauz. See funge wada eenen Jleewenden, dee oppem Launt läwd, un schleepe bie am em Staul. De twee haude nu aulewääje Blose, un kunne nich wieda gone, un soo muste see äaren Plon endre. Dän näakjsten Morje wudde see eene Kutsch bestiee, dee an maklich no Emden brinje wudd.

See jinje tiedich äwrem Borg Growe, un kaume en Groningen aun toop met rootuagiche Buasch, dee nom Moakjt mulwade. Winta vesocht de Staut derch Menno siene Uage to seene. Groningen wia eene groote Staut, de Hauptstaut vonne Prowins, met eene Katedral. Een grootet Steen Jebied fa dän Jerechtsdeena stunt opp dän Haupt Plauz enne Medd Staut.

Elisabet funk een Jleewenden, un dan jinje de twee nom Rentstaul. Wiels see tiedich aunkaume, kjrieje see enne Kutsch goode Sette. Winta saut dicht bie de Däa, Elisabet jääjenäwa. Een elret Poa straum utstefieet, kaume dan uk aul aun, un sade sikj aun Elisabet äare Sied dol, Winta jääjenäwa. Twee läwendiche Benjels kaume uk noch enenn, un sade sikj bie Winta dol. De Kutsch wia nu voll, un Winta wia sikj secha, daut doa kjeen Ajent vom Kjeisa doabie wia. De Kutscha wull aul loos foare aus een Maun to gaunz latst uk noch kaum, un sikj bute biem Kutscha hansad. Winta kjrieech

caught a brief glimpse of him; he looked humble, and elderly and Winter breathed a sigh of relief.

The coach rode off noisily crossing the drawbridge. The horses were skittery as they left town. Soon they were in the countryside, and the passengers experienced a bumpy ride on a rough road. All morning the trip was uneventful. Winter attempted to see the journey through Menno's eyes, visualizing its dangers. Near the half-way point to Emden the driver, helped by several passengers, changed horses. The travelers ate their lunches and then re-boarded; all apparently were headed for Emden.

The travelers were near the German border when a troupe of armed men suddenly surrounded the coach. Winter noted Elizabeth's alarm. He felt she was rehearsing her prepared dialog in case they were questioned. Throughout the journey she had urged Winter to remain alert, and to be ready to act in an instant. The coachman and his outside passenger replied to the officer's question in loud calm voices; the stop appeared to be routine for the journey. Winter felt a chill flash through his body when he heard the officer enquire if Menno was in the coach. Immediately the outside passenger leaned down and shouted into the coach if Menno was there.

Winter saw Elizabeth go rigid, and a look of consternation flash across her face. He felt another chill course through his body. For two days Winter had been living in Menno's Gestalt, which included complete sincerity. For a moment he felt compelled to answer in the affirmative, but then he shouted, "No, he is not here."

Winter then heard the outside passenger reply to the officer, "They say that Menno is not there." Winter heard the troupe ride off, and then the coach resumed its journey. Elizabeth appeared in a daze, and

am korb to seene, un sach doa een elra, deemootja Pilja, un Winta odemd opp.

De Kutsch lād loos, un donnad äwa de Brigj äwrem Growe. Boolt wiere see dan uk aul em Launt, un reisde äwa een stuckajen Wajch. De Foat wia dän gaunzen Morje one Erfoarunk. Winta vesocht de Foat derch de Uage von Menno to seene, un stald sikj de Jefoare vāa. Oppem haulwen Wajch no Emden, wakjseld de Kutscha, toop met eenje Passazhiere, de Pieed ut. De Reisende aute äa Metbrinjsel, un dan kroope see wada enne Kutsch nenn un reisde wieda, dochwoll aula no Emden.

De Reisende wiere dicht bie de dietsche Jrens aus plazlich eene Grupp Mana met Jewäare sikj om de Kutsch begauwe. Winta wort en daut Elisabet see sea oppjeräacht wia. Hee meend bie sikj, daut see aul eene Auntwuat enjeeewt haud, wan see utjefroacht wort. Wäarent de gaunze Foat haud see Winta ermont gaunz waka to bliewe, un oppe Städ to haundle, wan daut senne must. De Kutscha un de Passazhia aune Butakaunt gauwe däm Beaumta ruich oba lud Auntwuat; dit Opphoole schiend oba eene Rääjelmässichkeit to senne. Winta feeld oba eene Kjill aus de Beaumta fruach, aus Menno een Metreisenda wia. Oppe Städ, bekjt sikj de Passazhia aune Butakaunt, un fruach äwalud, aus Menno doa wia.

Winta sach, woo Elisabet witt auftrock un stiew wort. Wada erjreep am eene Kjill. Twee Doagelank haud Winta nu aul en Menno siene Jestault jeläft, un dit meend gaunz bie de Sach un opprechtich to senne. Een Moment wull hee "Jo" to de Froag saje, oba don roopt hee: "Nä, hee es nich hial!"

Winta hieed dan, daut de Passazhia aune Butakaunt säd: "See saje, Menno es nich doa." Winta hieed, woo de Grupp wieda riede deed, un de Kutsch rold auf. Elisabet saut doa benome, un Winta feeld, daut see

Winter felt she was offering a prayer of gratitude. een stellet Dankjebäd säd.

The coach passed through the town of Leer and then made the long loop around the bay. They experienced no further unsettling incidents. Winter felt safer here in East Friesland, the tolerant German province that they had entered. They arrived at their destination in early evening. This was Emden, a sea port, somewhat larger than Harlingen. The driver announced their arrival, all passengers now alighted, and took long looks at each other. Winter was relieved that their journey had ended safely.

Standing beside the coach Winter saw that Elizabeth was slowly recovering. She peered around her, then suddenly walked towards the man who had been the outside passenger. That man, Winter had noted, was a tall, humble and educated man. Winter saw Elizabeth catch up with him, and engage in a brief conversation. She returned moments later, face glowing, and addressed Winter in great elation.

“I told Menno of our mission, and he found the coincidence of our meeting amusing,” she said. “He has agreed to accept the leadership. Although appreciating our good intentions, he says that he has a Great Protector. In Emden he will stay with a noble family, that shelters religious refugees. We will rest here tonight, and tomorrow catch a boat back to Harlingen.”

De Kutsch rold derch Leer, un dan schluach see dän langen Wajch om de Bucht en. See reisde nu ruich wieda. Winta feeld sikj hia en Oost-Frieslaunt sechra; see wiere nu en eene duldsaume dietsche Prowins. See kaume aum tiedjen Owent en äa Ziel aun. Dit wia Emden, een See Howe, een bät jrata aus Harlingen. De Kutscha gauf bekaunt, daut see biem Ziel aunjekome wiere, un aule Passazhiere stieeje ut, un bekkijte sikj jääjensiedich. Winta feeld sikj erleichtat, daut aules goot jegone wia.

Aus Winta bie de Kutsch stunt, feeld hee daut Elisabet gaunz vebleft wia. See kkkij sikj rom, un jinkj don opp dän Passazhia vonne Butakaunt opptoo. Dis Maun, soo haud Winta bemoakjt, wia een langa, ontlicha un jeliieda Mensch. Winta sach woo Elisabet sikj dan met am kort unjahilt. See kaum fuaz trigj, un stroid äwrem gaunzen Jesecht un räd met Winta gaunz buta sikj fa Freid.

“Ekj vetald Menno von onse Mission, un am kaum onse Bejäajnunk dan doch koomisch vää,” meend see. “Hee säd too aus ons Leida, ons Fiera. Un oppwool hee sikj fa onsen Ensauz freid, meend hee dan, daut hee eenen Grooten Har haft dee am beschizt. En Emden woat hee bie eene huage Famielje stone; doa bliewe relijeese Piljasch, dee Schutz brucke. Wie bliewe hia äwanacht, un foare Morje oppem Schepp trigj no Harlingen.”



## Joris

*Behold, I go today the way of the prophets, apostles and martyrs, and drink of the cup of which they all have drunk.*  
Anneken Jans

Homez had boarded the Rotterdam stagecoach at Ijsselmonde. It was late fall, with cold rain showers and a gusty wind, so he was relieved to find a seat inside the coach. He had assumed a one-year assignment in Rotterdam in mid-summer, had taken this trip before, and was prepared for the vagaries and disappointments of the ride before him.

Today he was surprised to see two women in the coach, sitting in the opposite seat facing him. The finery of their coats betrayed these two as noble women, and Homez wondered about their reason for using this means of transport.

The coach was barely underway, when it lurched wildly and Homez jostled against a fellow traveler. Receiving a rude admonishment, Homez looked this man over. He had a brown scar on his forehead, and was of coarse dress and habit. His annoyance stemmed from Homez interrupting his inspection of the women before him.

Besides the women and the rude seat-neighbor the coach held two other male passengers. These two sought to relieve the tedium of the ride through loud conversation, while closely observing the women. They spoke of the weather, the dread winter ahead, with its cold and hunger. Then they turned to the political turmoil besetting the city. The Reformation was ebbing and flowing, giving flashes of hope for greater freedom from the church and the leaders that controlled it.

## Joris

*Nu seet: ekj go vondoag dän Wajch vonne Profeete, Apostles un Martiera, un drinkj ut de Kruck, von dee see aule jedrunke habe.*  
Anneken Jans

Homez haud de Kutsch no Rotterdam en Ijsselmonde bestieeje. Daut wia em loten Hoafst, met kolden Rääjen un een stormja Wint, un doawääjen freid hee sikj, daut hee enne Kutsch benne sette kunn. Hee haud Medd Somma 1538 een Eenjoasche Opdrach en Rotterdam aunjenome, un hee haud aul verhää dise Strakj trigjelajcht, un wia doamet reed, met de Schwierichkjeite un Enteschunge fa de Foat foadich to woare.

Vondoag wia hee äwarauscht, twee Frulied enne Kutsch to seene, dee am jäänäwa saute. Daut see ädel Daume wiere, wia an lenjdhan auntoseene, un Homez wundad sikj, wuarom see dise Transport Oat jewält haude.

De Kutsch wia mau afens hinjawääjes aus dee sea aunfunk to stukre, un Homez sikj met een aundren Passazhia doabie aantroff. Endäm dee aundra am strenj vemond, bekjikt sikj Homez am noda. Dee haud eene jäle Noaw aum Stiern un wia groff jekjeet. Hee wia doawääjen veojat, wiels hee sikj de Frulied ver am jrod noda bekjikt haud, un Homez am doabie jestieet haud.

Buta de twee Frulied un dän prunschen Noba, wiere oppe Kutsch noch twee Maunslied. Dise twee vesochte sikj de Eendrajchtichkjeit vonne Foat to vedriewe, endäm see sikj sea lud vetalde, wäarent äare Uage bie de Frulied besochte. See vetalde sikj vom Wada, dän jaumalichen Winta, dee ver an lach met Kjill un Hunga. Dan funge see sikj äwa de polietische Onru enne Staut to vetale. De Reformazion kaum un jinkj, un gauf Hopninj fa jratre Frieheit vonne Kjoakj un de Leidasch, dee de Lien hilde.

Homez had leaned his head back and closed his eyes, when a startling sound roused him. In a half-daze he struggled to identify the sound, and realized it was an English word, soon followed by others. The words were coming from the two women. Homez now opened his eyes and looked them over. One was older, with wrinkles around the eyes, while the other one was younger, radiating mystery.

The two spoke again and now Homez was certain. The older one spoke of London, used medical terms, and described the plague. Their husbands surely were physicians in England. But these were Dutch women; their English was spoken with a strong accent. Homez now stared at the younger woman, his wonder quickly turning to admiration. A smooth and creamy complexion covered her Madonna features, and her dress was simple yet eminently fashionable.

Homez heard the older one pronounce in English, "Now the other one is staring." Ridden with guilt, Homez quickly looked away, but noted that the younger one showed no sign of annoyance. She appeared in a trance, her mind far away. Closing her eyes she hummed a poignant melody. Homez' neighbor now snapped upright, his movement alarming the older woman. He stared shamelessly as the younger woman continued to hum. The melody was familiar to Homez. Now the woman sang softly in Dutch, words which Homez did not find familiar.

Homez suddenly recalled his friend Winter, the physician. He would know this song. Would he have known the husbands of these two women? He had practiced medicine in London for two years. Homez now remembered that Winter was scheduled to visit Rotterdam this autumn, but had not arrived. It was the hectic city life, everyone coming and going. Perhaps he had come to the city but missed him

Homez haud sik jrod trigj jelänt un de Uage toojemoakt, aus hee waut hieed, un hee doamet opp bieejd. Noch haulf enjeschlope bemieejd hee sikj daut Jehieede kloara to hiere, un dan foll am bie, daut hia een Enjlischet Wuat jefolle wia, un nu kaume uk noch aundre hinjaraun. Un dise Wieed kaume von de twee Frulied. Homez muak siene Uage op, un bekijkjt sikj de Frulied een bätje noda. Eene wia ella met Runzle omme Uage, wäarent de aundre jinja wia, met een jeheemnisvollet Benäme.

De twee räde wada, un nu wia sikj Homez secha. De Elre räd von London un brukt medizienische Wieed, om de Past to beschriewe. Secha wia, daut äare Mana Oatste en Enjlaunt wiere. Oba dise Frues wiere Hollendisch un äa Enjlisch haud een stoakje Utsproak. Homez kijkt sikj de jinjre Fru aun un sien Wunda vewaundelt sikj oppe Städ en groote Bewundrunk. Äa Jesecht wia de Madonnabilda änlich, äare Hut wia glaut un zoat, un äa Kjeet eenfach, oba no de latste Mood.

Homez hieed woo de Elre opp Enjlisch säd: "Nu glotst de aundra." Endäm Homez root bat hinjre Uare wort, kijkt hee wajch, oba hee sach, daut de Jinjre kjeen Drips jestat wia. See scheen benäwelt to senne, wiet auf enne Jedanke. See muak de Uage too, un somd eene erjriepende Mellodie. Homez sien Noba bieejd sikj haustich opp, wuabie siene haustiche Bewäajunk de elre Fru vefieed. Hee kijkt stiew un onveschämt no de jinjre Fru. Homez wia de Mellodie bekaunt. Nu sunk de Fru opp Hollendisch, un Homez wiere de Wieed framd.

Homez docht nu plazlich aun sien Frint Winta, dän Oatst. Dee wudd dit Leet kjane. Wudd hee de Mana von dise Frulied jekjant habe? Hee haud sikj twee Joare en London aus Oatst oppjehoole. Homez foll nu bie, daut Winta vää haud, Rotterdam disen Hoafst to besieekje, oba hee wia noch nich aunjekome. Daut wia een drocket Staut Läwe, een jieda kaum ooda jinkj. Veleicht wia hee jekome, oba Homez haud am

during his absence.

As the coach reached its destination the young woman picked up a basket and lifted its cloth cover. To Homez' surprise he spied a child, which had slept quietly through the entire journey. Homez hurried away and was soon in his rented quarters in the city.

The next few days were busy for Homez, with the nights spent in nearby towns. By the end of the week he was back home. On Sunday he was comfortably sitting in his parlor looking forward to a day of relaxation. He was deeply absorbed in a book when he heard a firm knock on the door. It was his landlady with a distinguished visitor, who remained warily at the door.

While surprised at the distinction of the visitor Homez did not miss a cue and asked the man to enter. The man introduced himself as David Joris. Homez looked him over, and recalled seeing that face on a heretic poster.

Joris stated that just days ago he had spoken to Winter, the physician, who had come to visit the city. Winter had mentioned a friend, Homez, whom he was trying to reach. This friend was a trader who also solved difficult problems. Joris had asked for his address, for he was in a quandary. When Joris paused Homez asked him to state his problem, starting at the beginning.

“Unfortunately I have several urgent problems, but let me start with the most pressing one,” Joris began. “Your friend Winter told me about your sympathy for the Anabaptists even after the tragedy in Muenster, and said that you could be trusted. For us in the movement, we remain in shock, for the defeat was totally

vesiemt, wiels hee wajch jewast wia.

Aus de Kutsch nom Reise Ziel kaum, hoof de junge Fru een Korf opp un naum eene Zeich Dakj rauf. Däm Homez to de Äwarauschunk sach hee een Kjint doabenne, daut de gaunze Reis lang stell jeschlope haud. Homez spood sikj, un wia uk boolt en sien Kwatia enne Staut aunjekome.

De näakjste Doag haud Homez daut drock, un hee vebrocht de Nachte enne Nobadarpa. Aum Enj Wääkj wia hee wada Tus. Aum Sindach saut hee en siene groote Stow, un freid sikj goot uttoreiwe. Hee wia gaunz biem Läse von een Buak vesunke, aus hee een ludet Jeputta aune Dää hieed. Daut wia siene Wieetsche met een wichtjen Gaust, dee bie de Dää stone bleef.

Wäarent Homez von däm väanämen Gaust uk äwarauscht wia, wia hee oba nich vebleft, un bedd dän Gaust nenn to kome. De Maun stald sikj aus David Joris vää. Homez bekjikt sikj dän Maun noda, un dan kaum am toom Denkj, daut hee daut Jesecht aul aus Häretika opp Bilda enne Staut jeseene haud.

Joris vetald, daut hee bloos twee Doag trigj met Winta, däm Oatst, dee enne Staut spazieed, jerät haud. Winta haud een Frint Homez erwänt, dän hee nu jieren oppsieekje wull. Dis Frint wia een Koopmaun, dee uk schwoare Probleme leesd. Joris haud om de Adrass jebedd, wiels hee enne Bredulje wia. Aus Joris eene Pause muak, bedd Homez am sien Problem to vetale, un doobie vom Aunfank aun to fange.

“Leida hab ekj miere drinjende Probleme, oba lot mie met de drinjenste aunftage,” säd Joris. “Dien Frint Winta haft mie von dien Metjefeel fa de Anabaptiste vetalt, soogoa no daut Truaspell von Muenster, un säd, die kunn eena vetruue. Fa ons en dise Bewääjunk sent wie noch emma em Schock, wiels wie goanich met een Veluss

unexpected. Our entire world collapsed. Meanwhile there were urgent matters to attend to; to avoid the persecution, to identify our errors, to re-evaluate our doctrine, and to prepare a new course of action.

“In the last three years our movement has regained its equilibrium. There are two main branches, the Muensterites and the Nonresistant. The Nonresistant are further divided into two sub-branches. In the north, in Friesland, is a small group tended by Menno Simons. In the south is my group, the Davidjorists. The events at Muenster have brought severe persecution from the emperor. All Anabaptists are suffering, all face the threat to be killed without mercy.

“Over the years the movement has attracted many followers in this area. Many new members were baptized by apostles sent by Jan Matthys of Amsterdam. One of these was Jan of Leiden, later king of Muenster. Due to the persecutions many members have gone underground, while others have fled to England, East Friesland, or to Germany.

“The tenets of the Davidjorists are attractive to city artisans, who favor a pragmatic approach. For security reasons we seldom call meetings, but remain alive as a community. Our members favor my teachings over Menno's stricter teachings, which are popular with the country folk in Friesland.

“Recently correspondence arrived from a pair of my followers, Anneken of Briel and Christine of Loeven, indicating that they were returning from England. Both are wives of physicians who perished in the plague. Anneken was coming to Briel to dispose of the family property after her parents passed away. The two had made arrangements to meet me last week in Delft, but did not appear.

jerääkjent haude. Onse gaunze Welt kaum doamet to Enj. Enne Tweschentiet must wie ons om drinjende Probleme kjemre: ons fa Vefoljunge schitze, onse Fäla uttomoake, onse Doktrine to unjasieekje, un eenen nieen, freschen Wajch to finje.

“Enne latste dree Joare hab wie aus Bewääjunkt wada ons Jlikjewicht jefunge. Daut jeft twee Haupt Gruppe: dee von Muenster un de Wäaloose. De Wäaloose sent noch mol wada en twee Gruppe jedeelt: em Nuade, en Frieslaunt, es eene kjiene Grupp met Menno Simons aus Fiera. Un em Siede jeft daut miene Grupp, de Davidjoriste. De Bejäwenheite en Muenster habe strenje Vefoljunge vom Kjeisa utjeleest. Aule Anabaptiste habe to liede, un aule kjenne one Erboarmen omjebrocht woare.

“Äwre Joare haft dise Bewääjunkt väle Nofolja en dise Jääjent jewonne. Väle niee Metjlieda worde von Jan Mattys siene Apostle, von Amsterdam utjeschekjt, jedeept. Eena von dise wia Jan van Leiden, de lota Kjennich von Muenster wia. Wäajen de Vefoljunge, sent väle em ‘Unjagrunt’ veschwunge, un aundre sent no Enjlaunt, Oost Frieslaunt ooda no Dietschlaunt jeflicht.

“De Lia vonne Davidjoriste trakjt de Staut Bevelkjarunk aun, wiels dee moakhauffich es. Wie trafe ons seldom, oba aus Jemeenschoft sent wie derchut läwendich. Onse Metjlieda trakje miene Lia däm Menno Simons siene vää, wiels hee strenja vääjeit, soo's de Launt Mensche daut väätrakje.

“Ver kortem kaume Breew von een Poa von miene Jinja, Anneken Jans, un Kristine von Loewen aun, dee berechte, daut see von Enjlaunt trigj kome. Beid sent Frues von Oatste, dee vonne Past storwe. Anneken kaum no Briel om sikj om äare Elre äare Sache to kjemre, nodäm de Elre jestorwe wiere. De twee haude sikj reedjemoakt mie en Delft een poa Doag trigj to trafe, oba see kaume nich aun.

"I fear that they have met foul play, or have been arrested. I am a wanted man, forced to take cover in another city, and can not search for them. Can you look for them, can you locate Anneken and Christine?"

Joris stopped there in great misery. Homez had been listening intently with eyes closed, and now snapped to attention. He sensed that there was much more to the story. Just what was Joris' relation to the women? He recalled his coach ride last week with the two women passengers, and wondered if there was a connection. Homez then burst into a series of questions.

To Homez' request for a description of the two women, Joris fondly described Anneken as a pious, sensitive woman with a year-old child. Christine, he said, was an older woman, who served as a companion to Anneken. When Homez enquired about the date of their disappearance, Joris cited a day that matched Homez' trip from Ijsselmonde to Rotterdam. Next Homez enquired about the precise route of the women's trip to Delft. He then agreed to take the case, promising to report to Joris later in the day.

After Joris' departure Homez set out to retrace the women's route. He arrived at the coach stop in Rotterdam, and there spotted a vendor with a view of the intersection. Homez enquired about the arrival of the Ijsselmonde coach, and about an incident last week involving two women. The vendor knew all about it.

Two women had alighted from the coach, one carrying a child in a basket. While the women stood waiting a fellow passenger

"Ekj fercht nu, daut see Opfa von beesen Spell jeworde sent, ooda daut see faustjenome worde sent. Ekj sie een jesochta Maun, dee sikj en eene aundre Staut vestääkje mott, un kaun mie nich opp eene Sieekj no an bejäwe. Kaust du an sieekje, kaust du Anneken un Kristine finje?"

Joris hilt nu en groote Noot en. Homez haud sikj daut aules met groote Oobacht, met Uage faust too, aunjehieet, oba nu wia hee voll bie de Sach. Am kaum soo vää, daut daut aulatoop mau een bät vonne volle Sach wia. Waut wia jeneiw Joris sien Veheltnis to de Frulied? Homez kaum de Kutsch Reis de latste Wääkj met de twee Frulied toom Denkj, un hee äwaläd, aus doa veleicht een Toophank wia. Homez funk nu met eene gaunze Rieej von Froage aun.

Däm Homez siene Froag, de twee Frulied to beschriewe, schildat Joris Anneken aus eene fromme, jeneiwe Fru met een Kjint, een Joa oolt. Kristine, säd hee, wia eene elre Fru, dee aus Bejeitarin fa Anneken deend. Aus Homez fruach, aun woon Dach de Frues veschwunge wiere, gauf Joris dän Dach aun aus Homez siene Reis von Ijsselmonde no Rotterdam unjanome haud. Don fruach Homez dän jewessen Wajch von de Frues äare Reis no Delft. Dan säd hee dän Oppdrach too, un vespruak Joris korz eenen Berecht to jäwe.

Nodäm Joris velote haud, bemieejd sikj Homez dän Reise Wajch vonne Frulied jeneiw notogone. Hee kaum no de Kjriezgauss en Rotterdam aun, wua de Kutsch vääje Wääkj aunjehoole haud, un sach doa een Hendla met een Blekj oppem Gause Vekjia. Homez befruach sikj wanea de Kutsch von Ijsselmonde aunkaun, un uk wääjen eene Bejäwenheit vääje Wääkj, dee met de Frulied to doone haud.

De Hendla wist jeneiw, waut sikj aufjespält haud. Twee Frulied wiere ut de Kutsch utjestieeje, un eene doavon haud een Kjint

had hounded them, accusing them of being Anabaptists. The women had made good their escape, but the man followed at a distance. When Homez enquired if the man bore a scar on his forehead, and if the women had headed west, the vendor nodded in confirmation.

Homez now headed west along the river to the Delft wharf, where the canal boat to Delft tied up. This boat traversed the Delft canal daily, conveying passengers and merchandise. Homez found a small crowd on the wharf waiting for the boat's next arrival.

Again Homez spotted a vendor and enquired about an incident last week. The man paused, and then said that two heretics, both women, had been apprehended here by the bailiff of the city. An informer had pointed the women out as they waited for the Delft boat. There had been a loud commotion, as one of the women had been carrying a small child and had resisted the arrest.

"The women were Anabaptists," the vendor said. "They confirmed this to be their faith. Those waiting looked on with great sorrow as soldiers cruelly tied the women up, and the bailiff bore away the child. The younger woman mourned loudly as she was led away. She cried that God would visit fierce vengeance on the wicked."

Homez now sought further information about the informer. "He was a man no longer young, marred with a prominent scar on his forehead," the vendor advised. "He shouted angry accusations at the women, predicting they would burn for their heresy. The bailiff restrained him from further outrage, as the crowd was against them. Then the informer troubled the bailiff about his reward. The bailiff advised him it would be thirty coins of silver, and he could collect it at the burgomaster's office."

em Korf jehaut. Wäarent de Frues wachte, haud een Metreisenda lud jefroacht, aus see Anabaptiste wiere. De Frulied wia daut Fuatkome jelekjt, oba de Maun wia an hinjaraun jegone, wan uk eene goode Strip doatweschen. Aus Homez don fruach aus de Maun eene Noaw aum Stiern haud, un de Frulied nom Waste jegone wiere, nekjkopt de Hendla.

Homez jinkj nu wastlich dän Fluss delenjd nom Ankaplauz fa Delft, wua de Lomm fa Delft aunjebunge wia. De Lomm fua jiedren Dach han un trigj, un transportieed Mensche un Woa. Homez troff doa opp eene Grupp Mensche, dee aum Howe opp de näakjste Foat wachte.

Wada befruach Homez eenen Hendla un fruach am wäajen een Väakome vonne väaje Wäakj. Disa hilt en, un vetald dan, daut de Frulied, Häretika, vonne Polizei faustjenome worde. Een Veroda haud de Frulied utjeleewat aus see oppe Lomm no Delft jewacht haude. Daut wia doa to eene Oppräajnis jekome, wiels dee eene Fru haud een kjlienet Kjint bie sikj jehaut, un sikj nich faustnäme leet.

"De Frulied wiere Anabaptiste," säd de Hendla. "See bekjande sikj to däm Gloowe. De aundre Mensche doa bekjijkte sikj dit met groote Trua aus de Soldote de twee Frues faustbunge, un de Polizei daut Kjint met naum. De jinjre Fru hield sea aus see wajchjeschlapt wort. See roopt, daut de Hargott sikj aun de Beesewichta Rache wudd."

Homez socht mea Bescheet wäajen däm Veroda. "Hee wia nich mea junk, un hee haud eene Noaw oppem Stiern," vetald de Hendla. "Hee schrieech beese Aunschuldunge de Frues hinjaraun, un meend, see wudde fa äaren Errgloowe brenne. De Polizist hilt am dan trigj, wiels de aundre Mensche jäajen an wiere. Don wull disa nu sien Jelt habe. De Polizist säd, hee wudd dartich Selwastekja kjreee, dee hee sikj biem Birjameista aufhoole kunn."

Homez next headed back to town. At the burgomaster's office he enquired about the process of denouncing heretics, and was directed to the bailiff's office. Citing the day in question he enquired about the arrest of heretics. Two women had been arrested, he was told, and had been conveyed to the castle. A child had been taken from them, which the bailiff had brought to a family for safe keeping. When Homez enquired about payments of rewards, he was told that they were made weekly, and the next payment would be on Monday.

Homez now headed for the address given to him by Joris. Here he found a believer who guided him to Joris' hideout in the city. On the way the guide explained that Joris worked as a glazier, or glass painter, and had won fame as an artist. He had apprenticed as a young man, and worked hard to support his widowed mother. His wife Dirkgen now was his retailer, finding him steady commissions. Although uneducated in the Scriptures, Joris had become an authority on the Bible.

On arrival at Joris' safe house Homez saw examples of his glass paintings, and marveled at the beauty of his art. Homez was bursting to tell about his progress in finding Anneken and Christine but Joris was obsessed with another matter.

"I have received a critical letter from Menno Simons," he said in a burst of temper. "Menno is an unimaginative former priest, who is sadly one-dimensional. He takes a purely Scriptural approach to religion, serves the Son of the Trinity, and holds to an external church comprising of a group of believers. He does not appreciate a mystical experience, guided by the Spirit of the Trinity, as I do. He cannot comprehend my concept of an internal church, comprising of individual believers inspired by the Spirit.

Homez sad nu no de Staut loos. Biem Birjameista Aumt befruch hee sikj wäajen de Utleewrunk vonne Häretika un wort dan nom Polizei Offitz jeschekjt. Hee gauf dän Dach, dee en Froag kaum, aun, un uk wäajen daut Faustnäme vonne Häretika. Twee Frues wiere faustjenome worde, un nom Schlott aufjefieet. Een Kjint haude see an wajchjenome, un daut wia nu bie eene Famielje fa sechaheitshaulwe. Aus Homez dan fruach wäajen Tolunge fa daut aukloage, wort am jesajcht, jieda Wäakj wort daut utjetolt, soo uk aum komenden Mondach.

Homez jinkj nu no de Adrass, dee Joris am jejäft haud. Hia funk hee eenen Jleewenden, dee am no Joris sien Vestääkj enne Staut leid. Unjawääjes vetald sien Fiera am, daut Joris een Glaus Mola wia, un väl lea vedeent haud, wiels hee siene Konst soo goot vestunt. Hee wia doarenn aus Jung enne Lia jewast, un oabeid om siene Mutta, eene Wätfru, to unjahoole. Siene Fru besorjd am nu väl Oabeit. Wan hee uk doarenn nich utjebilt wia, vestunt hee de Schreft utjeteekjent.

Aus hee bie Joris sien Sechaheits Plauz aunkaum, sach Homez de Glaus Bilda un staund äwa de Meistastekja von dise Konst. Homez wia oppjetrocke von sien Erfolg enne Anneken un Kristine Sach, oba Joris haud daut met waut aundret drock.

"Ekj hab een kjrietischen Breef von Menno Simons jekjrääje," vetald hee, un wia doabie flaument doll. "Menno wia een gaunz eenfache Priesta, nu gaunz eensiedich. Hee folcht krakjt de Schreft enne Relijion, deent dän Sän vonne Dree-eenichkheit, un leit eene Buta Kjoakj von Jleewende. Hee helt nuscht von eene Erfoarunk, dee von däm Jeist vonne Dree-eenichkheit jefieet woat, soo aus ekj daut doo. Hee kaun de Jedanke von eene ennaliche Kjoakj, soo aus ekj daut jleew, wuarenn eenselne Jleewende derch dän Jeist jedräwe woare, nich bejriepe.

“Menno's strength is in Friesland, where he opposes the violence of the remaining Muenster supporters. My strength is here in the south, among the Anabaptists artisans, where I oppose the violence of the radicals. Menno says my approach is unbiblical, but he subscribes to a dead-letter religion, unleavened by a live Spirit. One thing we do have in common; we are both in grave danger at all times.”

Not content with dwelling on one distraction Joris now turned to another. “My mother Maritje has been arrested in Delft for having accepted adult baptism,” he said. “She has been accused also of belonging to a group of Anabaptists, which includes former supporters of the Muensterites.

“As this group has a revolutionary program, the local officials were obligated to initiate an investigation, and my mother was swept into it. Despite her noble connections she is in great danger. When told her property would be seized she spoke angrily to the bailiff. In a vile personal attack she told him that should he come for her property, he should also come for her blood. The public humiliation of a powerful official may cost her life.”

Having completed his indignant outbursts Joris now requested Homez to report on his search for Anneken and Christine. Homez advised him that the two women had been betrayed by an informer, apprehended by the bailiff of the city, and imprisoned in the castle. The informer had heard Anneken sing a revolutionary Anabaptist song. Joris advised that the informer should be found and neutralized, as he was a danger to other believers. Homez told Joris he expected to locate this man the next day.

Joris asked Homez to go visit the two women in the castle. His group of believers, he said, had experience

“Menno siene Macht es en Frieslaunt, wua hee de Krauft von daut Muenster Äwabliewe, utholkjat. Miene Macht es hia em Siede, manke Hauntwoakja vonne Anabaptiste, un ekj oabeid hia strenj fa de Wäaloosichkheit. Menno meent, daut miene Aunsechte nich biblisch sent. Oba hee helt daut bloos met daut Wuat, one Jeist. Wie habe oba eent jemeensom: wie sent bie Dach un Nacht enne groote Jefoa.”

Nich jenuach, daut hee eene Auflenkjunk boot, kaum Joris nu noch met waut aundret aun. “Miene Mutta Marikje habe see en Delft faustjenome, wiels see sikj deepe leet,” säd hee. “See woat veschuldicht to eene Grupp von Anabaptiste to jehiere, mank woone uk verhääje Unjastetta von Muenster sent.

“Wiels dise Grupp een Prograum fa Opprua haft, habe de hiesje Beaumte eene Unjasieekjunk derchjefieet, un miene Mutta habe see uk aunjekloacht. Un wan miene Mutta uk sea enflussrikje Frind haft, es see en groote Jefoa. Aus äa jesajcht wort, daut see äa leejendom wajchnäme wudde, boascht see dän Jerechts Beaumten aun. En äare groote perseenliche Wutt, säd see, wan hee to äare Sache kome wudd, dan sull hee uk äa Bloot hole. Dit effentlichet Utschämen von een jewaultichen Beaumta kunn äa daut Läwe koste.”

Endäm hee sikj siene Wutt aufjestreepht haud, fruach Joris dän Homez nu, sien Berecht äwa siene Sieekj no Anneken un Kristine to leewre. Homez vetald, daut de twee Frulied von een Maun verot worde, un vom Jerechts Beaumten faust jenome worde, un nu em Schlott wiere. De Veroda haud jehieet aus Anneken een Anabaptiste Leet jesunge haud. Joris meend, daut de Veroda jefunge must, un venult woare, wiels hee eene Jefoa fa aundre Jleewende wia. Homez säd, hee haud vää, disen Veroda Morje to trafe.

Joris bedd dan dän Homez de Frulied em Schlott to besieekje. Siene Kjoakje Grupp haud Erfoarunge sikj met Jefangne to trafe,



contacting captives, as many members had been apprehended. Carefully he gave Homez instructions on gaining admission to the prison. He asked Homez to make arrangements there with Anneken for the transfer of letters. Joris then requested his host to have a package prepared for the women, while he himself wrote Anneken a letter.

Homez waited patiently, while Joris took up pen and paper and composed a lengthy letter. There was no doubt about the sincerity of Joris, or his concern for the two unfortunate women. Before Homez left, Joris mentioned that the matter of the child also required attention, as Anneken had no friends or relatives left in the area.

The next day Homez headed for the burgomaster's office in the city center. He stood on the lookout for the informer, expecting him to come claim his reward. While waiting, he enquired from a responsive official about the child taken from the heretic woman arrested the week before. This man advised that it had been left with the cleaning woman of the bailiff. When Homez pressed him, he reluctantly gave up her address.

It was nearing noon when Homez spotted the informer coming down the street. He was not steady in his motion, apparently having begun an early binge. Homez ducked into an alcove, keeping the man in sight. The informer proceeded to an official, where, after a rude altercation, he collected his reward. He unhappily counted his money and then headed drunkenly up the street.

Homez approached the official and for a coin obtained the man's name and address. He then ran to follow the man who by now was some streets ahead. Homez saw him enter an alehouse, and stopped to wait. Homez fumed that to support a drinking habit the lives of two pious women would be sacrificed. A half hour later the informer came flying out of

wiels väle von an faustjenome worde wiere. Hee gauf Homez väasechtich Aunwiesunge, woo eena en daut Jefenkjniss nenn kome kunn. Hee bedd Homez Enrechtunge met Anneken to trafe, om Breew uttotsche. Don bedd Joris sienen Wieet om een Pakeet fa de Frulied to pake wäarent hee Anneken eenen perseenlichen Breef schreef.

Homez wacht jeduldich wäarent Joris Fada un Papia naum, un eenen langen Breef schreef. Daut gauf kjeen Twiewel doaraun, daut Joris een truhoatja Pilja wia, un daut hee daut met de twee onjlekelje Frues goot meend. Ea Homez veleet, erwänd Homez noch, daut de Sach met Anneken äa Kjint jeräajelt woare must.

Aum näakjsten Dach jinkj Homez nom Birjameista sien Biro em Staut Zentrum. Hee hilt een schoapet Uag op fa dän Veroda, wiels hee rääkjent doamet, daut disa sien Jelt hole wudd. Wäarent hee wacht, fruach hee een toovelesslichen Beaumten, nom Kjint von de Häretika Fru,verhää faustjenome. De Beaumta säd, daut Kjint wia bie de Putzfru vom Polizist. Aus Homez am drenjd, gauf disa am de Adrass von dise Fru.

Jäajen Klock Twalw sach Homez dän Veroda de Gauss delenjd kome. Hee wia waklich oppe Been, dochwoll aun jedrunke. Homez dukt sikj unja eene Vekrup, oba hilt doobie een Uag opp am. De Veroda jinkj opp een Beaumten opptoo un fuppadd sikj sien Jelt en, nodäm de twee sikj oba ieescht jejacht haude. Don jinkj hee trigj, noch emma aun jedrunke.

Homez jinkj nom Beaumten opptoo, gauf am een Jeltstekj, un kjrieech dän Nome un de Adrass von däm Veroda. Dan sad hee loos, däm Maun hinjaraun, dee aul een poa Gause veropp wia. Homez sach, daut disa en eene Schenkj jinkj, un wacht bute. Homez oajad sikj gaunz morschich, daut fa een poa Jeltstekja, dau Läwe von twee fromme Frues oppen Spell jesat worde wia.

the tavern, aided by a vicious farewell shove by the inn-keeper.

The informer now seemed more unsteady than ever. To Homez' surprise he was loudly weeping. Again Homez followed at a distance, surprised that he was returning to the center of the city. The man looked up the official at the burgomaster's, where he began a new altercation. He harangued the official that he wished to return the money, and that the women should be set free.

The official refused to accept the money advising him that a bargain was a bargain. He warned the informer to leave or be arrested. In a spirit of misery the man now drifted away and entered another ale house. After a half hour he emerged more unsteady than ever. Homez now went to the man and walked him home. On the way he heard his sad story.

Not recognizing Homez, the informer said that he had seen the women in the coach and recognized them as former co-believers in the congregation at Briel. The loyal membership had been scattered during the persecution following the Muenster rebellion. The young woman had sung a revolutionary hymn in the coach, a grave offense. He was in great distress, needing money badly for the winter for his family. But he now regretted the betrayal, knowing the ordeal the women faced.

Homez next went to look up the bailiff's cleaning woman. He arrived at a very humble cottage in a back street facing a foul-smelling canal. A flock of chickens cackled before the cottage. Homez spied an infant, crawling about unattended. A woman now emerged and Homez enquired about the infant. She advised the he was Esaias, the son of a heretic, whom she was temporarily guarding. Seeing the

Eene haulwe Stund lota kaum de Veroda ute Schenkj rut jefloage, un vom Wieet hieed maun ludet schelle.

De Veroda wia nu noch onsechra oppe Been. Homez wia äwarauscht, aus hee dän Maun hiele hieed. Un wada jinkj Homez am hinjaraun, wia oba vebleft, daut de Maun trigj no de Medd Staut jinkj. Hee socht sikj dän Beaumten em Birjameista sien Biro opp, wua hee aulwada met eene Zankarie de Henj voll haud. Drinjent säd hee dän Beaumten, daut hee daut Jelt trigj jäwe wull, un daut de Frues frijelote woare sulle.

De Beaumta oba naum daut Jelt nich aun, un meend einfach: een Jeschaft es een Jeschaft! Hee gauf däm Veroda eene Dreiwunk: "Entwäda rut, ooda du woascht faustjenome!" gaunz doljeschloage veleet de Veroda, un jinkj en eene aundre Schenkj nenn. No eene haulwe Stund kaum hee rut, oba mau afens mea oppe Been. Homez jinkj opp dän Maun opptoo, un leid am no Hus. Unjawääjes hieed hee de trauje Jeschicht von däm Veroda.

Hee wist nich wää Homez wia, un soo vetald de Veroda, daut hee de Frues enne Kutsch jeseene haud, un see jekjant haud aus vääje Jleewende enne Briel Jemeent. De Jemeent wia no daut Muenster Opprua gaunz vestreit. De junge Fru haud een Anabaptiste Leet jesunge, un daut wia nu een schwoaret Vebrääkje. Wiels hee en groote Noot jewast wia, brukt hee Jelt fa siene Famielje, dän Winta to äwaläwe. Oba nu deed am sien Verot leet, wiels hee wist, wuamet de Fru to räakjne haud.

Dan jinkj Homez no de Putzfru von däm Jerechts Beaumten. Hee kaum en eene sea bescheidne Kot en eene Hinja Gaus aun, dicht bie een Wotakanol. Een poa Heena koakelde oppe Gaus veret Hus. Homez sach een kjlienet Kjint, daut one Oppsecht rom kroop. Eene Fru kaum fuaz äwadäl, un Homez befruach sikj wääjen daut Kjint. See säd, daut wia Esaias, de Sän von eene Fru de Häretika wia, dän see

infant crying, she scooped him up and held him tenderly. Homez observed a small toy which Esaias was holding. Pulling gently he took possession, and then took his leave.

It was mid-afternoon now and Homez urgently set out for the castle. Keeping to Joris' instructions for visiting prisoners Homez sought entrance to the dungeon. The treatment of these prisoners was stricter, as they were charged with sedition. Citing a need to comfort a mother about her missing child, he struck a soft spot in the guard's heart.

The prisoners had just returned from interrogation, the guard advised, but he would take Homez to see them. He lead Homez down a dark passage to a dingy cell. On seeing Anneken Homez recoiled in shock. A harmless pious woman was here caged as an animal in a cell swarming with vermin. Homez was struck by her calm bearing, which radiated a great inner peace.

Anneken rejoiced at receiving a visitor, but flinched when she recognized a fellow passenger in the coach. Homez immediately assured her that he had not betrayed her; it was his seat-neighbor, a man from Briel. He had met him earlier in the day, Homez told Anneken, and he now repented of his actions.

Homez held out the toy taken from Esaias. Anneken seized it, pressed it to her heart, then gently returned it. Homez said that Esaias was under the care of a kind mother for the moment. Furtively Homez passed her the articles from Joris, and gave her his letter. Anneken's joy knew no bound as she read a clearly inspiring message from her idol.

"David Joris gave meaning to my life, it was he who introduced me to the workings of the Spirit," she whispered. "I have

bewajchte deed. Aus daut Kjint aunfunk to hiele, naum see am enne Oarms un hilt am leefolich. Homez sach een kijliet Spältlich, daut Esaias haud. Hee trock daut leiselkjes wajch, fuppad daut en, un jinkj fuat.

Daut wia aul Nomeddach, un nu jinkj Homez nom Schlott. Endäm hee sikj aun Joris siene Aunwiesunge hilt woo eena de Jefangne aum basten besieekje kunn, vesocht Homez en daut Jefenkjnis to kome. De Behaundlunk von de Anabaptiste Jefangne wia strenj wiels an wort Opprua vääjeschmäte. Aus hee erwänd, daut hee eene Mutta wääjen äa Kjint treeste wull, jinkj daut däm Wajchta to Hoat.

De Jefangne wiere jrod von een Vehia trigjekome, vetald de Wajchta, oba hee wudd Homez no an fiere. Hee leid Homez derch een diestren Gank no eene naute, dunkle Zell. Aus Homez Anneken sach, kjrieech hee een Schock. Eene fromme, frädliche Fru saut hia em Kjäfich soo's een Tia met Onjezeffa un Raute toop. Homez foll opp, woo ruich see wia; see haud dän Glaunz von eene groote ennare Fräd.

Anneken wia buta sikj fa Freid eenen Gaust to kjrie, oba tekjt toop aus see Homez vonne Kutsch Reis wada erkjand. Homez säd äa fuaz, daut hee äa nich verot haud, daut wia de aundra Reisenda, sien Sett Noba, een Maun von Briel. Hee haud am vondoag tiedja jetroffe, un däm deed daut nu leet, waut hee jedone haud.

Homez brocht daut Spältlich, woont hee vom Esaias jenome haud nu äwadäl. Anneken graupst no daut un dreckt daut aun äa Hoat. Homez säd daut Esaias bie eene goode Fru unjajebrocht wia. Jeheemnisvoll gauf hee Anneken nu de Sache von Joris un uk sien Breef. Anneken wia buta sikj fa Freid aus see nu de Bootschoft von äarem Helt laus.

"David Joris gauf mienem Läwe Bediedunk; hee fieed mie en de Wirkjunk vom Jeist en," fuscheld see. "Ekj hab am uk een Breef

written a letter to him also. For long years I was not ready, living a life that remained tarnished. These last few days I have striven to cleanse myself. I have withstood all trials to which I was subjected, answering their questions, and withstanding their punishment. My hope is that I have become worthy, that the Lord will accept me.”

Homez informed Anneken of the difficulty in gaining access to the prison. On leaving he gave her no assurance of his return. He reported to Joris, handing him Anneken's letter, providing details of the informer, and advising of the complications in pursuing the matter further. Joris immediately read Anneken's letter, and Homez noted the emotional charge that it carried. Joris advised that he had never seen such devotion, and had not received such an inspiration.

Homez now reported to his office where urgent instructions awaited him, requesting his immediate departure for London. Homez made arrangements to sail that evening, and regretfully advised Joris that he could provide no further service.

On the 23rd of January 1539 Anneken and Christine were put on trial for heresy and insurrection, found guilty, and condemned to death. The sentence was to be carried out the following day. Anneken was in rapture at having been found worthy of sacrifice by her Lord. There remained the matter of finding a permanent guardian for her son.

On the day of execution Anneken and Christine were transported to the river near the Delft gate. The cleaning woman was waiting there with Esaias. A large crowd, gathered to view the executions, had already witnessed a great horror. A man, believed to be the women's informer, had taken his life by jumping into the icy river.

jeschräwe. Joarelank wia ekj nich reed, un ekj fieed een jetäadet Läwe. Dise latste Doag hab ekj mie ennalich jereinicht. Ekj hab aule Vesieekjunge wadastone, un hab aule Froage beauntwuat, un hab de Strof aunjenome. Ekj hop, daut ekj nu wirdich sie, un daut de Har mie aunnäme woat.”

Homez vetald Anneken, woo schwoa daut wia, en daut Jefenkjnis nentokome. Aus hee veleet, gauf hee kjeen Vespräakje, daut hee wada kome wudd. Hee mald sikj dan biem Joris, un gauf am Anneken äa Breef, un gauf am Eenzelheite äwa däm Veroda, un vetald am uk, woo schwierig daut senne wudd, de Oabeit wieda to fiere. Joris laus fuaz dän Breef von Anneken, un Homez sach am aun, waut fa een ennalichet Jewicht de Breef opp Joris läd. Joris meend, hee haud noch niemols soone Vebinjunk erläwt, un uk noch niemols soone Bejeistrunk jekjräaje.

Nu sad Homez sikj met sien Biro en Vebindunk, wua drinjende Metdeelunge opp am wachte, dee am dwunge fuaz no London aufreise. Homez muak Vääbereedungen noch dänselwjen Owent to säajle, un schekjt Joris Norecht daut hee am nich wieda deene kunn.

Aum 23 Jaunewoa, 1539 worde Anneken un Kristine verem Jerecht jestalt un aunjekloacht fa faulschen Gloowe un Oppstendichkjeit, un toom Doot veuadeelt. Aum näakjsten Dach sulle see hanjerecht woare. Anneken wia gaunz seelich fa Freid, daut see von dän Har wirdich erkjant wia fa daut Opfa. Waut noch jefunge woare must, wia eene bliewende Städ fa äaren Sän.

Aum Dach vonne Hanrechtunk worde Anneken un Kristine no dän Fluss jefieet dicht bie daut Delft Puat. Doa wacht de Putzfru met Esaias. Eene groote Mensche Menj wia toopjekome om daut Spekjoakel to seene, oba see haude aul eene Schrakjlichkjeit erläwt. Een Maun, dän see jleewde, dee de Frulied verode haud, haud

sikj daut Läwe jenome; hee wia en daut les Wota nenjesprunge.

In the last hour of her life Anneken frantically searched for someone to care for her son. Eluding her guards, she made a desperate plea to the crowd, seeking a man who promised to raise her son as his own. She would give a good purse and the rights to her property for his upkeep.

A baker in the crowd stated that he had six children of his own, but would take the boy and treat him as his own. Anneken accepted his offer and passed him documents, including an emotional testament addressed to Esaias. Anneken gave her son a last hug, and then passed him over to his new step-father.

The authorities proceeded with their gruesome program. The charges against the women were read, along with the emperor's authorization for the execution. Priests were offered to the women to give them a last chance to recant. With death staring them in the face Anneken and Christine showed their true mettle. Rejecting the priests' offers, they remained steadfast in their faith.

The executioner now moved to fulfill his duties. In cynical mockery the women were subjected to a 'third baptism'. The hands of the women were pulled behind their back and then tied together. The two were placed in a boat and rowed to deep water. First one was pushed into the icy water, and then the other. The shock of the icy water immediately caused the women to struggle fiercely.

They floated for some moments, laboring to keep their heads above the surface. The icy cold sapped their strength, and slowed their movements which soon came to an end. The executioner now retrieved the icy bodies from the water and ordered their loading on a wagon. They were transported to the Rode Zand cemetery

Enne latste Stund von äa Läwe socht Anneken vetwiewelt no eenen Vääminda fa äaren Sän. See jinkj äare Wajchta om, un fruach de Tookjikjasch, aus doa eena doamank wia, dee sikj om äa Kjint kjemre wudd. See wudd een goodet Jelt hinjalote, un uk daut Rajcht opp äa leejendom.

Een Bakja manke Menj säd, daut see aus Famielje aul sas Kjinja haude, oba daut hee dän kjlienen Jung näme, un aus Famielje Kjint behaundle wudd. Anneken naum daut Aunjebott aun, un gauf am aule Dokumente un uk een von Hoaten jeschräwnen Breef aun äa Sän. Anneken foot däm kjlienen noch eenmol om, un drekjt am aun sikj, un äwajeef am toom nieen Steefvoda.

De Machthabasch fuare nu met äarem gruljen Prograum wieda. De Aunkloag wort vääjeläst, toop met daut Autoritätswuat vom Kjeisa fa de Hanrechtunk. Priesta stunde reed, fauls Anneken sikj em Gloowe omdreie wudd. De Doot stunt ver an, oba Anneken un Kristine stunde volla Glaunz em Jesecht un em Hoat. See lände daut Aunjebott vonne Priestasch auf, un bleewe äarem Gloowe staunthauft un tru.

De Hanrechta kaum opp, om siene Flicht to doone. Hee schoof de Frues en Sakj, un roodad nom deepen Wota. leescht wort eene Fru, un dan de aundre em Wota jeschmäte. De Schrakj vom leswota veuasoakt de Frues sikj to wääre.

See bleewe eenje Minnute lank aum Läwe. Daut leswota naum an dan de Krauft auf, un äa Wääre kaum to Enj. De Hanrechta naum de twee Leiche, un leet dee opp een Woage schmiete. Dee worde nom Rode Zand Kjoakjhoff von Rotterdam transportieet un em vedaumden Vieedel begroft. Dise Norecht kjrieech Joris to hiere,

and buried in unconsecrated ground. The news reached Joris, who could only shudder in horror.

Maritje, Joris' mother, was to be subjected to an equally horrific death a month later. In the winter of 1539 a campaign had been launched in Delft against Anabaptists suspected of plotting to overthrow the city government. It was mostly former members of the radical Muensterite faction who were arrested, but other innocent ones were caught in the web, including Maritje.

The charge against Maritje was re-baptism and insurrection and she was condemned to death. She had powerful noble friends in Delft, but they could not help her with a charge of insurrection. After receiving sentence, her possessions and property were confiscated. There followed a hue and cry for her son. Heeding warnings from insiders David Joris fled Delft with his family, finding sanctuary in Antwerp.

With her possessions and property liquidated while she still lived, Maritje became feeble. Under duress in prison she recanted her Anabaptist faith. As a reward for her co-operation, and in view of her high status, she was given a choice in execution; drowning, beheading, or blood-letting. She meditated some days as a celebrity prisoner in a nearby cloister.

On the 21st of February 1539 a court official and the executioner came from the city and asked Maritje to state her choice. When she surprisingly stated beheading, the executioner was in a quandary, for he had brought only a dagger, not a sword. Suddenly, while Maritje was holding her hands up in prayer the executioner struck. He severed her head, and also cut off some of her fingers. Her body was buried behind the altar in the church, befitting a noble woman of the city.

un hee scheddad sikj vere Grul.

Marikje, de Mutta von Joris, sull een Moonat Iota krakjt soo schrakjlich äaren Doot trafe. Em Winta aune 1539 wort een Prozass en Delft en Krauft jääjne Anabaptiste jerecht, de jääjne Staut Rejierunk wiere. Mieschtsens worde Metjlieda vonne radikale Grupp von Muenster faustjenome, oba uk aundre Oschuldje worde em Nat jejräpe, un soo uk Marikje.

De Kloag jääjen Mariken wia de Wada Doop un Opprua, un see wort toom Doot veuadeelt. See haud Frind met Enfluss en Delft, oba dee kunne fa äa nuscht doone. Nodäm see veuadeelt wort, wort äa leejendom wajch jenome. Dan gauf daut een grootet Jeschrech wääjen äaren Sän. Aus am von de ennare Kjreise Woarnunge kaume, muak sikj David Joris met siene Famielje fuat, un funk en Antwerp schulinj.

Nu daut aul äa leejendom fuat wia, oba see noch läwd, wort Marikje schwak. Wääjen aul däm Druck em Jefenkjnis, wort see em Gloowe rikjfellich. Wiels see sikj omjekjiet haud, un wiels see vonne Odel Lied wia, wort äa de Wol fa de Hanrechtunk jejäft: aus see sikj vesupe lote wull, dän Kopp aufhake, ooda to Doot bleede. See bedocht sikj daut eenje Doagelank aus een beriemte Daum en eenem Kloosta.

Aum 21 Feebawoa 1539 kaum een Jerechts Beaumta met dän Hanrechta vonne Staut un fruach Marikje, woo see stoawe wull. Aus see to siene Äwarauschunk 'dän Kopp aufhake' säd, wia de Hanrechta veläaje, hee wist nich, waut to doone, wiels hee bloos een Doljch metjebrocht haud. Plazlich, aus Marikje de Henj em Jebäd no Hecht hoof, schluch hee too. Hee hakt äa dän Kopp auf, un uk eenje Finjasch. Äare Leich wort hinjrem Aultoa enne Kjoakj begroft, soo's sikj daut fa eene Odel Fru ziemd.

David Joris did not find a peaceful refuge for his family in Antwerp, and within a year was forced into further flight. Adopting an alias and posing as a businessman he migrated south to Basel, where he continued his ministry in secret.

Following his death, his ruse was reported to city officials. In bitter spite, the city ordered his body exhumed and burned, along with his extensive writings. Joris' importance among the Anabaptists then quickly diminished, and the teachings of Menno gained favor.

Anneken's son Esaias meanwhile grew up in Rotterdam in the baker's family, which prospered with the help of Anneken's bequest. The humble baker became a thriving businessman, who gave all his children an excellent education.

Esaias grew up adhering to his mother's testament to maintain strong discipline and moral character. He prospered as a businessman and in time was even elected mayor. But Esaias never did follow the Anabaptist teaching for which his mother laid down her life.

David Joris un siene Famielje funge en Antwerp kjeene Sechaheit, un no een Joa wia hee aulwada oppe Flucht. Hee naum eenen Alias Nome aun, wort een 'Koopmaun' un vetrock sikj no Basel, wua hee heemlich siene Prädichte hilt.

Aus hee ieescht doot wia, wort sien 'nieet Läwe' de Staut Beaumte bekaunt. See leete am utem Grauf ruthole, un vebrende am met aul siene Schrefte. Joris siene Bediedunk manke Anabaptiste leet dan sea no, un de Lia von Menno naum bediedent too.

Anneken äa Sän Esaias woss en Rotterdam enne Bakja Famielje opp, un see läwde sea goot von Anneken äa Oafgoot. De bescheidna Bakja wort een Erfolch Rikja Jeschaftsmaun, un siene Kjinja kjreeje aula eene utjetieekjende Bildunk.

Esaias woss em Senn von siene Mutta äa Testament opp met goode Selftsucht unmoralischen Karakta. Hee blieejd aus Jeschaftsmaun opp, un wort soogoa toom Birjameista jewält. Oba Esaias bekjееd sikj nienich toom Anabaptisten Gloowe, fa dän siene Mutta äa Läwe hanjeef.

## Anna von Oldenburg

*A single friar who goes counter to all Christianity for a thousand years must be wrong. King Charles V*

In early 1544 Homez was invited to discuss security matters at the regal palace in Emden. The meeting was presided over by the chancellor in a lavish inner chamber. To the surprise of all present Countess Anna von Oldenburg, the regent of East Friesland addressed the assembly. Homez studied this noblewoman and recognized her as a tough, intelligent woman, but with a gallant strain of compassion.

“One of our concerns is what is the correct attitude of a Christian ruler to a heretic sect,” Anna began. “Specifically, we are concerned with the Anabaptists. This question was recently broached to leading clerics, and a reply was made by the scholar Malanchthon, who has Luther’s backing.

“A Christian ruler, he stated, must distinguish between the inner faith of a subject, and its outer manifestation. While the former is of no concern, the latter impinges on the ruler and his subjects. The policy to adopt is one of cautious reaction. The Anabaptist must be re-educated, and properly punished. But those who remain obstinate must be put to the sword.”

The regent continued with a depiction of the religious affairs in her domain during the ongoing Reformation. “The reforms of Luther have received strong support in Germany,” she said. “In our domain the Roman church is in need of revision. To bring stability to the religious situation, we have invited the cleric Johann Lasko to organize a State Church. He will find a middle ground between the Romans and Lutherans. The cause of malaise in the Roman church is corruption, which needs

## Anna von Oldenburg

*Een eensja Menjch, dee jaaen aule Christenheit dusent Joarelank vaaejit, mott em Errtum senne. Kjennich Karl V*

Tiedich aune 1544 wort Homez jekroacht Sechaheits Sache aum Paulaust en Emden to beräde. De Mietinj wia unjre Oppsecht von däm Kaunsla en een straumen Sol. To de Äwarauschunk von aule, fieed de Gräfin Anna von Oldenburg, de Harscha von Oost Frieslaunt, daut Wuat. Homez bekjikt sikj de Gräfin von aule Siede, un wist fuaz, daut see eene fäiche un schneiwe Fru wia, oba daut see uk leefolich wia.

“Eent von onse Sorje es, waut de rechtje Enstalunk fa een Christliha Fiera jaaenäwa eene errgloowsche Sekt es,” funk de Gräfin aun. “Gauanz utdreklich jesajcht, hab wie daut met de Anabaptiste to doone. Met dise Froag habe sikj ver kortem fierende Leidasch befot, un eene Auntwuat kaum von däm Jelieeden Melanchthon, von Luther unjastett.

“Een Christliha Fiera, säd hee, mott unjascheede tweschen dän ennaren Gloowe von een Birja, un de Haundlung no bute han. Wäärent daut ieeschte kjeene Bediedunk haft, haft daut tweede met däm Fiera un siene Birja to doone. Wie motte vääsechtich väägone. De Anabaptist mott omjeliheet woare un uk schekjlich bestroft woare. Oba dee, woone jaaenaun bliewe, bie dän mott daut Schwieet de Räd habe.”

De Gräfin sad fuat met eene Beschriewunk vonne relijeese Sache en äarem Launt wäärent de Reformazion. “De Endrunge von Luther habe groote Unjastettunk en Dietschlaunt erfoare,” säd see. “En onse Jaajent haft de reemische Kjoakj daut needich sikj to endre. Om Stabilität enne relijeese Sache entofiere, hab wie dän Jeistlichen Johann Lasko enjelode, eene Nazional Kjoakj to jrinde. Hee woat een Meddelwajch tweschne Reema un Luterana finje. De Grunt fa daut Probleem enne



correction. Upgrading the clergy and providing education are major parts of his program. Lasko's task will include incorporating all sects into the mainstream."

The Countess provided an overview of the political dimensions of the problem. "The power structure in the present day Holy Roman Empire remains multi-layered. It involves the emperor, the regents of local duchies and provinces, and the councils of independent cities," she lectured. "The emperor has supreme power in his hereditary domain, Spain, the Low Countries, and Austria, while in other jurisdictions he exerts power chiefly through the church. Since the Reformation and the peasant's war, the people in the empire have gained greater freedom, especially in matters of religion. East Friesland, our domain, remains largely under local control, but this is changing.

"A complication in church reform arises from the state-church union. While Luther targeted the excesses of the church, he maintained its subordination to the state. The power of the state remained in place; what had changed was that the church had been reformed.

"We have received a strict order from the emperor to prosecute the Anabaptists, which is a cause for worry. The previous milder edicts we could safely ignore. The Anabaptists in our region posed no danger, and so we offered them protection. They formed a stable work-force on our nobles' estates, and provided expert work reclaiming land. To exile or kill the Anabaptists would cause grievous harm to our society. Punitive actions against them could incite our people, who hold nothing against them.

"From those who possess knowledge of our economic situation, and understand

reemische Kjoakj es de Vedoawnis , un dee brukt eene niee Rechtunk. De Kjoakjemana to vebätre un Bildunk to häwe sent Hauptziele von sien Prograum. Lasko siene Oabeit es uk, aule Sekte en dän Hauptstroom entofiere."

De Gräfin gauf eenen Äwablekj von de polietische Sied von däm Problemeem. "De Machtstruktua vom Heiljen Reemischen Rikj es välschichtich jebläwe. Doatoo jehieet de Kjeisa, de Harschasch vonne Prowinse, un de Rotjäwasch vonne selbststendje Staute," belieed see an wieda. "De Kjeisa haft de Macht en de Kjeisaliche Lenda, Spanien, de Nederlenda un Eestreich, wäarent en aundre Jebiete eeft hee siene Macht mieeschtens derch de Kjoakj ut. Seit de Reformazion un de Buaschkjrich habe de Mensche em Rikj jratre Frieheite jekjräaje, besondasch en relijeese Sache. Oost Frieslaunt, onse Jäajent, es mieeschtens unjre hiesje Kontroll, oba uk daut endat sikj.

"Daut Kjoakjereform wort vewekjelt bie de Nazion-Kjoakj Vebinjunk. Wäarent Luther de Veschwendunge vonne Kjoakj aus Ziel haud, hilt hee faust aune Kjoakj aus unjadon vonne Nazion. Aulsoo wiere de Endrunge fa Reform bejrenst. De Jewault vonne Nazion bleef; de Unjascheet wia, daut de Kjoakj reformieet worde wia.

"Wie habe strenje Ordasch vom Kjeisa jekjräaje, de Anabaptiste to vefolje, daut ons Sorje moakt. De mildre Jesaze von verhäa brukt wie nich acht jäwe. De Anabaptiste en onse Jäajent wiere kjeene Jefoa, un soo bood wie an Schutz aun. See wiere goode Oabeide bie de Wirtschofte vonne adliche leejendeemasch, un see pompte Wota vom Launt un muake väl Akalaunt wada brukboa. De Anabaptiste to vejoage, ooda omtobrinje wudd onse Jesalschoft sea schode. Un dee to bestrofe, wudd onse Mensche enoajre, wiels see nuscht jäajen dee habe.

"Von dee, dee onse wirtschoftliche Loag vestone, un dän Drief vonne Anabaptiste

the motivation of the Anabaptists we seek learned advice. We invite you to study these people in our domain, to determine what dangers they pose, and to bring us appropriate recommendations.”

Homez left the meeting in deep thought. The request by the regent he treated as a command. He had operated for a decade in her domain, and while not a citizen must act in concert with her interest. Diplomacy was needed, as the Anabaptists formed a large component of his business, and he had friends in their circle, among them the Winters. One of his actions would be to consult with these friends, realizing that he might be on the opposite side of the issue. But the Winters would advise him of any danger in the movement, and offer counsel of benefit to the entire community.

Facing fierce persecution after the debacle at Muenster numerous Anabaptists had fled the cities of Flanders and Holland, and the polders of West Friesland and Groningen, heading for the more tolerant lands of Countess Anna. Many of the leaders had also come, including Menno Simons, Dirk Philips, Jan van Batenburg, and David Joris. The refugees were scattered over a wide area; in the city of Leer, along the Ems River, in Emden, and in the rural area further north. In the countryside they were renters on the estates of the nobility, offering expertise in reclaiming and maintaining lands. Those not on the land practiced their trades in the suburbs, living honest, peaceful and productive lives.

With this stream of refugees Winter had brought his own family to East Friesland. He now practiced his profession in their new community. With the children sent off to school, Winter's wife Emily had become a lay teacher in the movement. Many Anabaptist women had become leaders; in the attrition of the persecution they had

bejriepe, bruck wie Rot. Wie lode junt en de Birja en onsem Launt to beobachte, un doano Rot to brinje.”

Homez veleet de Mietinj, deep en Jedanke. De Bedd von de Gräfin wia am Befäl. Hee haud aul tieen Joare en äarem Launt todoone jehaut, un wan hee uk nich Birja wia, must hee nu en äarem Senn haundle. Hee must schlichtvolla väagone, wiels de Anabaptiste een grooten Deel von sien Jeschaft bediede, un hee mank an Frind haud, besondasch de Wintasch. Eent von siene Oabeit wudd senne, sikj met dise Frind to beräde, dee woomäajlich oppe aundre Sied von däm aumtlichen Staunt lage. Oba de Wintasch wudde am aul weete lote von enne Jefoa, un am Rot jäwe, dee Wool fa de jratre Jemeenschoft brinje wudd.

Wiels see grulje Vefoljunge no däm Toopbruch en Muenster erlāwde, wiere väle Anabaptiste von de Stāda en Flanders un Hollaunt jeflicht, no de Poldasch en Wast Frieslaunt un Groningen, un de Lenda vonne toleraunte Gräfin Anna. Väle von de Fierasch wiere uk jekome, soo's Menno Simons, Dirk Philips, Jan van Batenburg, un David Joris. En Oost Frieslaunt wiere de Flichtlinje wiet un breet vestreit, enne Staut Leer, dām Ems Fluss delenjd, en Emden, un oppem Launt wieda em Nuade. Oppem Launt wiere see Welkom aus Pajchtasch vom Jebiete von Odelmana, wiels see Meistasch em Launtjewenne un enne Foarmarie wiere. Aundre worde enne Stautrenda unjajebrocht, un bedreewe doa äare Beroope, un fieede een opprechtjet, frädeljjet un deenstboaret Lāwe.

Met disem Stroom von Flichtlinje, haud Winta siene Famielje no Oost Frieslaunt jebrocht. Hee doktad nu en dise niee Jāajent. Wāarent de Kjinja enne School wiere, wia Emily, Winta siene Fru, nu Lierarin en dise Bewāajunk jeworde. Väle Anabaptistische Frues wiere nu Fierasch jeworde wiels de Vefoljunge doch väle

stepped into the breach when men were lost to execution or banishment.

Winter had not abandoned his diversion of solving mysteries, and occasionally collaborated with Homez. On this cold morning the Winters were shivering in their humble cottage when a sharp knock sounded on the door. Winter opened and saw a young woman standing before him.

Quickly he invited her to enter, while seeking to recall her name. Then he remembered her as Elizabeth, who had enlisted him in Obbe's plan to recruit Menno. Offering Elizabeth a chair Winter called Emily, and the three began to reminisce about old times. The escape of Menno from the border guards and other close calls had become colorful stories told widely in Anabaptist circles.

Elizabeth now mentioned that the life and work of Menno Simons were still her major interest. While East Friesland was less dangerous, an imperial edict remained in force and Menno could be arrested at any moment. This edict of 1536 offered a huge reward for his capture, and severe penalties for those who sheltered him. The edict kept Menno permanently on the run. While he could rely on the protection of people sympathetic to his cause, he could not give his family a stable home.

“Menno has traveled widely, greatly extending the work begun by Hoffmann,” Elizabeth noted. “He has strengthened the movement with his teaching, study, and publishing. When life in West Friesland became too dangerous he found a sponsor in East Friesland who sheltered him.

“Now a new issue has arisen. Our regent has charged Johann Lasko with organizing a state church in East Friesland. Lasko

Mana daut Låwe jekost haud, ooda an enne Vebaununk jeschekjt.

Winta haud sien Haulfberoop aus Noforscha nich oppjejëft, un hanewada oabeid hee met Homez toop. Aun eenem kolden Morje saute de Wintasch un hubbade en äarem bescheidnet Hus aus een schoapet Putre aune Dåa met eenmol to hiere wia. Winta muak de Dåa op un eene junge Fru stunt ver am.

Hee kroagd äa nenn to kome, un vesocht schwind, äaren Nome toom Denkj to kome. Dan foll am bie, daut et Elisabet wia, dee am jebedd haud enne Obbe Sach, Menno to woawe. Hee bedd Elisabet sikj hantosate, un dan roopt hee Emily, un dan funge de dree uk fuaz sikj äwre oole Tiede to unjahoole. De Mennoflucht vonne Jrenswajchta un aundre bunte Jeschichte, wiere em Anabaptisten Kjreiss foaken vetald worde.

Elisabet säd, daut daut Låwe un de Oabeit von Menno Simons noch emma äare Haupt Interesse wia. Un wan uk Oost Frieslaunt weinja jefädlich wia, bleef oba doch een Rejierungs Jesaz en Krauft, un hee kunn noch jieda tiet faustjenome woare. De Veordnunk vonne 1536 besäd, daut eene groote Somm Jelt fa sien Faustnämen utjetolt woare wudd, un dee am Schutz boode, uk huach bestroft woare wudde. Dise Veordnunk hilt Menno emma oppe Hake. Hee kunn sikj opp soone velote, dee am goot jesonne wiere, oba hee kunn siene Famielje kjeen sechret Heim beede.

“Menno es wiet jereist, un haft de Oabeit von Hoffmann jewaultich utjebreet,” meend Elisabet. “Hee haft de Bewäajunk derch siene Lia, sien Studium un siene Schrefte jewaultich wieda jebrocht. Aus sien Låwe en Wast Frieslaunt too jefädlich wort, funk hee en Oost Frieslaunt eenen Beschitza, dee am Sechaheit boot.

“Nu jeft daut wada waut Nieet. Ons Regent haft Johann Lasko väajeschmäte, eene Nazionskjoakj en Oost Frieslaunt to jrinde.

wishes to establish a single church, incorporating all sects including the Anabaptists. Lasko views Menno's followers with disdain for sequestering themselves from their brothers. He believes they do not represent the true religion. He has called for meetings with the Anabaptists to settle matters of difference. Specifically, he has challenged Menno to a disputation, to be held at the former Franciscan monastery on January 28-31, 1544.

"The meeting will have a limited agenda, the discussion of five major differences in doctrine. The conference will be open and attended by many. But the emperor's edict against Menno remains in effect, and his safety remains a major concern. Can you assist us in this matter, can you help ensure Menno's safety at this conference?"

When Winter had assured Elizabeth of his co-operation she outlined her program. After she had departed Winter and Emily discussed her agenda, which would require a week of Winter's time. Menno would be lodged in a safe house in the city, with a wealthy member of the inner group. This was not far from the former Franciscan monastery at Faldern selected as the conference venue.

Winter and Elizabeth's task would be to shepherd Menno to and from his abode to the venue. Menno's abode must be kept unknown to possible spies acting for the emperor. A plan was needed to convert each morning an incognito Menno to a participant at the conference, and to reverse the procedure in the evening.

"As Countess Anna has sanctioned Lasko's disputation the emperor's agents will not act against Menno during the conference," Winter pointed out to Emily. "To do so would violate the countess' sovereignty. But the safe conduct will end once the disputation is over. During the conference we must keep Menno's abode

Lasko well eene eenselne Kjoakj enfiere, dee aule Sekte un uk de Anabapiste enschlute saul. Lasko betracht de Anabaptiste met Veachtunk wiels see sikj vonne aundre Breeda jetrant habe. Hee jleeft, see veträde nich de rechtje Lia. Hee haft doatoo oppjeroopt, daut de Anabaptiste sikj met am trafe sulle, om de Unjascheede to schlichte. Utdrekjlich haft hee Menno to eene Disputazions Konferens vom 28-31 Jaunewoa, 1544, oppjefoddat, em jewäsnen Franziskaner Kloosta bie Emden.

"Dit Trafe woat oba mau een bejrenstet Prograum habe, eene Unjahoolunk äwa fief Doktriensache. De Konferens es eene opne, un woat goot besocht woare. Oba däm Kjeisa sien Jesaz jäajen Menno es noch emma en Krauft, un siene Sechaheit es een grootet Probleem. Kaunst du ons en dise Sach halpe, Menno sien Läwe bie dise Konferens to vesechre?"

Aus Winta siene Help Elisabet toojesajcht haud, läd see äa Prograum ut. Aus see veleet, beräde Winta un Emily daut Prograum, woont eene Wäakj von Winta siene Tiet koste wudd. Menno wudd en een Sechaheits Plauz enne Staut unjajebrocht woare; daut Hus jehieed eenem rikjen Metjlied vonne ennare Grupp un lach nich wiet auf vom vääjen Franziskaner Kloosta en Faldern utjesocht aus Konferens Loaga.

Winta un Elisabet haude de Veautwuatunk Menno doahan un trigj secha to fiere. Menno siene Unjakunft must däm Kjeisa siene Spiejoone jeheem bliewe. Een Plon mott reed jemoakt woare, om Menno soo to vestale, daut hee sikj onbekaunt bewäaje kunn. Daut meend, daut hee sikj tweemol dän Dach omtrakje must.

"Wiels de Gräfin Anna Lasko siene Konferens goot jeheete haft, woare de Ajenten vom Kjeisa Menno wäarent de Konferens toch lote," gauf Winta Emily to vestone. "Soont to doone, wudd de Macht vonne Gräfin hinjagone. Oba siene Sechaheit woat nom Konferens Schluss opphiere. Wie motte aulsoo de tietäwa

a secret, to permit his safe withdrawal later.”

Emily was about to reply when a knock came on the door. Winter went to open and there stood Homez, on his first visit to the Winters in Emden. Homez proceeded to update the Winters on his recent travels. He was again based in Amsterdam, he said, but regularly visited the northern German cities. To Winter, Homez seemed withdrawn, not the usual transparent Homez who spoke openly, sharing more than his travel information.

“For years I have not been in Emden,” Homez now continued. “I find the city greatly changed. The refugee situation is critical, putting severe pressure on the city. Housing is in short supply, and food stocks are dwindling. There is talk that the Anabaptists are trying local patience. Some see them as posing a threat to the nation. My busy schedule though prevents me from seeing a clear picture.”

Winter hesitated at his obvious trawl for information, discretion being of great importance. But he would not deny his long-term friend whom he still trusted. “A vast assembly of Anabaptists from west and south has sought out the tolerant domain of Countess Anna,” he said cautiously. “The kind Countess has helped to save our congregation. Our people are scattered from Leer up to Norten. Most are honest artisans or country folk, devoutly practicing a peaceful religion.

“But among them lurk a handful of unreformed hotheads, dating back to Muenster. Among them are the Batenburgers, who may rob even churches. Also among them are the Davidjorists, who are peaceful but not open, and give little cause to trust them. The Anabaptists appreciate the protection offered by Countess Anna, and hope that

Menno siene Adrass jeheem hoole, doamet hee sikj nohäa en Sechaheit trigjtrakje kaun.”

Emily wull jrod Auntwuat jäwe, aus daut aune Dää wada puttad. Winta muak de Dää op, un doa stunt Homez; daut wia sien ieeschta Besuach hia en Emden. Homez läd uk fuaz loos, un berecht von siene latste Reise, korz unjanome. Hee stunt aulwada en Amsterdam, oba hee besocht räajelmässich de nuad dietsche Städa. Fa Winta kaum Homez trigjtrakjent vää, nich de Homez dee jeweenlich frie vom aulen Läwe vetald.

“Ekj sie aul Joarelank nich en Emden jewast, un de Staut kjemt mie veendat vää,” säd Homez. “Aul de Flichtlinje eewe eenen grooten Druck oppe Staut ut. Daut Wone es hia knaup, un Ätwoare näme auf. Doa es uk Jeräd, daut de Anabaptiste de Jedult hia oppe Proow sate. Eenje meene, daut see eene Dreiwunk fa de Nazion sent. Oba ekj hab daut to drock om mie een kloaret Bilt to moake.”

Winta hilt een bät en, wiels hee nich wist, waut Homez aules utkreemle wull. Oba hee wudd nich trigjhoole, wiels Homez je aul lang sien gooda Frint jewast wia. “Eene groote Menj Anabaptiste vom Waste un Siede haft sikj dise Jääjent aus Schutz utjesocht, wiels de Gräfin mea Dulkjunk wiest,” säd hee väasechtich. “De leefolje Gräfin haft ons jeholpe onse Jemeent to rade. Onse Mensche sent von Leer bat Norden vestreit. De mieeschte sent opprechtje Haundwoakja ooda Launtmensch, dee iernst äaren Gloowe eewe.

“Oba doamank jeft daut uk eene Partei heete Kjäp, vonne Muenster Tiet. Mank dee sent de Batenbirjasch, dee soogoa Kjoakje bereibre wudde. Un doamank sent de Davidjoriste, dee frädlich sent, oba nich frie un open, un jäwe weinich Uasoak an to true. De Anabaptiste schaze dän Schutz, dän de Gräfin an jeft, un hope, daut dis Schutz soo bliewe woat.”

this protection will continue.”

On Monday the 28th of October, 1544 Winter left early to escort Menno to the conference with Elizabeth. Emily stayed home alone to catch up with household chores. Suddenly a sharp knock came at the door and when Emily opened an unfamiliar middle-aged woman stood before her. Noting her worn dress and worried face Emily judged her to be a refugee from West Friesland. She quickly invited her in.

The visitor introduced herself as Lyntgen, and told Emily that she had heard that the physician Winter and his wife also assisted Anabaptists with difficult problems, besides medical ones. She said that she was a widow who lived south of Emden, on the Ems river outside the settlement of Oldersum. Then she whispered that she lived near the hideout of Menno, but that was a secret. Emily directed Lyntgen to a bench in their parlor, and asked her to state her problem, starting at the beginning.

“My family escaped from West Friesland after the killings at the Botswold Cloister,” Lyntgen began. “While my husband was not associated with the radicals, all Anabaptists were in danger. We were poor country folk, our parents had lost their land to rich merchants. The family was subsisting as renters, tending fading polders for others. Many in our village had joined the Anabaptist group of Obbe Philips. We lead a dangerous secretive life, and after the Botswold massacre, we were driven to flight.

“To escape the repression we loaded our children and goods on a wagon and headed eastward. We left by night, and followed country roads, skirting the towns until we reached the border. We found refuge with a relative who had earlier

Aum Mondach, dän 28 Oktooba, 1544, jinkj Winta tiedich loos, om Menno toop met Elisabet, no de Konferens to fiere. Emily bleef Tus om sikj met de Drockichkjeite em Hus to beschafftje. Met eenmol wort aune Däa lud jeputtat, un aus Emily de Däa opmuak, stunt eene framde Fru, em Meddelella, ver äa. Aus Emily daut aufjedroagdet Kjleet un vejrämde Jesecht sach, naum see aun, daut see een Flichtlinkj von Wast Frieslaunt wia. See kroagd äa schwind nentokome.

De Gaust stald sikj met Nome Lyntgen vää, un vetald Emily, daut see jehieet haud, daut de Oatst Winta un siene Fru, Anabaptiste wiere, un buta medizienisch Bedeen, met schwoare Probleme holpe. See säd, see wia eene Wätfru, un daut see Siede vom Emden wond, besied de Ems Fluss, butahaulf vonne Oldersum Siedlunk. Dan fuscheld see, daut see dicht bie Menno siene Vestääkj wond, oba daut wia een Jeheemnis. Emily bedd Lyntgen sikj opp eene Benkj enne Groote Stow hantosate, un bedd äa, daut see äare Jeschicht von Väare aunjefonge, vetale sull.

“Miene Famielje es von Wast Frieslaunt jeflicht no daut Opprua em Botswold Kloosta,” funk Lyntgen aun. “Uk wan mien Maun nich met de Radikale vewekjelt wia, wiere aule Anabaptiste en Jefoa. Wie wiere oame Lied oppem Launt; onse Elre haude äa Launt aun rikje Kooplied veluare. Onse Famielje schluach sikj aus Pajchtasch derch, endäm see Poldasch fa aundre besorjde. Väle en onsem Darp haude sikj de Anabaptiste von Obbe Philips aunjeschlote. Wie fieede een jefäädlichet, jeheemnisvollet Läwe, un no de Botswold Aufschlachterie, must wie flichte.

“Om däm Druck utem Stich to gone, lod wie onse Kjinja un Jeeda opp een Woage, un fuare nom Ooste. Wie fuare de Nacht loos, un hilde ons aun Launtwääj, un leete de Darpa doabie toch, bat wie aune Jrens kaume. Wie funge Schutz biem Frintschoft,

settled in Oldersum. With our relative's assistance we became renters on a nobleman's estate, and soon had our own little cottage. From our first day we longed to return back home.

"The nobleman is reclaiming low lands along the Ems River. Our knowledge of building and maintaining polters has proved useful. Last year my husband passed away from swamp fever, which abounds along the river. With my older boys' help I am keeping up the lease for our homestead. It is a struggle, but we are surviving, and we can practice our faith here without fear.

"Recently an urgent problem has beset my family. My daughter Anneken, now sixteen, is engaged as a maid by a wealthy couple living in a nearby village. The money she earns helps us buy food. Each day she walks along a lonely dike, in the early morning and late evening. Many times she has seen a scholarly man walking through the countryside, in deep contemplation. One day by chance she came face to face with him. She had seen that man before at an Anabaptist meeting and instantly knew that it was Menno. But again this is a secret.

"Last week, on her walks, my daughter met a different man, a sinister man. She has seen this man several times, and fears he is stalking her. One day she hid behind a tree and saw him clearly. He wears a tan jerking and a red beret with a silver comb adornment. On his belt he carries a brown purse and a long dagger. His face is that of a southerner, with a sharp nose, and long black beard.

"I fear that this man has evil intentions towards my daughter. For the moment I

dee aul ea en Oldersum aunjesiedelt haude. Met de Help vom Frintschofft wort wie Pajchtasch opp een odlicha Jebiet, un haude uk boolt ons ieejnet kjlienet Hus. Vom ieeschten Dach aun, bangd wie ons oba no Wast Frieslaunt.

"Dis Odelmaun jewent läajet Launt de Ems Fluss delenjd. Ons Weete, woo Poldasch aunjelajcht un beoarbeit sulle, es ons doabie to Good jekome. Tojoa es mien Maun aun Sompfeebea jestorwe; daut kjemt aun disen Fluss foaken vää. Met de Help von onse elre Junges, komm wie ut un betole de Pacht fa onsen Hoff. Daut es een Kaumf oba wie bliewe aum Låwe, un wie kjenne onsen Gloowe eewe one Angst.

"Korz es een drinjendet Probleem opp onse Famielje toojekome. Onse Dochta Anneken, sastieen Joa oolt, es eene Kjääkjsche bie eene rikje Famielje en een Nobadarp. Daut Jelt, woont see vedeent, halpt ons Äte to kjeepe. Jieden Dach jeit see tiedich zemorjes un lot zeowes opp een eensomen Deich han un trigj no Oabeit. Foaken haft see eenen jeliieden Maun, deep en Jedanke vesunke, jeseene, woo hee oppem Launtwajch jeit. Een Dach derch Toofaul, kjrieech see sien Jesecht to seene. See wist fuaz, daut see däm aul bie de Anabaptiste Aundacht jeseene haud un oppe Städ wist see, daut daut Menno wia. Oba dit es uk een Jeheemnis.

"Dise latste Wääkj biem gone, troff miene Dochta een aundren Maun, een diestren Turbauss. See haft disen Mensch aul een poa Mol jeseene, un see haft Angst, daut hee een Schlikja es, un äa hinjaraun es. Een Dach vestuak see sikj, un kjrieech am kloa to seene. Hee drajcht een brunen Waums un een roodet Metzkye met een selwja Kaum doabowe. Aunem Pojauss drajcht hee een brunen Biedel un een langet Massa. Sien Jesecht es dunkel, un hee haft eene schoape Näs, un een langen schwoaten Boat.

"Ekj fercht, daut dis Maun ieble Jedanke em Schilt jääjen miene Dochta fieet. Ekj hab

have forbidden her to walk alone, but such an arrangement is impractical. I need help to confront this man, to force him to stop threatening Anneken. I cannot contact the civil authorities, as this would draw attention to Menno.”

Hearing this earnest plea for a vulnerable daughter by a worried mother, Emily immediately offered to provide assistance. After they had made arrangements to confront the man at Oldersum, Lyntgen departed.

Later that morning Winter stood in a shop, following Elizabeth's plan. The shop was in the market district of Emden and belonged to an Anabaptist. The first day of Lasko's disputation with Menno Simons was finally at hand. Winter observed Elizabeth and Menno enter the shop incognito, and per plan handed a change of outer clothing to Menno. The three then hurried to the church in the former Faldern monastery.

At the church Menno was politely received by Lasko and his delegation. The chamber was filled with church dignitaries, delegates, observers, and others in a supportive role for Lasko. During the day Elizabeth remained with Menno in the meeting hall, while Winter vigilantly patrolled as a guard.

Following a pause in the conference Winter remained in the chamber to observe further proceedings. He witnessed a fiery exchange between the two sides. The knowledge of Biblical texts by the two sides was impressive. Elizabeth showed an encyclopedic knowledge of the New Testament and immediately prompted Menno when his memory failed him. While outnumbered by their opponents the small Menno team valiantly held their own.

At the end of the first day Winter conducted an exhausted Elizabeth and

opp verieescht miene Dochta vebode, auleen to gone, oba daut es nich goot mäajlich. Ekj bruck Help, om disen Maun to stale, doamet hee opphieet, miene Dochta to belautstje. Ekj kaun mie nich aune Polizei wenje, wiels dan daut Uag opp Menno faule wudd.”

Aus see sikj aunhieed, daut eene besorjde Mutta sikj om äare onschuldje Dochta soone Sorje muak, bood Emily fuaz Help aun. Aus see Väatrafunge jemoakt haude däm Maun en Oldersum to stale, veleet Lyntgen.

Lota aun däm Morje stunt Winta en een Jebied un wacht, em Senn von Elisabet äa Plon. Dit Jebied lach oppem Moakjt en Emden, un jehieed eenem Anabaptist. Daut wia de ieeschta Dach von Lasko siene Disputazion met Menno Simons. Winta sach Elisabet un Menno daut Jebied onbekaunt beträde, un hee gauf Menno nu een Omtrakjzel aun Kjeleedie. Un dan sade de dree auf no de Kjoakj em jewäsnen Faldern Kloosta.

Bie de Kjoakj wort Menno heeflich von Lasko un siene Grupp oppjenome. De Stow wia volla Kjoakjemana, Delegaute, Tookjikjasch, un aundre Lasko Lied. Dän Dach äwa bleef Elisabet met Menno em Traftsol, wäarent Winta jral un steil Wach stunt.

Nodäm eene Pause bie de Konferens enjelajcht wort, bleef Winta em Sol om sikj daut Wiedre autoseene. Hee sach, woo de twee Siede sikj mol fierich beschempte. Daut Bibelweete von beid Siede wia ernea. Elisabet haud een Weete aus een Fachmaun vonne Schreft, un see holp Menno emma wada ut, wan am sien Jedajchnis em Stich leet. Un wan uk de Jäajnasch mea Mensche om sikj haude, wiere Menno un Elisabet dee derchut jewosse.

Aum Enj vom ieeschten Dach fieed Winta eene meede Elisabet un uk Menno trigj no



Menno back to another shop in the city, where the switching process of the morning was reversed. Elizabeth advised Winter that on some points Menno had spoken forcefully, arousing passion in his opponents. But she believed the discussions would remain peaceful.

The meetings continued until Thursday, the last day of the conference. On that afternoon Winter and Elizabeth whisked Menno out of the city, on route to his safe house in the countryside. Menno as usual sat outside beside the driver. Winter peered behind the wagon at frequent intervals checking for possible pursuers, but saw none. During the long ride Elizabeth summed up the conference proceedings for Winter. Winter's was curious about the results of the debate on the five contentious issues.

"There was a frank and detailed exchange of views on the five issues," Elizabeth reported. "Lasko's objective was to recruit Menno to his vision of a single state church. Menno's objective was to convince Lasko that the Anabaptist views on the contentious issues were Biblical, while other views lacked foundation.

"There was agreement on two points, those of original sin, and sanctification. On the other three points their viewpoints differed, and could not be bridged. Concerning the issue of the incarnation of Christ, it is the Anabaptist view that Christ was born of Mary, but not of her flesh. Were Christ of human flesh he could not have attained the perfection needed to be the Son of God.

"Concerning baptism, it is the Anabaptist view that infant baptism is unbiblical. The Scriptures are clear that baptism is for believers who have repented, necessarily

een Jeschafts Jebied, wua hee sikj wada omtrakje deed. Elisabet vetald Winta, daut en eenje Sache Menno met grootem lewa jerät haud, un Lasko siene Mensche am groff trigj jeräd haude. Oba see jleewd, daut de iernste Råde frädlich bliewe wudde.

De Trafunge rande one opphoolen bat Donnadach, dän latsten Dach vonne Konferens. Aun däm Nomeddach naume Winta un Elisabet Menno ute Staut rut, no sien Sechaheitshus oppem Launt. Menno saut biem Kutscha, un de aundre twee em Woage hinje. Winta zield foaken hinjrem Woage, om to seene, aus an wää hinjaraun wia, oba doa wia kjeena. Wäarent de lange Foat, simlieed Elisabet äwa dän Utgank vonne Konferens fa Winta. Winta wia nieschierich, waut de Utkunft äwa de fief Striedpunkta wia.

"Daut wia een friea Uttusch vonne Aunsechte en aule fief Punkta," meend Elisabet. "Lasko wull Menno to siene Meenunk bekjere, daut eene Nazionskjoakj jemoakt woare sull. Menno oba meend, daut de Anabaptiste dän rechtjen Wajch haude, un daut dee biblisch wia, un de aundre nich.

"See stemde en twee Sache äwareen, dee vonne Oaf Sind un vonne Sanktifikazion, aulsoo, daut de Mensch von Gott jetrant es, bat hee sikj entschlute deit, Gott perseenlich to finje. Enne aundre dree Punkta wiere see unjascheetliche Meenunk, un kunne kjeene Brigj finje, an toop to brinje. Waut de Vefleeschunk von Christos aunbelangt, jleewe de Anabaptiste daut Christos von Maria jebuare worde es, oba nich von äa Fleesch wia. Wan Christos von menschlichem Fleesch wia, kunn hee nich de Vollendunk errieekje om dän Sän von Gott to senne, wia Menno siene Meenunk.

"Waut de Doop aunbelangt, sent de Anabaptiste de Meenunk, daut Kjinjadoop nich biblisch es. De Schreft es doarenn kloa: de Doop es fa Jleewende, dee sikj

adults. Concerning the last point, the view of the Anabaptists is that the church is independent of the state, and thus the church itself has authority to undertake the ministry of the Word.”

The conference had not produced the results that Lasko had sought. Meanwhile Menno considered Lasko’s viewpoint to be unacceptable. Menno’s vision was that the true believers could not be of this world, could not be part of an all-embracing state church. The true believers must be separate, holding to the true faith as shown in the Scriptures, not open to compromise to satisfy the aspirations of the world.

Thus Lasko’s hope for a single state church would not be realized. This outcome was not appealing to him, as now his church would face a rival. Winter wondered whether the difference between the two viewpoints warranted the existence of a separate entity. He further worried that if the Christian church could suffer a division, then the Anabaptists might also divide in the future. The implications were enormous. There would be much contention and undesirable feelings between rivals who were brothers.

Thursday at mid-day Emily departed for Oldersum. She caught a ride in a wagon from a renter in Oldersum who brought produce daily to the Emden market. She went over Lyntgen’s story again, and found new cause for worry. The main message was that Lyntgen’s daughter was in danger from a mysterious stalker.

Emily considered the story from another angle. A new thought hit her; Lyntgen had been wearing a strange insignia under her kerchief. While bending down it had suddenly become exposed, and Lyntgen

bekjieet habe, oba daut motte erwasne Mensche senne. Waut nu de latsta Punkt aunjeit: de Anabaptiste jleewe, daut de Kjoakj vonne Nazion onaufhenjich senne mott, un doawäajen haft de Kjoakj de Volmacht daut Wuat to prädje.”

De Konferens haud nich daut to Staunt jebrocht, waut Lasko sikj vesproake haud. Menno jleewd, daut Lasko siene Meenunk nich Jeltichkjeit haud. Menno siene Idee wia, daut de rechtich Jleewende kunne nich von dise Welt senne, un doamet uk nich von eene Nazionskjoakj. De Woarhauftje Jleewende muste jetrant bliewe, un sikj aun dän woarhauftjen Gloowe hoole, dee vonne Schreft jelieet woat, un sikj opp kjeene Äwareenkome met de weltliche Dinja enlote.

Aulsoo wudd ut Lasko siene Väastalunk von eene eensje Nazionskjoakj nuscht woare. Dis Utkunft jefoll am nich, wiels von nu aun wudd siene Kjoakj een Jääjna habe. Winta äwaläd sikj aus de Unjascheet tweschen de twee Aunsechte, twee aufjesondade Gruppe rajchtfoadje deed. Uk muak hee sikj Sorje, daut wan sikj de Christliche Kjoakj spoole wudd, dan wudde de Anabaptiste sikj enne Tookunft uk spoole. De Utwirkjunge wiere onjeheia. Daut wudd dan to väl Striedarie un hasselje Jefeete twesche Rivale, de Breeda wiere, fiere.

Aum Donnadach omme Meddachstiet läd Emily no Oldersum loos. See kroop opp eenen Woage, von eenem Pajchta von Oldersum, dee jieden Morje met Jemiese nom Emden Moakjt fua, un Nomeddach trigj fua. See äwaläd sikj nochmol Lyntgen äare Jeschicht, un haud noch mea Sorj om de Sach. De Hauptsach wia, daut Lyntgen äare Dochta von een jeheemen Schlikja vefolcht wort.

Emily betracht de Sach von een aundren Winkjel. See kaum opp eenen nieen Jedanke. Lyntgen druach een Duak met eene framde Schreft doabowe. Aus see sikj bekjt, wort daut sechtboa, un Lyntgen haud

had immediately reacted in embarrassment. For a moment she had been speechless. Emily considered her story again. Was there something that Lyntgen was hiding?

By now Emily was troubled and visualized a frightening scenario. Could the sinister man actually be targeting Menno? Was he gathering information on Menno's refuge and movements? Would he betray him for the large reward that was still outstanding? To capture Menno while on a walk in the lonely countryside would be a simple operation. Was the stalker haunting the path along the dike for this reason?

Then an even worse thought occurred to Emily. Was Lyntgen's plea a trap to catch Menno? Her daughter's claim that she had seen Menno could merely be a conjecture. She needed confirmation before she could betray him. Was luring Emily, who knew Menno, a plan to positively identify him? Lyntgen could then team with the sinister man and capture him knowing that a huge reward was waiting.

The coachman brought Emily to Oldersum in the late afternoon. Emily found Lyntgen at her cottage and the two set off for the daughter's workplace. There they met Anneken who was leaving for the day. The three now set out along the lonely dike path which served as Anneken's shortcut home.

It was a pleasant trail which followed a broad canal lined with ancient willow trees. Anneken took the lead, and Lyntgen and Emily followed at a distance. As they neared a road crossing, Lyntgen and Emily saw a man suddenly appear beside Anneken and accost her. The two older women hurried forward, whereupon the man turned menacingly towards them.

At this juncture a waggon came swiftly along the road and mounted the bridge

sikj fuaz jeschämt. See wort doaropphan sproakloos, un Emily bedocht sikj de Jeschicht noch eenmol. Wull Lyntgen waut vestääkje?

Nu wia Emily volla Sorj, un stald sikj noch waut Schlemmet vaa. Kunn daut senne, daut dis onheimliche Mensch däm Menno hinjaraun wia? Wull hee mea weete äwa Menno sien Vestääkj un sien han un hää? Wudd hee am verode fa daut Jelt opp Menno sien Kopp jestalt? Menno biem Gank oppem Launtwajch to jriepe wudd eene eenfacha Sach senne. Dreef de Schlikja doawääjen sikj oppem Deichstich rom?

Dan kaum Emily opp een noch schlemren Jedanke. Wia Lyntgens Bedd om Help eene Faul, dän Menno to jriepe? Äare Dochta äare Behauptunk Menno jeseene to habe, wia veleicht bloos eene Behauptunk. See brukt Bestädjunk ea see am verode kunn. Wia de Aufsecht Emily, dee dän Menno kjand, aus Biehutscha auntonäme, om Menno jeneiw to utwiese? Lyntgen un de Schlikja kunne dan Menno verode, un sikj daut groote Jelt deele.

De Kutscha brocht Emily aum loten Nomeddach en Oldersum aun. Emily funk Lyntgen en äa Hus, un dan läde de twee loos, no de Oabeitsstääd von äare Dochta. Doa troffe see Anneken, dee jrod veleet. Nu sade de dree auf nom eensomen Deichstich, opp däm Anneken emma rechtoo no Hus jinkj.

Daut wia een trauma Stich eenen breeden Kanol delenjd, un met oole dikje Wiedebeem aun beid Siede. Anneken jinkj veropp, un Emily un Lyntgen eene Striep hinjaraun. Aus see dicht aun eene Kjriezunk kaume, sage see een Maun bie Anneken äwadäl kome un äa to Räd stale. De Frulied spoode sikj bloos verwoats, un dan dreiwd de Schlikja an uk aul.

Krakjt nu kaum een Woage dän Wajch delenjd jejoacht un fua äwre Brigj vom

crossing the canal. Emily waved urgently at the coach and the stalker hesitated. In the waggon Winter and Elizabeth had stopped their discussion while the coach was noisily crossing a bridge. To their surprise they saw a woman waving at them in desperation.

Winter called for the coachman to stop. Racing towards the altercation he was surprised to see Emily, who together with two other women were confronting an armed man. Winter and Menno now challenged the man, who immediately stopped upon recognizing Menno. The two were soon engaged in a furious conversation. Seeing the consternation of his companions, Menno offered an explanation.

“The man you consider a stalker is a servant of the nobleman who offered me refuge,” Menno explained. “He has taken it upon himself to provide me with protection. His intention was to frighten Anneken, to stop her walking in the area where I go to meditate. He desperately fears my betrayal, and mistrusts all strangers in the area. He hoped to persuade Anneken to take the longer route along the road.”

The next day Winter and Emily caught a ride with the peddler transporting produce to Emden. Both were filled with relief that the incident had ended safely.

In early spring Homez arrived at another security conference at the regal palace. A delegate of Lasko at the religious disputation was called to testify. “The conference between representatives of the national church and the leader of the Anabaptists was held as scheduled,” he said. “Despite the clear exposition of the faith and its Biblical basis by our side the Anabaptists could not overcome their pride and unite with us in a single national church. Due to the obstinacy of the Anabaptists the conference was a failure.

Kanol. Emily weifeld iewrich nom Kutscha, un dan hilt de Schlikja en. Em Woage haude Winta un Elisabet äare Unjahoolunk unjabroake, wäarent de Woage äwre Brigj rumpeld. See vefieede sikj, eene gaunz vetwiewelde Fru to seene, dee dan no an weifeld.

Winta roopt, daut de Kutscha sull aunhoole. Aus hee iewrich no däm Uat vonne Striedarie moaracht, vefieed hee sikj morschich Emily un de twee aundre Frulied to seene, aus see sikj met een Maun met een Doljch sikj uttenaunda sade. Winta un Menno naume sikj nu dän Maun vää, dee oba fuaz noleet aus hee Menno sach. Menno un de Maun wiere fuaz en eene rietende Jestried vewekjelt. Aus hee sach woo de aundre sikj aules bewundade, leewad Menno eene Erkiääarunk.

“Dis Maun, dän jie fa eenen Schlikja hoole, es een Deena von däm Odelmaun, dee mie Schutz boot,” säd Menno nu. “Hee haft daut opp sikj jenome, mie to beschitze. Daut wia siene Aufsecht Anneken entogrule, wan see emma rechtoo jinkj, un mie aantroff wan ekj biem Nodenkje wia. Hee haft grulich Angst, daut ekj verot woare woa, un haft kjeen Vetrue to irjentwäm. Hee hopt Anneken doatoo brinje dän lenjren Wajch entoschlone.”

Aum näakjsten Dach naume Winta un Emily eene aundre Kutsch, dee uk Jeeda no Emden fieed. Beid wiere erleichtat, daut aules secha jegone wia.

Em tiedjen Farjoa kaum Homez mol wada no eene Sechaheits Konferens em Emden Paulaut aun. Een Delegaut vonne Lasko-Menno Unjahoolunk wia jebedde worde, aus Zeij to erschiene. “De Konferens tweschne Veträda vonne Nazionskjoakj un de Anabaptiste wort soo’s jeplont aufjehoole,” säd hee. “Trotzdäm eene kloare Doastalunk von onse Sied opp Bibel Grunt, kunne de Anabaptiste nich äaren Stolt äawawinde un sikj met ons fa eene Nazionskjoakj entschlute. Wäajen de Dikjoppichkeit vonne Anabaptiste wia de

Konferens misslunge.

“Melanchthon has taught the state must concern itself with the outer manifestation of a subject's faith, which impinges on the government. The only office that the Anabaptists will hold is that of servant of the gospel; they decline to serve in an office in which they would wield the sword. Moreover, the Anabaptists consider it unbiblical to swear oaths, and will not bear arms.

“The Holy Scriptures teach that the Anabaptists beliefs are wrong and devilish. If their beliefs rule society, anarchy, robbery, murder, and destruction will follow. Thus it is necessary for the magistracy to counter the Anabaptists with physical force, and to kill the obstinate with the sword. The magistracy should not fall for their claim that 'we desire to harm no one.' This declaration is contrary to fact.

“As well the magistracy should not succumb to the claim that 'the magistracy cannot give anyone faith, so it cannot punish anyone over faith.' The magistracy punishes on account of outer manifestations such as wrongful speech and teachings, not on account of faith.”

The unsatisfactory conclusion of the conference cast a murky picture over the Anabaptists' future in the Countess' domain. Following further pressure from the emperor the Countess issued an edict requiring all Anabaptists to immediately quit her realm. Lasko objected and the Countess listened to reason. Again protecting the Anabaptists, she narrowed the edict to the leaders of its volatile factions. Given a breather the Anabaptists searched for a refuge offering greater safety. Menno left for Cologne, but many of his followers traveled much further, to the city of Danzig.

“Melanchthon haft jelleet, daut de Nazion sikj met de Butatieekjen von däm Birjagloowe beschafftje mott, wiels disa sikj oppe Rejierunk utwirkjt. Daut eensje Aumt, woont de Anabaptiste fiere woare, es aus Deena aune Schreft to senne, wiels see kjeen Aumt bekjeede welle, wua see daut met däm Schwieet to doone habe. Uk jleewe see, daut een Eid to leiste nich biblisch es, un see wääre sikj een Jewää to droage.

“De Heilje Schreft lieet, daut de Anabaptistische Gloowe faulsch un diewelhaaft es. Wan dän äare Lia de Jesalschoft rejere wudd, wudd Reibare, Mort, un Onheil folje. Doawääjen es daut needich fa daut Jesaz de Anabaptiste de Stiern to beede, met fiesische Macht, un de Stoakjap met däm Schwieet omtobrinje. Daut Jesaz woat äa Wuat, daut see 'kjeenen Schode aundoone welle,' aus Spott betrachte. Dise Aunmaldunk es jääjen aule Werkjlichkheit.

“Uk sull daut Jesaz de Behauptunk 'daut Jesaz kaun kjeenem däm Gloowe jäwe, un doawääjen kaun daut Jesaz uk kjeenen bestrofe, wää dän Gloowe haft' gaunz missachte. Daut Jesaz bestroft wääjen de Butatieekjen soo aus faulsche Räd un Lia, un nich wääjnen Gloowe.”

De Utgank vonne Konferens wia nich befrädjent un schmeet een Schaute äwa de Anabaptiste Tookunft enne Gräfin äare Lenda. Wiels de Kjeisa dan noch wiedren Druck oppe Gräfin uteewd, troff see een Jesaz, woont besäd, daut aule Anabaptiste fuaz äa Launt velote muste. Lasko stald sikj dedwää un de Gräfin horcht siene Rotschläaj aun. Un aulwada naum see de Anabaptiste en Schutz, un bestemd, daut bloos de heete Kjap unja an sulle veschwinje. Nu daut see een Odemrum wada haude, sochte sikj de Anabaptiste no eene Schutzstädt met jratre Sechaheit om. Menno reisd auf no K□ln, oba väle von an reisde väl wieda, no de Staut Danzig.

## Delta

*Choose a job you love, and you will never have to work a day in your life. Confucius*

Winter began his second day in Danzig with a walk through the commercial center. The power and prosperity of this city surprised him; it was larger and richer than those of the Low Countries. A major part of his mission, shepherding a ministerial delegation from Friesland to this eastern city, had been completed the day before. The ministers now were with their hosts and would stay with them for a week. Winter had time to spare.

Before his departure Winter's wife Emily had urged him to visit her sister Hilda who had settled in the Danzig Werder in the Vistula Delta. Together with her husband Goertsen and her family, she had fled Emden in 1547, a year ago. A recruiter had promised that in Danzig they would find religious freedom. He had directed them to the village of Reichenberg in the Werder where they could take over an abandoned homestead. Winter now headed for the city market. Anabaptists had already lived around here for years, he had been told, and he would find Frisian vendors there.

Arriving at the market Winter listened to a Babel of voices until he came to the produce section. There he heard two men who unmistakably spoke Frisian. Winter observed the two, and recognized them as country folk, in the city to sell their products. They were peaceful men, calmly conversing with their customers. Winter heard banter and laughter, the clients knew these men and appreciated their products. Their stalls were nearly empty, they would soon leave the city and head home.

Winter approached the men and drew

## Delta

*Wäl die een Beroop, dee die jefelt, un dan brukst du nich eenen Dach en dienem Läwe oabeide. Confucius*

Winta funk sienen tweeden Dach en Danzig aun, endäm hee eenen langen Spazieegank derch daut Haundel Zentrum muak. De Jewault un de Woolstaunt von dise Staut äwarauschte am. De Staut wia jrata un rikja aus dee vonne Nederlenda. Dän Hauptdeel von siene Mission, eene Prädja Grupp von Frieslaunt no dise Staut em Oosten to fiere, wia Jistre besorcht worde. De Prädjasch wudde nu bie äare Gaust Jäwasch eene Wäakjank doabliewe. Winta haud nu Tiet toom äwajen.

Ea hee velote deed, haud Winta siene Fru Emily am jeport äare Sesta Hilda to besieekje, dee nom Danziger Werder em Weichseldelta jetrocke wia. Toop met äarem Maun, Jieetze, un äare Famielje, wia see ut Emden aune 1547, ver eenem Joa, jeflicht. Een Bootschofta haud vesproake, daut see en Danzig relijeese Frieheit finje wudde. Hee haud an no daut Darp Reichenberg em Werder jefieet, wua see eene velotne Heimstääd betrakje kunne. Winta jinkj nu däm Staut Moakjt opptoo. Anabaptiste wonde hiarom aul Joarelank, wia am jesajcht worde, un hee wudd doa friesische Hendlasch auntrafe kjenne.

Aus Winta oppen Moakjt aunkaum, hieed hee een Jebaubel von Stemme, un dan bie de Foarm Produkte jinkj daut loos. Doa hieed hee twee Mana, dee Friesisch råde. Winta bekjikt sikj de twee, un hee kjand äare Oat. See wiere enne Staut gaunz tusich, un wiere hia om äare Produkte to vekjeepe. Daut wiere frädliche Mana, dee sikj met äare Kunde unjahilde. Winta hieed opp Friesisch Spos, un woo de Mensche lachte; de Kunde kjande dise twee Mana, un schazte äare Produkte. Äare Städe wiere meist ladich, see wudde boolt de Staut velote un no Hus foare.

Winta kaum an dichta bie, un aule dree

them into a conversation in Frisian. They enquired about his status, whether he was a newly arrived Anabaptist fleeing from the Low Countries. Winter enquired if they dwelt in the Werder. The men named their village, and Winter asked about Reichenberg. Nodding knowledgeably they told them it lay near their village. They were headed home in an hour, they said, and there was space in their wagon.

An hour later Winter sat beside the driver as he crossed the bridge over the city moat and headed eastward into the countryside. Winter looked with discomfort at the landscape. He recognized here the signs of a ruined polder. The driver told Winter the story, about the great floods of 1540 and 1543, which had ruined the Werder. It had been a major loss to the city; loss of rental lands and a source of fresh milk and produce. But now the city had authorized rich men to restore the flooded areas. Two of these men were Mennonites, who had promised a bright future.

Some hours later the wagon arrived at Reichenberg. Winter paid his fare and bid the two men adieu. They welcomed him for a ride back to the city any morning, but warned him that they left early. Winter now went to search for the Goertsens in the village.

Winter was accosted by a man who introduced himself as the Schulze, or mayor, of the village. In friendly but authoritative manner he asked Winter his business. It was late afternoon, and natural to be wary of strangers. In answer to Winter's enquiry he gave directions to a property that lay along a dike at the end of the settlement. Feeling they would meet again Winter bade the Schulze a warm good-evening.

Winter followed the footpath at the side of the dike. The homes in this settlement

unjahilde sikj opp Friesisch. See fruage am, waut hee deed and soo väähaud, un aus hee een fresch aunjekomna Anabaptist wia, dee vonne Nederlenda jeflicht wia. Winta fruach, aus see em Werder wonde. De Mana nande am äa Darp un Winta befruach sikj no Reichenberg. See nekjkopte, un säde, daut Darp lach dicht bie äa Darp. See wudde en eene Stund no Hus foare, säde see, un see haude Rum oppem Woage.

Eene Stund lota saut Winta bie däm Kutscha aus see äwa de Wotabrigj, un nom Ooste em Launt fuare. Winta kijkt sikj de Launtschoft vedrisslich aun. Hee sach doa Tieekjen von een vekomnen Polda. De Kutscha vetald Winta von de groote Äwaschwamunge vonne 1540 un 1543, dee dän Werder vedorwe haude. Daut wia een groota Velust fa de Staut jewast; Velust vonne Pachtlenda un vonne Kjwal von fresche Malkj un Foarmprodukte. Oba nu haud de Staut rikje Mana de Frieheit jejäft, de äwaschwamde Jääjent wada optorechte. Twee von dise Mana wiere Mennonite, dee eene hopnungsvolle Tookunft vespruake.

No eenje Stunde foare kaume see en Reichenberg aun. Winta betold siene Foat, un säd de Mana audee. See säde, hee kunn jiedatiet met an trigj no de Staut foare, oba see fuare emma sea tiedich loos. Winta jinkj nu loos, om de Jieetzes em Darp to finje.

Winta wort von een Maun oppjehoole, dee sikj aus de Schult vom Darp väästald. Frintlich, oba bestemt, fruach hee Winta, waut hee hia to sieekje haud. Daut wia lot Nomeddach, un eena must oppe Hutt wääjen Framde senne. Aus Winta am befruach om de Jieetzes, gauf de Schult am Aunwiesunge, wua daut leejendom aum Enj vonne Aunsiedlunk lach. Winta haud daut Jefeel, daut see sikj wada trafe wudde, un hee wenschd däm Schult eenen jemietlichen, scheenen Owent.

Winta jinkj dän Stich aune Sied vom Deich delenjd. De Hiesa en dise Aunsiedlunk lage

were not grouped in a village but each stood on a separate property. The homes were small and humble, a beginning for families that would want much more later. The home sites stood on high ground to minimize damage by future flooding. To conserve space the house, barn, and shed were built together in a single structure. Everywhere he went Winter heard Frisian. This village, he thought, was settled solely by Anabaptists.

When Winter arrived at the Goertsen home it was early evening. In the front garden he met the family matron, who recognized him and called out a welcome. The women of the household gathered, warmly greeting Winter. Later when Goertsen and the boys arrived from the fields, Winter was welcomed further and bade to stay the night. But the welcome was muted, and Winter wondered if he had arrived at a bad moment.

The Goertsens had received no visitors from home since leaving Emden. The family consisted of the father Friedrich, the mother Hilda, and the grandmother Anna. There were four children, two teenage boys and two younger girls. Hilda set out to prepare a special fish dinner for the guest, despite his wish not to make trouble. Winter described his trip to Danzig and updated the Goertsens about Emily.

When Winter enquired about life in the Werder Goertsen replied with caution. "We arrived from Emden a year ago with a group of 15 families lead by Philip Edzema," he said. "Our homestead is at the edge of the settlement, and we are making progress. We have as neighbor two single men, the Froese brothers, who are fellow Frisians. The next neighbor is the Janzen family who, although Flemish, share many of our interests. We built a crude shelter on the highest point of land where a foundation was still standing. Then we planted a garden, and began with the serious work of restoring the land. This

nich dicht toop soo's em Darp, sonda jiedat apoat. De Hiesa wiere kjlien un bescheide, een Aunfank fa Famielje, dee boolt vâl mea habe wudde. De Hiesa stunde opp huagen Grunt, aus Schutz jâajen Äwaschwamunge. Om Rum to spoare, wiere Hus, Staul un Schien toop en een Bu aunjelajcht. Un wua emma hee uk jinkj, hieed Winta Friesisch. En daut Darp, soo docht hee bie sikj, wiere luta Anabaptiste.

Aus Winta bie de Jieetzes aunkaum wia daut aul tiedich zeowes. Em Vâagoade troff hee de Famieljemumkje, dee am kjand, un am een 'Welkom' tooroopt. De Frues vonne Famielje kaume toop un bejreeste Winta von Hoate. Nohâa, aus Jieetze un de Junges vonne Oabeit oppem Flekj trigjkaume, wort Winta toom Nachtbliewe enjelod. Oba dis Welkom wia een bät fleiw, un Winta bedocht sikj aus hee to eene schljachte Tiet aunjekome wia.

Jieetzes haude seit âarem Wajchtrakje noch kjeene Jast von Emden jekjrâaje. De Famielje bestunt ut dâm Voda Friedrich, de Mutta Hilda, un de Grootmutta Anna. Doa wiere uk noch vea Kjinja, twee Junges enne tieende Joare, un twee jinjre Mejales. Hilda bemieejd sikj nu een besondret Äte to moake, wan Winta uk meend see sull sikj nich aunstrenje wâajen am. Winta vetald von siene Reis no Danzig, un hold aulahaunt no von Emily.

Aus Winta fruach, woo daut Lâwe em Werder soo wia, gauf Jieetze eene vâasechtje Auntwuat. "Wie kaume von Emden een Joa trigj met eene Grupp von 15 Famieljes unjre Leidunk von Philip Edzema," säd hee. "Ons Hoff licht aum Raunt vonne Aunsiedlunk, un wie gone verwoats. Wie habe aus Nobasch twee onbefriede Mana, de Froese Breeda, de uk Friesisch sent. De nâakjsta Noba es de Jaunzesfamielje, dee, wan uk Flemisch, onse Interesse deele. Wie bude eene proste Serai oppem hejschten Humpel opp onsem Launt, wua daut noch eene Fondament gauf. Dan sad wie een Goade,



is a community project; creating and maintaining a polder requires much planning, proper execution, and endless hard work. We are blessed by a co-operative group, settlers who know what must be done, and have the discipline to complete it.

“Our group from Emden was joined by a group of five families, who came from the upper Vistula valley. They fled from the Low Countries in the late 1530s, during the first persecutions. Their local experience and knowledge of the vernacular has been very useful. All twenty renters of this village have taken over homesteads abandoned after the disastrous floods of the early 1540s. We have all signed five-year leases with the wealthy Anabaptist businessmen Herman van Bommel and Tönnis Florissen.

“This village is at the lowest point in the Werder, so our work to drain the land is the hardest. Already we have progressed in restoring dikes, digging draining ditches, and repairing windmills to pump out the water. Further abandoned areas lie east of us, destined for restoration later. These unattended areas cause us worries, as drifters and thieves from the city assemble there. There is lax security at present; after the last flood all authority broke down in the Werder.”

After dinner Goertsen resumed his story about life in the Werder. They were delighted to live a country life, but here it was a lonely struggle, hours away from the city. Except for the religious freedom, life had been easier in Friesland. Winter in turn advised of his continued interest in solving mysteries. Goertsen then suddenly changed the topic. He stated that a serious problem had arisen that needed the attention of an expert. The problem, he said, affected the entire community, and required immediate action. Sensing a

un funge met de schwoare Oabeit aun, daut Launt brukboa to moake. Dit es een Jemeenschoftsunjanäme; een Polda auntolaje brukt väl Plonarie, Derchfierunk un endloose schwoare Oabeit. Wie sent jesäajent met eene jemeenschoftliche Grupp: dee weete, waut to doone es, un habe dee de Ordnunk, daut uk to doone.

“Onse Grupp von Emden schloote sikj eene Grupp von fief Famieljes aun, dee vom Bowa Weichseldol kaume. Dee flichte vonne Nederlenda enne lote 1530ja Joare, wäarent de ieeschte Vefoljunge. Dän äare Erfoarunge un Sproakkjantnise habe ons sea jeholpe. Aule twintich Pajchtasch em Darp habe Heimstäde äwanome no de schrakjliche Äwaschwamunge vonne tiedje 1540ja Joare. Wie habe aula fiefjoasche Pachtveträaj unjaschräwe met de rikje anabaptistische Jeschaftsmana Herman von Bommel un Tönnis Florissen.

“Dit Darp es daut läachste em Werder, un soo es daut Launtroode un Entwotrunk daut schwoaste. Wie sent aul goot wieda jekome de Daums opptobue, Entwoterungsgrowes to growe, un de Wintmäle trajchttomoake, om daut Wota erut to pompe. Wiedre velotne Jäajende ligje wieda nom Ooste, dee nohäa aune Rieej sent. De onbewonde Jäajent moakt ons Sorj wiels Romdriewasch, Reibasch un Deew vonne Staut sikj doa opphoole. Doa es de Sechaheit mau schläjcht: seit de latste Äwaschwamunk jeft daut em Werder kjeene Autorität.”

Nom Owentkost sad Jieetze met siene Jeschicht wieda äwa daut Läwe em Werder. See wiere froo oppem Launt to wone, oba daut wia een eensomet Unjanäme hia, soo wiet auf vonne Staut. Bat opp de relijeese Frieheit, wia daut Läwe en Frieslaunt leichta jewast. Winta, opp siene Sied, gauf to vestone, daut hee noch emma jieren aus Noforscha oabeide mucht. Don endat Jieetze plazlich daut Teema. Hee behaupt, daut een iernstet Probleem oppjekome wia, un daut see een Fachmaun brukte, om daut to leese. Daut Probleem,

difficult mystery that would challenge all his senses, Winter asked Goertsen to tell his story, starting from the beginning.

“Another body was found in the village this afternoon, but this one is different,” Goertsen began. “Since our first arrival here a year ago many bodies have been uncovered, but this one frightens us. The first body was found a few days after our arrival. While we had heard of the disastrous floods that had devastated the area years before we had not expected to find victims. That first body was of a child lying in cold water, preserved in the shelter of a ridge, shielded from the sun.

“Afterwards, we made discoveries almost monthly. We have found victims of violence from the wars with the Swedes, both settlers and mercenaries. We have found bodies that have come floating down the river, drifting into our ponds as evidence of crimes far away. And we have found ancient bodies in deep bogs which were exposed by the recent floods. We initially reported our finds to the authorities in Danzig, but our Schulze was instructed to suspend this duty. But I repeat, the body found this afternoon is different. It is of recent origin, and is the body of one of our own.

“The body is that of a young man. It was found by Janzen, the settler immediately following my immediate neighbor, the Froeses. Janzen found the body on the border of his property with the Froeses, in a bog with quicksand conditions. The body was lying half-sunken in the bog. The killer clearly meant the body to disappear without trace. By chance Janzen was walking on this border path when he noticed an oddity in the bog and caught sight of a body.

“This footpath is seldom used as it is considered dangerous. Our children have

säd hee, betroff de gaunze Jemeenschoft, un brukt drinjent eene Leesunk. Winta sach een schwoaret Jeheemnis ver sikj. Hee bedd Jieetze am de gaunze Jeschicht, von Väare aunjefonge, to vetale.

“Noch een Kjarpa wort vondoag em Darp jefunge, oba disa es aundasch,” funk Jieetze aun. “Seitdäm wie hia aunkaume, een Joa trigj, sent väle Kjarpasch jefunge worde, oba disa moakt ons Angst. Wie haude vonne schrakjliche Äwaschwamunge hia ver Joare jehieet, oba wie haude nich doamet jerääkjent Opfa to finje. De ieeschta Kjarpa wia een Kjint em Wota, woont sea goot erhoole jebläwe wia em Schulinj von eenem Launtrigje, em Wota jeschitzt vonne Sonn.

“Nohää muak wie soone Entdakjunge meist jiedren Moonat. Wie habe Opfa vonne Jewault vom Kjrlich met de Schweede jefunge, von Siedla oba uk von Seldna. Wie habe uk Kjarpasch jefunge, dee von wiet auf hiahää jespeelt worde, dän Fluss delenjd, un dee en onse Wotastäde kaume, aus Bewies vonne Jewault wiet auf. Un wie habe uk gaunz oole Kjarpasch jefunge, en deepe Wotalajcha, dee vonne Äwaschwamunge äwadäl kaume. Wie malde dise aunfenkjlich en Danzig aun, bat ons Schult Orda kjrieech, doamet opptohiere. Oba, soo’s ekj aul säd, dis Kjarpa es aundasch. Dee es fresch, un de Kjarpa es eena von de Onse.

“De Kjarpa es dee von een jungen Maun. Dee wort von Jaunze jefunge, de Siedla, dee fuaz no miene Nobasch, de Froese wont. Jaunze funk dän Kjarpa aum Raunt von siene Wirtschoft, en eene Wotaläacht met Fluchtsaunt. De Kjarpa lach hauff doabenne vesunke. De Merda haud gaunz kloa vää, daut de Kjarpa doa benne gaunz vesinkje sull, un one Spua. Derch Toofaul kaum Jaunze aum Jrens Stich delenjd jegone, aus am waut Sondaboaret oppfoll, un hee dän Kjarpa to seene kjrieech.

“Dis Stich woat mau seldom jebrukt, wiels Mensche jleewe, daut dee jefädlich es.

been warned to avoid it. The path separates the two properties, and a broad ditch runs parallel to the path. The land in this area has not yet been planted. Before the disastrous floods it likely served as a pasture.

“The finder Janzen is considered a reasonable man, one of the few Flemish in the group. The Janzens first fled from Antwerp to Friesland, and then joined the group going to Danzig. These are joyous, carefully attired people, with well cultivated manners. This family serves more as a neighbor for us than do the Froeses.

“The body was recovered from the bog with great effort. Janzen rushed to find a rope and threw it to encircle the upper extremity of the body. Not able to extract the body alone Janzen tied the rope to a rigid post to prevent it from sinking further. He then summoned strong men to help him pull it out. The body has ligature marks around the neck which stem from the recovery. Otherwise the body has no marks but for one region, the head. Here extensive damage has occurred, caused by a blunt object. The skull is fractured, and the face disfigured. Without doubt, the victim was murdered.

“With the face damaged beyond recognition the body could not immediately be identified. A careful examination of the clothes was then made. After the mud had been brushed off Janzen recognized the clothing as that of the younger Froese brother. The body shape and hair convinced the other men that this identification was accurate. A search was then made for the older Froese brother. Enquires revealed that he had left the village to visit a love interest in a nearby settlement. He will be notified of his brother's passing on his return, which is expected tonight or tomorrow.

“This killing has cast a dark shadow over

Onse Kjinja woat jewoarnt dän toch to lote. De Stich trant de twee Wirtschofte, un een breeda Growe rant jlikj delenjd. Daut Launt opp dise Städ woat nich beseit. Vere groote Äwaschwamunge, wia daut eene Weid.

“Jaunze, de Finja, jelt aus een veninftja Mensch, eent vonne weinje Flame enne Grupp. De Jaunzes flichte von Antwerp no Frieslaunt, un schloote sikj de Grupp, dee no Danzig jinkj, aun. Daut sent frintliche Mensche, goot aunjetrocke, un habe goode Maniere. Dise Famielje es ons aus Nobasch noda aus de Froese.

“De Kjarpa wort ut de Wotaläacht met väl Ploagarie un Mieej rutjeholt. Jaunze rand auf, un hold eenen Strank, dän hee däm Kjarpa oppe Bowakaunt om schnald. Wiels hee dän Kjarpa nich auleen ruttrakje kunn, bunk hee dän Strank aun een studjen Post aun, doamet dee nich wajch rutsche kunn. Dan hold hee sikj stoakje Mana, dee am holpe dän uttotrakje. De Kjarpa haud vom Ruttrakje Wund Tieekjen aum Hauls. Aunsonsten haud de Kjarpa kjeene Tieekjen, buta aum Kopp. Hia wiere schlemme Wunde to seene, dee von een stompen Jäajenstaunt kaume. De Schädel wia tweijeschloage, un daut Jesecht vedrekjt. One Twiewel, wia daut Opfa omjebrocht worde.

“Wiels daut Jesecht soo doll toojerecht worde wia, kunn de Kjarpa nich fuaz utjewäse woare. Dan worde siene Kjeleeda ieescht Mol jrintlich unjasocht. Aus daut Blott ieescht aufjekrauzt worde wia, wist Jaunze, daut daut dee jinjra vonne Froese Breeda wia. De Kjarpabu un de Kjeleedie äwazeijde de aundre Mana, daut Jaunze rajcht haud. Dan wort de elra Froese Brooda jesocht. See fruage no, un worde en, daut dee hinjawäajes em Nobadarp wia, wua eene Mejal daut Ziel von siene Uage wia. Am woat de Tiedinj von sien Brooda metjedeelt woare, wan hee entwäda vondoag zeowes ooda Morje trigjkjemt.

“Dis Mort woat een dunklen Schaute opp

our village. It is important that the killing be investigated and the culprit found and brought to justice. With your reputation for solving difficult mysteries, will you tackle this problem? Can you find the perpetrator of this foul murder?"

Winter had listened closely to Goertsen's detailed description and paused some moments to organize the vital facts in his mind. He then burst into a series of questions. "We must establish further details about the murder before we can search for the culprit," Winter commented. "When did the killing take place? What is the story of the Froese brothers in the settlement? Is there a record of problems with anyone in the community?"

It was Goertsen who now paused, carefully considering Winter's pertinent questions. He then replied with careful explanations. "Our group had a meeting the night before," he said. "All households were represented, and I recall seeing both the Froese brothers in attendance. This was a regular meeting to review the community work of this month and to plan that of the next. As the settlement is still struggling, there is often vehement, emotional discussion. Following our usual practice the mail was distributed at the end of the meeting. Each month a man is dispatched to Danzig to take our correspondence for mailing, and to bring back what has been received.

"As for the Froese brothers they joined our group in Emden. They had been delegated by the Froese family to look over prospects, and if these proved promising to prepare a home site. They have notified the Schulze that they plan to summon their parents and siblings. The brothers are of similar age and strongly resemble one other in face and body. Cornelius, the older brother, tends the garden while Albert, the younger one, minds the flock of sheep. While neither has caused serious difficulty, the Albert is far more popular among the

ons Darp schmiete. Daut es wichtich, daut dis Mort unjasocht woat, un de Schuldja de Jerajchtichkeit jestalt woat. Wiels du dän Roop hast, schwoare Fal to leese, kaunst du ons halpe dit Probleem leese? Kaunst du dän Aunstiera von disem grusseljen Mort finje?"

Winta haud sik Jieetze sien Schildren jeneiw tojehieet, un hilt nu en, om aule Jedanke em Kopp kloa tooptolaje. Dan stald hee eene gaunze Rieej von Froage. "Wie motte ieescht Eenzelheite vom Mort utfinje ea wie ons oppe Sieekj no däm Merda moake," meend Winta nu. "Wanea späld sik de Mort auf? Waut es de Jeschicht von de Froese Breeda enne Aunsiedlunk? Jeft daut met an eene Sach met irjentwäm enne Jemeenschoft?"

Un nu hilt Jieetze en, un bedocht sik Winta siene Froage gaunz jeneiw. Hee gauf dan väasechtje Erkläärunge. "Onse Grupp haud dän Owent verhää een Tafe," säd hee. "Aule Famieljes wiere veträde, un ekj kaun mie denkje, daut de Froese Breeda beid doabie wiere. Daut wia een jeweeneljet Tafe, opp däm berät wort, waut de Jemeenschoft em väajen Moonat jedone haud, un fa dän wiedren Moonat plond. Wiels de Aunsiedlunk noch emma sea to doone haft, kjemt daut foaken to sea läwhaupte Unjahoolunge. Soo aus uk aus jeweenlich, wort de Post dan noch aum Schluss utjedeelt. Jiedren Moonat woat een Maun no Danzig jeschekjt, om de Post doahan to brinje, un Post aufthoole.

"Waut de Froese Junges aunbelangt, see jinje onse Grupp en Emden bie. De Froese Famielje haud an dän Oppdrach jejäft, sik no Wonmäajlichkjeite omtoseene, un wan dise vespräakjent utsage, dan sulle see eene Heimstäd reedmoake. Dee habe däm Schult aunjemalt, daut see äare Elre un Jeschwista kome lote welle. De Breeda sent em selwjen Ella, un likjne sik em Jesecht un em Kjarpa. Kornelius, de elra, kjemmat sik om dän Goade, un Albert, de jinjra, dee haft dee Schopshäad unja sik. Un wan uk kjeena vonne beid iernsthauffe

settlers.

“Our agricultural project has a strong religious motivation, offering Anabaptists a treasured occupation and the freedom to practice their faith. Complete agreement among our members though is lacking. While active strife or open enmity are unknown, strong competition and differences in opinion lurk in the background. Our group, although entirely Anabaptist, is not homogeneous.

“We have representatives from various factions here, including the Batenburgers, Menno’s group, and southern Germans. Our Batenburgers are veterans of the siege of Muenster, who escaped before the Bishop’s final assault on the city. Later they supported the violent attack on the city hall of Amsterdam. Lastly, I must mention the drifters that live in the abandoned areas to the east who pass our settlement on their way to Danzig.”

It was a late hour and although not entirely satisfied Winter suspended his questions. Instead he advised Goertsen that it was urgent to go view the victim. Goertsen was reluctant to comply with Winter’s request. He stated that the body had been cleaned to allow identification but had otherwise been untouched. As it was locked in a cool shed it would keep till morning. Winter remained adamant and Goertsen brought out a lantern and lead him to the Schulze, who reluctantly offered them access to the body.

On viewing the body Winter quickly confirmed that Goertsen’s basic facts were accurate. The clearing of the mud had uncovered clothing that was distinctive. The body was intact but for the rope friction marks around the neck, and the major head wounds. These wounds Winter studied carefully and sketched on a paper. He then thoroughly searched the body. Within minutes he had found a letter

Probleeme jemoakt haft, es de Jinjra Brooda manke Aunsiedla väl mea beleeft.

“Ons Väänäme hia haft een stoakjen Relijeesen Aundrief, un doamet woat de Anabaptiste een aunjenämen Beroop jebode, un de Frieheit äaren Gloowe to läwe. Eene gaunze Äwareenstemmunk unjre Metjlieda fält oba. Opna Stried, ooda Fiend Seelichkjeit jeft daut nich, oba Konkurrenz Senn es stoakj, un Unjascheedunge en Aunsechte schwäle em Hinjagrunt. Onse Metjlieda, wan uk gaunz Anabaptistisch, sent von veschiedne Oat.

“Wie habe hia Veträda vonne Batenbirjasch, Menniste un Sied Dietsche. Onse Batenbirja jinje dän latsten Aunjriep jäajen Muenster derch. Nohäa unjastette see de Jewault bie de Aunjriep von dän Stautsrot en Amsterdam. Un schlieslich, mott ekj uk noch de Romdriewasch erwäne, dee en de ladje Jäajent nom Ooste wone, un bie ons vebie strikje, hinjawääjes no Danzig.”

Daut wia aul lot jeworde, un wan Winta uk nich tofräd wia, hieed hee met de Froage opp. Aunstaut säd hee däm Jieetze, daut daut drinjent wia, de Leich to beseene. Jieetze stiepad sikj. Hee meend, de Leich wia jewosche worde om de Kjanzeichnise to bewiese, oba aundasch nich aunjerieet worde. De lach nu veschlote en eene kolde Stow, wua see sikj bat Morje hoole wudd. Winta oba bestunt doaropp, un dan naum Jieetze eene Latoarn, un fieed am nom Schult, dee am onjieren de Leich seene leet.

Aus hee sikj dän Kjarpa noda aunsach, sach Winta schwind daut Jieetze siene Tautsache rechtich wiere. Daut Aufkrauze vom Blott leet de ieejenoatje Kjeleedie kloa un dietlich woare. De Kjarpa wia gaunz heel bat opp de Tieekjen aum Hauls un aunem Kopp. Winta bekjikjt sikj dise Wunde krakjt, un schreef aules oppem Papia dol. Dan unjasocht hee sikj dän Kjarpa jrintlich. Boolt haud hee een Breef, em Wanikj

sequestered in the jerkin. Winter brought the letter into the light, and painfully deciphered the message. Nodding sagely, he accompanied Goertsen back to his homestead.

In the morning Goertsen lead the way to the bog where the body had been found. Winter felt that the bog might not be the crime scene, but could still hold valuable information. On route the two met the Schulze who advised that the older Froese brother had not yet returned. Winter advised the Schulze that the presumed time of the murder must be the previous morning, some hours before Janzen discovered the body. He asked the Schulze to determine if any conspicuous action or absence had been noted by a community member during the presumed time of the murder. The Schulze advised that the funeral was scheduled for the afternoon, and that the Froese brother was expected back before then. Winter asked the Schulze about interviewing suspects but was told to hold off interviews until after the body was buried.

Goertsen now lead Winter along the path where the body had been discovered. He pointed to Janzen's property on one side and Froeses' on the other. The drainage ditch running parallel to the pathway was bordered by a row of stunted trees, ragged bushes, and weeds. They arrived at the bog, which Goertsen said were uncommon in the settlement.

Winter's examination revealed the presence of numerous footprints. Among these, he realized, were the footprints of the victim, the killer, the attempted rescuer, and the men summoned to extract the body. Additionally, gawpers had left impressions. In the soft wet turf Winter saw only an unruly jumble, from which he could extract no pattern. He next searched for the location of a skirmish, but could not find one. He widened his circle searching for signs of blood. Goertsen warned him to be careful, as the bog was treacherous.

vestoake, jefunge. Winta brocht dän Breef em Licht äwadäl un laus dän langsam oba jrintlich derch. Hee nekjkopt weise, un bejleit dan Jieetze no siene Heimstääd.

Zemorjes fieed Jieetze dän Wajch trigj no de Städ, wua see dän Kjarpa jefunge haude. Winta meend dise Städ mucht nich de Jewault Städ senne, oba daut dee doch eenjet Wichtje to de Sach uttowiese haud. Unjawäajes troffe see dän Schult, dee an metdeeld, daut de elra Froese Jung noch nich trigjekome wia. Winta vetald däm Schult, daut hee docht de Tiet vom Mort Jistre zemorjes wia, eenje Stunde ea Jaunze dän Kjarpa entdakjt haud. Hee fruach dän Schult om fausttostale, aus irjent een Darps Birja irjentwaut oppjefolle wia, to de Tiet vom Mort. De Schult säd, daut daut Bejrafnis fa dän Nomeddach aunjesajcht worde wia, un daut see doamet rääkjende, daut de Froese Brooda bat dan trigj senne wudd. Winta fruach dän Schult aus hee Vedochtje to Räd stale kunn, oba disa meend, daut must bat nom Bejrafnis wachte.

Jieetze fieed Winta nu dän Stich delenjd, wua de Kjarpa jefunge worde wia. Hee wees no de Jaunzes Heimstääd oppe eene Sied, un no de Froese oppe aundre. De Aufrangrowe wia jlikjranent toom Stich un lach em dunklen Schaute von vekjräpelde Beem, kruggelje Asta, un Onkrut. See kaume aun de Wotaläacht aun, soone aus hia selden väakaume, meend Jieetze.

Winta siene Unjasieekjunk openboad väle Footstaupe. Mank dise, sach hee de Footstaupe vom Opfa, dän Merda, de vesochte Radasch, un dee vonne Mana, woone de Leich rutjetrocke haude. Uk wiere soone von Nieschiarasch to seene. Em wieekjen nauten Torf sach Winta bloos een heillooset Derchenaunda, dee am nuscht besäd. Dan socht hee no de Städ von däm Utenaundasazunk, oba funk nuscht. Hee breed siene Sieekj ut, un socht Blootspuare, oba daut gauf kjeene. Jieetze säd, hee sull oppause, wiels de Wotaläacht

Winter backtracked, and then found some dark stains. He was soon following a trail of blood which lead to the main pathway. Winter concluded that the altercation had taken place elsewhere. He continued to follow the blood trail, and what he found disturbed him greatly.

In the afternoon Goertsen lead Winter to the schoolhouse where the funeral ceremony would be held. When Winter saw the congregation he marveled at its size, and the number of children. The older Froese brother had not yet arrived, which was the source of ironic comments. Winter met the lay minister who would administer the sacrament of burial. Winter asked Goertsen to observe mourners for suspicious behavior.

The lay minister conducted a simple ceremony, which ended with the emotional singing of a hymn. A promising young man lay here in a simple closed coffin. His life had been brutally terminated before his time. No family was here to mourn him, his brother was away on a journey, and his parents and siblings a long sea voyage away. Winter carefully scanned the faces of the mourners, familiar Frisian and Germanic faces, but detected no looks of triumph.

Winter followed the congregation to the graveyard which lay on a tiny hilltop. Around them stood a bevy of crude wooden crosses. After the internment Winter asked the minister if he had noted strangers or conspicuous absences at the service. Reluctantly the man gave Winter a name, and said this man belonged to the Batenburger faction.

Winter now sought out the Schulze. He asked whether results had been obtained from the enquiry about conspicuous actions or absences yesterday, and received a negative reply. Winter then asked the Schulze whether he was aware of any disputes involving the Froese

jefäadlich wia. Winta jinkj nu äwaroasch, un dan funk hee dunkle Plake. Boolt jinkj hee dan uk eenen Blootstich delenjd, dee nom Hauptstich fieed. Winta kaum toom Schluss, daut daut Jemetzel sikj aundatwääjes aufjespält haud. Hee jinkj dän Blootstich wieda delenjd, un waut hee dan funk, vefieed am sea.

Aum Nomeddach naum Jieetze Winta nom Schoolhus, wua daut Bejrafnis senne wudd. Aus Winta de Jemeent sach, wundad hee sikj, wooväl Mensche doa wiere, un uk woo vâl Kjinja. De elra Froese Brooda wia noch nich trigjekome, un doaräwa muake de Mensche heiwtänsche Bemoakjunge. Winta wort däm Prädja vääjestalt, dee de Aundacht hoole wudd. Winta bedd Jieetze sikj romtokjikke aus irjentwää manke Trualied sikj Vedochtich vehoole wudd.

De Prädja hilt eene eenfache Aundacht, dee met een jefeelsvollet Leet to Enj kaum. Hia lach een vesprääkjenda Maun em jeschiztet Soakj. Sien Läwe wia opp veemässiche Wies ver siene Tiet to Enj jekome. Kjeene Famielje haud hee, dee am betruade, sien Brooda wia nich doa, un siene Famielje un siene Jeschwista eene lange Seereis wajch. Winta bekjikt sikj de Jesechta vonne Trualied vääsechtich; oba kjeene vonne Friesische ooda Dietsche Lied folle opp.

Winta foljd de Jemeent nom Kjoakjhoff, dee opp eenen kjlienen Aunboajch lach. Runtom stunt eene kjliene Grupp von heltane Kjrieze. Nom Aufdank fruach Winta dän Prädja, aus hee Framde ooda Nichtaunwäsende bie de Aundacht bemoakjt haud. Onjieren gauf de Prädja Winta eenen Nome, un säd, de Maun wia een Batenbirja.

Winta besocht nu dän Schult. Hee fruach aus am waut to Uare jekome wia vonne Omfroag von Jistre, wääjen oppfauendet Benäme ooda waut sondaboaret, oba daut wia uk nich de Faul. Dan fruach Winta dän Schult, aus hee waut von Riewarree tweschen de Froese Breeda wist. Uk

brothers. He also asked about the drifters living in the abandoned lands to the east. The Schulze answered that three parties had quarreled with the Froeses. He gave Winter the name of a Batenburger and mentioned both of Froeses' neighbors. Concerning the drifters, he stated that they were heard now and then crossing the village late at night. Settlers occasionally reported belongings missing, but this was not a serious problem. So far no confrontation had occurred with that community.

As they were discussing these matters a venerable old lady came forward and addressed the Schulze. She advised that yesterday in the early afternoon she had seen one of brothers on a back trail. She had thought that it was the older brother but was not certain. The man had been wounded on the forehead, and was walking quickly towards the east. He had appeared completely self-absorbed and had not greeted her.

After the Schulze had left, Winter paused to collect his thoughts on this bewildering mystery. He realized that the Schulze's comments obligated him to interview three suspects, the Batenburger and the two neighbors of the victim. He must furthermore account for the contents of the letter retrieved from the victim, and the results deduced from the search of the blood trail. Upon completion of these tasks he would have a clearer picture of the matter. He had no intention of tracking the brother to the east.

Goertsen conducted Winter to the homestead of the Batenburger where they found him resting in the garden. He appeared a mild-mannered man but seemed affronted by Winter's request to answer questions. He admitted to having difficulties with the Froeses on the sea voyage to Danzig. An angry verbal confrontation had occurred on deck before witnesses, but there had been no violence. When Winter asked about his further

befruach hee sikj no de Romdriewasch enne velotne Lenda em Ooste. De Schult säd, daut dree vonne Jemeent sikj met de Froese Junges jejacht haude. Hee gauf Winta dän Nome von een Batenbirja un uk de Nomes vonne Froese Nobasch, aulebeid. Waut de Romdriewasch aunjinkj? Eena kunn dee hiere, wan see hanewada lot de Nacht derch daut Darp kaume. De Siedla malde uk auf un too daut waut jestole wort, oba daut wia kjeen iernsthauffet Probleem. Bat nutoo wia daut noch nich to een Hautjemenj jekome.

Aus see sikj äwa dise Sache unjahilde kaum eene ieawirdje oole Fru no Vääre un räd däm Schult aun. See vetald, daut see Jistre em tiedjen Nomeddach eent vonne Froese Breeda oppem Hinjastich jeseene haud. See haud jedocht, daut daut de elra Brooda wia, oba see wia sikj nich secha. Dis Maun wia aum Stiern vewundet, un hee jinkj schwind nom Ooste. Hee haud daut gaunz met sikj selfst todoone jehaut, un haud äa nich bejreest.

Aus de Schult velote haud, hilt Winta en om siene Jedanke toop to saumle. Hee wist, daut no däm Schult siene Auntwuaten hee sikj met dree Vedochtje enne Sach unjahoole must: dän Batenbirja, un de twee Nobasch. Hee must dan uk däm Breef aum Opfa siene Kjeedie jefunge, unjasieekje un de Utkomen von de Sieekj vom Blootstich. Nodäm hee aul dit jedone haud, wudd hee een kloaret Bilt vom gaunze habe. Hee haud kjeene Aufsecht däm Brooda nom Ooste han notofolje.

Jieetze naum Winta no de Batenbirja Heimstäd, wua see am uk fuaz em Goade biem Utreiwe funge. Am sach daut no een jemietlichen Kjeedel, oba hee wia een bät jestat, aus Winta am bedd, een poa Froage to beantwuate. Hee gauf too, daut hee Schwierichkjeite oppem Schepp met de Froese jehaut haud hinjawääjes no Danzig. See haude sikj ver Zeije oppem Deck domm jesajcht, oba daut wia nich toom Hautjemenj jekome. Aus Winta am wieda



background he admitted that he had been at Muenster, and later at Amsterdam but claimed to have been misled by false prophets. He had seen the error of their teachings, he said, and his present allegiance was to the Mennisten and the doctrine of non-resistance.

Pressed further he revealed that in Flanders he had witnessed monstrous injustice, the execution of innocent people, including his own brother. He had seen the face of evil in men in power, who had suborned their posts and enacted a reign of terror. At Muenster he received orders from false prophets to kill and had been severely tempted. He had been beset by a craving for revenge, but in the end had rebelled at killing. Taking the life of another was not in his nature. Killing would forever soil him, make him unworthy to enter the Kingdom of God.

Winter next went to Janzen and questioned him about finding the body in the bog. Janzen advised that he rarely walked on the boundary path but on this day was searching for a lost heifer. Winter noticed Janzen's hesitation in answering, and immediately enquired whether problems had previously arisen with the Froeses. Reluctantly Janzen admitted to having had a run-in with them before.

He had brought a pedigree milk cow over from Friesland, which had strayed into the Froeses' garden. The older brother cared for the garden and was experimenting with new crops. He was furious when the cow rummaged through his fields. He had maimed the cow, and made dangerous threats to the Janzen children. But that problem had been settled. Janzen stated that Cornelius' experiments were useful, but he was feared and avoided by the community.

The Schulze had advised Winter that the Froeses had difficulties with both neighbors and Winter now gently asked

befruach, gauf hee too, en Muenster doa biejewast to senne, un lota en Amsterdam, oba hee bestunt doaropp, daut de faulsche Profeete am enne Err jefieet haude. Hee haud siene Fäla enjeseene, un nu wia hee tru to de Menniste Lia vonne Wäaloosichkheit.

Aus Winta am wieda utfruach, vetald hee, daut hee en Flanders schrakjliche Onjerajchtichkjeite jeseene haud, de Hanrechtunk von oschuldje Mensche, un uk sien Brooda. Hee haud daut lebel en Menschejesechta vonne Macht jeseene, dee äare Aumte velote haude, un een Sotonsbrode vebreet haude. En Muenster haud hee Ordasch vonne faulsche Profeete jekjräaje, om to morde, un hee wia stoakj enne Vesieekjunk jewast, oba hee haud niemols Mort utjefieet. Daut Läwe von aundre to näme, lach nich en siene Natua. Mort wudd am fa aule Tiet besudle, un am onwirdich fa daut Gottesrikj moake.

Don jinkj Winta nom Jaunze un befruach am wäajen daut Finje von däm Kjarpa enne Wotaläacht. Jaunze vetald, daut hee mau gaunz seldom en de Jäajent opp däm Jrens Stich jinkj, oba hee wia aun däm Dach oppe Sieekj no siene vebiestade Stoakj jewast. Aus Winta enwort, daut Jaunze sikj stiepad bie dise Froag, fruach hee am fuaz, aus daut Probleme met de Froese verhää jejäft haud. Jaunze gauf daut onjieren too.

Hee haud eene reinrausje Malkjkoo von Frieslaunt metjebrocht, dee sikj en däm Froese Goade nenjemoakt haud. De elra Brooda besorjd dän Goade, wua hee Proowstekja aunjelajcht haud. Hee haud de Koo kjräplich jeschloage, un haud de Jaunze Kjinja sea doll utjeschempt, un an uk bedreift. Oba daut Problem haude see jeschlicht. Jaunze säd, Cornelius siene Proowstekja wiere wieetvoll, oba daut de Jemeenschoft Angst ver am haud, un daut aule Mensche am utem Stich jinje.

De Schult haud Winta aul metjedeelt, daut de Froese Schwierichkjeite met beid Nobasch haude, un nu fruach hee Jieetze

Goertsen about his experience with them. Goertsen reluctantly admitted that a problem had arisen, but said it had been resolved long ago. One day several sheep of the Froese herd had caused serious damage in the Goertsen garden. Goertsen had been very angry and severely scolded Albert, who tended the Froese sheep. They had not spoken for months afterwards, but in time Albert had admitted guilt and made good for the damage. While Albert was known to be proud and selfish, he enjoyed the love and trust of the entire community.

A messenger sent by the Schulze now arrived at the Goertsen home. A young woman had arrived from a nearby village. She was in search of the older Froese brother who she said had not arrived for a promised visit. She was his close friend and was worried. She had come to enquire whether he had met foul play.

Winter realized that matters were pressing and that he must reach a decision. He had collected much information. This he must analyze, and then announce to the Schulze. While the interviews had yielded useful information he believed that the key to the solution lay in the blood trail and in the letter. He ruled out the Batenburger and the two neighbors, leaving only one suspect. Winter considered that he now knew who the killer was, and his motive.

Winter had followed the blood trail from the bog to the main pathway where he had lost it. He had backtracked a few steps and found a private footpath, where he again picked up the trail. The blood spots had been faint near the bog but became heavier as he proceeded further. The trail lead directly to the Froese yard. In a corner of the yard Winter found a clutter of footprints and large stains of blood. A further search of the site yielded a stone covered with dark stains. The killing had taken place here. There could have been only one killer, the older brother.

wäajen siene Erfoarunge met an. Jieetze stunt onjieren too, daut see uk Häakjarie met an jehaut haud, oba daut see daut aul lenjst äwareen jemoakt haude. Een Dach haude de Froese Schop grooten Schode em Goade von Jieetze jemoakt. Jieetze wia sea doll jewast, un haud Albert, dee de Froese Schop heed, doll utjeschempt. See haude Moonatelank nich unjaenaunda jerät, oba dan haud Albert siene Schult toojstone, un dän Schode goot jemoakt. Un wan Albert uk stolt un selftsechtich wia, trud de gaunze Jemeenschoft am voll.

Een Benjel vom Schult jeschekjt, kaum nu bie Jieetzes aun. Eene junge Fru wia vom Nobadarp jekome. See wia oppe Sieekj nom elren Froese Brooda, dee nich to de vesproakne Tiet enjetroffe wia. See wia siene dichte Frindin, un muak sikj Sorje. See wia jekome, om uttofinje aus hee to Schod jekome wia.

Winta wist, daut de Sach nu drinjent wia, un daut hee eene Entscheidunk trafe must. Hee haud väl Bescheet toopjesaumelt. Dit must hee ordne, un dan sien Entschluss däm Schult metdeele. Wäarent daut Jesprech uk väl Bescheet jeleewat haude, lach de Leesunk doch oppem bloodajen Stich un enem Breef. De Batenbirja wia nich enne Sach vewekjelt, un uk nich de twee Nobasch, aulsoo bleef bloos een Vedochtja äwrich.

Winta wia dän Blootstich vonne Wotaläacht bat däm Hauptstich nojegone, un doa haud hee däm veluare. Hee wia dan een poa Schräd äwaroasch jegone bat een Priwautstich un doa sad daut Bloot wada en. De Blootstich wia bie de Wotaläacht mau schwak jewast, oba haud toojenome aus hee wieda jinkj. Un dis Stich fieed direkjt nom Froese Hoff. En eene Akj vom Hoff funk Winta en eene Saumlunk von Footspoare, eene groote Plak Bloot. Doa lach uk een Steen met Bloot bedakjt. Hia haud sikj de grulje Dot aufjespält. Daut kunn bloos een Merda jäwe, un daut wia de elra Brooda.

Winter reviewed the evidence of the letter. It had been written by the parents in Friesland, a reply to a message sent earlier by the brothers. The letter advised that the parents were generally pleased with the brothers, and would heed their invitation to join them on the delta. The mother heaped lavish praise on the younger brother for using pedigreed sheep to start the herd. The father meanwhile scolded the older brother for experimenting with strange new crops while ignoring simpler logical choices. One brother was lavishly praised, while the other was rejected.

Winter was convinced that Cornelius' motive for murder was to retaliate for a series of rejections. Both brothers had made significant sacrifices to advance the cause of the family and settlement. Both brothers had been successful in their endeavors. But the younger brother had received praise, while the older one rejection.

Soon after committing his irrevocable act Cornelius had regretted his error. He had lacerated himself on the forehead, marking himself as Cain. A witness had seen him walking in despair to the east. His flight removed him from civilization and brought him to perdition. Through a series of rejections a soul had been destroyed. Through one wanton act the community had been grievously wounded, two brothers and their family had been irretrievably lost.

Winter conveyed his findings to the Schulze who sadly nodded in agreement. A few days later Winter left early to meet the Frisian vendors and caught a ride back to Danzig.

Winta unjasocht sikj dän Enhault vom Breef. Dee wia vonne Elre en Frieslaunt jeschräwe worde, eene Auntwuat opp eenen verhäajen Breef vonne Breeda jeschräwe. De Breef besäd, daut de Elre em auljemeenen met de Breeda tofräd wiere, un daut see äaren Rot wulle folje, nom Delta to trakje. De Mutta lowd dän jinren Brooda bat aunem huagen Himmel wiels hee reinrausje Schop jebrukt haud om de Häad opptostocke. Oba de Voda beschuljd dän elren Brooda, wiels hee met Proowstekja sikj vesiemd, un doabie eene eenfachre Wol vebie jinkj. Aulsoo wort een Brooda sea jeloft, un dän aundren veuadeelt.

Winta wia äwazeicht doavon, daut Kornelius dän Albert omjebrocht haud aus Rache. Hee wia too foaken raufjesat. Beid Breeda haude bediedende Opfa jebrocht, om äare Famieljes en de Aunsiedlunk wieda veropp to brinje. Beid Breeda haude doarenn Erfolch. Oba de Jinjra wort doafäa jeloft, un de Elra veuadeelt.

Fuaz nodäm Kornelius sienen grooten Fäla begone haud, wia am daut betta leet jewast. Hee haud sikj aune Stiern de Schult enjeholkjat, un wia doaderch een Kain jeworde. Een Zeij haud jeseene, woo hee enne Vetwiewlunk nom Ooste jegone wia. Siene Flucht haud am vonne Menschheit jenome, un am toom Aufgrunt jefieet. Derch eene schentliche Dot wia de Jemeenschoft deep velatst worde, un twee Breeda un äare Famieljes wiere opp emma veluare.

Winta deeld siene Jeschicht däm Schult met, un disa nekjkopt doatoo sien "Amen!" Een Poa Doag lota, stunt Winta aul tiedich opp, om met de Hendlasch trigj no Danzig to foare.

## Avoidance

*There is room in the smallest cottage for a happy loving pair. Friedrich Schiller*

A storm from the North Sea raged around the Emden home, whistling in the eaves and shaking the shutters. The wind was laced with snow and sleet, forcing Winter and Emily to huddle around the fire. Their children were grown and married, and they were enjoying their greater freedom. It had been eight years since Winter had returned from Danzig. Since that year of 1548 their community had seen rapid growth, despite continued persecution. Two main problems still faced the movement; finding places of refuge, and formulating a comprehensive doctrine. Body and soul must be kept together, and a code of conduct formulated to guide members in their daily life.

“In 1549, the year following my trip to Danzig, Countess Anna issued a strong new edict against the Anabaptists,” Winter reminisced. “Bowling to the emperor’s wishes she decreed that all members of the movement should be exiled, and those harboring them should face severe legal action. Fortunately, local officials were reluctant to enforce such an edict. But in Leeuwarden that same dreadful year, our dear sister Elizabeth was martyred, drowned for her faith.”

“In the meantime our leader Menno Simons has been constantly on the go, writing and teaching,” Emily replied. “Evading his persecutors, he has ministered to many congregations, including the new one in Danzig. He has recruited strong new leaders into the movement. In 1551 he ordained Leenart Bouwens as Elder in Emden. Bouwens has become an energetic associate of Menno, taking his mission to Friesland, North Holland and Flanders. In three years he has baptized a thousand new believers, greatly expanding the

## Meidunk

*Fa een Poa, daut sikj goot es, es doa Rum em kjansten Huskje. Friedrich Schiller*

Een Storm vom Nuade toobd om daut Hus en Emden, un juld omme Akje, un scheddad de Lode. De Wint haud Schnee un Glodies em Jewäw, un dreef Winta un Emily noda nom Fia. Äare Kjinja wiere erwosse un befriet, un see jeneete nu jratre Frieheit. Acht Joa lage nu aul trigj seitdäm Winta von Danzig trigjekome wia. Seit de 1548 haud äare Jemeenschoft een stoakjet Wausse erläwt, uk wan daut noch emma Vefoljunge gauf. Twee Probleeme stunde de Bewäajunk vää: Toofluchtsuate to finje, un eene auljemeene Kjoakjerääjle to formulere. Kjarpa un Seel muste toopjehoole woare, un Aunordnunge muste oppjeschräwe woare, om de Metjlieda Rechtunk to jäwe.

“Aune 1549, en däm Joa no miene Foat no Danzig, erleet de Gräfin Anna een strenjet, nieet Jesaz jäajen de Anabaptiste,” säd Winta. “Endäm see sikj däm Kjeisa sien Welle bekjt, bestemd daut Jesaz daut aule Anabaptiste vebaunt woare sulle, un, deejanje, dee an to Haunt jinje, sulle schwoa bestroft woare. Toom Jlekj wiere de hiesje Beaumte nich wellich dit Jesaz to derchsate. Oba en Leeuwarden, von däm selwjen schrakjeljen Joa, wort onse leewe Sesta Elisabet to eene Martiera, see wort em kolden Wota fa äaren Gloowe veseept.”

“Enne Tweschentiet wia ons Fiera Menno Simons emma kjaftich, biem Schriewe un Liere,” beantwud Emily. “Endäm hee siene Vefolja entjinkj, haft hee en väle Jemeent jeprädict, un uk bie de niee Jemeent en Danzig. Hee haft uk stoakje niee Leidasch fa de Bewäajunk jewonne. 1551 haft hee Leenart Bouwens aus Eltesta en Emden joweit. Bouwens es een energischa Metoabeida von Menno jeworde, un haft väl Missionsreise no Frieslaunt, Nuad Hollaunt un Flanders jemoakt. En dree Joa haft hee meist Dusent niee Jleewende jedeapt, un de Jemeent

membership. A second strong figure has risen, namely Dirk Philips, who is now in charge at Danzig. At the same time he assists Menno in formulating doctrine.”

“A new movement must formulate its creed to guide the behavior of its members,” Winter agreed. “There were two main disputations in 1554. Following the first one, in Wismar, an important resolution was published, covering nine articles central to the faith. Our Elder Bouwens played a major role in its writing.

“The articles provide guidance to believers on marriage, proper conduct in commerce, non-resistance, and selecting preachers. They also include an important statement on the ban, which requires complete shunning of a sanctioned member by all others in the movement. This has become a divisive issue. In the second disputation Menno debated with Martin Micron of the Lasko group. Unfortunately the meeting ended in acrimony, with Micron betraying Menno’s presence. But Menno, wily as ever, made good his escape.”

“One of the major triumphs of the Reformation occurred last year at Augsburg,” Emily now pointed out. “The rulers and princes of the German states, showing great determination, imposed their will on the emperor and compelled him to grant them the choice of religion in their own dominion. The 1555 Peace of Augsburg is a major step towards religious freedom. In East Friesland our own ruler can now choose the preferred religion in his province. On the negative side, in 1555 Charles V granted dominion of the Low Countries to Philip II of Spain, who is a strict Catholic and is sure to continue a policy of persecution in the Low Countries.”

The couple remained in deep thought, recalling the long history of persecution

stoakj doaderch vemieet. Een aundra stoakja Maun enne Sach es Dirk Philips, de niea Leida en Danzig. To jlikje Tiet es hee een Haupt Halpa von Menno en de Vefotunk von de Doktrine.”

“Eene niee Bewääjunkt mott äare Gloowensartikjel formuliere, om daut Benäme vonne Metjlida to fiere,” stemd Winta äwareen. “Daut gauf aune 1554 twee Haupt Konferense. No de ieeschte en Wismar wort eene wichtiche Schreft jedrekjt, dee näajen Gloowensartikjel beschreef. Ons Eltesta Bouwens späld bie de Schreft eene wichtje Roll.

“Dise Artikjel beede Fierunk fa de Jleewende en de Sach von Befriee, ieaboaret Benäme en Jeschaftssache, Wäaloosichkeit, un Prädjawol. Uk woat doarenn de Meidunk, eene wichtje Sach, beschräwe, un woo eene sindje Persoon, von aule aundre enne Jemeent jemeide woare saul. Dit es too Oneenichkeit jeworde. Oppe tweede Konferens unjahilt Menno sikj met Martin Micron. Dit Jesprääkj beendet em Striet, un Micron späld doaropphan dän Veroda, un deeld de Polizei Menno siene Vestääkj met. Oba Menno, lestich aus emma, jinkj an derch.”

“Eent vonne groote Siej vonne Reformazion passieed tojoa en Augsburg,” vetald Emily nu. “De Fierasch un de Prinse vonne dietsche Prowinse beweese grooten Moot un eewde Druck oppen Kjeisa ut, un bedwunge am enne Lenda un uk Prowinse, an daut Rajcht to jäwe, de friee Relijionswol to trafe. De Frädensvetrach en Augsburg en 1555, wia een jewaultja Schreft verwoaz enne relijeese Frieheit. En Oostfrieslaunt kaun ons Harscha nu de Relijion, woone eena well, bestemme. Oppe negatieve Sied gauf Karl V aune 1555 de Macht aun Philip II von Spanien äwa de Nederlenda. Philip es een strenja Katolijk, un woat met de Vefoljunge enne Nederlenda uk wiedahans väagone.”

De twee bleewe deep en Jedanke, un bedochte de Orru, dee nodäm Melchior

following the introduction of Anabaptism in their area by Melchior Hoffmann in 1530. They next turned to the divisive issue of the ban, when they were distracted by a sudden rapping on the door. Who could be calling on such a dreary day, Winter wondered, as he went to open. An attractive woman, whom Winter recognized as one of their congregation, was standing at the door.

The woman was Swaen Rutgers, a principal player in the divisive issue that the Winters were discussing. Winter bade her to enter quickly, and then firmly closed the door. Swaen had a mournful face, and after exchanging greetings advised that her visit concerned the problem that had disrupted the congregation. Winter invited her to be seated and to tell her story, starting from the beginning.

“You are aware that my husband, Rutgers, was banned from the Emden congregation by Elder Bouwens,” she began. “The reason cited to the community was that of ‘unbecoming behavior.’ When Elder Bouwens advised me of my requirement of marital avoidance towards my husband, I refused to obey and he threatened to ban me also.

“I am convinced that a grave injustice has been enacted on my husband, which may now be extended to me. The facts need to be investigated. I am certain that with presentation of the true facts my husband will be cleared and the ban lifted.

“Let me outline the details of this matter. Rutgers conducted a business deal with Kopper, a man of his prior acquaintance. The two have a long history together, having become friends when Kopper arrived in Emden from Flanders. Kopper had suffered physical and mental torture at the hands of the inquisition in Antwerp. He left the prison badly ailing. Rutgers and

Hoffmann dän Anabaptismus aune 1530 enjefieet haud, utbruak. Don naume see sikj daut Teema vonne Meidunk vää, daut mol wada Spoolunge met sikj druach, aus see met eenmol von een stoakjet Putre aune Dää aufjelenkjt worde. Wää kunn aun soonem dunklen Dach aunputre kome, docht Winta sikj, aus hee no de Dää jinkj om optomoake. Eene schmocke Fru, de Winta aus Jemeent Sesta kjand, stunt bie de Dää.

De Fru wia Swaen Rutgers, eene Haupt Bedeelichte enne Sach, wuaräwa sikj de Wintasch unjahilde. Winta bedd äa schwind nentokome, ea hee de Dää schwind toomuak. Swaen haud een kjemmalichet Jesecht, un nodäm see sikj bejreest haude, säd see, see wia jekome om de Sach to beräde, dee de Jemeent nu schwoa to schaufe muak. Winta kroacht äa sikj hantosate, un dan äare Jeschicht von Vääre aunjefonge, to vetale.

“Daut es junt bekaunt, daut mien Maun Rutgers, vonne Emden Jemeent vebaunt wort von Eltesta Bouwens,” funk see aun. “De Grunt enne Nobaschoft, doafäa es, ‘onsitlichet Benäme’. Aus Eltesta Bouwens mie dan weete leet, daut ekj met mien Maun nich een befriedet Veheltnis fiere durf, wia ekj onjehuarsom, un dan dreiwd hee mie uk met däm Baun.

“Ekj sie mie äwazeicht, daut eene schlemme Ojjerajchtichkjeit hia jäajen mien Maun besteit, daut uk mie betrafe kunn. De Tautsache motte unjasocht woare. Ekj sie mie secha, daut wan de Woarheit äwadäl kjemt, mien Maun onschuldich senne woat, un de Baun oppjehowe woare woat.

“Lot mie junt mol de Eenzelheite von dise Sach jäwe. Rutgers dreef eenen Haundel met Kopper, dän hee aul von verhää kjand. De twee habe toop aul eene lange Vegonenheit; see worde Frind aus Kopper von Flanders no Emden kaum. Kopper haud fiesische un jeistliche Kjwälarie erläwt aus de Inquisizion en Antwerp em vollen Gank wia. Hee veleet daut Jefenkjnis sea

Kopper have indulged in boisterous drinking sessions. Drinking unfortunately is a vice of my husband.

“Kopper became a man of means, with extensive property holdings, including a valuable herd of horses. My husband has struggled, but had gathered funds to purchase a horse. Kopper and Rutgers were drinking one evening when my husband stated his wish to buy a horse. Kopper, having horses available, took Rutgers to his stable to inspect them.

“Rutgers examined three horses, a pricey white stallion, a grey mare, and an old pinto. While preferring the stallion Rutgers could afford only the mare. Having agreed to a price Kopper ordered his servant to prepare the horse and tie it to a post outside his house. Kopper and Rutgers entered the house to finalize the sale and have another drink. When Rutgers returned outside, he took the horse tied to the post and rode it home.

“The following day when Rutgers was completely sober he examined the horse and was greatly surprised. The horse was not the grey mare he had chosen but the white stallion. He tried to remember what exactly had happened the night before. He now rode the stallion and found that it was slightly limping. For long hours he agonized what to do. While the stallion was somewhat lame it was a better buy than the grey mare. He decided to keep the stallion. He reasoned that Kopper had intended to trick him, but by mistake had given him a better horse.

“That day as Kopper made an inspection of his horses he was shocked to see the white stallion missing. Greatly upset Kopper asked his servant about its whereabouts, and was told that it had been ridden away by Rutgers. When Kopper heard these news he was furious. That he

kjrenkjlich. Rutgers and Kopper habe foaken toop jedrunke. De Suparie es leida mien Maun siene Liedenschofft.

“Kopper wort rikj; hee haud väl leejendom, uk eene Tabun Pieed. Mien Maun haud sikj aunjestrenjt, oba hee kaum dan doch to jenuach Jelt om sikj een Pieet to kjeepe. Kopper un Rutgers haude aun eenem Owent toop jedrunke aus mien Maun entlich sien Wensch toom Utdruck brocht, daut hee een Pieet kjeepe wull. Kopper, de Pieed äwrich haud, naum Rutgers nom Staul, om de Pieed to unjasieekje.

“Rutgers bekjikt sikj drie Pieed, een diera witta Hinjst, eene greiwe Kobbel, un een oolen Pinto. Un wan Rutgers uk dän Hinjst väatrock, kunn hee sikj bloos de Kobbel leiste. Aus see sikj om dän Pries je-eenicht haude, säd Kopper toom Deena, hee sull daut Pieet reedmoake un daut aun een Post butrem Hus faustbinje. Kopper un Rutgers jinje trigj nenn, om noch een Drunk to näme, un dän Koop auftoschlute. Aus Rutgers ruta jinkj, naum hee daut Pieet vom Post, un reet no Hus.

“Dän näakjsten Dach aus Rutgers gaunz nicta wia, unjasocht hee daut Pieet un wia sea äwarauscht. Daut Pieet wia nict daut, woont hee sikj utjesocht haud, sonda de witta Hinjst. Hee vesocht sikj to erinre, waut dän Owent verhää sikj krakjt aufjespält haud. Hee reet nu dän Hinjst, un funk ut, daut dee een beskje lom wia. Väl Stundelank jrebbeld hee, waut hee nu doone sull. Wäarent de Hinjst uk lom wia, wia daut een bätret Pieet aus de greiwe Kobbel. Hee entschloot sikj daut Pieet to behoole. Hee docht, daut Kopper vesocht haud, am to beschumle, oba derch een Fäla, haud hee am daut bätre Pieet jejäfft.

“Dän Dach aus Kopper sikj siene Pieed bekjikt, wia hee vefieet, daut de witta Hinjst wajch wia. Schrakjlich oppjeräacht, fruach Kopper sien Deena, waut met däm Hinjst passieet wia, un disa säd, daut Rutgers opp däm wajch jeräde wia. Aus Kopper dit hieed, wia hee flaument doll. Daut hee von

had been deceived by an apparent friend, much his economic inferior, deeply annoyed him.

“As his temper rose his heart began to tremor. Kopper suffered a seizure and passed away an hour later. On learning of the circumstances, Kopper's family held Rutgers responsible, not only for swindling Kopper, but also for causing his demise. The family complained to Elder Bouwens, who banned Rutgers from the congregation.

“Rutgers is not guilty of the Kopper family's accusations, and so his banning is an injustice. In dealing with Kopper, Rutgers acted with complete honesty, paying the agreed price, and riding away with the horse tied to the post. Clearly a mistake was made, but it was not Rutgers'. Can you establish what happened in this transaction, can you clear my husband of these unjust accusations?”

“I have a few questions,” Winter announced to Swaen. “Where is the stallion now, and who do you suspect switched the horses?”

“The stallion is still in Rutgers' possession, although he has advised that he agrees to exchange it for the mare,” Swaen answered. “The person with knowledge about the horses is Baerg, master of the stables at the Koppers.”

Swaen provided contact information to Winter and then departed. When she was gone, Winter and Emily sat back in deep thought. Swaen had told a lucid story, but for the switching of the horses. The two pondered who had made the switch, and for what motive? Unable to arrive at a reasonable explanation, they hoped the interview with Baerg would clarify the situation. As they continued their meditation a sharp knock was again heard

een vemeentlichen Frint hinjrem Licht jefieet worde wia, un dee doatoo uk noch oama wia aus hee, oajad am morschich.

“Aus siene Wutt tooläd, funk sien Hoat aun to bulre. Kopper kjrieech een Hoatschlach, un wia eene Stund lota doot. Aus see dän Omstaunt erfoare, hilt de Famielje Kopper Rutgers veauntwuatlich, nich bloos wiels hee Kopper beschwindelt haud, oba uk daut hee sien Doot veuasoakt haud. De Famielje bekloagd sikj biem Eltesten Boewens, dee Rutgers ute Jemeent schmeet.

“Rutgers es nich schuldich aun Kopper siene Famielje äare Aunkloag, un doawäajen es de Meidunk nich jerajcht. En sienem Haundel met Kopper vehilt sikj Rutgers gaunz un goa opprechtich; hee betold fa daut Pieet, un reet opp däm Pieet aum Post aunjebunge wajch. Daut es gaunz kloa, daut een Fäla jemoakt wort, oba daut wia nich Rutgers siene Schult. Kjenn jie mol unjasieekje waut en disem Haundel passieet es, un kjenn jie mienem Maun onschuldich befinje?”

“Ekj hab een poa Froage,” meend Winta nu to Swaen. “Wua es de Hinjst nu, un wäa jleefst du, haft de Pieed vetuscht?”

“De Hinjst es noch emma en Rutgers sien leejendom, oba hee haft toojesajcht, dän fa de Kobbeltuttosche,” gauf Swaen Auntwuat. “De Persoon, dee om de Pieed weet, es Baerg, de Staulmeista fa de Koppers.”

Swaen gauf Winta Kontakt Bescheet un veleet. Aus see wajch wia, bedochte sikj Winta un Emily de Loag. Swaen haud eene kloare Jeschicht vetald, bat opp dän Pieed Tusch. De twee jrebbelde, wäa dän Tusch jemoakt haud, un wuarom. Wiels see kjeene veninftje Auntwuat finje kunne, hopte see, daut eene Unjaräd met Baerg Kloarheit enne Sach brinje wudd. Aus see wieda soo ver sikj han jrebbelde, puttad daut aulwada lud aune Däa. Aus Winta de



at the door. Winter went to open, and was confronted by a formidable matron, who was also of their congregation. Winter quickly bade her enter. When she announced that she faced a serious family problem, he asked her to tell her story, starting from the beginning.

“My name is Anneken Claeson,” the woman said. “Last week two of my children left our household. They are gone because my husband is a harsh tyrant who is a bad father to our children. He has brought great sorrow to the family through his stubborn action. But let me tell the story from the beginning.

“My husband Michael and I reside in the village of Faldern, just outside Emden, along with our son Johann, and our daughter Mariken. We arrived in Emden ten years ago from Amsterdam, to escape the persecution. Since our arrival we have been members of the Emden congregation lead by Elder Boewens.

“My husband is very strict in his trade, and is successful in his business ventures. He believes that discipline and obedience must begin in the home, so the severity of the workplace he also exercises at home. While intending to teach discipline and respect to the children, he has instilled in them fear and loathing. It is his harshness that has led to the problems we are facing.

“I will detail the process that led to the breakdown. It began with the problem caused by brother Rutgers. While a well-liked man with a generous nature, his drinking is out of control. His actions have brought discredit to the community, and given a bad example to others. Elder Bouwens proceeded rightly in warning brother Rutgers and, following the incident with brother Kopper, banning him from the congregation. The full community agreed with the Elder to shun brother Rutgers.”

Dää opmuak stunt eene studje Staunskje ver am, dee uk to äare Jemeent jehieed. Winta bedd äa, schwind nenn to kome. Aus see vetald, daut see daut met een schwoaret Famielje Probleem todoone haud, bedd hee äa, äare Jeschicht von Aunfank aun to vetale.

“Mien Nome es Anneken Claeson,” säd de Fru. “De latste Wääkj veleete twee von miene Kjinja ons Tus. See veleete, wiels mien Maun een sturra Tieraun es, dee de Kjinja een schljachta Voda es. Hee haft onse Famielje väl Kumma jebrocht wiels hee soon dikjkopja Turbauss es. Oba lot mie de Jeschicht von Aunfank aun vetale.

“Mien Maun Michael un ekj wone em Darp Faldern, fuaz besied Emden, toop met ons Sän Johann, un onse Dochta Mariken. Wie kaume tieen Joa trigj no Emden, om de Vefoljungen en Hollaunt to entgone. Seit wie hia aunkaume sent wie Metjljeda vonne Emden Jemeent, dee von Eltesta Boewens jeleit woat.

“Mien Maun es en sien Jeschaft sea strenj, un doa sea äwabuaren. Hee jleefft daut Ordnunk un Jehuarsomkjeit Tus aunftange saul, un hee es Tus krakjt soo strenj aus em Jeschaft. Wäärent hee vesieekjt de Kjinja Ordnunk un Respakjt to liere, trechtat hee dee Angst un Veachtunk en. Wiels hee soo sturrich es, haft hee de Probleme, dee ons nu beschaftje, selfst aunjedone.

“Hia sent nu de Eenzelheite, dee toom Toopbruch jefieet habe. Daut funk met däm Probleem von Brooda Rutgers aunjesteft aun. Hee es een jäwenda, truhoatja Maun, oba siene Suparie jriest ut. Siene Suparie haft de Jemeenschoft en Veachtunk jebrocht, un haft een schljachtet Biespel jesat. Eltesta Boewens haud Rajcht endäm hee Brooda Rutgers vemond un no däm Faul met Brooda Kopper, am vonne Jemeent utschloot. De gaunze Jemeenschoft wia toschekj met däm Eltesten en siene Meidunk von Rutgers.”

Upon hearing this pronouncement Winter and Emily exchanged worried glances, but allowed Anneken to continue uninterrupted. "Swaen Rutgers has suffered grievously from the drunken tirades of her husband, but still loves him," Anneken went on. "She is determined to reform brother Rutgers and to save their marriage. When Elder Bouwens decreed that she must shun her husband, she found herself in a quandary. In a ceremony, conducted by the Elder, she had wedded a man to whom she had promised eternal marriage, and now the Elder was ordering her to renounce it.

"Confused about her thoughts and the justice of the church regulation Swaen consulted her friends on this issue. In heated discussions they examined the need, benefits, and requirements of the ban. Certainly the ban was needed to preserve the purity of the community. A strict enactment of the ban served an educational purpose, defining the borders of acceptable behavior.

"But the ban should not encroach on more essential regulations. Swaen disagreed with the Elder that the ban required marital avoidance, as this would encroach on the bond of marriage. When Swaen informed the Elder that she didn't wish to shun her husband, he advised her that the ban applied to the entire congregation, and anyone who refused must also be banned.

"Swaen is indecisive about continuing her defiance of the Elder. The ban will hand her over to Satan, and to face eternal damnation. Many of her friends and family support her, and consider the Elder's view to be uncharitable and in error. My husband fully agrees with the Elder, while the others in our family favor Swaen.

"For weeks acrimonious discussion has raged in our family, ending always with my

Aus see sikj dit Uadeel aunhieede, wakjselde Winta un Emily een Uage Uttusch, oba erlaubde Anneken wieda to vetale. "Swaen Rutgers haft furchtboa aune Suparie un Sorj von äarem Maun jeläde, oba see es am noch emma goot," vetald Anneken wieda. "See es entschlote Brooda Rutgers to bekjiere un de Ehe opprecht to hoole. Aus Eltesta Bouwens bestemd, daut see äaren Maun meide must, wia see enne Bredulje. Bie de Tru, dee de Eltesta afhilt, vespruak see äaren Maun opp eewich tru to senne un bietostone, un nu gauf de selwja Eltesta Orda dit nich to doone.

"Endäm see enne Jedanke un uk wäajen de Kjoakjerääjle derchenaunda wia, beräd Swaen dit met äare Frind. En oppjerääjle Unjahoolunge unjasochte see aus de Meidunk needich wia, oba uk de Väadeele un de Bestemmunge. Sechalich wia de Meidunk needich om de Reinheit vonne Jemeenschoft opprecht to hoole. Een strenja Jebruck vonne Meidunk druach to Bildungszwakje bie, endäm de Jrense fa aunnämboaret Vehoole jesat worde.

"Oba de Meidunk sull sikj nich en perseenliche Sache enmische. Swaen stemd nich met däm Eltesten, daut de Meidunk sikj en Schlopstow Sache enmische darf. Aus Swaen däm Eltesten säd, daut see äaren ieejnen Maun nich meide wull, bestemd hee, daut de Meidunk fa de gaunze Jemeent jelle deed, un daut irjenteena, dee jääjenaun wia, uk jemeide woare must.

"Swaen es onschuldich äwa äaren Trotz däm Eltesten jääjenäwa. De Meidunk woat äa toom Diewel driewe, un dan steit äa dee eewje Vedaumnis too. Väle von äare Frind un vonne Famielje unjastette äa, un meene, daut de Eltesta nich jnädich es, un daut hee em Errtum licht. Mien Maun unjastett däm Eltesten gaunz, wääarent aundre en onse Famielje opp Swaen äare Sied sent.

"Aul Wääkjelank haft daut beese Jestried en onse Famielje jejäft, dee emma doamet

husband citing his judgment on the issue. This discord has led to bitter emotions and frustration in our children. The tension climaxed last week when my husband ordered our son to suspend his opposition or leave the family. My son gathered up his belongings and left for parts unknown. Now this morning my daughter is also gone. I fear a permanent breakup of the family unless the two are returned. Can you solve this problem, can you bring back my son and daughter?"

Winter and Emily had listened sorrowfully to this painful story of family dissension. They now sat in discomfort, uncertain how to respond. Winter cleared his throat, but it was Emily who opened the questions.

"What are the ages of your son and daughter?" Emily asked. "What is their role in the household, and are they capable of living on their own?"

Anneken nodded, and launched into a description of the Claeson household. "My son Johann is fourteen years old and is attending a private grammar school," she said. "My daughter Mariken is twelve years old and is being educated at home. Both have been good, obedient children. They shared our flight from Amsterdam, and they have seen the seamier sides of life. I shudder to think about the trials they are now facing."

Winter listened carefully to Anneken's brief answer and then posed further questions. "Who are your son and daughter's friends?" he asked. "Where do you suspect your children have gone? Do you have relatives living in the area?"

Anneken swallowed hard, and calmed herself before answering. "I made enquiries among their closest friends which have proved fruitless," she replied. "I do not believe that the two are together. As Emden is a seaport I fear that Johann may

endje, daut mien Maun sien Uadeel to de Sach leewat. Dise Oneenichkheit haft betre Jefeete un uk Ontofrädenheit en onse Kjinja utjeleest. Dise Riewarie spezt latste Wääkj too, aus mien Maun ons Sän ordad, hee sull sikj enfeeje, ooda de Famielje velote. Mien Sän saumeld dan siene Sache toop un veleet, oba ekj weet nich wuahan. Un vondoag zemorjes wia onse Doхта uk wajch. Ekj fercht, daut de Spoolunk opp emma es, wan de twee nich trigjkome. Kjenn jie dit Probleem leese, un onsen Sän un onse Doхта trigjbrinje?"

Winta un Emily haude de Jeschicht von de Famielje Jachtarie truarich toojehorcht. See saute nu, gaunz ommaklich, wiels see nich wiste, woo see väagone kunne. Winta rauspeld sikj dän Hauls, oba Emily funk met de Froag aun.

"Woo oolt sent june Kjinja?" fruach Emily. "Waut fa eene Roll spēle see en jun Hushault, un sent see fäich selfststendich to wone?"

Anneken nekjkopt, un funk aun von däm Claeson Hushault to vetale. "Mien Sän Johann es vieetieen Joa oolt, un besieekjt eene goode Priwautschool," säd see. "Miene Doхта Mariken es twalw, un woat Tus priewaut jeliheet. Beid sent goode, jehuarsome Kjinja jewast. See wiere met oppe Flucht von Amsterdam doabie, un see habe de dunkle Siede vom Läwe jeseene. Ekj mott mie schedre, wan ekj doaraun denkj, waut nu opp an tookjemt."

Winta hieed sikj Anneken äare korte Auntwuat bedajchtich aun, un dan stald hee wiedre Froage. "Wää sent de Frind von dien Sän un Doхта?" fruach hee. "Wua meenst du sent diene Kjinja hanjegone? Hast du en dise Jääjent Frintschoff?"

Anneken schlukt hoat un beruicht sikj ea see auntwuat. "Ekj hab mank äare notste Frind rom jefroacht, oba one Erfolg," säd see. "Ekj jleew oba nich, daut de twee toop sent. Wiels Emden eene Howestaut es, fercht ekj, daut Johann oppem Schepp een

stow away on a ship and be gone forever. I trust he will spare himself that nightmare. While mostly seeing friends in our congregation he also sees an outside friend, Oliver, who is known for his notorious behavior.

“Oliver has previously lead my son into mischief, and once the two ran away together. My daughter has many friends in our congregation, including the daughter of Swaen Rutgers, and I believe that she may be hiding with one of them. We have no relatives in this area. Both my own and my husband’s family live in Harlingen in West Friesland. Two years ago we took our children to them on a secret visit. This is one possible destination for Johann.”

Emily noted hesitation in Anneken and immediately asked, “What are the other possible destinations for Johann?”

Anneken paused, and then gave a reply which she herself clearly considered as speculation, “Johann has a serious side, and at times has expressed interest in the history of our community. He has spoken highly of Luther, and the early Anabaptists in upper Germany and Switzerland. More than once he has proposed a visit to Wittenberg, Strassburg, and Zurich. While a trip upriver is possible, it is not likely. Both our children have expressed support for the Rutgers couple. That they would attempt to contact the couple is possible, although not likely.”

After Anneken had provided descriptions of her children and contact addresses she departed. The Winters chose to give priority to the search for the Claeson children, considering it required immediate attention. An appeal to the community for assistance was not possible, due to the precarious position of the Anabaptists. The two chose to split their efforts. Emily

blinja Passazhia es un nich trigjkome woat. Ekj hop bloos, daut hee sikj dän beesen Droom erspoare woat. Un wan hee uk mieeschtens met Nobaschjunges to doone haft, haft hee oba uk een Frint Oliver, een wiet bekaunda Schlinjel.

“Oliver haft mien Sän aul verhäa en Schowanak jefieet, un see sent uk aul eenmol toop derchjegone. Miene Dochta haft enne Jemeent väle Frind, un mank dee es uk de Swaen Rutgers äare Dochta, un ekj jleew, see vestääkjt sikj veleicht doa. Wie habe en dise Jääjent kjeen Frintschoft. Miene, un mien Maun siene Famieljes wone en Harlingen en Wast Frieslaunt. Twee Joa trigj besochte wie dee toop met onse Kjinja, em jeheemen. Veleicht es Johann doahan jegone.”

Emily wort en, daut Anneken nu enhilt, un fruach fuaz hinjaraun, “Woone sent de aundre mäajliche Ziele vom Johann?”

Anneken hilt en, ea see eene Auntwuat gauf, dee see selfst wist, daut dee een bät Vedochtich wia. “Johann haft eene iernste Sied en sien Wäse, un hee haft maunchmol aul siene Interesse enne Jeschicht von onse Jemeenschoft toom Utdruck jebrocht. Hee haft Lowensräd äwa Luther un vonne ieeschte Anabaptiste en Sieddietschlaunt un de Schweiz jehoole. Mea aus eenmol haft hee vää jehaut no Wittenberg, Strasburg un Zürich to reise. Un wan uk eene Reis dän Rhein bowenaun mäajlich es, soo es dee oba soo mea utjeschlote. Beid Kjinja habe Unjastettunk fa daut Rutgers Poa toom Utdruck jebrocht. Daut see Kontakt met dee oppnäme kunne, es mäajlich, oba nich woarschienlich.”

Nodäm Anneken de Beschriewunk von äare Kjinja un uk Kontakt Bescheet jejäft haud, veleet see. De Wintasch naume sikj vää, sikj fuaz opp de Sieekj no de Claeson Kjinja optomoake, wiels an de Sach drinjent vääkaum. Sikj met de Jemeenschoft en Vebindunk to sate om to halpe, wia ommäajlich, wiels de Anabaptiste sikj ducke muste. De twee

would search for Mariken, canvassing her friends including the daughter of Swaen Rutgers. Winter would search for Johann, seeking to locate him through Oliver. Later, Winter would turn to Swaen's problem and interview Baerg at the Koppers.

Emily began her search for Mariken by repeating Anneken's canvassing of her daughter's friends. She reasoned that Mariken must be staying with a family known to her, rather than face the cold weather outside alone. Mariken surely had asked her host to keep her presence hidden, Emily thought, frustrating Anneken's initial search.

Patiently Emily made enquiries at each home that she visited. Finally, at one home she was certain that the owner was giving evasive answers. Emily persisted in her efforts, modifying her questions, and dissecting ambiguous answers. Caught in a contradiction the host finally admitted that Mariken was present, but did not wish to return home. Emily crossly advised that the child was a minor and was obliged to obey her guardian.

When Mariken appeared she scolded Emily indignantly. "This is another grave injustice that is being enacted on an innocent victim," she claimed. "While great fanfare is made of our freedom in religion and our fortune to live the true faith, what we experience is tyranny by fanatics. I am being forcefully returned to my prison."

As Emily escorted Mariken home, the girl continued the tirade. Nodding agreement from time to time, Emily was content to temporarily have resolved this part of Anneken's problem.

entschloote sikj jieda fa sikj aun däm Faul to oabeide. Emily wudd Mariken sieekje gone, un sikj mank äare Frind rom froage, un uk bie de Dochta von Swaen Rutgers. Winta wudd sikj oppe Sieekje no Johann moake, un Oliver befroage. Nohää wudd Winta sikj om Swaen äa Probleem kjeemre un Baerg, dän Staul Meista fa Kopper, befroage.

Emily funk äare Sieekje no Mariken aun, endäm see Anneken äare Befroagunk wieda muak. See docht sikj, daut Mariken sikj bie Frind opphoole must, wiels bute to bliewe, wia to kolt. Mariken wudd sechalich äare Gaust Jäwasch jebedde habe, äa Veblief jeheem to hoole, un doawääjen wudd daut aulatoop mete Sieekje nich soo eenfach senne.

Jeduldich fruach Emily aulewääje rom bie jiedrem Heim, daut see besocht. Bie eene Famielje wia see sikj secha, daut de Lied äa kjeene direkjte Auntwuat jäwe wulle. Emily oba bestunt opp eene Auntwuat, un dreid äare Froage rom, un puld de tweediedje Auntwuate uteneen. Aus de Lied dan jefange wiere, gauwe see too, daut Mariken doa wia, oba daut see nich no Hus wull. Emily wort een bät driest, un säd, daut de Mejal mindajoarich wia, un jedwunge wia, äare Elre jehuarsom to senne.

Aus Mariken dan oppdukt, schempt see onveschämt opp Emily loos. "Dit es mol wada eene onveschämde Ojjerajchtichkjeit opp een Opfa jebrocht," meend see. "Oppe eene Sied woat een grootet Puhu wääjen Relijionsfrieheit un ons Jlekkj dän woaren Gloowe to läwe jemoakt, oba en Werkjlichkjeit woa wie von Fanatikja äwaharschd. Ekj woa met Jewault trigj nom Jefenkjniss jenome!"

Aus Emily Mariken no Hus bejeit, fua daut Mejal met äa Schellen wieda. Emily nekjkopt von Tiet to Tiet, wia oba tofräd, daut see disen Deel von Anneken äa Probleem jeleest haud.

Winter began his search for Oliver in a market which Anneken had mentioned as one of his hideaways. Not finding Oliver, Winter circled the harbor looking for a boy matching Oliver's description. He met numerous boys begging in the streets, running errands, and loitering about. Realizing that he was making no progress Winter headed for the bailiff's office. He passed on Anneken's description of Oliver, and added that the boy had an unsavory reputation.

"There are numerous such boys," the bailiff said impatiently. "The younger ones are captives of beggar bosses. Most are orphans, or run-aways with no family to care for them. The bosses are continually scouring the streets for new recruits. They provide a rough home for the boys, and teach them to beg and steal.

"When they get older and are able to forage on their own the boys escape. They then beg, carry out odd jobs, and play cards. They have trouble feeding themselves, and cause trouble for the authorities. Not having a home, they sleep in abandoned buildings, barns, wherever they find a warm spot. The lucky ones are rescued by conscientious citizens, who offer them employment. Others are exploited by criminals or are impressed by sea captains or pirates."

With more alert eyes Winter resumed the search, looking for Oliver but to no avail. He resolved to continue the search the following day.

Winter now headed for the Kopper estate intent on interviewing Baerg the master of the stables. Winter met Baerg in the yard of the estate and told him he had some questions. Baerg grumbled about his difficult duties and disagreeable distractions. Ruffians had taken to sleeping in the barn disturbing its precise

Winta funk met siene Sieekj no Oliver oppem Moakjt aun, wua, Anneken no, eent von siene Vestääkj Lajcha wia. Wiels hee Oliver doa nich finje kunn, jinkj hee nom Howe un jinkj doa aulewääje rom, oppe Sieekj no eenem Jung, dee däm Oliver likjent. Hee troff veschiedne Junges, dee entwäda prachade, Schekjbenjels spälde, ooda sikj bloos romdreewe. Wiels hee nich wieda kaum, jinkj Winta no de Polizei. Hee gauf doa Anneken äare Beschriewunk von Oliver wieda un meend uk noch doatoo, daut de Jung aus wiet bekaunda Bädel golt.

"Von de Sort," säd de Polizist onjeduldich, "jeft daut väl. De jinjre sent de Sklowe vonne jratre Bausse. De mieeschte sent Weise, ooda Derchgonasch, un one Famielje, dee an vesorje. De Bausse hoole emma Kjikjut oppe Gause fa niee Junges. See beede de Junges prosten Oppdach aun, un liere an daut Prachre un Stäle.

"Wan see dan ella woare, un sikj selfst weete, dan gone see derch. Dan prachre see, späle aus Schekjbenjels, ooda vedriewe de Tiet mete Koate. See schlone sikj mau schljacht derch un moake de Autoritäte bloos Trubbel. Wiels see kjeen Tus habe, schlope see en velotne Jebieda, em Staul, ooda wua emma see eene woame Städ finje. Dee, woone Jlekj habe, woare von jewessenhaufte Mensche jerat, dee an Oabeit jäwe. De aundre woare von Vebrääkjasch utjenuzt, ooda woare von See Kapitäns ooda See Reibasch aunjestalt."

Met noch schoapre Uage sad Winta siene Sieekj nom Oliver wieda, oba one Erfolg. Hee naum sikj vää, Morje wieda to sieekje.

Winta reisd nu nom Kopper Kuta, met de Aufsecht, Baerg, dän Staul Meista utfofrage. Winta troff Baerg oppem Hoff vom Kuta un säd, hee haud een poa Froage. Baerg schull äwa siene schwoare Oabeit, un onneedje Auflenkjunge. Gausseschlinjels haude aunjefonge em Staul to schlope, un stieede doamet siene

order, he complained, and now the master's death had multiplied his problems.

Baerg ruminated sadly about his late employer. "Kopper suffered badly in Flanders at the hands of the Spaniards," Baerg said. "While he seemed hale and hearty his health had suffered permanent damage. The master possessed a rare talent to earn money, and kept a good stable of horses. The family will be lost without him."

Winter now requested Baerg to recall the night when Kopper sold a horse to Rutgers. "It was only a few nights ago so I remember it clearly," Baerg advised. "All day I had tended to the horses, and then the master informed me that he needed me at night. He had found a buyer for some horses and wanted me to present them.

"When Kopper led Rutgers into the barn, I knew the two had been drinking. Lurching from one place to another, Rutgers examined three of the lesser horses. He rejected a white stallion as too pricey, and then a pinto as too old. While he was not enamored of a grey mare he made it his choice as he could afford nothing better.

"The master then instructed me to prepare the mare and then tie it up at the post by the house. He also instructed me to take the stallion for a ride, as it appeared to be limping, and to report to him later. The master and Rutgers then returned to the house, where they resumed their drinking, as I could hear their ribald conversation in the yard. After tying the mare to the post as instructed, I rode off on the stallion. The problem appeared minor so I rode back to the house.

"On arrival at the house, where I was to report on the stallion, I saw that the grey mare was no longer at the post. I

jeneiwe Ordnunk, grumsaujd hee, un nu derch dän Doot von sien Meista, wia aules noch schwieeja jeworde.

Baerg simlieed truarich äwa sien jewäsnen Bauss. "Kopper haud en Flanders sea unjre Spania jeläde," säd Baerg. "Am sacht koasch un munta, oba hee haud bliwendet Schode aun siene Jesuntheit erleede. De Meista haud een butajeweeneljet Talent Jelt to moake, un unjahilt eenen Staul met Pieed. De Famielje es one am aum Enj."

Winta fruach Baerg nu, de Nacht em Denk to brinje aus Kopper däm Rutgers een Pieet vekoft. "Daut sent mau een poa Nacht trigj un ekj kaun mie dietlich doaraun denkje," meend Baerg. "Ekj haud mie dän Dach äwa om de Pieed jekjemmat, un dan säd mien Meista, daut hee mie de Nacht uk bruket. Hee haud een Koopmaun jefunge, un ekj sull de Pieed väastale.

"Aus Kopper dän Rutgers en dän Staul fieed, wist ekj daut de twee jedrunke haude. Endäm hee von eene Sied no de aundre schwääkjt, bekjikt sik Rutgers dree vonne biljre Pieed. De Hinjst wia am too dia, un de Pinto too oolt. Hee wia von de greiwe Kobbel nich aunjedone, oba hee socht sik dee ut, wiels hee sikj nuscht nich bätret leiste kunn.

"De Meista ordad mie dan, de Kobbel reedtomake un dan sull ekj dee aun een Post biem Hus aunbinje. Un don ordad hee mie dän Hinjst eene Strieplank to riede, wiels dee lom schiend, un am dan nohäa äwa dän Toostaunt to berechte. De Meista un Rutgers jinje dan wada nenn, un sade met däm Drinkje wieda. Ekj kunn äare besopne Gaulmarie vom Hoff ut hiere. Nodäm ekj de Kobbel aunjebunge haud, reet ekj opp däm Hinjst. Daut Probleem wia nich een grootet, un don reet ekj trigj no Hus.

"Aus ekj no Hus kaum, wua ekj äwa dän Hinjst berechte sull, wia de greiwe Kobbel nich mea aum Post aunjebunge. Ekj naum

assumed that Rutgers had ridden his purchase home. Hearing further commotion in the house I tied the white stallion to the post. While waiting for the new guest to leave I went for my supper. When a friend came by, I shared a few drinks with him from a keg that I keep handy.

“When my friend departed it was late. I returned to the house, which was now quite still. To my surprise the white stallion was gone and the grey mare was now tied to the post. Assuming that the master had retired after all his drinking, I decided to report to him in the morning. In confusion I took the grey mare and tied it up in the barn.

“In the morning my master arrived early and found me still sleeping. He was in a bad temper from his drinking and severely scolded me for my slothful habits. On checking the horses he noted that the white stallion was missing. Asked to explain its absence I replied that Rutgers must have ridden away with it. A day later in fact I saw Rutgers riding the stallion in town.

“The master's temper had been bad, but now greatly worsened. He shouted loudly that that he had been swindled. I feared for my master's weak heart, and now in his great emotion, it gave way. A seizure shook my master and he soon passed away. When the family arrived they questioned me and I told them about Rutgers' swindle. The rest of the story is known to the whole community.”

Winter had two questions for Baerg. “Why did you conclude that it was Rutgers who rode away with the white stallion?” he asked. “And how could I meet the ruffians sleeping in your barn?”

“Rutgers was our only customer that evening, and arrangements had been made for him to ride away with a horse,”

aun, daut Rutgers met sien Koop wajch jeräde wia. Aus ekj noch wiedahans em Hus Bloararie hieed, bunk ekj dän witten Hinjst aum Post aun. Ekj wacht bat de Gaust velot, jun dan jinkj ekj Owentkost äte. Aus een Frint vebie kaum, schenkjt ekj am waut utem Faut, daut ekj emma reed hab.

“Aus mien Frint veleet, wia daut aul lot. Ekj jinkj trigj nom Hus, wua daut nu stell wia. To miene Äwarauschunk wia de Hinjst nu wajch, un de Kobbel aum Post aunjebunge. Wiels ekj aunnaum, daut de Meista schlope jegone wia no aul daut Drinkje, naum ekj mie vää, am aum Morje aules to berechte. En mien Derchenaunda, naum ekj de Kobbel, un bunk dee em Staul aun.

“Zemorjes kaum mien Meista aul tiedich aun, oba ekj schleep noch. Hee wia von aul de Suparie schljacht jelaunt, un scheld mie ut fa miene Schlopmetzichkheit. Aus hee sikj de Pieed bekjikt, wort hee en, daut de Hinjst wajch wia. Hee bestunt opp eene Auntwuat von mie, un ekj säd, daut Rutgers opp däm wajch jeräde wia. Een Dach nohää sach ekj dan uk, daut Rutgers dän Hinjst em Darp reet.

“Däm Meista siene Wutt wort nu bedient schljachta. Hee breld rom, daut see am beschwindelt haude. Ekj muak mie om sien schwaket Hoat Sorj, un nu, bie siene groote Oppräajnis, gauf daut opp. Een Hoatschlach jreep am aun, un hee storf. Aus de Famielje dan aunkaum, vetald ekj von Rutgers sien Schwindel. Daut Äwaje vonne Jeschicht es enne gaunze Jääjant aul bekaunt.”

Winta haud twee Froage fa Baerg. “Woo kaumst du to däm Aufschluss, daut daut Rutgers wia, dee oppem Hinjst wajchreet?” fruach hee. “Un woo kunn ekj de Gausse Schlinjels, woone en jun Staul schlope, trafe?”

“Rutgers wia aun de Nacht ons eensja Kund, un wie haude aules reedjemoakt, doamet hee met een Pieet wajch riede



Baerg answered. "It was my conclusion that he taken the mare and then returned it. On seeing the white stallion unattended he rode away with it, leaving the mare. It will need two of us to confront the ruffians. If you come at night we can catch them early in the morning."

Winter went home then and advised Emily of his plans for the night. He returned to the barn in the evening, where her and Baerg concealed themselves. Around midnight they heard noises at a window. They saw two figures gain entry and slink up into the hayloft. Baerg and Winter woke an hour before dawn and slipped up to hayloft. They surprised two teenage boys, soundly sleeping, one of whom was Johann Claeson.

Sternly Winter addressed Johann, advising him that his parents had sent him. He asked Johann to tell his story, since leaving home. Johann spoke angrily about the dispute with his father, and said that he had met Oliver and they had spent their time together roaming around Emden. They had earned money for food by doing small chores, and had come to sleep in Kopper's warm barn.

Winter now asked Johann about the night of the sale of the grey mare. "That night Oliver and I came to the barn early and witnessed Kopper selling a horse to Rutgers, whom I know," Johann admitted. "When the two entered, their boisterous conversation woke us. We saw Rutgers make the purchase and then Baerg tie the grey mare to the post. When Baerg rode away on the white stallion, leaving the mare unattended, Oliver shouted that we could ride a horse. We went to untie the mare and rode around the neighborhood. Later, fearing discovery, we returned. We tied the mare to the post again and crept back into the barn."

The report of Winter, which clarified that Rutgers had not enacted a swindle on

kunn," auntuwad Baerg. "Ekj naum faust aun, daut hee de Kobbel jenome haud, dee trigj jebrocht haud, un dan met däm Hinjst wajch jeräde. Daut brukt twee von ons de Schlinjels to Räd to stale. Wan du lot zeowes kjemst, dan kjenn wie dee tiedich zemorjes jriepe."

Winta jinkj dan no Hus un vetald Emily von sien Plon fa de Nacht. Hee jinkj trigj nom Staul, un hee un Baerg vestoake sikj. Jäajen Meddanacht hieede see een Jereisch aum Fensta. See sage twee Figure nenn kome, un sikj oppen Heibän nopp schlikje. Baerg un Winta worde eene Stund ver Sonn Oppgank waka un schlikjte sikj opp dän Bän enopp. See äwarauschte de twee Junges, dee noch em deepen Schlop wiere, un eena von de Beid wia Johann Claeson.

Winta räd Johann sea boasch aun, un leet am weete daut siene Elre am jeschekjt haude. Hee fruach Johann siene Jeschicht to vetale, seitedäm hee von Hus wajchjerant wia. Johann berecht doll äwa de Jachtarie met sien Voda, un vetald, daut hee Oliver jetroffe haud, un daut see toop derch Emden strikjte, sikj Jelt hia un doa vedeende, un dan en Kopper sien woamen Staul schleepe.

Winta befruach nu dän Johann wäajen de Nacht aus de greiwe Kobbel vekoft wort. "Dän Owent kaume Oliver un ekj aul tiedich nom Staul un sage, woo Kopper däm Rutgers daut Pieet vekoft," gauf Johann too. "Aus de twee nenkaume wort wie von äarem luden Jebrell waka. Wie sage, daut Rutgers dän Koop muak, un dan sag wie daut Baerg de Kobbel aunem Post bunk. Aus Baerg opp däm witten Hinjst aufreet, un de Kobbel stone leet, roopt Oliver, daut wie nu riede kunne. Wie jinje un bunge daut Pieet loos, un reede enne Gauss rom. Nohäa, wiels wie Schis haude, kaum wie trigj. Wie bunge de Kobbel wada aun, un kroope wada enem Staul nenn."

De Berecht von Winta, dee de Rutgers Sach oppkload, un daut hee Kopper nich

Kopper, was passed on to Swaen. While Rutgers was absolved of any malice, there was no refuting his drunken behavior and the premature death of Kopper. The Elder insisted on his strict interpretation of marital avoidance and banned Swaen also.

The issue of spousal banning rose to cause a major division among the Anabaptists. Swaen appealed to Menno Simons for his support. In November 1556 Menno wrote to the Emden church, favoring a moderate approach on spousal avoidance. This view had the support of many Anabaptists including a faction known as the Waterlanders based in Franeker.

When the strict rule was maintained by Dirk Philips and Bouwens, against Menno's caution, the Waterlanders and other Anabaptists split off from the main group. Further divisions occurred in the following decades, and have continued to plague the church throughout its subsequent history.

beschwindelt haud, wort Swaen wieda vetalt. Wäarent Rutgers nu frijesproake wort, wia doa oba kjeen Twiewel doaraun, daut hee besope jewast wia, un uk dän tiedjen Doot von Kopper veusoakt haud. De Eltesta bestunt opp siene strenje Rääjel vom Baun enne Ehe, un baund uk Swaen.

De Sach vonne Baununk fa befriede Lied wia Grunt fa eene Haupt Spoolunk manke Anabaptiste. Swaen dreid sikj no Menno om siene Help. Em Nowamba 1556 schreef Menno aune Emden Kkjoakj, endäm hee eene mildre Leesunk enne Sach väaschluach. Dise Aunsecht wort von väle Anabaptiste unjastett, uk eene Partei vonne Wotalendasch, en Franeker.

Aus de strenje Rääjel von Dirk Philips un Bouwens erieejent wort, trande sikj de Wotalenda un aundre Anabaptiste vonne Haupt Grupp. Wiedre Spoolunge passieede dan mank de Anabaptiste emma wada en de komende Joare, un sent een Probleem fa de Kjoakj jebläwe bat däm vondoagschen Dach.

## Dirk Philips

*Do right, and God's recompense to you will be the power of doing more right. F. W. Robertson*

Half-way on its journey to Danzig the plucky bilander was beating up-wind through the narrow Sound. Here was the notorious choke-point of the east-west trade route, which enabled the King of Denmark to control traffic from the Baltic to the North Sea.

The ship, bearing cargo and a handful of Dutch refugees, had sailed from Emden a week ago. This morning Winter was early on deck. He now anxiously followed the bilander's struggle through the dangerous strait. Glancing around him Winter caught sight of the Elder, Dirk Philips, who was returning to Danzig on this ship.

After years of tolerating restrictions and persecution the Winters had left their homeland, in search of liberty and a better life on a distant shore. The expectation of an imminent Second Coming had gradually waned in the community, and its members now sought to accommodate themselves to life on earth. Their pilgrimage was a difficult one, but they had expected nothing less.

The schism over the avoidance issue had not been patched over. Instead the Waterlanders had been joined by the High Germans, further reducing the main fold. The strict Elders, Leenart Bouwens and Dirk Philips, now controlled the movement. Their vision of a pure church, worthy of the Master, had prevailed, but had lead to a major loss of membership. The persecution, meanwhile, continued, forcing hundreds of the loyal to flee to the east.

## Dirk Philips

*Doo daut Rajchte, un dan woat Gott siene Beloonunk senne, die de Krauft to jäwe om mea Rajcht to doone. F. W. Robertson*

Haulfwääjes no Danzig fua de studja Tweemasta jäajen Wint derch de enje Wota Schlucht. Hia wia de miesome Strakj, vom Oost-Wast Haundel, dee däm Kjennich von Dänemark daut mäajlich muak daut Schepp Vekjia vom Oostsee nom Nuadsee to kontrolle.

Daut Schepp, met eene Lod, un met eene Hauntvoll hollendsche Flichtlinje besat, wia ver eene Wääkj von Emden loos jesääjelt. Vondoag zemorjes wia Winta aul tiedich oppem Deck. Hee bekjikjt sikj nu besorcht woo de Tweemasta sikj derch dän schmaulen, jefäadlichen Wotawajch veropp kjamft. Aus hee sikj omkjkjt, sach Winta dän Eltesten Dirk Philips, dee opp däm Schepp trigj no Danzig reisd.

Nodäm de Wintasch Joarelank Beschrenkunge un Vefoljunge erlät wia haude, haude see äa Heimatlaunt velote oppe Sieekj no Frieheit, un een bätret Läwe wiet auf. Daut woake fa daut Tweede Kome vom Har haud enne Jemeenschoft nojelote, un de Metjlida vesochte nu sikj opp daut Läwe oppe leed entorechte. De Utwaundrunk wia nich leicht, oba see haude doamet jerääkjent.

De Stried äwa de Meidunk bleef, un doawääjen wiere uk de Huachdietsche to de Wotalendasch äwajegone, un soo haud de Haupt Grupp noch mea Metjlida veluare. De strenje Eltestasch Leenart Boewens un Dirk Philips haude nu de Kontroll vonne Bewääjunk. Äare Plone von eene niee Kjoakj, dee däm himlischen Meista wirdich wia, haud sikj derchjesat, oba doaderch haude väle Metjlida velote. De Vefoljunge, oba, haude nich nojelote un dwunge hundade vonne true Metjlida nom Ooste to flichte.

Winter and Philips now stood side by side on the railing engrossed in a taut drama. Facing a steady head-wind the captain was maneuvering through the narrow strait against a swift current. The two watched as the ship flew shoreward and then at the last moment tacked, to head back to the other side. To alleviate the tension Winter and Philips quietly discussed the situation in Danzig. Winter listened carefully to Philips as he described the life of his congregation.

“Our followers are gathered in five major areas in the delta,” Philips said. “The city council of Danzig will not allow members of our faith to live in the city, so we must seek shelter outside the city walls. In the suburbs a number of ecclesiastical authorities hold extensive areas of land, for which they seek settlers. They accept Anabaptists, although members of an alien faith, as tenants.

“In particular, the Bishop of Leslau has offered leases south of the city in Alt Schottland, where many of our members now live. East of the city on the west bank of the Vistula River lies the Danzig Werder where many Anabaptists have settled to reclaim the land. Further east between the Vistula and Nogat Rivers is the Large Marienburg Werder where others have a similar commission. Still others have settled southeast of the Nogat in the Little Werder. And finally a group has found shelter in marshy wooded land on the east side of the delta, near the city of Elbing.”

Winter and Philips now held their breath as the captain attempted one last dangerous maneuver which would take the ship out of the strait. Winter saw Philips whisper a prayer and then the ship just cleared the headland into a broad channel escaping the danger. Winter had hoped to ask Philips a few questions about his recent

Winta un Philips stunde nu dicht toop bie däm Wolm un wiere deep un iewrich bie de Vetal. Een stoakja Wint kaum opp an too, un de Kapitän schlenjeld sikj derch eene schmaule Wota Striep un jaaen een stoakjen Jaaen Stroom. De twee sage, woo daut Schepp nom Eewa jeschmäte wort, don oba enne latste Minnut sikj omdreid, un wada biem saajle enrecht. Om sikj vonne Spaununk to leese, råde Winta un Philips stell äwa de Loag en Danzig. Winta horcht iewrich too, aus Philips daut Läwe enne Jemeent schildad.

“Onse Nofolja sent en fief Haupt Jaaende em Delta vesaumelt,” säd Philips. “De Stautsrot von Danzig erlaup onse Gloowens Metjlida nich enne Staut to wone, un doawäajen mott wie ons Schutz butre Stautwenj sieekje. Enne Butakaunt vonne Staut ieejne habe eenje Kjoakje Autoritäte Lendariee, un dee sieekje Aunsiedlasch doa to wone. See näme Anabaptiste, vom framden Gloowe, aus Pajchta aun.

“Besondasch de Bischof von Leslau haft Pacht Veträäj em Siede vonne Staut, en Alt Schottlaunt aunjebode, wua väle von onse Breeda nu wone. Em Ooste vonne Staut, oppne wastne Sied vonne Weichsel, licht de Danziger Werder, wua väle Anabaptiste nu wone, un daut Launt drieech laje. Wieda em Ooste nenn, tweschne Weichsel un Nogat Flissa, licht de Marienburger Werder, wua noch wada aundre Anabaptiste deeselwje Enrechtunk folje. Un noch aundre habe sikj siedooste vom Nogat Fluss em kjlienen Werder aunjesiedelt. Un, schlieslich, haft sikj eene Grupp enne sompkje Wooltjääajent dicht bie de Staut Elbing aunjesiedelt.”

Winta un Philips hilde nu dän Odem aun aus de Kapitän vesocht een latstet Mineewa, dee am derch daut Mäaenj näme wudd. Winta sach, woo Philips een Jebäd fuscheld, un dan wia daut Schepp hinjawääajes nom opnen Wota opptoo, un buta Jefoa. Winta haud jehopt Philips een poa Froage to siene latste Schreff to stale,

publication, but Philips advised that he was headed back to his reading. Winter now went to look for his wife Emily. She would be in the couple's quarters, a cramped cabin below the water-line, which made for miserable traveling.

Winter found Emily in conversation with a young mother, Belliken, whom she had befriended on board. Belliken and her husband stemmed from Harlingen, in West Friesland, and were making the trip with their four small children. They were on their way to join relatives on the Danzig Werder. Belliken was bed-ridden and Winter heard her mention to Emily that she had a serious family problem, which she wished to discuss later. Emily assented, and then took her leave to join Winter.

It was mid-morning the next day when Emily went to see Belliken and found she had been transferred to the infirmary. Belliken was clearly ailing, but brushed off Emily's concern. Belliken's husband had taken the children on deck giving the two women the privacy they needed. Resting on the single bed in the tiny room, Belliken insisted that they proceed with their discussion. Emily then asked her to tell her story, starting from the beginning.

"My ailment is now into the second year," Belliken began. "Before our departure it seemed in recession but it has returned with a vengeance. My physician in Leeuwarden, who faithfully served the family for years, was baffled by its symptoms. He warned against a long journey, and I fear that his dire prediction will be realized.

"For years I fought valiantly, but now I know that I am losing the battle, and will not survive the trip. My purpose for calling you is to ask for a favor. On arrival in Danzig my husband will need to find a new mother for our four children, and I wish you to help him.

oba Philips säd, hee haud daut met de Schriewarie to drock. Winta jinkj nu loos, om siene Fru Emily to sieekje. See hilt sikj en eene ommakliche, bilje Kabine, deep unjrem Wotaspiejel opp.

Winta funk Emily enne Vetal met Belliken, met dee see sikj oppem Schepp befrindet haud. Belliken un äa Maun staumde von Harlingen, en Wast Frieslaunt, un muake dise Foat met vea kjliene Kjinja. See wiere hinjawäajes sikj met Frintschoff em Danziger Werder to trafe. Belliken wia badloagarich, un Winta hieed, woo see Emily vetald, daut see een drinjendet Famieljepleem haud, woont see lota beräde wull. Emily säd to, un dan sad see auf, sikj met Winta to trafe.

Jäajen Meddmorje em näakjsten Dach aus Emily Belliken oppsocht, funk see äa em Scheppshospital. Belliken wia dietlich krank, oba see wudd sikj aul weete, meend see. Belliken äa Maun haud de Kjinja oppen Deck jenome, un soo haude de Frues Tiet sikj priwaut to unjahoole. Belliken saut opp däm schmaulen Bad en de enje Stow, un Belliken wull nu onbedinj äare Sach väabrinje. Emily meend, see sull nu äare Jeschicht von Väare aunjefonge, vetale.

"Miene Krankheit es nu aul em tweeden Joa," funk Belliken aun. "Ea wie loossreisde, schiend dee bäta to woare, oba nu jeit daut dobbelt soo schlemm wada loos. Mien Oatst en Leeuwarden, dee ons aul Joarelank tru jedeent haft, wia vonne Tieekjen vebleft. Hee woarnd ons kjeene lenjre Reis to unjanäme, un ekj hab nu Angst, daut hee rajcht haud.

"Joarelank hab ekj mie sea jestiepat, oba nu weet ekj, daut aules vebie es, un daut ekj dise Foat nich äwaläwe woa. Wuarom ekj die kome leet, es om die om een Jefaule to bedde. Wan wie en Danzig aukome, woat mien Maun eene niee Mutta fa onse vea Kjinja finje motte, un ekj well, daut du am doamet biestone deist.

“But let me start at the beginning. My husband Jan and I are both from Harlingen and have known each other since childhood. Our parents were members of the original Anabaptist movement in Harlingen, and remained faithful through its many trials. Jan and I were married by Leenart Bouwens and were active members of the congregation. In the recent disturbance we favored the strict interpretation of the ban and remained with the group of Menno. So we belong to those faithful now described as Mennisten.

“In Friesland my husband rented fields previously tended by his father, and scratched out a bare subsistence for our family. With great wealth concentrated in our cities the fields are in the hands of outsiders, and tenants face a grim future. Beside his regular work Jan served as an assistant to the Deacon in the congregation and was a keen volunteer when emergencies arose. Our family escaped the worst of the persecution, but we tired of the discomfort and danger suffered by believers. Fearing greatly for the welfare of the children, we decided for emigration.

“I feel my strength steadily waning, and have become greatly worried for our children. At their delicate age they desperately need two devoted parents. While they are good children, they need instructions from a loving mother to learn our social customs, and instructions from a strong father to struggle in a harsh world.

“Our youngest, Adam, is three years old and our oldest, Mariken, is twelve. Lottie, who is eight, and Melchior, who is ten, are our two other children. My greatest worry is for our youngest, for he is vulnerable, and for our oldest, for she is very special.

“While we have raised our children as proper Anabaptists this was not always easy. The first generation of the faith, our

“Oba lot mie von Vääre aunftage. Mien Maun un ekj sent beid von Harlingen, un kjane ons aul von Kjintheit aun. Onse Elre wiere Metjlida vonne ieeschte Anabaptiste Bewääjunk en Harlingen un bleewe dee tru bie aule Vesieekjunge un aulem Trubbel. Jan un ekj worde von Leenart Bouwens jetrut un wiere aktiewe Metjlida von siene Jemeent. Bie een Opprua ver kortem trock wie de strenje Utlajunk vonne Meidunk vää, un bleewe bie Menno siene Grupp. Un soo jehiee wie nu to de sojenande Menniste.

“En Frieslaunt pacht mien Maun Launt, dee sien Voda verhää jepacht haud, un wie krauzte ons aus Famielje soo afens derch. Wiels doa soo väl Jelt enne Städa sikj aunjesaumelt haft, es daut Launt nu enne Henj von Butenlied, un om de Pachta steitet kjemmalich. Buta siene jeweentliche Oabeit, wia Jan däm Diakon sien Biehutscha enne Jemeent, un wia emma reed entosprinje, wan Noot aum Maun wia. Onse Famielje bleef daut schlemste aune Vefoljunge erspoat, oba wie sent nu meed von aul de Jefoa fa de Jleewende. Wiels wie soo besorcht om onse Kjinja wiere, entschloot wie ons uttowaundre.

“Ekj hab Angst wiels miene Krauft haft sea nojelote, un ekj mie soone groote Sorj omme Kjinja moak. En äarem emfintlichen Ella, brucke see twee besorjde Elre. Un wan see uk sea goode Kjinja sent, brucke see Aunwiesunge von eene leeftolje Mutta, un Rechtunk von eenem stoakjen Voda om sikj en eene ruche un hoade Welt derchtosate.

“Ons Jinjsta, Adam es dree Joa oolt, un onse elste Mariken es twalw. Lottie met acht, un Melchior met tieen, sent onse aundre Kjinja. Miene jratste Sorj es fa ons Jinjsta, wiels hee velazboa es, un fa de Elste, wiels see besondasch es.

“Wääarent wie onse Kjinja aus rechtje Anabaptiste oppertrocke habe, wia daut nich emma leicht. De ieeschte Jennerazion

parents, erupted from their previous religious confinement with enormous energy. With the promise of an imminent Second Coming they embraced every sacrifice. This vigor has waned in the succeeding generations. Children now need a loving mother to transfer the faith.

“For a year I have considered this problem, and have drawn up a set of criterion. While my chief concern is for our children, I believe that Jan, in his goodness, will be in agreement. My first criterion is that the new mother be one of our faith, with a good reputation in the congregation, and with the recommendation of an Elder. She must have experience caring for children, having shown love for her own children or siblings. She must promise to be a good mother for all our children, and give her word to treat the four as her own.

“A widowed woman would be preferred, having closely experienced death as will have my children, but a single woman is also acceptable. I pass on to you a small inherited legacy which I ask you to bequeath to the mother as my personal gift to her.”

Emily assured Belliken that she would do all she could to help her. She advised that first though she had a few questions. “You mentioned that your youngest is vulnerable and your eldest is very special,” she commented. “Can you tell me why this is so? As well, your husband will have an important stake in the final decision. Can you recommend to me the proper approach to your husband?”

“My youngest son Adam is a sensitive boy, of exceptional behavior. Among all the children I have seen, my own, those of my siblings and those of my friends, he has shown the greatest goodness, the most

vom Gloowe, onse Elre aulsoo, sprunge ut äarem verhäajen bejrensden Gloowe mootich rut. Wiels an vespruake wort, daut daut Tweede Kome vom Har dicht veropp stunt, worde see met jiedet Opfa em Läwe foadich. Dis lewa haft enne näakjste Menschenella oba nojelote. Kjinja brucke nu de Muttaleew om dän Gloowe wieda to jäwe.

“Een Joalank nu hab ekj mie met daut Probleem romjedroacht, un hab eene Rieej von Bedinjunge oppjestalt. Wäarent miene ieeschte Sorj uk miene Kjinja es, jleew ekj daut Jan, en siene Leefolichkjeit, doamet envestone senne woat. Miene ieeschte Bedinjunk es, daut dee niee Mutta von onsem Gloowe senne mott, un een gooden Roop en onse Jemeent habe mott, un vom Eltesten sienen Säajen kjricht. See mott Erfoarunge met Kjinja habe, un bewiese kjenne, daut see Leew fa äare Kjinja ooda Jeschwista haft. See mott vespräakje, daut see eene goode Mutta fa aul onse Kjinja senne woat, un äa Wuat jäwe, daut see dee aus äare ieejne behandle woat.

“Eene Wätfru wudd ekj väatrakje, de Erfoarunk met däm Doot jemoakt haft, aus uk de Kjinja, oba eene auleenstonende Fru wudd uk em Betracht kome. Ekj jäw die nu een kjlienet Vemäaje, een Oawgoot, enne Henj, woont ekj die bedd, de Mutta aus mien perseenlichet Jeschenkj to jäwe.”

Emily vesechad Belliken, daut see aules mäajliche doone wudd, om äa to halpe. See haud oba ieescht noch een poa Froage. “Du sädst, daut dien Jinjsta velazboa wia, un diene Elste waut gaunz besondret es,” meend see. “Kaunst du mie saje, wuorum daut soo es? Un uk, dien Maun woat eene wichtje Roll enne latste Entscheidunk habe. Kaunst du mie väaschlone, woo eena dit dienem Maun aum basten aunjeit?”

“Mien jinjsta Sän Adam es een jlekjlichet Kjint, von butajeweenlichem Benäme. Von aule Kjinja, dee ekj jeseene hab, miene leejne, oba uk dee von miene Frind haft hee de jratste Leew, un de truhoatichste

loving nature. My daughter Mariken, although only twelve, has extremely mature manners. While we still debated emigration she offered valuable opinions about the advantages of leaving. When she is around, we are three adults in the family. My husband has gentle outward manners but as all Frisians is stubborn, and will strongly insist on exercising his rights. The best time to approach him will be immediately after I am gone. Facing a multitude of new problems he will be open to considerate assistance.”

Belliken began to falter, but convinced Emily to complete their discussion. Quickly she told Emily her criteria for judging women, how to recognize a good heart, and how to spot someone with bad intentions. She gave Emily a hand-written list of the qualities she desired in the new mother.

Emily studied the twenty items with great care. Then she accepted the small package destined for the new mother, and assured Belliken that she would do everything possible to comply with her wish.

In the evening Emily informed Winter about having accepted Belliken’s commission. But he was enraptured with his contact with Dirk Philips. The issue of preparing a sound creed for the movement was in a critical phase and had deeply gripped him. He wished for a strong church not a posturing one that would soon falter. Emily meanwhile was preoccupied with her own thoughts and scarcely followed Winter’s narrative.

After Winter had said his piece Emily told him about her mission, and showed him the list that Belliken had written. Winter

Natua bewäse. Miene Dochta Mariken, bloos twalw Joa oolt, haft groosotje Maniere. Aus wie ons noch äwaläde, aus wie Utwaundre sulle, brocht see emma riepe un derchjedochte Äwalajunge väa, waut de Väadeele von eene Utwaundrunk wiere. Wan see doabie es, sent doa dree Erwossene en onse Famielje oppe Städ. Mien Maun haft no butehan saunfte Maniere, oba soo aus aule Friese es hee dikjoppich un haft daut latste Wuat, wiels daut sien Rajcht es, meent hee. Aum basten sulst du fuaz met am räde, wan ekj aul wajch sie. Wiels hee dan aule Henj voll habe woat met niee Probleme, woat hee dan open senne fa leeffolje Help.”

Belliken funk nu aun to stolpre, oba see äwazeijd Emily de Unjahoolunk wieda to sate. See erwänd dan schwind to Emily, de Bedinjunge, dee see aunläd fa de Beuadeelunk von Frues, un woo eena een goodet Hoat, un Mensche met schljachte Aufsechte erkjane kunn. See gauf doaropphan Emily eene List von de leejenschofte, dee see aun eene niee Mutta stald.

Emily studieed dan de twintich Sache sorjfeltich. Dan naum see daut kjliene Jeschenkj aun, un vesejchad Belliken, daut see aules mäajliche doone wudd, om äaren Wensch to erfelle.

Zeowes vetald see dan Winta, daut see Belliken äaren Oppdrach aunjenome haud. Oba Winta wia buta sikj fa Bejeisterunk äwa siene Unjahoolunk met Dirk Philips. De Sach, een stoakjet Bekjantnis fa de Bewäajunk to häastale wia em entscheidendet Moment, un haud am deep betroffe. Hee wenschet sikj eene stoakje Kjoakj un nich eene, opp Saunt jebut. Emily haud daut oba met äare ieejne Äwalajunge soo drock, daut see mau schljacht Winta siene Bejeisterunge nokome kunn.

Nodäm Winta siene Vetald beendicht haud, vetald Emily am von äa Väahabe, un wees am de List, de Belliken oppjestalt haud.



studied the items carefully and then sat back in deep thought. Finally, he stated that while he did not doubt Belliken's sincerity, a man would have his own criterion in choosing a new bride. Emily quickly insisted that the husband might be preoccupied by looking after the children, and not make a sound choice on his own.

The next morning Winter was again on deck watching the ship maneuver in a busy shipping lane. He greeted other passengers whose sight by now was familiar. The group as usual was engrossed in the ship's navigation, which this morning was that of making the most of a strong tail wind. Winter was intrigued that the ship's heading was at an angle to the wind, as this gave the vessel greater speed. To his great pride, many of the ships originating from the Baltic carried Dutch flags.

Winter now spied Elder Dirk Philips arriving on deck. The Elder was known by the community to be a very private person. Although of greater intellectual capability than Menno Simons, he lacked his personal charm. As he came over to the leeward side Winter went over to greet him. The conversation soon turned to his writings and when Winter inquired of his recent work the Elder was pleased to enlighten him.

"The work cites the seven ordinances of the Church of God to be observed by the congregation, as instituted by our Master," the Elder said. "The first ordinance is that of pure doctrine of the Word of God, and the true ministers who are called by the Lord and congregation. The second is the scriptural use of baptism and the Lord's Supper, which distinguishes the Church from all other sects.

"The third is foot washing, which is a symbol of the cleansing of our sins. The

Winta laus sikj dee sorjfeltich derch, un sad sikj, deep en Jedanke, han. Schlieslich meend hee, daut Belliken one Twiewel daut goot meend, oba een Maun wudd doch siene ieejne Meenunk fa eene niee Brut habe. Emily meend doatoo oba fuaz, daut een Maun daut met de Kjinja soo drock habe wudd, daut hee nich enne Loag senne wudd, daut rechtje Uadeel to trafe.

Aum näakjsten Morje wia Winta wada oppem Deck, un sach too, woo daut Schepp derch eene drocke Strakj säajeld. Hee bejreest aundre Passazhiere, dee am nu aul bekaunt wiere. De Grupp wia gaunz iewrich biem tookjikje, woo daut Schepp säajeld, un woo daut met een stoakjen Wint von hinje to doone haud. Winta wia vebleft, daut daut Schepp enne Foat eenen kjlienen Winkjel von de Wint Rechtunk enschluach, wiels daut doaderch aun Jeschwindichkjeit toolaje kunn. Daut wia sien groota Stolt, daut väle vonne Schöp, dee utem Oostsee kaume, Nadalendische Flage flieeje leete.

Nu sach Winta, daut Eltesta Dirk Philips oppem Deck wia. De Eltesta wia manke Jemeenschoft aus eene sea priwaute Persoon bekaunt. Un wan hee uk mea belieet aus Menno Simons wia, fäld am oba doch Menno siene Leefolichkjeit. Aus de Eltesta aune Leesied jinkj, jinkj Winta doahan, om am to bejreesse. De Unjahoolunk fieed sea boolt no sien Schriewe, un aus Winta sikj befruach, gauf de Eltesta am jieren Hanwiess doaräwa.

"Dit Woakj befot sikj met de säwen Aunordnunge vonne Kjoakj Gottes, aun dee sikj de Jemeent to hoole haft, un soo aus ons de Meista dee enjefieet haft," säd de Eltesta. "De ieeschte Aunordnunk es von de reine Doktrine vom Wuat Gottes, un de woare Prädjasch, dee vom Har un de Jemeent jeroopt sent. De tweede es, waut de Schreft äwre Doop un daut Owentmol to saje haft, un wuarenn sikj de Kjoakj von aule aundre Sekte unjascheede deit.

"De dredde es daut Feetwausche, woont een Tieekjen fa daut Wajchwausche vonne

fourth is evangelical excommunication, the separation of the true believers from all false members. The fifth is brotherly love, which is a clear result of faith and true Christianity. The sixth is the keeping of all the commandments of the Master, which refers to the communal effort of his disciples. The seventh is suffering and persecution, which all true Christians must endure, but which they may not inflict on others.”

Winter appreciated the morality of the Elder's theology, observing that they arose from a very strict person, even an obstinate one. Winter now enquired about the Danzig congregation in which he and Emily would seek membership.

“Greater freedom of religion is shown in the Delta than in the Low Countries,” the Elder observed. “Many restrictions however still exist. The church and state are not separate, continuing the practice that preceded the Reformation. The city council has opted for Lutheranism, but tolerates Catholics as near equals. The main church in the city is one of the largest in the world, but is not open to our congregation. In fact, our congregation does not have permission to erect its own building. Worship must be in private, out of sight of the public.

“Anabaptists have lived in the delta since the 1530s. They have been meeting since the 1540s, and eventually formed a congregation. Menno Simons paid a visit in the late 1540s. While our members are spread out through the delta, the congregation is centered near Danzig. As no member has permission to live in the city, our center of worship is in Alt Schottland, south of the city.”

Winter next enquired about the enterprises of the members, and the efforts of the congregation to assist its newer and less fortunate members. “The fifth ordinance of

Sind es. De Vieede es vonne Baununk, de Tranunk von de Woarhaufftleewende vonne faulsche Metjlida. De Fefte es de Broodaleew, de eene kloare Utkunft es vom Gloowe un daut woare Christendom. De Sasste es aule Jeboote vom Meista to hoole, dee sikj opp daut jemeensome Bemieeje vonne Jinja betrakjt. De Säwende es daut Liede un de Vefoljunge, woone aule woare Christe uthoole motte kjenne, dee see oba nich aundre aundoone derwe.”

Winta wia von de Sittenlia vom Eltesten aunjedone, wiels hee moakjt, daut dee von eene sea strenje Persoon staumd, wan nich soogoa von een ieejennjen. Winta befruach sikj nu no de Danzig Jemeent, dee hee un Emily sikj aanschlute wulle.

“Em Delta harscht jratre Relijionsfrieheit aus enne Nederlenda,” meend de Eltesta. “Oba doa jeft daut noch emma väl Beschrenkjunge. Kjoakj un Nazion sent nich jetrant, un soo es daut noch emma soo's vere Reformazion jebläwe. De Stautsrot haft sikj fa de Lutherlia entschiede, oba see behaundle de Katolikje aus jlikjstonent. De Hauptkjoakj enne Staut es eene vonne jratste enne Welt, oba es fa onse Jemeent nich frie. Daut es uk ne Tautsach, daut onse Jemeent nich de Erlaubnis haft äare ieejne Kjoakj to bue. De Gottesdeenst mott priwaut bliewe, fa aundre enne Effentlichkeit nich to seene.

“De Anabaptiste habe seit de 1530ja Joare em Delta jewont. See habe sikj seit de 1540ja Joare jetroffe un met de Tiet eene Jemeent jejrint. Menno Simons besocht dee enne lote 1540ja Joare. Wäarent onse Metjlida derch daut gaunze Delta vestreit sent, es de Jemeenschoft dicht bie Danzig tusich. Wiels kjeena von de Onsaje enne Staut wone doaf, es daut Zentrum von onse Aundacht en Alt-Schottlaunt, aum Siede vonne Staut.”

Winta befruach sikj nu no de Unjanämunge vonne Metjlida, un de Bemieejunge vonne Jemeent de niee, un oamre Metjlida to halpe. “De Fefte Oppfodrunck vonne Kjoakj

the church refers to brotherly love,” Philips answered. “We have established an orphans fund, which is administered by two deacons, Thonis Barbier, from Emden and Michael Janszoon, from Brabant. They are the keepers of the purse, who orient new members in the complex regulations of the city, and help them until they are established in their trade. Among our members there are wealthy men, who generously support worthy causes.”

Winter now caught sight of Emily coming on deck and excused himself. Emily was seldom seen on deck and Winter sensed that her coming signified bad news. Emily's eyes were red from weeping, and she snuggled in Winter's embrace. Suppressing a sob she advised that Belliken had passed away during the night. The father had woken in the morning, and found Belliken had passed away. The husband and children were looking very lost this day.

The captain had been notified of the occurrence, one which happened with regrettable regularity. The ship was many days from port, and burial would be at sea. As no priest was on board, no formal religious ceremony would be offered. While an Anabaptist Elder was on board, he would play no role in the service. A short ceremony would be held, officiated by the captain, and then the body lowered to the sea.

Winter and Emily met the widower Jan at the funeral. He was a powerful Frisian who had faced many difficult crisis, but seemed adrift at the loss of his loved one. Awkwardly he attempted to comfort his children. The ship now heaved to, and a small crowd gathered.

The family stood in line beside the bier which held the body enclosed in a shroud. Mariken possessively held the hand of young Adam. Emily and Winter lead the mourners as they passed to express their

betrakjt sikj opp de Broodaleew,” gauf Philip to Auntwuat. “Wie habe eene Weisen Kauss aunjelajcht, dee von twee Diakone jefieet woat. Daut sent Thonis Barbier von Emden, un Michael Janszoon von Brabant. Dit sent de Heeda vonne Kauss, dee uk niee Metjlida enne vewekjelde Oat vonne Staut Rääjle enfiere, un an halpe bat see sikj berooplich enjerecht habe. Mank onse Metjlida jeft daut rikje Mensche, de wietvolle Sache met goodet Jelt frie unjastette.”

Winta sach daut Emily nu oppen Deck kaum, un hee entschuldicht sikj. Emily kaum seldom oppen Deck äwadäl, un Winta ond schljachte Norecht. Emily äare Uage wiere vom Hiele root, un see leet Winta äa jieren omfote. See unjadrekjt een Schlukse, oba vetald Winta doabie, daut Belliken väaje Nacht jestorwe wia. De Voda wia de Nacht oppjwoakt, un enjeworde, daut Belliken jestorwe wia. De Maun un de Kjinja wiere vondoag doch sea vebiestat.

Däm Kapitän haude se daut aul metjedeelt; soont passieet väl to foaken. Daut Schepp wia väle Doag vom Howe, un soo must daut Bejrafnis oppem Wota utjefieet woare. Wiels daut kjeen Priesta gauf, wudd daut kjeene formelle Bejrafnis jäwe. Daut gauf je een anabaptistischa Eltesta, oba hee wudd biem Bejrafnis kjeene Roll späle. Eene kjiene Bejrafnisräd wudd jehoole woare, un dan wudd de Kjarpa ennet Wota jelote woare.

Winta un Emily troffe dän Wätmaun biem Bejrafnis. Hee wia een jestukta Friese, dee aul aulahaunt derchjemoakt haud, oba nu biem Doot von siene Fru derchenaunda wia. Onbeholpe vesocht hee siene Kjinja to treeste. Daut Schepp hilt stell, un eene kjiene Grupp vesaumeld sikj.

De Famielje stunt enne Rieej aum Droagbad, opp däm de Kjarpa en een Doodesloake enjewekjelt wia. Mariken hilt de Haunt von äarem kjiienen Brooda Adam sestalich faust. Emily un Winta jinje veropp

condolences. All took great pity on tiny Adam, looking lost but standing bravely.

As the crowd hushed, the captain read a few lines from his prayer book. After the short ceremony the widower and children touched the body one last time. On the captain's signal the body was entrusted to the deep.

The captain signaled for the sails to be raised and soon the wind was again whistling in the rigging. Mariken now took over and ushered the children back to the family quarters. Winter spotted Dirk Philips standing forlornly at the railing and went to greet him. Seeing the widower Jan standing alone at the railing Emily went over, following Belliken's directive to immediately approach him.

Winter and Philips remained on deck, commenting bitterly on the continued denial of religious rights to their members. A number of the crew were of their persuasion, but the threat of violence kept them in check. Responding to the chill wind the two descended to the hold and in the gangway met Mariken who was in search of her father. Just then Emily emerged from the tiny infirmary, and behind her whispering furtively, came the new widower.

Catching sight of the trio standing before her Emily stopped cold, unable to react to a clearly pejorative situation. She saw the perpetual frown on Dirk Philips' face deepen and his pallid face visibly redden. He then stalked off without a greeting.

Winter now firmly strode up to Emily, took her arm and marched off with her to their quarters. They passed Mariken who stood frozen, looking with a hurt face at her disconsolate father. As the Winters reached the door they were surprised to heard a vehement reproach coming from a

vonne Trualied om äa Metjefeel uttodrekje. Aulem deed daut om dän kjlienen Adam von Hoaten leet, dee eensom oba brow doa stunt.

Aus een Schwieeje äwa de Jast kaum, laus de Kapitän waut Varzh von sien Jebädbuak. Aus de korte Aundacht vebie wia, foote de Kjinja dän Kjarpa vonne Mutta noch toom latsten Mol kort aun. Dan gauf de Kapitän een Tieekjen, un de Kjarpa wort met däm Wota Eent.

De Kapitän gauf Orda, un dan worde de Säajle jehowe, un de Wint blodd dee wada voll. Mariken äwanaum nu de Kontroll, un leid de Kjinja nu trigj no de Famielje Kabine. Winta sach, woo Dirk Philips velote aum Wolm stunt un jinkj han, am to bejreesse. Aus see sach, daut Jan auleen aum Wolm stunt, jinkj Emily no am, wiels Belliken daut soo haud habe wult.

Winta un Philips bleewe oppem Deck, un jaumarieede toop wäajen daut stendjet Aufsajen vonne relijeese Rajchte fa äare Metjliteda. Eenje vonne Schepp Maunschott Schepp wiere von äare Jemeent, oba de Jefoa vonne Jewault hilt an trigj. Wiels aun de Kjill to schaufe muak, jinje see wieda no unje, un doa troffe see Mariken, dee oppe Sieekj no äarem Voda wia. Krakjt dan kaum Emily ut däm Schepp Hospital rut, un hinja äa kaum uk de niea Wätmaun; de twee wiere iewrich biem fuschle.

Aus Emily de dree ver äa sach, bleef see sea kort stone, wiels see nich wist, waut see nu doone sull. See sach een diestren Blekj von Dirk Philips, un woo sien blausset Jesecht root wort. Hee marschieed nu loos, one to jreesse.

Winta jinkj nu fuaz opp Emily too, naum äaren Oarm un jinkj straks no äa Kwatia oppem Schepp. See jinje aun Mariken vebie, dee stockstiew stunt, wuabie see met een vejrämdet Jesecht no äarem Voda kijikt, dee ontrestlich doastunt. Aus de Wintasch aune Däa aunkaume, hieede see

young female voice that sounded angry and domineering.

The next day Winter broached the problem of assisting the widower and his family with Dirk Philips. Philips coldly stated that the Danzig congregation was served by two Deacons, who would carry out their duty. Their responsibilities covered helping widows and orphans, and others in need. 'But is the sum total of the Biblical commandments not an exhortation to love,' Winter sadly wondered.

Meanwhile, the matter of finding a new mother for the family was pressing, although Mariken was proving competent as a temporary nanny. With Belliken's commission in mind, Emily had been quietly looking over the ship for a possible bride. With no prospects available on board she realized the search would have to be continued later on shore. Winter in turn would be occupied with the search for a suitable location for his practice.

A week later the settler group was gathered at the observatory on the Hagelsberg summit outside Danzig. Deacon Barbier had brought the new arrivals for a view of the city. Emily noted many familiar faces from the ship. Belliken's widower Jan had brought the entire family. Emily noted an unfamiliar face, that of a woman who was accompanying the family. The group now gathered around the Deacon who pointed out the scenic sights below.

Danzig sparkled below them like a paradise. The Baltic Sea was seen as a smudge far to the north. The Deacon pointed out the canal leading from the city docks to the sea. In the city center stood the enormous St. Mary's Cathedral surrounded by trading houses and residences built in the Dutch style.

Citizens resided in the city, while minorities

to äare Äwarauschunk eene dolle, lude Stemm von eene Fru, dee sikj doll un bossich aunhieed.

Aum näakjsten Dach leid Winta daut Teema vom Problemeem eenem Wätmaun un siene Famielje to halpe met Dirk Philips en. Philips gauf stiew Auntwuat, daut de Danzig Jemeent twee Diakone haud, dee sikj om de Sach kjemre wudde. Äare Veauntwuatunk wia Wätfrues, Weise Kjinja un aundre Help Sieekjende de Haunt to rieekje. 'Oba es daut grootet gaunze von de Biblische Jeboote nich een Opproop om to leewe,' wundad Winta truarich.

Enne Tweschentiet wia daut sieekje no eene niee Mutta fa de Famielje drinjent, wan Mariken sikj uk sea goot aus Kjinjamejal utwees. Met Bellikens Bedd em Senn, haud Emily sikj aul em Stellen oppem Schepp no eene niee Brut omjeseene. Wiels see oba nuscht jeieejendet jefunge haud, wudd see sikj dan boot oppem fausten Launt wiedahans omkjikje. Winta wudd sikj fa sien Poat no eene goode Städ fa siene Praxis omkjikje.

Eene Wäakj lota stunt de Aunsiedla Grupp biem Observatorium oppem Hagelsberg Boajch butahaulf Danzig. Diakon Barbier haud de niee Aunkomasch fa eene Secht vonne Staut hiahää jebrocht. Emily sach väle bekaunte Jesechta vom Schepp. Bellikan äa Wätmaun Jan haud siene gaunze Famielje metjebrocht. Emily sach mank an een onbekaundet Jesecht bie de Famielje. De Grupp vesaumeld sikj nu om dän Diakon, dee an de Scheenheit vonne Staut unje wees.

Danzig funkeld unja an soo aus een Paradies. De Oostsee lach muzhrich ver an wiet auf em Nuade. De Diakon wees an dän Kanol, dee vonne Ankaplauz nom opnen Wota leid. Em Staut Zentrum stunt de jewaultje Sankt Maria Katedral, omjäwe von Koop- un Wonhiesa no de hollendsche Mood jebut.

De Birja wonde enne Staut, wäarent

such as Scots, Mennonites, and Semites lived in the suburbs outside the walls. On the other side of the city, further to the east, lay the Danzig Werder and even further could be seen the smudge that was the Vistula bordering the Marienburg Werder. Far to the east lay the Nogat, which formed the distant boundary of the Marienburger Werder.

After their ship had tied up to the city dock the group had been shepherded by volunteers from the Danzig congregation through customs and then to temporary accommodations. Within days the Winters had leased a dwelling in Alt Schottland a few miles south of the city. The jurisdiction of the city guilds did not extent to this settlement, allowing newcomers to practice their trade.

In Alt Schottland they had their worship services, and established their shops for the fabrication of fine textiles and brandy. The Bishop of Leslau had fields to rent to those coming to work the land. Winter would spend some weeks preparing to open a practice. Emily meanwhile was intend on fulfilling Belliken's commission.

The following week the Winters visited the villages in the Danzig Werder. The Anabaptist presence had begun here with the resettlement of the village of Reichenberg and had now extended to four more villages. This Werder had been opened by the Teutonic Knights in the previous century, but devastated by two major floods in the 1540s. The previous tenants had preferred to move rather than attempt a seemingly insurmountable recovery. The city council had turned to newcomers from the Low Countries, proficient at reclaiming land, to undertake this gigantic task. Generous terms had been offered, and the entire enterprise was

Mindaheite soo aus de Schotte, Mennonite, Schweede, un Jude butahaulf de Staut Wenj wonde. Oppe aundre Sied vonne Staut wieda nom Ooste han, lach de Danzig Werder, un noch wieda auf, kunn eena dän muzhagen Ruak wua de Weichsel Fluss aum Marienburg Werder jrenst, seene. Wiet em Ooste lach de Nogat Fluss, dee de wiede Jrens vom Marienburg Werder muak.

Nodäm daut Schepp aum Ankaplauz faustjebunge wia, wort de Grupp von Friewelje vonne Danzig Jemeent derch dän Zoll jefieet, un dan no äare Unjakunft fa de ieeschte poa Doag, jebrocht. Bennahaulf een poa Doag haude de Wintasch uk aul eene Wonunk en Alt-Schottlaunt jemeet, een poa Miel vonne Staut auf. De Macht von de Stautgilde strakjt sikj nich bat opp dise Siedlunk ut, un soo kunne Nieaunkomlinje sikj hia berooplich schwind enrechte.

En Alt-Schottlaunt haude see äaren Gottesdeenst, un haude hia uk aul äare Fabrikje fa Kleedarie un Schnaupsbrennariee aunjelajcht. De Bischof von Leslau haud Launt to vepachte fa soone, dee daut Launt bebue wulle. Winta wudd een poa Wäakjelank to doone habe, om siene Praxis entorechte. Enne Tweschentiet wull Emily de Belliken Bedd nokome.

De näakjste Wäakj besochte de Wintasch de Darpa em Danzig Werder. De Anabaptiste haude doa met de Aunsiedlunk von däm Darp Reichenberg aunjefonge, un haude nu aul vea wiedre Darpa aunjelajcht. Dis Werder wia von de Teutonische Ritta em vääjen Joahundat opjemoakt worde, oba wia don von twee schrakjelje Äwaschwamunge enne 1540ja Joare gaunz vestieet worde. De verhäaje Bewona wiere leewa wajch jetrocke aunstaut wada von freschem nie optobue. De Stautsrot haud sikj don aun de Nieaunkomasch vonne Nederlenda jedreit, enne Hop, daut dise daut Launt drieech laje wudde, un met de jewaultje Oabeit eene niee Aunsiedlunk

beginning to flourish.

While Winter toured the villages and made connections, Emily visited the women who were anxious to hear news of the Low Countries. Discreetly Emily enquired about life in the new settlement, and was recipient to much news about health conditions and general problems. Swamp fever was a major hazard here, claiming numerous children and creating widows. In her meetings Emily found only two marriage candidates.

The first, Katharina, was a vivacious widow in the proper age range. But the conditions of her household and her children left doubts about her energy and capability to care for four further charges. The second, Agatha, was an attractive widow who had inherited a profitable leasehold. But her three sons were on the verge of manhood and looked loath to see a new family in the household. Neither thus scored highly in Belliken's ranking.

The following Sunday the Winters attended their first worship service in Danzig. The Elder Philips delivered a stirring message before a large gathering, which included many visitors from the Werders. Jan was there with his four children, and after the service was joined by a woman Hertha, who had been first seen on the Hagelsberg.

Mariken, stood beside her father holding the hand of young Adam, who was cutting a fine figure. Many worshipers came to greet the family, and doted on Adam, who glowed under the attention. Mariken meanwhile glowered at Hertha, and rudely intervened in the conversation between her father and Hertha.

The Winters spent the next week visiting

auntolaje, anfange wudde. An worde groosoaetje Bedinjunge jebode, un daut gaunze Woakj kjrieedch aulwada Läwe.

Wäarent Winta de Darpa besocht, un niee Vebindunge muak, besocht Emily de Frulied, dee jieren Nies vonne Nederlenda hieere wulle. Taktvoll befruach sikj Emily äwa daut niee Läwe en dise Jääjent, un kjrieedch doobie väl äwa de Jesuntheits Veheltnise un jeeeenliche Probleeme to hieere. Sompfeebea wia hia een grootet Probleem, un ropt väle Kjinja wajch, un soomet worde Frulied to Wätfrues. Bie äare Trafunge haud Emily bloos twee friee Frulied jefunge.

De ieeschte, Katarina, wia eene läwens lostje Wätfru em brukboara Ella. Oba de Veheltnise en äarem Hushault, un de Kjinja brochte bie Emily Twiewel, aus dee dän Moot, un de Fäichkheit habe wudd met vea niee junge Mensche foadich to woare. De tweede, Agata, wia eene schmocke Wätfru, dee uk een gooden Hushault jeorwe haud. Oba äare dree Säns wiere em befrieboaren Ella, un wulle nich jieren sikj met eene niee Famielje em Hushault belauste. Emily kunn to de twee aulsoo nich Amen saje.

Dän foljenden Sindach besochte de Wintasch äaren ieeschten Gottesdeenst en Danzig. Dirk Philips leet eene jewaultje Prädicht foare, un de Ersaz Kjoakj wia voll, mank dän uk väle Jast utem Werder wiere. Jan wia uk doa met siene vea Kjinja, un no de Aundacht kaum eene Fru, Herta, noch dootoo, dee oppem Hagelsberg toom ieeschten Mol to seene jewast wia.

Mariken stunt bie äarem Voda, un hilt dän kjlienen Adam aune Haunt, dee aulnoch bie auldäm goot aufschneet. Väle ut de Jemeent kaume opp de Famielje opptoo, un de kjliena Adam, stroid fa luta Wichtichkheit. Mariken muak een diestret Jesecht aus see Herta sach, un boascht dee uk aun, aus dee sikj met äarem Voda vetale wull.

De Wintasch besochte de näakjste Wääkj

the Marienburg Werder. This lowland extending from the Vistula to the Nogat was more expansive than the Danzig Werder, but also posed a difficult problem for development. Like the Danzig Werder this had been opened up by the Teutonic Knights in the preceding century, but had been devastated by recent floods. The city councilor of Danzig, Michael Loitz, had been given a large holding of land in this Werder. He had invited Mennonites to develop the Schoensee village and surrounding land. Although the tenants were discouraged by harsh contracts they had seized the opportunity he had made available.

Emily again visited with local women and this visit proved more fortunate than that in the Danzig Werder. Again Emily heard of difficult health situations, and the toll taken by the swamp fever. She encountered two widows who impressed her and scored highly in Belliken's ranking.

The first, Susanna, had a bright disposition and enormous energy as witnessed by her four happy boisterous children. She had inherited a choice leasehold, and her fields were thriving. But she stemmed from the Niederrhein area, and when asked about meeting a Frisian widower she expressed reluctance.

The second, Lizbeth, appeared more morose than Susanna, having been recently widowed. But she was as successful as Susanna, and her children appeared eager for a new father and new siblings. She rated very high in Belliken's ranking.

On Sunday the Winters, accompanied by Lizbeth from the Marienburg Werder, attended their second worship service. This one was celebrated in a private hall, and had attracted a larger gathering than the previous one. New arrivals from the Low Countries were in attendance for their first service in the Delta. A radiant

dän Marienburg Werder. Dit läaje Launt trock sikj vom Weichsel bat dän Nogat Fluss un wia jrata aus de Danzig Werder, oba wia uk schwoa un schwierig brukboa to moake. Krakjt soo aus de Danzig Werder haude de Teutonische Ritta met dit aunjefonge em väajen Joahundat, oba haud aun Äwaschwamunge sea to liede jehaut. Däm Stautsrot von Danzig, Michael Loitz, haude se väl Launt em Werder tookome lote. Hee haud de Mennonite enjelode daut Darp Scheensee un daut omjäwende Launt too besiedle. De Aunsiedla jefolle de strenje Bedinjunge nich, oba see naume de Jeläajenheit jieren un fuaz aun.

Emily spazieed wada met de Frulied em Darp, un ditmol haud see mea Jlekj aus em Danzig Werder. Aulwada hieed Emily vonne schwoare Jesuntheits Bedinjunge un de väle Opfa vom Somp Feeba. See troff twee Wätfrues, dee äa jefolle, un dee Belliken äare Väastalunk jewosse wiere.

De ieeschte, Susanna, haud eene freeliche Oat un grooten Lost toom Läwe. Äare vea Kjinja wiere jesunt un koasch un munta. See haud een vetraflichen Hushault jeorwe, un Launt, wua aules woss un blieejd. Oba see staumd vom Nadarein, un aus äa jefroacht wort, aus see een friesischen Wätmaun kjane liere wull, leet de Bejeistrunk erno no.

De tweede, Lizbet, schiend nich gaunz soo frie aus Susanna; uk see wia korz to Wätfru jeworde. Oba see haud uk, krakjt soo's Susanna, väl von Aulem un butadäm freide sikj äare Kjinja wan doa een niea Pappa oppducke wudd. Belliken wudd sikj freie.

Aum Sindach jinje de Wintasch, toop met Lizbet vom Marienburg Werder, to äarem tweeden Gottesdeenst. Ditmol wort dee en eene aundre priwaute Städ aufjehoole, un doa wiere noch mea Mensche jekome aus toom ieeschten. Doa wiere Nieaunkomlinje ute Nederlenda jekome. Eene strolende Fru, Nomes Anke sunk Martiera Leeda, von



newcomer named Ancke delighted with her rendition of martyr hymns.

After the service Jan again chatted with fellow worshipers, Mariken at his side holding Adam's hand. Emily now greeted Jan and introduced Lizbeth. Worshipers meanwhile continued to pass by, doting on the ever popular Adam. To Emily's dismay Mariken again firmly intervened in her father's conversation with the prospective partner. Jan seemed out of sorts, brushed off Lizbeth, and turned to another parishioner. Deeply embarrassed Emily backed away with Lizbeth.

Retreating to join Winter on the sidelines they now witnessed an unforeseen spectacle. The new arrival from the Low Countries, Ancke was doting on Adam, who appeared completely captivated. He pranced up and down, clapping his hands, while Mariken smiled up at the woman in adoration. Jan beamed down at his children, in rapture at this radiant newcomer. Winter, Emily and Lizbeth looked in delight at this surprising display.

Emily sensed her mission was complete. She would find that Ancke met Belliken's criteria. In a few weeks she would pass on Belliken's legacy, and Dirk Philips would officiate at another wedding.

dee een jiedra deep betroffe un bejeistat wia.

No de Aundacht räd Jan wada met de aundre Kjoakje Jast, un met Mariken aune Sied, dee dän Adam aune Haunt hilt. Emily bejreest Jan un stald Lizbet vää. De Kjoakje Jast kaume vebie en bewundade aula dän leeffoljen Adam. Emily wia gaunz veläaje, aus Mariken sikj en äa Voda sien Vetal met Lizbet enmischet. Jan wia uk dedwää, un haud kjeene Lost. gaunz un goa entwei, trock Emily sikj met Lizbet trigj.

Un nu späld sikj plazlich oba waut gaunz Äwarauschendet auf. De niea Gaust ute Nederlenda, Anke wia Fia un Flaum fa däm Adam, dee gaunz buta sikj fa Bejeistrunk wia. Hee daunzt han un häa, klautscht mete Henj, wäarent Mariken Anke freelich bejreest. Jan bekjikt sikj dit aulatoop, un wia em Säwenden Himmel. Uk Winta, Emily un Lizbet freide sikj.

Emily ond nu, daut äare Mission erfelt wia. See wist daut see boolt Belliken äa Jeschenkj de Anke jäwe wudd, un daut de Eltesta Dirk Philips dan eene Kjast fiere wudd.

## Schism

*Men's hearts ought not to be set against one another, but set with one another and all against evil only. Thomas Carlyle*

“After the ascension difficult times plagued the apostles,” Emily commented. “Now six years after the death of our leader Menno, we are witnessing a similar situation as the true church seeks to forge forward after its recent rebirth.”

Homez was visiting the Winters, who had returned for a lengthy visit to Franeker the previous year. The threesome was discussing the worrisome events of recent times, and the frightening trends for the future. Homez had sailed to Harlingen from Amsterdam and then rode by wagon. His hope for a rest from the pressure in the capital would not be found here in Friesland. The previous year of 1566 had been especially difficult, and no hope of improvement was expected this year. Homez, whose ears bristled for business news, was being instructed of a different sphere of society.

“The Reformation continues to make progress in the Low Countries,” Winter observed. “The influence of the Roman church championed by Philip II is waning throughout his territory. The Protestant factions, the Reformers and Anabaptists are steadily gaining ground. With the emperor continuing his support for the Roman church, all those seeking new affiliations are subject to persecution.

“Besides facing danger from the state, the Anabaptist camp is suffering from dissension. The problem surfaced in East Friesland, but can spread to the whole movement. In my work with the Deacons in our congregation, I have a front-row view of the dilemma. The election of a new minister in Franeker, opposed by a minister in Harlingen, initiated the whole

## Tranunk

*De Menschehoate sulle nich jaaen aundre jerecht senne, sonda met dän, un aule bloos toop jaaen lebel. Thomas Carlyle*

“No de Himmelfoat, ploagde schwoare Tiede de Apostel,” meend Emily. “Nu, sas Joa nom Doot von ons Fiera Menno Simons, es eene änliche Loag to seene, wäärent de woare Kjoakj sikj bemieecht no Väare to kome.”

Homez wia bie de Wintasch to spaziere; dee opp eene lenjre Tiet oppe Spazia no Franeker em väajen Joa jekome wiere. Dise menschliche Dree-eenichkjeit räde nu von de beorrujende Erfoarunge vonne latste Tiet, un de ferchtsomme Diedunge fa de Tookunft. Homez wia no Harlingen von Amsterdam jesääjelt, un wia dan daut latste Stekj oppem Woage jekome. Ut siene Hop sikj vonne Drokjichkjeite enne Hauptstaut uttoreiwe, wudd daut oba en Frieslaunt nuscht nich woare. Daut väaje Joa, 1566, wia besondasch schwoa jewast, un dit Joa stunt uk kjeene Vebätrunk en Secht. Homez, däm de Uare no Jeschafts Nieichkjeite somde, kjrieech nu eene gaunz niee Sied vonne Jesalschoft to hier.

“De Reformazion kjemt wieda enne Nederlenda,” meend Winta. “De Einfluss vonne reemische Kjoakj, veraun jedräwe von Philip II lat en sienem gaunzen Launt no. De nie Gruppe, de Reforma, un de Anabaptiste gone aula väarwajch. Wäärent de Kjeisa uk wiedahans de reemische Kjoakj unjastett, woare aule, woone niee Rechtunge sieekje, grulich vefolcht.

“Nich bloos woare see vonne Nazion ut vefolcht, oba de Anabaptiste jachte sikj uk noch von benne. Daut Probleem dukt ieescht en Oostfrieslaunt opp, oba daut kaun sikj aulewääje utbreede. En miene Oabeit met de Diakone en onse Jemeent, hab ekj een direkjen Enblekj en dise Kjlam. De Wol von een nieen Prädja en Franeker, dee von een aundren Kjoakjemaun en

matter.”

“The disunity arises from the ethnic difference between the two factions in the West Friesland congregations,” Emily continued. “After severe persecution in Flanders near the regent’s capital of Brussels, numerous Flemish fled to Friesland for safety. They came because authorities in Friesland were more willing to shield believers from persecution. The Frisians warmly welcomed and assisted the newcomers, as they often arrived penniless. But the Flemish vary in customs and religious practice from their Frisian hosts, and thus two factions have developed.

“While the problem has festered for decades it surfaced only recently, right here in Franeker. A conflict arose between the Flemish part of the Franeker congregation and the Frisian Elder, Ebbe Pieters, of the Harlingen congregation. Following established practice the Franeker congregation elected a minister, Jeroen Tinnegieter, a man of Flemish origin.

“Elder Pieters objected to his selection. Four outside ministers were called to resolve the dispute. Two were local Frisian Elders, Hoyte Renix and Nette Lipkes, and to these were added Hans Busschaert from Cologne, and Dirk Philips, then of Emden. The mediators settled the matter, but Tinnegieter remembered the unwelcome challenge with resentment.

“During the mediation it was revealed that a covenant existed between the four Friesland congregations, Harlingen, Franeker, Leeuwarden, and Dokkum. This covenant contained nineteen articles and ensured co-operation between the congregations. The covenant broke the Flemish principle of independence of congregations. Tinnegieter denounced the covenant and the two factions began to meet separately. Thus disunity began, and

Harlingen nich jewult wia, brocht daut gaunze toom koake.”

“Dise Oneenichkeit staumt von däm velkjalichen Unjascheet tweschen de twee Gruppe enne Wast Frieslaunt Jemeent,” fua Emily wieda. “No de schlemme Vefoljunge en Flanders dicht bie de Gräfin Hauptstaut von Brüssel, flichte väle Flame no Frieslaunt. See kaume wiels de Autoritätē en Frieslaunt welja wiere de Jleewende fa Vefoljunge to schitze. De Friese boode an een woamen Welkom, un holpe de Nieaunkomasch, wiels dise foaken met ladje Fuppe aunkaume. Oba de Flame unjascheede sikj en äare Jewanheite em Relijeesen Gottesdeenst, un soo habe sikj twee Rechtunge entwekjelt.

“Daut Probleem schwäld aul lange Joatieende, oba daut kaum ieescht ver kortem äwadäl, un daut passieed krakjt hia en Franeker. Een Kauf gauf daut tweschen de Flame Partei enne Franeker Jemeent un dän Friese Eltesta Ebbe Pieters vonne Harlingen Jemeent. Wiels see daut aul emma no äare Zooten Oate soo deede, wäld de Franeker Jemeent aus Prädja Jeroen Tinnegieter, een Flame.

“De Eltesta Pieters jefoll dise Wol nich. Don worde vea Prädjasch von Butahauß jekroacht disen Stried to schlichte. Twee doavon wiere friesische Prädjasch, Hoyte Renix un Natte Linkes, un to an kaume noch Hans Buschaert von K□In, un Dirk Philips, don von Emden. Dise Vemedla schlichte dän Stried, oba Tinnegieter wull de sturre Bejreessunk nich vejäte.

“Wäarent de Vemedlunk kaum daut äwadäl, daut daut eene Bestemmunk gauf tweschen de vea friesische Frieslaunt Jemeent, Harlingen, Franeker, Leeuwarden, un Dokkum. Dise Bestemmunk bestunt ut nääjenteen Artikjel un vesehad eene Toopoabeit un Biestone manke Jemeent. De Bestemmunk bruak de flemische Rääjle vonne Selbststendichkeit vonne Jemeent. Tinnegieter veuadeeld de Bestemmunk un von don aun troffe sikj de

has since developed into a major crisis.”

“A small Flemish faction of Harlingen banned Pieters,” Winter explained. “In Harlingen and later in Franeker those who banned Pieters were themselves banned. Two churchmen from Holland, Jan Willems and Lubbert Gerrits, were invited to resolve the problem. These two judges have recommended acquittal of the Frisian Pieters against charges by the Flemish.

“The judges met in Amsterdam with additional mediators which included Hoyte Renix, whose participation was approved by the Frisians but not by the Flemish. Later the judges moved the examination to Harlingen, where in the presence of the two factions they sought to resolve the problem. For four days the two factions have met with the judges. The judgment is now anxiously awaited.”

The Winters now asked for Homez' news and he advised them of the difficulties in the grain trade. The previous year had been difficult, with reduced trade for importers and high prices for consumers. Some hours later Homez left for Harlingen. The Winters saw off their guest, and then resumed their discussion of the festering problem. They had scarcely begun when a loud knock sounded on the door. Winter opened, and found there Deacon Froese, of the Franeker congregation. Winter noted deep concern in the Deacon's face and invited him to enter and be seated.

The Deacon was a tall stocky man with a broad, ruddy Frisian face. He was clearly a busy man, wasting no time stating his business. “I have come to consult you about a problem that has arisen today,” he began. “The judgment on the disunity between the Frisians and Flemish has been announced, but has not settled the

twee Gruppe aufjesondat. Un soo kaum de Oneenichkheit to Staunt un haft sikj to eene groote Bredulje entwekjelt.”

“Eene kjiene Benna Grupp von Harlingen baund Pieters,” erkjlaad Winta. “En Harlingen un nohaa en Franeker worde dee, dee Pieters jebaunt haude, selfst jebaunt. Twee Kjoakjemana von Hollaunt, Jan Willems un Lubbert Gerrits, worde jekroacht, daut Probleem to vemedle. Dise twee Rechtsch habe vääjeschloage, daut de Friese Pieters frijesproake woat vonne Flame Aunkloag.

“Dise Rechtsch troffe sikj en Amsterdam met oppoate Vemedlasch, Hoyte Renix doamank, dee vonne Friese unjastett wort, oba nich vonne Flame. Nohaa troffe sikj de Rechtsch en Harlingen, wua een Schlichten vesocht wort enne Jääajenwuat vonne beid Striedhons. Nu habe de twee Sied sikj aul vea Doagelank toom Jesprech jetroffe. Daut Uadeel woat nu met Spaununk erwacht.”

De Wintasch befruage sikj nu biem Homez om Nieichkheite, un hee vetald vonne Schwierichkheite em Jeträäjd Haundel. Daut vääjet Joa wia een schwoaret jewast, wiels de Prieze fa de Haundelslied läach wiere un huach fa de Kjeepasch. Eenje Stunde lota veleet Homez no Harlingen opptoo. De Wintasch veaufscheede sikj von dän Homez, un sade äare Unjahoolunk äwa daut Jemeent-Probleem wieda. See haude jrod doamet aunjefonge, aus daut lud aune Dää puttad. Winta muak op, un ver am stunt de Diakon Froese, vonne Franeker Jemeent. Winta sach deepe Sorj oppem Diakon sien Jesecht, aus hee am kroagd sikj hantosate.

De Diakon wia een langa, jestukta Maun met een roodet Friese Jesecht. Hee haud daut drock, daut wia am auntoseene, de kjeene Tiet fa Oneedichkheite haud. “Ekj sie wääjen een Probleem, woont vondoag vääakaum, jekome,” funk hee aun. “Daut Uadeel von de Friese un Flame es jelewat worde, oba doamet es de Striet nich

dispute. Instead, further disunity has been generated, and more damage done to the movement. A great effort will now be needed to settle the matter.

“Today, February 1, 1567, the two church judges from Holland presided at the meeting, attended by the two factions. In presenting the judgment the judges asked the Frisians to kneel, request forgiveness, and then rise. This the Frisians did do, exactly as instructed. Then the judges asked the Flemish to kneel, and request forgiveness.

“This the Flemish did do, exactly as instructed. But the judges did not ask them to rise, instead asked the Frisians to help them up from their lowered position. The Flemish considered this distinct treatment an insult, a slight which signified them as the guilty party. Some of their members rebelled openly, recanted their confession, and stormed out of the meeting. Rather than resolving the disagreement the judges have greatly magnified it. A split of the movement is now inevitable. Its extent be will become evident in the near future.”

Winter and Emily groaned openly at these disheartening news. No silver lining could be seen in this outcome, only an overwhelming blow to the movement. In its struggle with the Reformed Church for new converts this schism would be a major handicap. The movement faced splintering, or at best a long period of reconciliation. Even if the split were patched over, momentum would be lost.

The thoughts of the Deacon ran parallel to those of the Winters. He gave an analysis of the root of the alienation, and the steps necessary to correct it. “A plan of salvation was prepared for mankind after the fall in the Garden of Eden,” he began. “The plan was required because mankind was no

biejelajcht. Aunstaut es bloos noch mea Oneenichkjeit jestedt worde, un onse Bewääjunkt haft noch mea Schode erlätwt. Nu brukt daut een noch jrätret Bemieeje, daut to schlichte.

“Vondoag, aum 1 Feebawoa, 1567 saute de twee Rechtasch von Hollaunt bie de Mietinj von de twee striedende Gruppe. De Rechtasch gauwe äa Uadeel un bedde de Friese sikj hantokjneee, om Vezeiunk bedde, un opptostone. Un dit deede de Friese, krakjt soo aus an daut väajesajcht wort. Dan bedde de Rechtasch de Flame sikj hantokjneee, om Vezeiunk to bedde.

“Dit deede de Flame uk genau. Oba de Rechtasch bedde an nich opptostone, sonda bedde de Friese an biem Oppstone de Haunt to rieekje, un opp to halpe. De Flame betrachte dit sondaboare Benäme aus eene Beleidjunkt, un daut doamet see aus schuldich betracht worde. Eenje von de Metjlieda vehilde sikj effentlich jäajenaun, naume äare Entschuldjunkt trigj, un jinje rut. Aunstaut de Oneenichkjeit to schlichte, es daut nu een väl jrätret Probleem jeworde. Eene Spoolunk vonne Bewääjunkt es nu nich mea to vemeide. De Utwirkjunge woare sea bootl dietlich woare.”

Winta un Emily stände lud bie dise truaje Norecht. Kjeene Selwa Strip em Schwoakj aum Himmel wia nu to seene, bloos een venichtenda Schlach aune Bewääjunkt. Em Kaumf met de Reformieede Kjoakj toop niee Metjlieda to aunwoawe, wudd dis Bruch eene schrakjliche Behindrunk bediede. De Bewääjunkt wudd sikj veleicht to Dood spoole, ooda weens wudd daut lange Tiede diere bat een Gootmoaken toostaunt kome kunn. Uk wan de Spoolunk jeheelt woare kunn, wia de Schode jedone.

Däm Diakon siene Jedanke wiere jlikjranisch to Wintasch siene. Hee beschreef daut Probleem von de Wartel un säd waut needich to doone wia. “Een Plon fa de Radunk fa de Menschheit nom Faul wort em Goade Eden reedjemoakt,” funk hee aun. “Dis Plon wia needich wiels de

longer perfect. Imperfect people will always offend each other, so our current condition is not entirely unexpected. Among the original apostles, controversy raged about the influence of the Old Testament in their new teaching. Separate gospels were written recounting the life of the Master on earth, four of which were incorporated into the Holy Scriptures. As with previous religious dissension, that here in Friesland stems only partly from faith; personal considerations factor greatly in its cause and its possible resolution.

“The problem began as a conflict between Ebbe Pieters and Jeroen Tinnegieter. The two judges from Holland have prolonged the process by rendering a controversial decision. The other mediators Hoyte Renix of Harlingen and Dirk Philips of Danzig are implicated in the failure. The impressions of the members in the movement to the judgment are colored by their ethnic origin, Flemish or Frisian. The matter must now be referred to the highest authority in the movement, namely to Elder Dirk Philips. Unfortunately, he has not only supporters, but also detractors.”

Shaking his head unhappily, the Deacon now stated the reason for his visit. “One of the Deacon's duties is to dispense alms to the needy in the congregation,” he began. “While the four congregations had agreed to act in common, in the care of the poor each congregation looks after its own members. Donations are collected from the membership and entrusted to the Deacon, who distributes them as needed. While the church council overlooks the entire process, the Deacons operate the program. A problem has arisen concerning the funds for the needy. While in my care, the funds have gone missing.

“As you can appreciate, a case of missing

Menschheit nich mea volkome wia. Nich volkomne Mensche woare sikj emma beleidje, un doamet es onse Loag nu, nich onerwacht. Manke ieeschte Apostels wort väl jezankt, wäajen dän Einfluss vom Oolen Testament opp äare niee Lia. Oppoate Evangelien worde jeschräwe äwa daut Läwe vom Meista oppe leed, un vea von dee sent enne Schreff benne. Krakjt soo aus bie väaje relijeese Oneenichkjeite, staumt daut Probleem hia en Frieslaunt bloos toom Deel vom Gloowe; perseenliche Aunjeläajenheite späle hia eene Roll enne Uasoak un enne Leesunk.

“Daut Probleem funk met däm Kaumf tweschen Ebbe Pieters un Jeroen Tinnegieter aun. De twee Rechtsch ut Hollaunt habe dän Prozass bloos noch velenjat endäm see een tweediedjet Uadeel jesproake habe. De aundre twee Vemedlasch, Hoyte Renis von Harlingen un Dirk Philips von Danzig sent aum Miserfolch vewekjelt. Dän Endruck, dän de Metjlida vonne Bewäajunk en disem Uadeel habe, es daut daut Uadeel met däm velkjalicha Hinjagrunt vonne Bedeelichte to doone haft: Flame un Friese. Dise Sach mott nu de hechste Autorität von onse Bewäajunk äwajäft woare, un daut es de Eltesta Dirk Philips. Un leida jeft et nich bloos Jlieda dee am unjastette sonda uk dee am aufwiese.”

Endäm hee sien Kopp truarich scheddad, vetald de Diakon nu, wuarom hee jekome wia. “Eent von däm Diakon siene Flichte es de Oame enne Jemeent met Aulmoose to vesorje,” funk hee aun. “Wäarent de vea Jemeent sikj eenich wiere, wiere de Oame oba Sach von jieda Jemeent auleen. Jelt Gowe woare vonne Metjlida jesaumelt un däm Diakon aunvetrut, dee daut Jelt je no de Nootloag vedeelt. Wan uk de Kjoakjerot daut gaunze äwaseene deit, haft de Diakon daut enne Henj. Nu es een Probleem oppjekome, met daut Aulmoose Jelt. Daut Jelt es mie aunvetrut, un nu es daut verschwunge.

“Soo aus jie junt daut väastale kjenne, es

funds at this moment is a very sensitive issue. Most of the funds were contributed by Frisians, who are wealthier due to their longer residence in Friesland. The majority of the funds meanwhile are allocated to the Flemish, as many arrive as refugees. The manner of division of the funds if the congregation splits into factions remains undecided. Logically the money should be split according to need. Thus the major part should go to the Flemish. As I am Frisian, suspicion will arise if I do not transfer the money when the time comes. Of greater importance, the intended recipients will experience hardship. I urgently need to recover those funds. Can you help me find them?"

Winter and Emily had been listening attentively to the Deacon, their faces darkening as they heard the final details. They sat in stunned in silence for some moments, and then Emily quietly asked a question. "Are any allocations being currently made, and if so to whom?"

"There have been a number of recent allocations," the Deacon answered. "But three families are the main recipients. Two of these are Flemish, one of which arrived recently. The last one is to a Frisian family, a recipient for many years.

"The first Flemish family, the Blocks, consists of a mother and her child Mariken. After the execution of her husband and the seizure of her husband's property in Flanders, Mother Block fled penniless with Mariken to Friesland. Mother Block had enjoyed a comfortable existence in Flanders, but when she arrived in Franeker she immediately sought work to support herself and her child. She has recently been incapacitated by illness, which has become life-threatening. Mariken is a wonder child, blessed with outstanding personality and abilities. Should the support be cut the family would face frightening difficulties.

daut vemiste Jelt besondasch to dise Tiet een sea heetet lesa. Daut mieeschte Jelt kaum vonne Friese, dee rikja sent, wiels see aul lenja en Frieslaunt wone. Oba daut mieeschte Jelt jeit aun de Flame, wiels soo väle von an aus Flichtlinje aankome. Woo daut met daut Jelt jerääjelt woat, wan de Jemeent sikj spoolt, weet kjeena. Daut Jelt sull veninflich je no Bedarf vedeelt woare. Aulsoo sull daut mieeschte doavon aune Flame gone. Wiels ekj een Friese sie, woat opp mie de Vedocht jeschmäte woare, wan ekj daut Jelt nich vedeel wan daut needich es. Noch wichtja es, daut dee woont daut Jelt kjreee sulle, oajre Noot liede. Ekj mott gaunz drinjent dit Jelt findich moake; kjenn jie mie biem Sieekje no dit Jelt bitte halpe?"

Winta un Emily haude sikj däm Diakon sea oppmoakjsom tojehieet, un äare Jesechta trocke diesta auf aus see de latste Eenzelheite to hierre kjreeje. See saute benome stell een Stootskje, ea Emily met eene Froag kaum. "Woa to dise Tiet Jelt vedeelt, un wan jo, aun wäm?"

"Doa sent korz een poa Jelt Vedeelunge jemoakt worde," gauf de Diakon to Auntwuat. "Oba dree Famieljes sent de Haupt Empfänja. Twee doavon sent Flame, wuavon eene korz aunkaum. De latste es eene Friese Famielje, dee aul Joarelank Jelt jekjrääje haft.

"De ieeschte flemische Famielje, de Blocke besteit ut eene Mutta un äare vea joasche Dochta Mariken. Nodäm äa Maun hanjerecht, un sien Launt wajchjenome wort en Flanders, flicht Mutta Block one een Zent no Frieslaunt. Mutta Block haud een saunftet Läwe en Flanders jehaut, oba aus see en Franeker aunkaum, socht see fuaz Oabeit om sikj, un de Dochta to unjastette. See es ver kortem derch eene Krankheit Oabeits Onfäich jeworde, un daut sitt nich goot om äa Läwe. Mariken es een Wundakjint met eene wundaboare Perseenlichkjeit jesääjent, un see es uk sea fäich un begoft.

“The second Flemish family consists of an elderly couple which is cared for by a loving daughter Heidi. The son of the couple was executed in Flanders and the family's property confiscated. With the few possessions that they could salvage, the family fled to Friesland and purchased a small home. The assistance from the congregation provides for their household needs. The couple and their daughter have attended meetings of our congregation for a year. Heidi is now earning a small salary as a healer and has found a Frisian widower as a suitor. But should the split in congregations become a reality there will can be no marriage between a Flemish and a Frisian.

“The only Frisian family receiving significant aid is headed by a young widower who is raising two frail children. In the great hunger of last winter the man was apprehended for stealing a sheep from the herd of a wealthy farmer. He was tortured on the rack and sustained lasting injury. While he was in prison he met an Anabaptist prisoner who witnessed to him and persuaded him to convert to our movement. Due to his disability he now has trouble feeding himself and his children.

“I should note that the movement dares not purchase a building to shelter its needy as severe edicts remain in effect against the movement. Each of the three families have found a shelter, so their housing is presently satisfactory.”

Winter's chief concern was the missing funds. “What were the circumstances of the loss of the funds?” he asked the Deacon. “Where were they kept, when did you last see them, and how did you discover their loss? What is the procedure for the disbursement of the funds? And what was the time span over which these funds were to be allocated?”

“As the congregation is not permitted a permanent meeting house the funds are

“De tweede flemische Famielje besteit ut een elret Poa, dee von äare leewe Dochta Heidi vesorcht woat. De Sän von dit Poa wort en Flanders hanjerecht, un daut Famielje Launt wajchjenome. Met daut weinje waut an äwrich bleef, flicht de Famielje no Frieslaunt un koft sikj een klijenet Hus. De Help vonne Jemeent rieekjt fa daut aun äwabliewe too. Daut Poa un äare Dochta besieekje nu aul een Joa onse Jemeent. Heidi vedeent aus Trajchtmoaka eenen klijenen Loon, un see haft eenen Friesischen Wätmaun aus Friea. Oba wan de Jemeent sikj spoole sull, dan jeft daut kjeene Kjast tweschen een Flame un een Friese.

“De eensje Friese Famielje, dee bediedent Jelt kjricht es een junga Wätmaun, de twee kjiene Kjinja vesorcht. Wäarent de groota Hungaschnoot vom väajen Winta, wort dis Maun faustjenome wiels hee een Schop ut eene Häad von een rikjen Foarma stool. Hee wort jekjwält, un hee es nu behindat. Wäarent hee em Jefenkjnis saut, troff hee eenen Anabaptist, de Zeij aufläd, un am äwazeijd, sikj onse Bewäajunk autoschlute. Opp Grunt von sien Liede, haft hee daut schwoa sikj un siene Kjinja met Broot to vesorje.

“Ekj sull noch erwäne, daut onse Jemeent sikj nich trut een Flichtlinjs Jebiet to kjeepe, wiels strenje Jesaze jäajen ons noch emma en Krauft sent. Aule dree Famieljes habe een Schutz jefunge, un äare Husunk rieekjt an too.”

Winta siene Haupt Sorj wia daut vemiste Jelt. “Waut wiere de Omstende aus daut Jelt wajch kaum?” fruach hee dän Diakon. “Wua wort daut Jelt jeloagat, wua hast du daut daut latste Mol jeseene, un woo kaum daut, daut du dän Velust enwordst? Woo woat daut Jelt utjetolt ooda vedeelt? Un woo lang es de Tiet Dua en däm daut Jelt utjedeelt woare sull?”

“Wiels de Jemeent nich eene bliewende Vesaumlunk Städ habe doaf, wia daut Jelt



kept at my residence,” the Deacon answered. “They are stashed with our records in my attic in a sturdy wooden chest which is secured with an iron lock. I last saw the funds on Sunday evening, when I added the donations received after our last meeting. Upon hearing the judgment today I went to inspect the chest. I found it unlocked, and the funds missing. Funds are allocated each Monday evening to the selected families. I personally take the funds from the chest and deliver them to the respective families. The funds were sufficient for three further months, enough to last through the winter.”

“What precise service do you wish us to perform?” Winter asked. “Do you have special recommendations in performing this service? Can you suggest a suspect?”

“The recovery of the money missing from the chest is my only requirement,” the Deacon answered. “In your search I would request great discretion, to ensure that the authorities are not alerted, and that the sensibilities of the recipients are respected. Also I suggest expediency, as bans may soon be issued, greatly complicating contact between members of the congregation. Only my fellow Deacon, a Flemish man, has a duplicate key to the chest, but I certainly do not consider him a suspect.”

The Deacon now rose and advised that he needed to attend to other duties. Winter and Emily remained seated for some moments, turning the theft over in their minds. After a lengthy silence Emily formalized her thoughts.

“In our congregations we have witnessed conduct unbecoming of people who committed to serving with honor,” she said. “This was true even of those holding the highest office in the movement. In view of this unpleasant fact our search should begin with the other Deacon of the

bie mie em Hus,” gauf de Diakon Auntwuat. “Daut Jelt, toop met miene Papiere, es bie mie oppem Bän en eene studje heltana Kjist, met een lesa Schlott toojeschlote. Ekj sach daut Jelt aum Sindach toom latsten Mol aus ekj de Kollakjt nom latsten Gottesdeenst doatoo läd. Aus ekj vondoag daut Uadeel hieed, jinkj ekj, om de Kjist to unjasieekje. Ekj funk de Kjist opjeschlote, un daut Jelt wia wajch. Daut Aulmoose Jelt woat emma aum Mondach zeowes aun de needje Famieljes vedeelt. Ekj näm perseenlich emma daut Jelt vonne Kjist un näm daut no de nootliedende Famieljes. Doa wia noch jenuach Jelt fa dree Moonate, jenuach fa dän gaunzen Winta.”

“Waut fa een Deenst hast du nu jeneiw em Senn, waut wie doone selle?” fruach Winta. “Hast du besondere Rotschläaj bie de Endeelunk? Kaunst du mie een Vedochtja nane?”

“Daut Jelt woont vonne Kjist veschwunge es, to finje, es mien eensjet Aunligje,” säd de Diakon. “Biem sieekje sulle see sikj oba sea taktvoll vehoole, doamet de Polizei doavon nuscht enwoat, un de schuldje Persoon nuscht enwoat, un de Aulmoose Empfanga uk nuscht doavon enwoare. Uk wudd ekj bedde, daut hurtich to doone, wiels eene Baununk passiere kunn, un dan woat daut aulatoop noch vehenkjnivoll manke Jemeentejlida. Bloos de aundra Diakon, een Flame haft een Schlätel fa de Kjist, oba hee es kjeen Vedochtja.”

De Diakon stunt nu opp un meend, hee haud noch aundret to doone. Winta un Emily bleewe sette, un jrebbelde äwa daut Stäle em stellen ver sikj han. No een lenjret Stootskje leewad Emily äare Jedanke.

“En onse Jemeent hab wie aul Benäme jeseene, daut sikj fa Mensche, de huage Aumte bekjeede, nich jeziemt,” säd see. “Un wiels wie soone schljachte Erfoarunge jemoakt habe, meen ekj dan doch, daut wie biem aundren Diakon enne Jemeent aurfange sulle.”

congregation.”

Winter shuddered at this disheartening analysis, but could not deny the cold logic that lead to such a conclusion. In silent agreement the two rose and set out for the home of Cranen, the other Deacon of the congregation. They walked southward along a dike, reached Harlingerweg and soon came to a shabby cottage basking in the sun. Through the window they caught sight of a man laboring at an easel in the front room. Their knock on the door was immediately answered by a flamboyantly dressed man who had been disturbed working at his craft.

Cranen stared warily at the visitors debating whether they were friend or foe. After a short hesitation he gave the customary greeting. Winter countered with polite small talk, and then advised that they had come to consult him about an important matter. Cranen reluctantly invited them in, directing them to his studio. The Winters stared in admiration at a bright landscape that was taking shape on an easel. Then Winter calmly stated that their visit concerned the money missing from the Deacon's fund.

The bluntness of Winter took Cranen by surprise, and he hedged for some moments before launching into a bitter harangue. “In Flanders we enjoyed the highest standard of living on the continent,” he sputtered. “Through industrious equitable enterprise we Flemish earned our keep, and enjoyed good food, dress and entertainment. Envy from outside brought in carpetbaggers who imposed their archaic customs. Soon we became subjects liable to persecution. Rather than surrender our faith we fled to Holland and then north to Friesland. Here we arrived penniless, but not bereft of our ability. While we initially appreciated our Frisian brethren, their smug faces and lavish houses soon gave offense. They lack understanding of us. The Frisians have not suffered nearly as much as the

Winta scheddad sikj bie dise hoatloose Doastalunk, oba de noaktje Woarheit vonne Besennunk gauf Emily rajcht. See jinje straks stell auf nom Hus vom aundren Diakon, Krone. See jinje siedlich een Daum delenjd, un kaume nom Harlingen Wajch, un kaume dan uk sea boolt no een prostet Hus aun, dee enne Sonn lach. Derch een Fensta sage see een Maun, dee aun eene Stofel enne Väästow oabeid. Äa Putre wort fuaz von dän Maun, bunt aunjetrocke, beantwuat, däm see bie siene Oabeit jestieet haude.

Krone kijkt mestrusch no de Jast, un äwaläd sikj, aus de Frint ooda Fient wiere. No kortem Wiele, bejreest hee dee no de hiesje Oat. Winta, fa sien Deel, fieed heefliche Kjlienichkjeite, un meend dan oba fuaz, see wiere jekome, eene wichtje Sach to beräde. Krone loot an met Vääbedocht en siene Kjenstla Stow en. De Wintasch staunde äwa eene Launtschoft, dee oppe Stofel läwendich wort. Dan säd Winta gaunz ruich, daut see wäajen daut vemiste Jelt enne Diakonekaus jekome wiere.

De direkjte Oat vom Winta naum Krone jeleewat, un hee vesocht auftolenkje ea hee eene gaunze Striep von Vääschmietunge, wuttich un betta, loosleet. “En Flanders hab wie daut hechste Lävrens Haultunk oppen gaunzen Kontinent jenote,” staumeld hee loos. “Meddels von gooden Beroop un wirkjsome Oabeit, haud wie goodet Äte, feine Kjeleedie un Unjahoolunk. De Neid un de Aufgonst von Bute brochte ons romdriewende Schmarotza, dee ons ooltmoodsche Moode biebrochte. Un boolt wort wie to Birja, dee sikj Vefoljunge jefaulde lote muste. Leewa aus onse Gloowe oppto opfre, flicht wie no Hollaunt, un dan em nuade nenn, no Frieslaunt. Hia kaum wie one een Zent enne Fuppe aun, oba met onse Fäichkjeite. Un wan wie uk aunfenklich onse friesische Breeda schazte, stieede ons dan oba doch sea

Flemish.

boolt äare schienheilje Jesechta un äare utjestraumde Hiesa. See habe kjeen Vestentnis fa ons. De Friese habe lank nich soo sea jeläde aus de Flame.

“Our unjust treatment here arises solely from our diminished economic status. When this injustice extended into religious matters the insult became intolerable. The challenge by the Harlingen Elder of the appointment of our minister was highly insulting and has now come to an unjust judgment. While we retain hope in a just resolution from Dirk Philips, the intransigence of other Frisian leaders bodes ill for the future.

“Onse onjerajchte Behaundlunk haft aules doamet todoone, wiels wie nu oam sent. Aus dise Ojjerajchtichkjeit sikj uk opp daut relijeese Läwe betrock, wia de Beleidjunk nich mea uttohoole. De Rutfodrunck derch dän Harlingen Eltesta von de Ernanunk von onsem Prädja wia eene Beleidjunk, un haft nu to een onjerajchtet Uadeel jefieet. Un wan wie uk met eene jerajchte Schlichtunk von Dirk Philips rääkjne, es de Dijkkoppichkjeit vonne aundre friesische Leidasch een schljajchtet Tieekjen fa de Tookunft.

“But let me address the matter of the funds that you mentioned. Fearing their complete loss I visited the house of the Frisian Elder. In his absence I requested his Flemish maid to allow me access to the chest in the attic. With my key I opened it, and withdrew the funds intended for the Flemish needy. In the chest I left a note in Flemish indicating that the funds had been removed by their rightful owners.”

“Oba lot mie de Sach vom Jelt, dän du aul erwänsd, ieescht rääjle. Wiels ekj Angst haud, daut daut Jelt gaunz un goa veschwinje wudd, besocht ekj daut Hus vom friesischen Eltesten. Wiels hee nich Tus wia, bedd ekj siene flemische Kjääkjsche, dee Kjist oppem Bän to beseene. Wiels ekj dän Schlätel fa de Kjist haud, schloot ekj de op, un naum daut Jelt fa de nootliedende Flame bestemt, rut. Enne Kjist hinjaleet ekj een Zadel, opp Flemisch jeschräwe, daut daut Jelt vonne rajchtschuldje leejendeema wajchjenome worde wia.”

“The Frisian Deacon has no information about such a note,” Winter now replied firmly. “The funds were to be used for the Frisians as well as the Flemish. Two Flemish families and one Frisian were being supported. We require you to transfer to us, upon an issued receipt, one third of the funds.”

“De friesischa Diakon haft disen Zadel oba nich,” säd Winta nu bestemt. “Daut Jelt wia bestemt fa de Friese un uk de Flame. Twee Flame Famieljes un eene Friesische woare unjastett. Wie bedde nu, om daut Jelt, een Dreddel doavon, un doafäa woat een Zadel utjestalt.”

Reluctantly Cranen handed over the amount that Winter requested, which Winter acknowledged with a receipt. Together with Emily he then withdrew, softly voicing best wishes to Cranen and the Flemish.

Onjieren äwariiekjt Krone de Somm, dee Winta velangd, un dee Winta met een Zadel bestäticht. Dan, met Emily toop, veleete see stell, un wenschte däm Krone un de Flame bloos Goodet.

As the Winters feared, the conflict

Krakjt soo aus de Wintasch daut aul

devolved into a mutual banning of the Frisians and Flemings, adversely affecting the three needy families. The Winters encountered Deacon Cranen in Emden several years later, and although contrary to the ban, gave him a kind greeting. With efforts underway by the Swiss and German Anabaptists to obtain a reconciliation among their Dutch brethren, the Winters considered the ban of doubtful validity. Emily inquired about Mother Block and her child.

“Unfortunately they no longer count among the living,” Deacon Cranen answered sadly. “The funds available for the family’s support barely lasted through the first winter. Mother Block had difficulty finding work. As a refugee she could not find a good position, and frequently left her wonder child Mariken unattended in a lonely cottage. Despite the poverty of her surroundings the child was thriving. But she was a very sociable child, who now suffered from the loneliness.

“Mariken’s fertile mind craved for stimulation, her joyous spirit desired to rejoice and bring happiness. One day, the second winter, she left home seeking company, as a great storm was brewing. She became lost in the snow. She was found the next day, but it was too late. Mother Block was distraught over the loss of her wonder child. Nobody could comfort her. A week later Mother Block was found frozen, meters away from where Mariken lost her life.

“As to the second family I can advise that the daughter is continuing to care for her parents. She has developed a healing ability, one which she first felt as a child in Flanders. Her ability is natural, and her kindness and intent are genuine. The coins she receives from satisfied patients are helping to feed the family. As to her

jefercht haude, kaum ut däm Kaumf eene beid siedje Baununk vonne Friese un uk de Flame, un daut schod aule nootliedende Famieljes. De Wintasch troffe dän Diakon Krone een poa Joa lota en Emden, un, oppwool daut jääjen de Baununk Rääjle wia, bejreeste see am frintlich. Doa wiere enne Tweschentiet vonne Schweiza un Dietsche Anabaptiste, Besträwunge hinjawääjes, eene Schlichtunk manke hollendsche Breeda to erriekje. De Wintasch meende, de Baununk wia soo’s Spakj: väl Schichtich, un weens tweesiedich. Emily befruach sikj noch no Mutta Block un äa Kjint.

“Leida sent dee nich mea met ons,” auntwud Krone truarich. “Daut Jelt fa de Unjastettunk von de Famielje rieekjt knaup fa dän ieeschten Winta too. Mutta Block haud daut schwoa Oabeit to finje. Aus Flichtlinj kunn see kjeene goode Oabeitsstääd finje, un foaken leet see äare Dochta, daut Wundakjint Mariken Stundelank auleen en äa kjlienet Huskje. Un soo oam aus see uk wiere, entwekjelt sikj de kjliene goot. Oba see wia een sea schaftichet Kjint, dee vonne Eensomkjeit, to liede haud.

“Mariken äare wirkjsome Oat socht Aunräajen un Uttusch un Freid. Aun eenem Dach em tweeden Winta, jinkj see enne Nobaschoft om Jesalschoft to sieekje. Een Schneestorm erwischt äa, see vebiestad, un see wia wajch. Aum näakjsten Dach wort see jefunge, oba daut wia too lot. Mutta Block wia gaunz entwei äwa dän Veluss von äa Wundakjint. See wia nich to treeste. Eene Wääkj lota wort Mutta Block dicht bie de Städ, wua Mariken jestorwe wia, jefunge. See wia doot.

“Waut de tweede Famielje aunbelangt, kaun ekj berechte, daut de Dochta sikj om äare Elre kjemmat. See haft äare Heelkonst entwekjelt, dee aul en Flanders entowoare wia. Dise Gow es eene natieedliche, un äare Leeftolichkjeit un äare Interesse sent ajcht. Daut weenje Jelt, woont see von tofrädne Paziente kjricht, halpt de Famielje

marriage prospects I can only advise that her intended was a Frisian. With the schism, and the mutual banning of the two factions, a marriage of course is not permitted.”

A year later the Winters met the Frisian Deacon in Emden where he had come to attend a symposium. Emily now inquired about the Frisian family that the congregation was supporting, the widower who had been disabled through torture.

“The man and his children are doing well,” the Deacon answered. “He has regained most of his faculties and has obtained employment. It was his fortune to find a good healer, who, through great patience nursed him back to health. The woman belonged to the Flemish congregation, and the two were thus unable to marry in our faith. But after much agonizing they both recanted and joined the Reformed Church. The couple, with the bride's parents, and the groom's children are now happily living together.”

Following the unfortunate Harlingen verdict of February 1, 1567, in which the Flemish were treated unequally, the movement split up into two factions. The more thoughtful of the Frisians considered that to save the brotherhood the senior Elder, Dirk Philips, should be called in to arbitrate. The Flemish had already agreed to his choice, and so the Frisian Elder Hoyte Renix wrote an invitation to Philips who had returned to Danzig. But Renix warned Philips he must accept the Harlingen decision unconditionally. With invitations from both Frisians and Flemish, and with the permission from the Danzig congregation, Philips accepted the weighty, unwelcome obligation.

What followed was a series of petty, disrespectful, and undiplomatic actions that came from both sides and all levels of authority. Before Philips had left Danzig Hoyte Renix had accepted into his

to äte. Waut äa Befriee aunjeit? See intressieet sikj fa een Friese. Derch de Spoolunk, un de jääjensiedje Baununk, es eene Kjast oba nich mäajlich.”

Een Joa lota troffe de Wintasch dän friesischen Diakon en Emden, wua hee eene Konferens besocht. Emily befruch sikj nu no de friesische Famielje, woone vonne Jemeent unjastett word; de Wätmaun wia je derch eene Kjwälarie vekjräpelt.

“De Maun un de Kjinja fiere sikj goot,” auntwad de Diakon. “Hee haft sikj dän jratsten Deel erhoolt, un haft Oabeit jefunge. Hee haud Jlekj een gooda Trajchtmoaka to finje, dee am met groote Jedult wada jesunt jemoakt haft. De Fru jehieed to de Flame, un soo kunne de twee sikj nich en onse Jemeent befriee. Oba no langen han un häa, deede see Busse, un schloote sikj de Reformieede Kjoakj aun. Daut Poa, toop met de Brut äare Elre, un däm Briegaum siene Kjinja, wone nu jlekjlich aulatoop.”

No däm heilloosen Harlingen Uadeel vom 1 Feebawoa, 1567 wuabie de Flame nich jlikjmässich behandelt worde, haud sikj de Bewääjunk en twee Gruppe jespooit. De bedajchtje Friese meende, om de Broodaschoft to rade, sull de Eltesta Dirk Philips jeroopt woare Schlichta to späle. De Flame haud aul to de Wol toojesajcht, un don schreef de friesische Eltesta Hoyte Renix eene Enlodunk aun Dirk Philips, dee no Danzig trigj jefoare wia. Renix schreef Philips, de Harlingen Entscheidunk one Bedinjunge auntonäme. Wiels beid, de Friese un uk de Flame jeschräwe haude, un met de Erlaubnis vonne Danzig Jemeent, säd Philips dise wichtje un schwoare Flicht too.

Waut dan to Staunt kaum wia kjlienet, schentlichet, un groff Benäme, von beid Siede un uk von ‘Bowe.’ Ea Philips Danzig velote haud, haud Hoyte Renix eenen Maun en siene Jemeent en Bolsward

congregation at Bolsward a man who had been banned in Danzig for immorality. A letter of enquiry had been sent to Danzig, but before a reply was received the man was accepted. The reason was that the man had things to say about Philips that pleased the Frisians. Meanwhile concerning the Harlingen verdict, Philips blamed the Dutch judges for unscriptural decisions and sent a letter expressing his view to their home congregation in Hoorn.

Despite this poor beginning Philips was moved by the terrible needs of the Friesland church and left Danzig accompanied by two assistants. Philips was determined to hear both factions, to examine them, and to learn the truth. He disregarded Renix' warning, considering that his duty was to give equal attention to both factions. As he was already elderly, and in frail health, he selected the seaport Emden for his base.

Further disrespect came to Philips through the controversial actions of one of his opponents, Leenaert Bouwens. He had been suspended as Elder in Emden in 1565, had subsequently been invited to go to Harlingen, and then returned to Emden. There new complaints were made and he left again for Harlingen. He was warned to appear in Emden, and as he didn't comply, he was banned.

On Philips' arrival in Emden he invited the two Dutch judges who had served previously to come to Emden for consultation. They refused on three separate occasions. Philips tried to establish peace following procedures according to the Scriptures, but met further disappointment. He was especially saddened by the actions of Renix Hoyte who unjustly banned many people. Philips asked Renix to withdraw from office and conditionally banned him. In this action Philips was within his rights as Elder, but he created unfavorable conditions for

opjenome, dee en Danzig wäajen onmoralischet Benäme utjeschlote worde wia. Een Breef to de Sach wia no Danzig aufjeschekjt worde, oba ea de Auntwuat aunkaum, wia de Maun aul oppjenome worde. De Usoak wia, daut dis Maun aulahaunt äwa Philips to saje haud, woont de Friese freid. Waut nu daut Harlingen Uadeel aunjinkj? Philips veschuldicht de hollendsche Rechtsch wäajen onschreftmässichet Vehoole, un schekjt eenen Breef en däm Senn aun äare Heimat Jemeent en Hoorn.

Trotz disen schljachten Aunfank, haud de jaumalicha Toostaunt enne Kjoakje von Frieslaunt dän Philips doch beendrukt, un soo reisd hee von Danzig met twee Kollege. Philips wia entschlote, sikj beid Siede autohiere, un de Woarheit uttofinje. Hee beacht de Renix Woarnunk nich, un enschloot sikj beid Siede tootohiere. Hee wia nu aul bejoat, un nich jesunt, un soo socht hee sikj dän Howe Emden aus Heimstäd fa sien Doone ut.

Wiedre respakjtlooset Benäme kaum opp Philips opptoo von Leenaert Boewens. Däm wort sien Eltesta Aumt aune 1565 en Emden wajchjenome, un hee wort en Harlingen enjelot, un kaum dan no Emden trigj. Doa kaum daut wada to aulahaunt Kloage, un dan veelet hee wada no Harlingen. Am wort jewoarnt, sikj en Emden nich seene to lote, un aus hee daut doch deed, wort hee jebaunt.

Aus Philips en Emden aunkaum, kroagd hee de twee hollendsche Rechtsch no Emden to eene Unjahoolunk to kome. See deede daut oba nich, bie aule dree Enlodunge. Philips vesocht Fräd em Senne vonne Schreft entofiere, oba hee wort wada enteischt. Hee wia besondasch äwa Renix Hoyte entwei, wiels disa väle Mensche orrajcht vebaunt haud. Philips bedd Renix sikj vom Aumt trigjtotrakje, un baund am met jewesse Bedinjunge. Philips haud daut Rajcht aus Eltesta soo väatogone, oba hee veusoakt doabie onjenstje Bedinjunge fa daut Schlichten von de Gruntsach.

resolution of the primary matter.

On receiving the ban Renix thought Philips had gone too far and told him to come to Bolsward to present the case before his congregation. When Philips refused twice, the local congregation allowed Renix to resume as Elder. The local congregation in Holland meanwhile forbade the two Dutch judges to go to Emden. Philips wrote stern letters to them, threatening to suspend their ministry if they refused his summons.

The Holland congregations now sent four messengers to Emden with a letter indicating they wouldn't comply with Philips' instructions. At the same time a delegation of five came from Friesland to Emden. Philips met the nine persons several times, repeated his instruction, and offered to preside at a neutral site. While making small concessions, Philips continued to insist that the judges from Holland must appear.

When Philips' requests for a meeting were declined he wrote a stern letter to Holland on June 30, 1567. The local congregation at Hoorn called a general assembly early in July in which the request of Philips was treated disrespectfully. The mediation process wound down in abject failure. Philips declared the Frisians apostate when they didn't appear at his requested meeting, and the Frisians pronounced a ban on Philips. A major schism thus rent the movement. Its effects extended from Holland to Prussia, and were eventually felt even in Russia. Only three centuries later was the rift between the Flemish and the Frisians bridged over.

Aus Renix dän Baun kjreech, meend hee, Philips wia ditmol too wiet jegone, un hee loot am no Bolsward en, siene Sach vere Jemeent to brinje. Aus Philips oba tweemol aufsäd, erlaubd de Jemeent Renix wada Eltesta to woare. De Jemeent en Hollaunt vebood de twee hollendsche Rechtasch no Emden to kome. Philips schreef dee doaropphan twee strenje Breew un drood an äa Aumt auftosaje, wan see sikj nich no am rechte deede.

De hollendsche Jemeent schekjte nu vea Bootschofta no Emden met een Breef, dee besäd, daut see sikj nich no Philips rechte wudde. To jlikje Tiet kaum eene Veträda Grupp von fief Delegaute von Frieslaunt no Emden. Philips troff aule näajen Persoone een poa Mol, un wadahold siene Aunwiesunge, un schluach vää, daut hee opp eene netraule Städ daut Aumt fiere wudd. Philips gauf hia un doa een bätje no, oba hee bestunt doaropp, daut de hollendsche Rechtasch kome muste.

Aus Philips siene Bedd fa een Trafe aufjeschloage wort, schreef hee aum 30 Juni, 1567 een strenjen Breef. De hiesje Jemeent en Hoorn roopt een aujemeenet Trafe tiedich em Juli, opp däm Philip siene Bedd met Veachtunk behandelt wort. De Schlichtungs Proowe worde toom truajen Onheil. Philips bestemd de Friese aus aufjefolle, aus see sikj nich opp de Mietinj seene leete, un de Friese honge äwa Philips dän Baun. Eene deepe Spoolunk trand de Bewäajunk. De Foljen strakjte sikj von Hollaunt no Priesse, un met de Tiet soogoa bat Russlaunt. leescht dreehundat Joa lota wort de Spoolunk tweschne Flame un de Friese jeheelt.

## Duke of Alba

*I would rather lose all my lands and a hundred lives than be king over heretics.  
Philip II of Spain*

The vagaries of the grain trade had Homez stationed in Amsterdam in 1568, while the strength of family ties had brought the Winters back to the same city. Homez was this afternoon visiting the Winters who were house-sitting for Winter's cousin Dirk who had been assigned to Flanders. The three were recounting tales of their precarious lives since their last meeting, and were in intense discussion about the unrelenting political and religious turmoil in the Low Countries.

Emily now summed up her views of the King of Spain who controlled the country's destiny. "Philip II is a rational ruler, intent on providing a semblance of justice to his citizens in the Low Countries, but fanatical in religious matters," she said. "Thanks to a pious mother he is obsessed with retaining the Roman Church as the sole religion in his domains. While political stability may lurk behind his obsession, his piety and devotion are not disputed.

"In the handling of reformers, heretics in his view, he has commanded that a transparent process be enacted. While the process seeks repentance of prisoners, no mercy is shown for those who comply. Those who do not repent are tortured, and those that remain stubborn are cruelly executed. Philip sees no contradiction in his ruthless actions and the teachings of the Prince of Peace, the founder of his religion."

Winter continued in this vein, commenting on the character of the Duke of Alba, the military strongman whom Philip had sent to reassert Spanish control of the country. "The Duke is an iron man who is

## De Herzog von Alba

*Ekj wudd leewa aul miene Lenda veliere, un uk hundat Lāwes noch doatoo, aus Kjennich äwa Häretika to senne. Philip II von Spanien*

Daut stendje han un hää oppem Jeträäjd Moakjt funk Homez aune 1568 en Amsterdam, wäärent de strenja Famielje Senn de Wintasch no deeselwje Staut jebrocht haud. De Wintasch spälde Fläajasch fa daut Hus von de Wintasch sien Fada Dirk, dee no Flanders vesat worde wia. Homez besocht de Wintasch disen Nomeddach. De dree wiere deep enne Vetal äwa aul de Jefoare em Lāwe seit äa latstet Trafe, un muake sikj Sorje äwa de stendje Onru em polietischen un Relijeesen Lāwe enne Nederlenda.

Emily brocht äare Aunsechte äwa dän Kjennich von Spanien, dee daut Schekjsol von däm Launt enne Henj hilt, toom Utdruck. "Philip II es een veninfitcha Fiera, bedocht een Aunschien von Jerajchtichkeit siene Birja to leewre, oba hee es en relijeese Sache fanatisch," meend see. "Dank siene fromme Mutta es hee doavon besäte, de reemische Kjoakj aus de eenje en sien Launt to behoole. Daut kaun senne, daut de polietische Jlikjewicht hinja siene Socht steit, oba siene Fromheit un siene Truheit sent nich auntotwiewle.

"Woo hee de Reformasch behaandelt, dee hee fa Häretika helt, es hee doaropp ut, een derchsechtjet Prograum to fiere. Dis Prozass velangt Busse vonne Jefangne, oba hee bewiest kjeene Jnod aune Bekjieede. Dee woone nich Busse doone, woare jekjwält, un dee, woone bie de Sach bliewe, woare grausom hanjerecht. Philip sitt kjeen Wadaspruch en sien rikjsichslooset Haundel un de Lia vom Frädenfirst, dee siene Relijion aunjelajcht haft."

Winta fua en siene Vetal en disem Foawota soo wieda, un räd von dän Karakta von däm Herzog Alba, de millitäärischa Turbauss, dee von Philip jeschekjt worde wia de spaunische Kontroll äwa daut Launt



encroaching on the powers of Margaret of Parma, the nominal regent,” he said. “As the most efficient military man in Europe, he loyally performs Philip's orders. He will carry out the religious repression ordered by his commander with a vengeance. Our countrymen will experience much grief as he vigorously asserts Spanish domination over the Low Countries.”

Homez now commented on the two major events that had brought turmoil to the city over the last two years. “The repression enacted by the Duke is a response to the rise of the reformers, who oppose the religious objectives of King Philip,” he commented. “When the reform got out of hand in 1566, and the Beeldenstorm, or iconoclastic action, caused devastation in the Roman churches, Philip reacted forcefully.”

“The destruction of religious artifacts considered sacred by the Roman church in his view required a harsh response. Most guilty in the destruction was the Reformed Church, which has become the main opponent of the Roman Church. The Anabaptists, weakened by the Muenster disaster, have degenerated to a minor force in religious matters.”

“Philip initially showed flexibility as the Low Countries shifted towards the Reformation but he was only biding for time. When preparations were completed he acted decisively, ordering extreme repression to crush the opposition. Fulfilling his orders the Duke of Alba marched into the Low Countries in 1567 at the head of a professional army of 10,000. The Duke is using the inquisition and a new council, labeled the Council of Blood, to govern the country with an iron fist. His intentions go far beyond enforcing religious conformity. He intends to suppress long established

to sechre. “De Herzog es een ‘lesamaun’, dee sikj enne Macht von Margaret von Parma, de simboolische Gräfin, nenschlikjt,” säd hee. “Aus de fäichsta Millitäämaun en Europa, fieet hee Philip siene Ordasch truhoatich derch. Hee woat uk de relijeese Unjadrekjunkt, von sien Kommandaunt jeordat, met eene hoade Fust derchfiere. Onse Launtslied woare väl Kumma erfoare endäm hee mete Fust de spaunische Äwamacht äwa ons derchsat.”

Un nu naum Homez sikj de twee Bejäwenheite vää, daut Onheil enne Staut äwre latste twee Joa jebrocht haude. “De Unjadrekjunkt vom Herzog derchjefieet es de Auntwuat opp de Reformasch, dee jäajen de relijeese Unjanämunge von Kjennich Philip sent,” säd hee. “Aus de Reform aune 1566 ut Raunt un Baunt kaum, un de Bildastorm ooda ikoneklastische Behaundlunk enne reemische Kjoakje väl Schode aunrecht, rejieed Philip met de Macht.

“De Venichtunk vonne relijeese Konststekja, dee vonne reemische Kjoakj aus heilich aunjeseene worde, must, soo docht hee, sea hoat bestroft woare. De Haupt Schuldje vonne Venichtunk wia de Reformieede Kjoakj, dee sikj aus Haupt Jääjna vonne reemische Kjoakj entwekjelt haft. De Anabaptiste, dee en Muenster ver viietich Joare soo schentlich aunjegone haude, späle nu eene kjlandre Roll en relijeese Sache.

“Aunfenkjlich bewees Philip sikj schmiedich enne Nederlenda aus de Reformazion noda kaum, oba hee wacht bloos een Plon to bereede. Aus hee aules oppe Städ haud, un daut soo wiet wia, haundeld hee entschiede, un gauf Ordasch grulich hunjsch jäajen dee auntogone. Siene Ordasch worde erfelt aus de Herzog von Alba enne Nederlenda aune 1567 nenmarschieed, aus Haupt von eene Beroopsarmee von tieen dusent Maun. De Herzog brukt de Inquisizion un een nieen Rot, de Blootrot, om daut Launt met eene iesane Fust to rejiere. Siene Aufsechte

customs of freedom and local government, and to extend the King's absolute power over the entire seventeen provinces of the country.”

At this juncture there was a cry at the garden gate, and Winter went to investigate. The man was one of Homez' informers who advised that he had urgent news. Homez went to confer with the man, and when he returned his face was ashen.

“The Flemish Counts Egmont and Hoorn have been executed in the Town Hall Square in Brussels at the orders of the Duke,” he told his stunned companions. “Now our regent Margaret will resign, and the Duke will assume control of the country. These executions of respected local leaders show vile contempt for the country, and will have widespread repercussions. Thousands of the most respected families in the Low Countries will flee, preferring to escape with their lives rather than to submit to the Duke.

“The persecutions will be directed against all the Reformation parties and will be most serious in Flanders. The Calvinists will be the principal targets, but the Mennonites will not be spared. I must leave now to attend to a client who is waiting.”

On the way home Homez reviewed in his mind the scant facts he had available for the coming interview. His superior at the grain exchange had advised him about a visit to the Low Countries by a man from a powerful Spanish family. The family had influence at the King's court in Castile, and also in Amsterdam. The visitor was coming to settle a matter of importance, and would require local assistance. The superior provided no other information, but ordered Homez to carry out whatever the

gone väl wieda aus bloos Relijeesen Jehuarsom entofiere. Hee well uk daut hiesje Jebruck, soo aus de Frieheit en lokale Rejierunk, unjadrekje, un däm Kjennich siene absolute Macht äwa aule säwentien Prowinse vom Launt enfiere.”

Krakjt nu wia een Jeschrech bie daut Goadepuat to hiere, un Winta sad auf sikj daut to unjasieekje. De Maun wia eena von Homez siene Informant, un dee behaupt, drinjende Nieichkjeite to habe. Homez jinkj sikj met däm Maun to unjahoole, un aus hee trigjkaum wia sien Jesecht Ausch greiw.

“De flemische Graafe Egmont un Hoorn sent em Stautamt Plauz en Brüssel oppe Ordasch vom Herzog hanjerecht worde,” gauf hee siene Gaustjäwasch bekaunt. “Nu woat onse Gräfin Margaret äa Aumt aufsaje motte, un dan woat de Herzog daut Launt äwanäme. Dise Hanrechtunge von je-ieete Nederlendasche Fierasch bewiese eene niedatrajchtje Veachtunk fa dit Launt, un woare wiede Foljen met sikj trakje. Dusende Famieljes vonne hechste Schicht enne Nederlenda woare flichte, wiels see unjrem Joch von Herzog nich läwe kjenne.

“Dise Vefoljunge woare jäajen aule Reformazion Parteie jerecht woare, un sikj aum schlemsten en Flanders aufspäle. De Reformieede, aulsoo de Calviniste Kjoakj, woare daut Hauptziel woare, oba de Mennonite woare uk nich onjeschoare bliewe. Oba ekj mott nu gone, wiels eene Kund opp mie wacht.”

Unjawäajes oppem Wajch no Hus, bedocht sikj Homez daut weinje waut hee wist, fa de komende Befroagunk. Sien Väajesada biem Jeträajd Haundel haud am weete lote, daut hee Besuach kjree wudd von een Gaust enne Nederlenda, un daut dis Maun von eene huage spaunische Famielje kaum. De Famielje haud enne Kjennichs Famielje en Castile, oba uk en Amsterdam met to räde. Dis Gaust kaum om eene Sach von Bediedunk hia to räajle, un brukt Help. De Väajesada wist sest wieda nuscht, oba

visitor requested.

On arrival, Homez was advised that the client was waiting in his study. On entering, Homez saw before him two individuals, a venerable gentleman, and an attractive young woman. Viewing the dignified demeanor of the client Homez felt uncomfortable about his scant information.

To establish a good relationship it was imperative to have a good beginning. Homez gave a short greeting, and requested his visitors to be seated. Further preliminaries revealed that Homez and his client had a common language, English. The translation services of the young woman would not be required, but the client requested she remain. With the client now conversing amiably, Homez asked him to state his business, starting at the beginning.

“You may address me as Don Francisco and my companion as Carmen,” the man began. “Carmen is my niece, the daughter of Desilva one of the great artists in Castile. Our family is known at the royal court in Madrid, and Desilva's work is esteemed in our homeland, as well as all across the Christian world. Religious pilgrims are familiar with his works, which are on display in many great churches across Europe.

“One of Desilva's greatest works, a portrait of the Virgin, was completed ten years ago, and was lauded by numerous experts. This work more than any other shows an artist's reverence for the Virgin Mary. The work deserves a place in a great cathedral, the experts said. It was emperor Charles V who acquired the work, and installed it in a church in the country of his birth. A family member was serving as Bishop in a cathedral in Flanders. With great ceremony the work was transported to his church. Having received royal and papal assent

hee ordad Homez daut Needje to doone, waut de Gaust soo wull un brukt.

Aus hee bie sikj Tus aunkaum, wort däm Homez jesajcht, daut de Gaust en sien Buro wia. Aus hee nenjinkj, sach Homez ver am twee Mensche: een je-ieeda Har, un eene straume Fru. Aus hee de huage Harschoft ver sikj sach, feeld sikj Homez doch ommaklich, daut hee soo weinich vonne Sach wist.

Om een goodet Veheltnis entorechte, must daut aulatoop doch een gooden Aunfank habe. Homez bejreest an kort un bedd an, sikj hantosate. Wiedre Sache to de Enleidunk brocht dän Toostaunt äwadäl, daut see aula de Enjlische Sproak goot beharschte. Aulsoo brukt de Fru nich aus Dolmetscherin doabie bliewe, oba de Kund bedd, daut see bliewe durf. See wiere fuaz en eene frintliche Vetal, un Homez bedd däm Gaust siene Jeschicht, von Väare aunjefonge, to vetale.

“Jie derwe mie aus Don Francisco aunräde, un miene Bejleitarin aus Carmen,” funk de Maun aun. “Carmen es miene Nicht, de Dochta von DaSilva, eent vonne groote Kjenstla en Castile. Onse Famielje es em Kjennichlichen Hoff en Madrid bekaunt, un DaSilva siene Oabeit woat en onsem Heimatlaunt, oba uk enne gaunze Christliche Welt huachjeschazt. Relijeese Piljasch sent met de Woakje bekaunt, dee enne groote Kjoakje äwa gaunz Europa utjestalt sent.

“Eent von DaSilva sien jratstet Woakj es een Bilt vonne Jungfrau Maria, daut tien Joa trigj foadich wort, un vonne Fachmana enne Sach jeloft wort. Dit Bilt, mea aus aule aundre, bewiest de Kjenstla siene lea fa de Jungfrau Maria. Dit Woakj vedeent eenen Plauz en eene groote Katedral, säde de Fachmana. De Kjeisa Karl V koft dit Meistastekj, un honk daut en eene Kjoakj en sien Heimatlaunt opp. Eena vonne Famielje deend aus Bischof en eene Katedral en Flanders. Nodäm see de Erlaubnis von Kjennichshoff un vom Papst

the masterpiece was inaugurated in an elaborate ceremony. For ten years it was the prime work in the cathedral, the object of veneration of thousands of pilgrims.”

Don Francisco paused here, and gave a glance to his niece who was studiously following his lecture. Homez anticipated the sad story that was to follow. He didn't have long to wait. Don Francisco now spoke mournfully of the long process leading to the iconoclastic violence in Flanders in 1566. He began with Luther's first act of rebellion in 1517 in Wittenberg, continued with the insurrection that festered in Germany, and was transported to the Low Countries.

“As the Low Countries were part of the hereditary domain of Charles V, he issued strong edicts against the reformers from the beginning,” don Francisco said. “These edicts, which required local authorities to act against heretics, were often ignored. In the Low Countries admiration was expressed for the religious freedom that existed across the border in the German states, and the officials saw no need for strictness in dogma. Vigorous reformers seized the opportunity to instill their toxic message. Rather than being nipped in the bud, the heresy flourished, gaining the upper hand.

“The major opponents in the times of Charles V were the Anabaptists, who to our good fortune were saddled with unsound leadership and floundered badly in Muenster. Their later insistence on a pure, isolated church ensured that their direct influence would be limited. They have since proved useful as scapegoats, depicted as the radicals of Muenster, scorned as typical of all reformers. The Calvinists, who have ascended in the times of Philip, are formidable opponents, as their program is embraced by a large portion of the population. Local economic

jekjrääje haude, wort daut Bilt no de Katedral jebrocht. Met groote Zeremonie wort daut Woakj enjefieet. Tienen Joarelank wia dit Bilt daut ieeschte Woakj enne Katedral, un daut Ziel vonne Aunbädunk von dusende Piljasch.”

Don Francisco hilt nu en, un schmeet eenen Blekj no siene nich, dee am oppmoakjsom tojehieet haud. Homez ond aul waut nu een Trua kome wudd. Hee haud uk nich lang to wachte. Don Francisco vetald nu truarich vom langen Prozass, dee to dän Bildastorm en Flanders aune 1566 jefieet haud. Hee funk met Luther sien ieeschten Oppstaunt aune 1517 en Wittenberg aun, fua don wieda toom Opprua en Dietschlaunt, daut wieda no de Nederlenda jefieet wort.

“Wiels de Nederlenda een Deel vom Oawlaunt vom Karl V wia, erleet hee von Aunfank aun strenje Jesaze jäajen de Reformasch,” vetald Don Francisco. “Dise Jesaze, dee vonne hiesje Autoritäte velangde de Häretika auntojriepe, worde foaken besied jeschowe. Enne Nederlenda lowde de Mensche de relijeese Frieheit, daut nu utjebroake wia enne dietsche Lenda, un de Beaumte sage kjeene Uasoak strenj jäajen de Frieheit väatogone. Mootje Reformasch erjreepe don de Jeläajenheit äa jeftjet Wuat to vebreede. Aunstaut daut gaunze fuaz oppe Städ em Kjiensel to erstekje, kjreeje de Häretika de Bowahaunt.

“De Haupt Jääjnash wäarent de Karl V Tiede, wiere de Anabaptiste, dee to onsem Jlekj von Blinjeleidasch jefieet worde, un en Muenster een grausomet Schekjsol erfoare. Aus see nohäa opp eene reine Kjoakje Jemeent bestunde, wiere see kjeene iernste Jefoa mea. Seitdäm sent see brukboare Sindenbakj, woare aus de Radikale von Muenster jeschildat, un woare veacht aus väabiltlich fa Reformasch. De Calviniste, dee en Philips Tiede nohecht kaume, kjreeje aulnoch ernea Aunhenja, un sent wichtje Jääjna. Hiesje wirtschoftliche Utspetzunge, dee däm

failures, attributed to the King, have widened their appeal.

“In the Calvinist dogma the long development of the Roman church is completely ignored. The Calvinist seek to recreate the conditions existing at the time of the initial disciples. Thus the Calvinists preach against customs of the Roman Church which have been practiced for over a thousand years. Their strictures against the clergy, and against saints and icons, symbols of a live, developing church, have been embraced by their followers. To consolidate their shallow dogma these interlopers enacted in 1566 a destructive blasphemous action.

“I am referring to the process of iconoclasm, the clearing of churches of paintings, icons, works of art, which the Calvinists deem as idols, forbidden by the Scriptures. The movement began in Flanders in August 1566, and was conducted mainly by the Calvinists. While a few of these programs were conducted by organized parties, others were carried out by mobs egged on by undisciplined leaders. The process initially was approved by a wide spectrum of citizens, even those intending to remain in the Roman Church. Once started, the process spread quickly to other cities, becoming ever more disorganized and destructive.

“Within a week of its inception the process had reached the cathedral where Desilva's masterpiece was located. With the process spreading like wildfire, no provisions were made to ward off the approaching destruction. Word of the catastrophe reached us in Spain after it was over. On being advised of the disappearance of his beloved creation, Desilva lapsed into a demoralized stupor. But then a great fury enveloped him, and he resolved to bring about the work's restoration. Unable to leave Castile he

Kjennich enne Schoo jeschowe woare, habe äaren Einfluss noch vejratat.

“Enne Calvinistische Lia, woat de lange Entweklunk vonne reemische Kjoakj nich ve-ieet. De Calviniste vesieekje de Tiet un de Omstende, dee daut en de Tiet vonne ieeschte Jinja gauf, wada optobue. Un soo prädje de Calviniste jääjen de Kjoakjerääjle, dee de reemische Kjoakj aul Dusent Joarelank jeprädicht haft. De Calviniste äare Beschrenkjunge jääjen de Priestasch, un jääjen de Heilje Ikone, Simboole von eene läwendje, entwekjelnde Kjoakj, sent von äare Aunhenja aunjenome worde. Om äare flache Doktrine to bekraftje, habe dise Endrinjlinje aune 1566 eene venichtende, gottlose Endrunk enjefieet.

“Ekj betrakj mie om dän Prozass vonne Ikonoklasm, daut Wajchrieme von aule Bilda, Ikone, Schmuck, un Bilda woone de Calviniste aus Jetzenbilda betrachte, un vonne Heilje Schreft vebode sent. Dise Bewääjunk funk en Flanders em August aune 1566 aun, un wort hauptsechlich vonne Calviniste unjanome. Wan uk een Poa von dise Prograume von organisieede Partee derchjefieet worde, worde de mieeschte von Heetkjav aunjesteft. Dise Bewääjunk wort boot von vüle Birja ut aule Schichte unjastett, un soogoa von soone, dee enne reemische Kjoakj bliewe wulle. Un, eenmol aunjefonge, spread dis Prozass sikj ut bat aundre Städa, oba wort emma weinja enjerecht, un kaum emma dolla derchenaunda.

“Benna haulf eene Wääkj vom Aunfank, haud dise Bewääjunk de Katedral errieekjt, en dee DaSilva sien Meistastekj hong. Wiels de Prozass sikj soo's een Fia vebreed, kunn nuscht unjanome woare om daut Onheel väätobieeje. Wuat von daut Onjlekkj errieekjt Spanien ieescht dan aus aules aul vebie wia. Aus hee vom Veschwinje von sien Meistastekj hieed, sunk DaSilva en eene deepe Velääjenheit. Oba dan kaum eene schrakjliche Wutt äwa am, un hee schwua, daut hee daut Woakj fresch beoabeide lote wudd. Wiels hee oba

authorized me to act on his behalf. Following careful planning I was dispatched to the Low Countries to locate the missing work. The strong backbone and decisive actions of the Duke of Alba will greatly aid me in this mission. But I will need local help. Can you assist me in recovering Desilva's masterpiece, Mr. Homez?"

Homez had been listening to don Francisco with sad concentration, and now when he heard his client's earnest appeal snapped out of his reverie. Carefully he passed over the man's story in his mind, seemed unsatisfied, and then posed some questions.

"To bring a search for a missing object to a successful conclusion requires much pertinent information," he commented. "Can you describe the missing artifact, its physical exterior, and the likely form of its enclosure? Can you provide details of the actions of the iconoclasts in that Flemish city? And can you suggest where to begin the search, and the definition of a successful outcome?"

Don Francisco nodded at these questions, as if he had expected them from an alert investigator. "Let us begin with the description of the missing artifact," he said. "It is an oil painting some ten years old, created on a canvas of the height of an adult male, and of a width half its height. Mounted on the wall it was enclosed by a frame of mahogany. Most likely it was removed from its frame and is now hidden in a robust circular cylinder. The subject of the painting is the Virgin with her child, surrounded by a group of worshippers, among whom one can identify Charles V, the young prince Philip II, and his mother.

Castile nich velote kunn, bedd hee mie, sienthaulwe, de Sach to äwanäme. Nodäm daut aules jrintlich unjasocht worde wia, wort ekj enne Nederlenda jeschekjt, om daut vemiste Woakj to finje. De stoakja Rigje un Entschlotenheit vom Herzog von Alba woat mie bie dise Mission goot to stone kome. Oba ekj woa Help von Uat un Städ brucke. Kjenn jie, Oomkje Homez, mie bie de Sieekj no DaSilva sien Meistawoakj to Haunt gone?"

Homez haud sikj Don Francisco met truaje Oobacht aunjehieet, oba nu aus hee de iernste Bedd von sien Kund to Enj jehieet haud, kaum hee plazlich gaunz to sikj, un wia fuaz waka. Sorjfeltich leet hee däm Maun siene Jeschicht aun siene Beroop Fantasie vebie jleise, bleef doobie oba ontofräd, un stald een poa Froage.

"Om soone Sieekj no een vemisten Jäajenstaunt to een jlekjlichet Enj to fiere, mott eena väl Bescheet to de Sach habe," säd hee. "Kjenne see daut vemiste Woakj mol jeneiw beschriewe, un uk de mäajliche Form vom Enpake? Kjenne see mie Eenzelheite von de Haundlung vonne Ikoneklaste en de flemische Staut leewre? Un kjenne see mie väaschlone, wua eena met de Sieekj aufange sull, un daut jeneiwe Schildren von een jlekjlichen Foljen von daut gaunze leewre?"

Don Francisco nekjkopt bie dise Froage, aus wan hee dee von een fäijcha Detektiv nich aundasch erwacht haud. "Well wie mol met de Beschriewunk von daut vemiste Konstwoakj aufange," säd hee. "Daut es een Eelj Bilt, tieen Joa oolt, opp eene Leiwent jeforwe, mauns huach, un haulf soo breet aus lang. Daut wia aune Waunt oppjehonge; de Rome wia Mahogonieholtz. Woarschienlich wort daut vom Rome rutjenome, en dan en een studjen Zillinda nenjedreit. Daut Teema vom Bilt es de Jungfrau met Kjint, von Aunbädende omgowe. Opp däm Bilt es de Kjennich Karl V, de junga Prins Philip II, un siene Mutta erkjanboa.

“The attacks of the iconoclasts on the Roman churches in Flanders were of differing ferocity. They ranged from organized dismantling and storage of the artifacts deemed to be idolatrous by the Calvinists, to the wanton destruction of church objects of art, carvings, paintings, candle sticks, and illustrated manuscripts. The attack in question was one in between the two extremes. It began with an orderly dismantling of art objects by calm individuals, but then degenerated into disfigurement of carvings and other interiors by drunkards and blasphemers. Hopefully the masterpiece was removed in an early stage of the process.

“Carmen has carried out a preliminary search and she will assist you in your investigation. As to defining a successful outcome for the search, the painting should be found in an undamaged condition, and a person should be identified as being responsible for its removal. To this person will be enacted an exemplary punishment, to discourage others from repeating such an outrage.”

When don Francisco had departed with Carmen, Homez sunk into depression. While he appreciated the intellectual challenge facing him, the directive to find a scapegoat was repugnant. He was optimistic about finding the work. Many in the Low Countries now regretted the iconoclasm. They recognized that destruction of religious artifacts violated all persuasions, and were anxious to make amends. The artifact likely remained intact, but doubtless was in deep hiding in an undisclosed location.

In further contemplation Homez realized that his problem was to reorganize his work at the grain exchange to spare time for travel to Flanders to carry out the

“De Aunfauls vonne Ikoneklastika enne reemische Kjoakje en Flanders wiere von veschiedne Groffheit. Doamank wiere sorjfeltjet Utenaundanäme un behutsome Unjabrinjen von Kjoakje Konst. Oba mootwelja Schoden von Kjoawoabeit, Molariee, Tauljlichtstendasch, un utjestraumde Bieekja, dee aus Jetzen-deenst vonne Calviniste betracht worde, kaume uk aun. De Aunjriep aune Katedral wia soo mea en de Medd vom Jeschildatem. Daut funk met eene jeordnete Utenaundanämen von Konst Sache von frädliche Mensche aun, oba don vefoll daut, aus Besopne un Gottloose de Konst mootwellich vestieede. Hopentlich wort dit Meistawoakj aum Aunfank jenome.

“Carmen haft aul opp verieescht eene Unjasieekjunk unjanome, un see woat an bie de Forschunk enne Sach to Haunt gone. Waut een erfolgrikja Foljen von dise Sach aunbelangt? Daut Bilt mott onbeschädicht jefunge woare, un eene Persoon mott jefunge woare, dee fa dän Deefstol veantwuatlich es. Aun dise Persoon mott eene jrintliche Mostastrof utjeeft woare, daut fa aundre eene Lia senne woat.”

Aus Don Francisco met Carmen velote haud, vesunk Homez en eene Veläajenheit. Wäarent hee de jeistische Rutfodrunck, dee am väastunt schazt, wia am oba de Aunwiesunk, een Sindenboock to finje, jäajenaun. Hee wia hopnungsvoll, daut daut Konststekj jefunge woare wudd. Väle enne Nederlenda deed daut nu leet, daut daut met däm Ikonoklasmus soo wiet jegone wia. See sage daut en, daut de Venichtunk von relijeese Konststekja jieden Gloowe jäajenaun wia, un wulle nu jieren, dän Schode goot moake. Dit Konstwoakj wudd woll heel senne, oba one Twiewel wia daut en irjent een onwoarschienlichet Winkjel deep vestoake.

Nodäm hee daut dan wieda bedocht haud, wia Homez sikj doaräwa kloa, daut hee siene Oabeit biem Jeträajd Haundel aundasch aungone must, om Tiet to habe,

investigation. The assistance of Carmen would be useful in the early stages. He would need quickly to find collaborators, perhaps even Winter. From such allies he would receive expert opinions on the operations of the iconoclasts and of professional artists. Homez cut his thoughts short, realizing that time was of the essence.

When Homez emerged from his study he was immediately accosted by his wife Levina, who he noticed was in a temper. She gave a sharp look at Homez, who instantly recoiled, realizing that strong emotions would soon boil over. Levina's family were passionate Calvinists, had made a strong commitment to the faith, and suffered woefully from the inquisition.

"I am aware of all that has transpired since the arrival of the two Spaniards," Levina began in a thick angry voice. "I know that in your practice you serve Roman, Calvinist, and Mennonite clients, and that in this case you are under duress to assist the Spaniards. But I am advising you that your actions are contrary to my family's values. The present struggle against the Spaniards is deadly serious. Our religious and civil rights, and our freedom are being threatened by the alien Spaniards. Dark foreign soldiers are suppressing the fair Dutch population. Philip aims to turn us into abject vassals, to foist crushing taxes on us, and to force us to subscribe to an idolatrous religion.

"To compel obedience Philip uses the infamous inquisition and the Council of Blood against us. Thousands of Calvinists are suffering, fleeing, or dying. The people are cowed, unequipped to oppose the well-armed Spanish soldiers. Meanwhile the Mennonites continue to plague us with their heresies. In consideration of my family, our children, and our future I beseech you to stop fraternizing with our deadly enemies, the Romans and the

om no Flanders to reise, un sikj de Unjasiieekjunk to widme. De Help von Carmen wudd aunfenklich von Nutze senne. Hee wudd oba schwind Metoabeida finje motte, woomääjlich uk Winta. Von soone Metoabeida wudd hee de Meenunk vonne Fachmana to de Sach kjree, woo lkonoklaste vää jinje un woo Beroop Kjenstla sikj benaume. Homez hieed oba sea boolt opp to jreble, wiels de Tiet knaup bemäte wia.

Aus Homez ut sien Buro kaum, wort hee fuaz von siene Fru Levina aunjeboascht, dee kort aunjebunge wia. See kijkt Homez schoap aun, un hee hilt sikj uk fuaz trigj, wiels hee wist, daut met äa nu nich to spose wia. Levina äare Famielje wia derch un derch Calvinistisch, en däm Gloowe gaunz hanjejäft, un see haude derch de Inquisizion jaumalich jeläde.

"Ekj weet, waut aules passieet es, seit de twee Spania aunjekome sent," funk Levina aun to loame. "Ekj weet, daut du en diene Praxis Reema, Calviniste un Mennonitische Kunde hast, un daut du en disem Faul unja Druck best, de Spania to halpe. Oba ekj mott die saje, daut dien Haundel jäajen de Wieete von miene Famielje es. De Kaumf, nu, jäajen de Spania es een doot iernsta. Onse Relijion, onse Zivil Rajchte, un onse Frieheit kome derch de framde Spania unja groote Jefoa. Dunkle framde Soldote unjadrekje de lichte hollendsche Bevelkjarunk. Philip sien Ziel es ons bloos to Pauslackasch to moake, ons drekjende Takse optolaje, un vesieekje ons to eene jetzendeenstliche Relijion to bekjere.

"Om ons to Jehuarsomkjeit to dwinje, brukt Philip de schentliche Inquisizion un daut Blootrot jäajen ons. Dusende Calviniste liede, ooda see flichte, ooda see stoawe. De Mensche sent vegrult, un nich enne Loag sikj jäajen de goot utjeretste spaunische Soldote to wääre. Enne Tweschentiet ploage ons de Mennonite met äarem Errgloowe. En Betrachtunk von miene Famielje, onse Kjinja, un onse Tookunft bedd ekj die, met dise



Mennonites.

"I take particular offense at the request made by the Spaniards at the end of the interview. To recover a lost idol for the apostate Romans is a minor matter, but to search for a scapegoat who is to be punished for exercising his religious rights is not. You are aware that my brother Jan acted forcefully in the specific iconoclastic action mentioned by the Spaniard. Now a scapegoat is to be found, one to be tortured and killed. You must do your utmost not to implicate Jan. If you must supply that Spaniard with a scapegoat, you must find a Mennonite, not a Calvinist."

At this juncture a gentle knock sounded at the door, and to escape his wife's venom Homez quickly went to open. He gasped in surprise, for standing there was none other than Winter, his Mennonite friend. Conscious of Levina's continuing rage, Homez quickly ushered his visitor into the study.

Winter immediately advised that his cousin Dirk has been arrested in Flanders. The arrest had taken place in the same town where the large iconoclastic demonstration last year had laid a cathedral to waste. The charge was not for the iconoclastic action but for offering shelter to a visiting Mennonite preacher. In the interrogation Dirk had confessed to being a member of the banned faith. Edicts proclaimed earlier had decreed that this membership was punishable by death.

Homez was greatly troubled by Winter's story. His heart ached for his friend in his time of sorrow and he advised him that he was obligated to undertake a dangerous commission in the same town in Flanders. While there, he would see what could be done. In such an unfavorable situation he could make no promises. On departing,

Doodesfiend, de Reema un de Mennonite, die wiedahans niemols wada entolote.

"Waut mie aum mieeschten stieet, es de Bedd vonne Spania aum Enj von däm Jesprech jemoakt. Een Konst Stekj fa de err jleewende Reema finje es eene Nábensach, oba een Sindenbock aundiede, dee jestroft woare saul wiels hee siene Relijeese Rajchte uteeft, es nich. Die es bekaunt, daut mien Brooda Jan entschiede sikj vehilt enne lkonoklastische Sach, dee de Spania erwänd. Nu saul een Sindenbock jefunge woare, däm see kjwäle welle un ombrinje. Du motst dien Määjlichstet doone, dän Jan utem Spell to hoole. Wan du däm Spania eenen Sindenbock utleewre motst, dan sieekj die een Mennonit, oba nich een Calvinist."

Krakjt nu wia een sacht Putre aune Dää to hiere, un om dän Jeft von siene Fru to entgone, jinkj Homez schwind optomoake. Hee jaupst ver Äwarauschunk, wiels kjeen aundra aus Winta, sien mennonitische Frint, nu ver am stunt. Wiels hee sikj bewust wia, woo wuttich Levina noch emma wia, bedd hee sien Gaust schwind nenn to kome.

Winta vetald fuaz, daut sien Vada Dirk en Flanders faustjenome worde wia. Daut Faustnäme wia krakjt doa passieet, wua eene err jleewende Doastalunk tojoa eene Katedral to Faul jebrocht worde wia. De Aunkloag wia nich de err jleewende Haundlunk, sonda dän Schutz eenem mennonitischen Prädja jebode to habe. Bie däm Vehia haud Dirk toojejäft Metjlid von de vebodne Jemeent to senne. Jesaze de verhää vekjindet wiere, bestemde daut dise Aunjehierichkjeit de Doodesstrof bedied.

Homez wia äwa Winta siene Jeschicht entwei. Am deed daut Hoat wee fa sien Frint un siene schwoare Sorje, un hee vetald am, daut hee enne selwje Staut en Flanders eene drinjende Oabeit to doone haud. En de Tiet doa, wudd hee mol seene, waut hee doone kunn. En dise onjenstje Tiet kunn hee oba nuscht vespräakje. Aus

Winter looked at his old friend wondering if he would ever see him again.

Early the next morning Homez left Amsterdam on route to Flanders. Arriving a few days later he was met by Carmen who was eager to begin the investigation. She ushered Homez to the city sheriff's office to receive an official account of the events during the Beeldenstorm, or iconoclastic action.

"The last year has seen great frustration among the reformers," the sheriff began. "They have viewed a rich church acting with arrogance, an economy constantly weakening, and the imposition of high new taxes. Years of relentless persecution of conscientious reformers has built up strong feelings against the Roman Church.

"While in cities south of here there was chaos and violence the Beeldenstorm in this city began relatively peacefully. The sentiments of the local nobles and even local Roman church devotees were for reform. After a sermon by an English preacher a group marched on the cathedral, took down and collected artifacts, and carted them away. Among the leaders was one Jan Persie who kept the men under control. Somewhat later a second group appeared on the scene. These men had been drinking and, egged on by troublemakers, began to vandalize the interior fittings and carvings. Due to strong anti-clerical feelings, members of the local archery club entrusted for local security did nothing to stop them. The cathedral was left in ruins."

Homez now enjoined Carmen to obtain further details from the sheriff's men and then went to visit his wife's brother Jan. After exchanging pleasantries he asked Jan about the Beeldenstorm in the city the previous year. "It was a time of great tension," Jan replied. "We received news from neighboring towns that raids had

hee veleet, kijkt Winta sienen Frint aun, un wundad aus hee dän jeemols wada seene wudd.

Tiedich aum näakjsten Morje veleet Homez Amsterdam hinjawääjes no Flanders. Aus hee een poa Doag lota doa aunkaum, troff hee Carmen, dee iewrich wia met de Unjasiiekjunk auntofange. See fieed Homez nom Polizei Buro om een aumtlichen Berecht äwre Bejäwenheite, dee toom Bildasstorm jefieet haude, sikj auntohiere.

"Dit latste Joa haft groote Vetwiewlunk manke Reformasch jebrocht," funk de Sheriff aun. "See betrachte de Kjoakj aus rikj un huachnäsich, eene Wirtschoft dee eegol schwaka woat, un eene Nazion daut huage Taks foddad. Joarelange Vefoljunge von jewessenhaufte Reformasch habe to Hauss jääjen de reemische Kjoakj jefieet.

"Wäärent Wirwoa un Jewault enne Städa siedlich von hia harscht, funk de Bildastorm en dise Staut veheltnismässich frädlich aun. De hiesja Odel un soogoa de reemische Kjoakj Aunhenja wulle Reform. No eene Prädicht marschieed eene Grupp no de Katedral, naum Konststekja vonne Wenj, un fieede dee wajch. Eena von de Fierasch wia Jan Persie, dee de Mana unja Kontroll hilt. Een Stootje lota dukt eene tweede Grupp opp. Dise haude jedrunke un worde von Trubbel Moakasch aunstefieet un funge aun daut Ennare vonne Katedral un uk de Schnitzereie loos to riete, un to venichte. Wiels de Stemmunk aul soowiesoo jääjen de Kjoakj wia, unjanaum de Boageschitzenklub, dee fa dän Schutz un de Sechaheit veauntwuatlich wia nuscht jääjen an. De Katedral wort vedorwe."

Homez ermooticht Carmen wiedre Eenzelheite von däm Sheriff siene Mana to erfoare, un dan jinkj hee auf, dän Brooda von siene Fru, Jan, to besieekje. Nodäm see sikj frintlich bejreest haude, fruach hee Jan, woo daut met däm Bildastorm enne Staut em vääjen Joa jewast wia. "Daut wia eene Tiet von hechste Spaununk,"

taken place on Roman churches, giving expression to the frustration of the people. Several leaders arrived in town and called a meeting in a field outside its border. They strongly denounced the idolatry of the Roman Church, and the need to clean places of worship from this practice.

“Within hours a group was formed and marched on the cathedral. Scouts were sent to check for the presence of guards. Wagons, ladders, hammers, and containers were gathered to serve in the operation. As no opposition was encountered our operation went peacefully. Calmly we hauled down and collected the artifacts which were present in abundance. The trove was loaded onto wagons and driven away. The works of art were destined for private homes for safekeeping, while objects of oppression were destroyed. Later a drunken mob appeared, and conducted vile acts of vandalism.”

Homez enquired about artifacts of value, and asked if Jan could recall any works of Desilva, or other noted painters. Jan provided Homez with the approximate time of day when the paintings were taken, the sequence of the wagons leaving, and their destination. Although Homez was disappointed at the lack of specific detail, he considered Jan's information useful for his further investigation.

Homez next headed for the prison to visit Winter's cousin Dirk. Claiming Spanish authorization Homez gained access to the prisoner. Dirk appeared in bad shape, doubled up on the floor, and writhing in pain. Homez had brought medicines, and these gave some alleviation to Dirk. When Homez asked about his charges, Dirk advised that he had been interrogated and tortured. He had admitted to adhering to the Mennonite faith. He knew what sentence would be issued and was

auntwad Jan. “Wie kjreeje vonne Nobadarpa Norecht, daut reemische Kjoakje aunjeräge worde, wiels de Mensche opp dee soo wuttent wiere. Eenje Fierasch kaume enne Staut aun, un roopte eene Mietinj. See veuadeelde dän Jetzendeenst vonne reemische Kjoakj, un meende, daut wia Tiet, de Gotteshiesa von disem Deenst reintomoake.

“Benna haulf een poa Stunde haud sikj eene Grupp jefornt, un dee marschieede auf no de Katedral opptoo. Bootschofta worde rutjeschekjt om to berechte wua de Wajchta sikj opphilde. Woages, Ladasch, Homasch un Beheltasch worde jesaumelt fa dit Unjanäme. Wiels wie kjeene Jääjna auntroffe, jinkj de Oabeit frädlich ver sikj. Wie naume gaunz ruich aule Konststekja rauf and saumelde dee toop; daut gauf Väle von de Sort. De Saumlunk wort opp Woages oppjelajcht un wajchjefieet. De Konstwoakje kaume en Priwauthiesa to sechre Oppbewoarunk aun, wäärent de Latalichkjeite venicht worde. Nohää kaum eene besopne Grupp aun, un vetiljde aules opp eene grulje Oat.”

Homez befruach sikj no Konststekja von Wieet, un fruach, aus Jan sikj aun Woakje von DaSilva denkje kunn, ooda sestje bediedende Kjenstla. Jan gauf Homez de Tiet vom Dach aus de Bilda jenome worde, Bescheet äwa de Rieej von Woages, un äa Ziel. Homez wia von de jeschildate Eenzelheite enteischt, oba am wia dis Bescheet fa wiedre Unjasieekjunge doch wichtich.

Homez begauf sikj nu nom Jefenkjnis om Winta sien Vada Dirk to besieekje. Hee behaupt doa bie daut Jefenkjnis Puat, daut hee spaunische Volmacht haud, un soo kaum Homez toom Ziel. De Jefangna, Dirk, wia em schljachten Toostaunt; hee lach dobbelt jekjrelt oppe Flua, un dreid sikj fa Weedoag. Homez haud Medizien bie sikj, un dee lindad Dirk siene Schmoate. Aus Homez sikj no de Aunkloag befruach, vetald Dirk, daut see am utjefroacht un jefoltat haude. Hee haud toojestone,

resigned to it. When Homez stated that he was here to investigate the local Beeldenstorm Dirk surprised him.

Dirk stated that, while Mennonites avoided partaking in politics and violence, he had joined the recent action. His good friend Jan Persie had been a leader, so he had considered that the action would be peaceful. Besides, Mennonites currently were providing funds for William the Silent in his opposition to the Spanish invaders. He stated that he had known Dirk since Amsterdam. Homez then enquired if Dirk knew about the whereabouts of the paintings that had been removed from the cathedral. To his surprise, Dirk provided detailed information, which soon proved invaluable in locating the Desilva painting.

Dirk then enquired if Jan had been arrested for his action in the Beeldenstorm. Homez advised that the guilt for that action remained to be assigned. Realizing that his judgment was imminent Dirk was anxious to settle all past disputes. He was sorrowful at having slighted Jan some years ago, and wished to make amends. Dirk told Homez that he was single, with no dependents. He praised Jan as a patriot who would help bring freedom to his countrymen. He implored Homez to tell him if he could help Jan with his pending legal problem. Homez pondered the problem for a long while, and then told Dirk that his assistance could be useful.

When he arrived safely in Amsterdam a week later Levina pressed Homez about his investigation in Flanders. Levina was keen to hear if his mission had been successful, and asked if Homez had respected her wishes regarding her brother Jan.

Homez told Levina that Jan, his wife, and

Metjlied von eene Mennonitische Kjoakj to senne. Hee wist om sien Uadeel, un hee haud sikj doamet aunjepaust. Aus Homez am säd, daut hee hia wia, om dän Bildastorm to unjasieekje, äwarauscht Dirk am.

Dirk säd, daut, wäarent Mennonite sikj nich aune Politikj un Jewault bedeeichte, hee en dise Sach sikj vewekjelt haud. Wiels sien gooda Frind Jan Persie een Fiera jewast wia, haud hee aunjenome, daut de Behaundlunk frädlich senne wudd. Butadäm dreewe de Mennonite Jelt fa Prins Wellem dän Stellen en sien Kaumf jäajen de spaunische Besatasch, opp. Hee vetald, daut hee Jan aul von Amsterdam häa kjand. Dan fruach Homez Dirk aus hee wist, wua de Molariee von de Katedral jenome, nu wiere. To siene Äwarauschunk, leewad Dirk vestentlichen Bescheet, dee boolt wichtich senne wudd om daut DaSilva Bilt to finje.

Dan fruach Dirk aus Jan fa siene Haundlung em Bildastorm faustjenome worde wia. Homez leet am weete, daut de gaunze Sach noch nich utjehaundelt wia. Wiels hee ensach, daut daut Uadeel kort verut stunt, wia Dirk iewrich bedocht aule Zankarie to schlichte. Am deed daut leet, daut hee Jan een poa Joa trigj jestat haud, un daut wull hee nu gootmoake. Dirk vetald Homez, daut hee eentletzich wia, un daut hee kjeene Aunhenja haud. Hee lowd Jan aus een Frint von sien Voda Launt, dee halpe wudd, Frieheit fa siene Launtslied to brinje. Hee bedd Homez am to saje, aus hee halpe kunn met Jan sien Probleem met däm Jesaz. Homez bedocht sikj daut Probleem een langet Stoot, un don säd hee Dirk, daut siene Help nizlich senne kunn.

Aus Homez eene Wäakj lota secha en Amsterdam aunkaum, wia Levina sea bedocht am uttofroage aus siene Unjasieekjunge en Flanders fruchtboa jewäse wiere. Levina wull drinjent weete, aus hee äare Wensche waut Jan aunbelangt utjefieet haud.

Homez vetald Levina, daut et Jan, siene

five children were well. He added that the painting had been recovered in good condition, and handed over to Carmen. She had arranged for its transport back to Spain. Homez stated further that he had interviewed Jan, who had provided valuable information. Although he had served as a leader in the Beeldenstorm, arrangements had been made to clear him from any prosecution.

The Council of Troubles, or Bloedraad, was commissioned with forcing adherence to the Roman Church and to end the traditional privileges in the Low Countries which had prevented absolute control by Philip. During the Duke of Alba's tenure as governor of the Low Countries the Council condemned some 18,000 people to death. Thousands fled the Low Countries in 1567, their estates and property forfeited to the government. Many emigres returned in 1568, intent on overthrowing the Spaniards. The Duke by then was using the Council to intimidate the citizenry, and the town and provincial governments. He imposed a 10% tax so that the central government would be financially independent, and thus follow the wishes of Philip rather than of local interests.

Armed resistance was offered to the Duke's occupation army under the leadership of William the Silent. The Duke repeatedly defeated William's forces in open battle, but could not crush the rebellion. He was recalled by Philip in 1573 and the Council was abolished. Although the Duke was driven out, full independence for the Low Countries did not come until eighty years later.

Fru un Kjinja goot jinkj. Don erwänd hee noch, daut daut Bilt em gooden Toostaunt jefunge worde wia, un daut Carmen et jenome haud. See haud doafäa jesorcht, daut Bilt trigj no Spanien brinje. Uk vetald Homez, daut hee met Jan een Jesprech jefieet haud, un daut doaderch wieetvolla Bescheet rutjekome wiere. Un oppwool hee aus een Fiera em Bildastorm jewast wia, wia daut Needje unjanome worde, sien Nome utem Spell to hoole.

De Rot von Trubbel, uk Blootrot jenant, wort oppjelajcht Mensche to bedwinje de Reemisch Kjoakj to folje, un de tradizionale Privilegien enne Nederlenda to endje, dee de absolute Kontroll von Philip vehindat haud. Wäarent de Rejierungstiet vom Herzog von Alba aus Gouverneur vonne Nederlenda veuadeelt dis Rot 18,000 Mensche toom Doot. Dusende flichte de Nederlenda aune 1567, un de Rejierunk naum doaropphan äare Lenda aus äa leejendom. Väle von dise Utsiedla kaume aune 1568 trigj; see wiere bedocht de Spania ruttoschmiete. Dan vesocht de Herzog meddel dän Rot de Birja entogrule, un uk de Launt un Prowinsrejierunge. Hee fieed eenen Taks von 10% en, doamet de Zentraulrejierunk selfststendich senne kunn, un doamet dän Welle von Philip notokome, enne Städ dän vonne Birja.

Bewaufnetet Wadastaunt wort däm Herzog siene Besazungsarmee aungebode unjre Leidunk von Prins Wellem dän Stellen. De Herzog schluach de Armee von Wellem wadaholt twei, oba dän Oppstaunt kunn hee nich unjadrekje. Hee wort von Philip aune 1573 trigj jeroopt, un de Rot wort oppjeleest. Oppwool de Herzog rut jedräwe wort, kaum fa de Nadalende de Selfststendichkjeit mau tachentich Joa lota.

## Beckjen

*Those who live by the sword, die by the sword.  
Matthew 26:52*

“You are the first one here this evening,” the boatman Beckjen called to Homez, “Take a seat in the bow, the view is better there. We will wait briefly for the others.”

Homez boarded the boat and proceeded to the bow as instructed. It was late twilight, and from his seat Homez eagerly observed the traffic in the busy waterway. The wind was calm, city lights began to twinkle, and a promising adventure lay before him. He observed further passengers arriving, each greeted with enthusiasm by the boatman without the mention of names. Homez observed the new arrivals, both men and women. Having given an impersonal greeting to the boatman, they silently proceeded to their places with serene faces.

It had been a surprise to Homez to receive an invitation to an excursion on a weekend and at twilight. But he was used to life in Amsterdam, surprises were a part of daily life. The highly structured existence that as a Londoner he assumed as his right was not found here. In Amsterdam, with its nautical setting, travel by boat was a daily occurrence, but not so much at night nor on the Sabbath. But Beckjen was Homez' regular boatman, discreet, reliable, and righteous, one whom he implicitly trusted.

The boat was nearly full. With great gusto Beckjen welcomed a final passenger and then pushed off. The oarsman swiftly rowed the craft down the canal and continued into the open seaway beyond. Against the fading daylight Homez saw the outline of the waterfront, the church steeples, the tall warehouses, and large residences. From his seat in the bow

## Bekjen

*Wäaemma een Schwieet nemt, woat derch en Schwieet omkome. Matäus 26:52*

“Du best vondoag zeowes de leeshta,” roopt de Lommefiera Bekjen däm Homez too. “Sat die Väare han, von doa es bäta to seene. Wie woare noch kort oppe aundre wachte.”

Homez bestieech de Lomm, un jinkj Väare sette, soo's am jesajcht worde wia. Daut wia em loten Tweediesta, un von siene Sett bekjikt sikj Homez iewrich dän Vekjia oppem drocken Wotawajch. De Wint wia ruich, de Lichta funge aun to blenkjre, un een vespräakjendet Beläwnis stunt am veropp. Hee sach, woo aundre Passazhiere aunkaume, un woo de Lommefiera dee aula frintlich bejreest, one an biem Nome to nane. Homez bekjikt sikj dise Jast oppe Lomm: Mana un uk Frulied. Nodäm see dän Lommefiera onperseenlich bejreest haude, sade see sikj met leeftoliche Jedonte maklich han.

Däm Homez wia de Enlodunk aum Wäakjenenj eene Foat bie Tweediesta to näme eene Äwarauschunk. Oba hee wia daut Läwe en Amsterdam jewant; Äwarauschunge wiere aune Doages Ordnunk. Daut jeneiw organisieede Läwe naum hee aus Londona jeeenlich aus sien Rajcht aun, oba hia gauf daut soowaut nich. En Amsterdam oppem Wota ligjent wia eene Foat oppem Wota waut auldoagschet oba nich de Nacht, un nich aum Sindach. Oba Bekjen wia Homez sien jeeeenlicha Lommefiera: taktvoll, toovelessich, un jerajcht; eena, däm hee ut un ut true kunn.

De Lomm wia meist voll. Met Vejniecee heet Bekjen noch dän latsten Passazhia Welkom un dan jinkj daut loos. De Roodamaun roodad de Lomm schwind däm Kanol delenjd, un dan wieda nom opnem Wota opptoo. Jäajen daut aufnämende Licht sach Homez de siedliche Utsecht vonne Wotakaunt, de Kjoakjetorms, de huage Woahiesa, un de groote Wonhiesa. Von

against the light background, he studied the face of the passengers, and etched each indelibly in his memory. The passengers were a varied sort, from the city and the surroundings. All appeared somber, circumspect, and trustworthy.

The boat was now some way into the Zuider Zee, a good mile off shore, well off the navigation lanes. With growing unease Homez worried about their destination. Beckjen now gave an order and the rower slowed, letting the boat glide to a stop. After taking a good look around Beckjen gave the order to drop anchor.

The passengers, who had observed silence till now, looked at each other in anticipation. Homez now heard a low humming from the stern and as he turned from his vantage at the bow he observed his fellow passengers join in a song. Homez recognized it as a martyr's hymn, and suddenly he was fully aware of his location and the occasion.

The Anabaptist service that followed in the next hour was the first one for Homez since the memorable one he had experienced in Emden decades ago. Homez was aware of the present need for an isolated venue. Under penalty of death believers were prevented from practicing their religion, from meeting in public. Homez admired the inventiveness of these courageous people, meeting at night, on a boat, far from shore.

Time passed quickly. The first song was followed by others, each sung with great devotion. The last passenger to board delivered the sermon. With darkness around him he recited biblical verses by memory and delivered a stirring spontaneous message. In Emden, Homez recalled, Hoffmann had delivered a chilling message, that the Second Coming was nigh, and that only the baptized would survive.

siene Sett ut von Vääre enne Lomm jäajen daut Licht em Hinjagrunt, bekjikjt sikj Homez de Jesechta vonne Passazhiere un naum ennalich een Bilt von jiedrem auf. De Passazhiere wiere wietschichtich, vonne Staut, un uk vonne Omjäwunk. Aule sachet ieeboa, ensechtich un Vetruens wieet.

De Lomm wia nu em Zuidersee, eene goode Miel vom Eewa, wiet auf vom Schepp Vekjia. Met toonämende Onru muak Homez sikj wäjajen daut Ziel Sorje. Bekjen gauf Orda, un de Roodamaun leet no, un langsom kaum de Lomm toom Stellstaunt. Nodäm hee sikj omjekjikjt haud, gauf Bekjen Orda, dän Anka faule to lote.

De Passazhiere, bat nutoo gaunz stell jewast, kjkjkte sikj doabie met Velange aun. Homez hieed nu een saunftet Somme von hinje, un aus hee sikj von Vääre ut omdreid, wort hee en, daut siene Metpassazhiere aunfunge to sinje. Homez erkjand daut Leet aus eene Martieraleet, un plazlich wist hee, krakjt wua hee wia, un waut daut to bediede haud.

De Anabaptiste Aundacht, de nu enne komende Stund foljd wia de ieeschte, de Homez seit Emden Joatieende trigj erlät haud. Homez wia sikj bewust, wuaram daut aunjebrocht wia, eene aufjelieejne Städ uttosieekje. Unja Dreiwunk vonne Doodesstrof durwe de Anabaptiste nich opentlich äaren Gloowe uteewe, un sikj nich em Effentlichen trafe. Homez bewudad dän vää bedochten Jeist von dise Mensche, dee sikj de Nacht troffe, opp eene Lomm, wiet vom Eewa.

De Tiet jinkj schwind vebie. Een Leet foljd däm Latsten, un aule met väl ennaem Jefeel un Aundeelnämunk jesunge. De latsta Passazhia aun Bord hilt de Aundacht. Met de Dunkelheit om an, säd hee Bibelvarzh utwendich opp un leewad eene jlekjoatich Aundacht. En Emden, foll Homez bie, haud Hoffmann eene jewaultje Prädicht jehoole, daut daut Tweedekome dichtbie stunt, un daut bloos de Jedeepte jerat woare wudde.

The present message urged the listeners to seek purity and to remain steadfast in persecution. The minister referred to the persecution of the original apostles and believers. Although they had paid the ultimate penalty here on earth, heaven was their reward. The service ended with sincere prayers for those in captivity, and for the families of those already martyred.

The boat now was rowed back to shore to a different landing place. Back on shore the passengers scattered in silence, not bearing lights to avoid detection. Beckjen accompanied Homez to a main thoroughfare, and the two hid in a doorway as they caught sight of two sheriff's men trawling for violators of the curfew. Homez left Beckjen on a street corner in his neighborhood and in moments was safely back home.

It was a Sabbath in January, some months later. Homez was seated in the warm interior room of his home reading a letter to his wife Levina. Their children were grown and married, had moved to London, and the two spent much time together. An efficient housekeeper allowed Levina to work on her artistry for which she was known throughout the city. These days the two spent much time at home, for the city posed a great danger.

The Spanish oppression under the Duke of Alba had reached a climax, dire edicts and tyrannical regulations had been enacted, keeping the people in tension. Citizens emerged into the streets only to carry out essential functions, and scurried about in fear. Should night fall and find them without a light they were bound to be arrested. The Sheriff's men were eager to entrap more victims. Those caught faced trial and possible execution, with loss of all their possessions.

De Jäajenwuatje Prädicht ermond de Toohierasch de Reinheit to sieekje un tru to bliewe wäarent de Vefoljunge. De Prädja betrock sikj opp de Vefoljunge vonne ieeschte Apostel un Jleewende. See haude dän hechsten Pries hia oppe leed betolt, un de Himmel wia äa Loon. De Aundacht kaum to Enj met een iernstet Jebäd fa dee en Jefangenschoft, un fa de Famieljes von dee aul aun dän Martiera Doot jestorwe.

Nu wort de Lomm trigj nom Eewa jeroodat, oba de Aunlaj Städ wia eene aundre. Trigj aum Eewa vesteide sikj de Passazhiere ruich, un haude kjeen Licht bie sikj; daut muak an Vedochtich. Bekjen bejleit Homez bat opp eene Hauptgauss, un de twee vestuake sikj en een Krupunja bie eene Däa aus see sage, daut däm Sheriff siene Biehutschasch hia romdreewe, om Vebräakjasch von Utganksräajle to jriepje. Homez veleet Bekjen opp eene Gausseakj en siene Nobaschoft, un fuaz doaropp wia hee uk aul Tus.

Daut wia aum Sindach eenje Moonat lota. Homez saut benne bie sikj em Woamen, un laus eenen Breef fa siene Fru Levina. Äare Kjinja wiere erwosse, un befriet, wiere no London jetrocke, un nu vebrochte de twee Oolasch väl Tiet toop. Eene fäiche Kjääkjsche leet Levina äare Konstoabeit doone, fa dee see enne gaunze Staut bekaunt wia. Dise Doag vebrochte de twee väl Tiet Tus, wiels de Staut sea jefäadlich jeworde wia.

De Spaunische Druck derch Herzog Alba derchjefieet, haud de Spetz errieekjt, strenje Jesaze un tieraanische Rääjle wiere erlote worde, un de Mensche läwde en Forcht. De Birja leete sikj selden oppe Gauss seene, un rande han un hää, un aula enjegrult. Wan see em Diestren one Licht aunjetrotte worde, worde see faustjenome. De Sheriff un siene Mana wiere iewrich aum Woakj. Dee, woone jefange jenome worde, worde ver Jerecht jeschlapt un foaken hanjerecht, un äa Hab un Goot wort an wajchjenome.



The letter Homez was reading was from his friend Winter who now lived in Emden. It advised of a worsening situation in the congregation. The schism that had erupted between the Flemish and Frisians factions had spread and deepened. Many congregations were split asunder, greatly weakening the movement.

“The movement is facing serious external opposition, but its greatest threat comes from inside,” Levina commented. Homez nodded agreement and was about to reply when a knock sounded on the door. A visitor entered bringing horrifying news. The boatman Beckjen, widely-known and beloved in the neighborhood, had been arrested. He was lodged in the castle, accused of heresy.

After the visitor had departed Homez reminded Levina of Beckjen's invitation for a boat ride in the fall. The invitation had caught Homez by surprise, but in the spirit of adventure he had accepted it. Beckjen had invited him in good faith, recognizing a virtuous soul, worthy of redemption. Members of the movement were constantly on the lookout for new converts. On the return home that night the two had narrowly escaped the sheriff's men.

Homez now sat back in great sadness. That Beckjen, a righteous peaceful man, would be found guilty of the charges was beyond question. Homez dreaded to attend the execution of yet another innocent acquaintance.

It was the night before sentence was to be passed and the prisoner was experiencing the most vivid dream of his life. He recognized the venue immediately, for he had attended many executions of martyrs there. He sensed the presence of the crowd, and felt the officers of the court march him forward. He was limping badly after his cruel torture on the rack. Beckjen

De Breef, dän Homez laus, wia von sien Frint Winta, dee nu en Emden wond. De Breef mald von een Probleem enne Jemeent, dee nu droppaun jekome wia. De Spoolunk tweschne Flame un Friese haud sikj utjebreet un wia noch deepa jeworde. Väle Jemeent haude sikj jetrant, un de Bewäajunk haud doarunja sea jelåde.

“De Anabaptiste Bewäajunk haft met veschiedne Probleeme to liede, oba de jratste Jefoa kjeemt von benne,” säd Levina. Homez nekjkopt jrod Äwareenstemmunk doatoo, aus daut aune Däa puttad. Een Gaust kaum nenn un haud schrakjliche Norecht. De Lommfiera Bekjen, een wiet un breet beleewda Maun, wia faustjenome worde. Hee saut nu em Schloss, un wort fa faulsche Lia aunjekloacht.

Nodäm de Gaust velote haud, erinad Homez Levina aun Bekjen siene Enlodunk em Hoafst opp siene Lomm to foare. De Enlodunk haud Winta äwarauscht, oba wiels am soon Vejnneeje scheen jinkj, haud hee toojesajcht. Bekjen haud am en gooden Gloowe enjelode, wiels hee Winta fa een aunstendjen Maun met eene goode Seel hilt. Metjlida vonne Bewäajunk haude je emma een Uag op fa niee Jlieda. Oppem Wajch no Hus aun däm Owent, wiere de twee mau knaup däm Sheriff siene Pauslackasch entgone.

Homez sad sikj nu trigj, en deepe Trua. Daut Bekjen, een jerajchta, frädlicha Maun schuldich jefunge woare wudd, wia secha. Homez scheddad sikj ennalich bie de Hanrechtunk von noch eenen onschuldjen Bekaunden doabie to senne.

De Nacht vere Uadeelspräakjunk erlāwd de Jefangna dän läwhaufsten Droom von sien Läwe. Hee erkjand dän Plauz fuaz oppe Städ, wiels hee aul foaken doa de Hanrechtunk von Martiera biejewont haud. Hee ond de Jäajenwuat vonne Menschemenj, un feeld, woo de Jerechtsbeamte am no Väare leide. Hee hinkjt sea schlemm, wiels see am jemoatat

immediately perceived something unusual. Around him complete silence reigned this day.

The judicial process now commenced. Beckjen felt himself dragged forward to face the court official. He could see that the charges were being read, the emperor's judgment was pronounced, and the executioner was ordered to carry out his duty. But he could hear nothing. He waved off a priest who offered extreme unction and then felt himself give witness. Many in the crowd were Anabaptists, but they listened in silence observing the sheriff's stern admonition.

Quite suddenly Beckjen caught sight of a man whose face was filled with hatred. He saw him only for a moment, but knew him to be a fallen believer, his likely betrayer. Beckjen now saw a man pushing forward, and recognized him to be his friend in faith, Willem Jans. Beckjen felt the executioner tie him to a stake, for he was to be burned alive. He felt himself bursting out in a rousing hymn but the silence continued. Beckjen now spied Jans climbing up a staircase to gain a vantage point of the proceedings. The executioner brought fire to the wood and Beckjen braced himself for the flash of flames. Then he woke and found it was morning.

The execution was announced for February 26, 1569 and at the appointed hour Homez and Levina were standing in the front row of the crowd, observing the completion of the preparations. Another killing of a peaceful citizen by the oppressive Spaniards was to be enacted. Many in the crowd were here to give silent support for the victim, which they could display only through a sullen silence. The judicial process now commenced. The prisoner Beckjen was brought forward, limping painfully after his cruel torture. The

haude. Bekjen wort waut Butajeweeneljet fuaz en. Runtom am aun disen Dach wia daut muskjesstell.

De Jerechts Prozass funk nu aun. Bekjen feeld, woo hee no Väare nom Jerechts-beamten jeschlapt wort. Hee kunn seene, daut de Aunkloag jeläst wort, un daut Uadeel vom Kjeisa utjesproake wort, un de Hanrechta Orda kjrieech, siene Flicht to doone. Oba hee kunn nuscht nich hier. Hee wees dän Priesta trigj, dee am de latste Katoolsche Ritus jäwe wull, un dan feeld hee, woo hee selfst Zeij aufläd. Väle manke Menschemenj wiere Anabaptiste oba see hieede one een Wuat to saje too, wiels de Sheriff eene strenje Vemonunk jejäft haud.

Plazlich sach Bekjen een Maun, met eenem Hauss vollem Jesecht. Hee kjrieech däm mau gaunz kort to seene, oba hee wist, daut daut een raufjefolna Anabaptist wia, dee am verode haud. Un nu sach Bekjen eenen, dee sikj no Väare drenjd, un hee kjand dän; daut wia sien Gloowensbrooda Willem Jans. Bekjen feeld, woo hee aum Hanrechtunge Post aunjebunge wort, wiels hee läwendich vebrent woare sull. Un hee feeld, woo hee aunfunk lud een frommet Leet to sinje, oba de Stellheit hilt aun. Bekjen sach nu, daut Jans opp eene Trap enopp jinkj, om bäta seene to kjenne, waut doa väajinkj. De Hanrechta brocht Fia toom Holt, un Bekjen stiepad sikj jäajen de dache Flaume. Dan wort hee waka, un daut wia aul zemorjes.

De Hanrechtunk wort fa dän 26 Feebawoa, 1569 aunjesajcht, un to de bestemde Tiet stunde Homez un Levina enne ieeschte Rieej vonne Vesaumlunk, un see kijjte too, woo aules reedjemoakt wort. Un aulwada sull een frädelja Birja vonne hunjsche, jewaultsome Spania hanjerecht woare. Väle vonne Vesaumlunk wiere jekome om daut Opfa schwieejsom bietostone, wiels see nuscht saje durwe. De Jerechts Prozass funk nu aun. De Jefangna Bekjen wort no Väare jebrocht; hee hinkjt sea, wiels hee jemoatat worde wia. De Aunkloag wort

charges were read, the emperor's judgment was pronounced, and the executioner was ordered to carry out his duty.

Beckjen shook off a priest at the last moment and now gave loud witness. The crowd stood in silence following the sheriff's stern admonition. Homez now caught sight of a man edging forward, and recognized his profile. It was a man from the boat, the last passenger to arrive, the man who was a minister.

The executioner now tied Beckjen to the stake. Beckjen burst out in a rousing hymn that sounded familiar. Homez saw the minister climb onto a staircase giving a vantage point to the proceedings. The executioner readied to light the fire and the crowd hushed in anticipation. The man on the scales now shouted loudly to Beckjen, "Fight valiantly, dear brother."

On hearing this interruption the Homez couple turned with the crowd and gawped at the man who had imprudently shouted. Beckjen had also heard the cry and at this encouragement looked greatly empowered. The executioner now lit the fire which soon burned through the prisoner's bonds. Beckjen raised his arms in triumph, before succumbing in the fierce conflagration. Homez then watched as the sheriff's men stealthily approached the man on the staircase. They surrounded him, and brutally took him captive. Loudly, the sheriff mocked him, saying that he should have remained silent, for his actions had gained him nothing more than the fate of his friend.

The following day Homez and Levina were seated in the warmth of the interior room. Levina commented on the man on the staircase, who had been identified as Willem Jans. He was an Anabaptist from the nearby community of Durqerdam, who

jeläst, daut Kjeisauadeel väajedroacht, un de Hanrechta kjrieech Orda siene Flicht to doone.

Bekjen säd 'Nä!' toom Priesta, dee am noch tolatst biestone wull, un läd lud Zeichnis auf. Väle enne Vesaumlunk wiere Anabaptiste, oba see worde aula stell aus de Sheriff een strenjet Wuat räd. Homez kjrieech nu een Maun dän hee erkjand to seene, dee sikj no Väare schlikjt. Daut wia een Maun vonne Lomm, de latsta, dee aunjekome wia, un daut wia een Prädja.

De Hanrechta bunk nu dän Bekjen aun däm Martierapost aun. Bekjen sunk nu lud een Kjoakjeleet, daut Homez bekaunt väakaum. Homez sach, woo de Prädja opp eene Trap noppkroop, om daut aulatoop bäta to seene. De Hanrechta muak sikj reed daut Fia auntostekje, un de Vesaumlunk hilt dän Odem fa luta Oppräajnis. De Prädja, oppe Trap doabowe, schrieej nu lud no Bekjen opptoo, "Bliew mootich em Kaumf, leewa Brooda!"

Aus hee de Unjabräakjunk hieed, dreid sikj Homez toop met de Vesaumlunk nom Maun, dee soo lud jebloat haud. Bekjen haud dän Roop uk jehieet, un bie dise Ermootjunk, feeld hee sikj morschich jestoakjt. De Hanrechta stekjt nu daut Fia aun, daut schwind däm Jefangnem siene Strenj aune Henj derchsenjde. Bekjen hoof siene Henj enne Hecht em Siech ea hee sikj däm ferchtalichen Fia ergauf. Homez beobacht dan dän Prädja aus de Scheriff siene Mana dän Prädja oppe Trap sikj bieschlikjte un am jefange naume. De Sheriff scheld am ut, un säd, hee haud stell senne sult, wiels nu wudd am daut krakjt soo gone aus sien Frint.

Aum näakjsten Dach saute Homez un Levina en äare woame Stow. Homez vetald von däm Maun oppe Trap, dän hee aus Willem Jans utjemoakt haud. Hee wia een Anabaptist von däm Darp, Durqerdam, daut dichtbie lach; hee wia no de Staut jekome

had come to the city to offer support to his friend at the execution.

“One must admire Willem for his sacrifice in comforting his friend Beckjen,” Levina said. “But the action was ill-advised since it will have deadly consequences for him. The congregation which he stems from was ex-communicated in the recent schism, so Willem had lost contact with the local group. He likely had forgotten the need for great discretion in this era of persecution. Here we see another disturbing outcome from the schism.”

At this instant a knock sounded at the door and when it opened Greta, the couple's housekeeper, was standing at the entrance. Levina looked with affection at the woman, who was more friend than servant. When Homez asked Greta what was troubling her, she advised that she was facing a serious family problem. Greta had not requested help before, so Homez knew that a major problem was worrying this earnest woman. He invited her to be seated, and asked her to tell her story from the beginning.

“My family is of humble stock and I am most grateful to be in your service and for your kind treatment,” she began in a sad voice. “While in your employ my two daughters have grown to womanhood, and my husband and I have grown into middle age.

“As you know our family is of the Anabaptist faith, and we are devout believers. Although my husband has a humble occupation we have done well for ourselves. With the arrival of the Duke of Alba and his oppressive edicts, though, our life has darkened and now turned into a nightmare.

“Two years ago our older daughter Neta married Jan Quiring, a sailor from Utrecht, but a citizen of Amsterdam. Our younger daughter Grietgen is engaged to Clemens Hendriks, a sail maker from Asperen. Both

om sien Frint bie de Hanrechtunk to unjastette.

“Eena mott däm Willem bewundre, daut hee sien Frint Bekjen treeste deed,” säd Levina. “Oba daut wia doch eene Domheit, un woat doodliche Folje fa am habe. De Jemeent, ut dee hee kjemt wort latst utjeschlote bie de latste Spoolunk, un soo haud Willem Kontakt met de hiesje Grupp veluare. Hee haud woomääjlich vejäte, daut eena sikj en dise Tiede väl väasechtja vehoole saul. Hia see wie mol wada eene Schautesied vonne Spoolunk.”

Krakjt nu wia een Putre aune Däa to hiere, un biem opmoake stunt Jreeta, däm Poa äa Deenstmejal ver an. Levina kijkt äa leefolich aun, wiels see mea Frindin aus Deenstmejal wia. Aus Homez Jreeta fruach, waut fa Sorj see haud, säd see, daut see een iernstet Famielje Probleem haud. Jreeta haud verhää noch niemols om Help jefroacht, un soo wist Homez, daut een grootet Probleem dise iernste Fru bedrekt. Hee kroagd äa nenn, un sikj doltosate, un bedd äa, äare Jeschicht von Väare aunjefonge, to vetale.

“Miene Famielje es mau eene eenfache, un ekj sie sea dankboa bie junt een Deenst to leiste, un daut jie soo leefolich to mie sent,” funk see met eene truaje Stemma aun. “Wäarent ekj fa junt jeoarbeit hab, sent miene Dajchta Frulied jeworde, un mien Maun un ekj sent em Meddelella jegone.

“Soo aus jie weete, jehieet onse Famielje to de Anabaptiste, un wie sent tru em Gloowe. Mien Maun haft mau eene schlichte Oabeit, oba wie habe aulnoch een goodet Utkome. Met däm Kome vom Herzog von Alba un siene bedrekjende Jesaze es ons Läwe diesta jeworde, un nu es daut to een schwoaten Aulpdroom jeworde.

“Twee Joa trigj befried onse Dochta Neeta sikj met Jan Quiring, een Matroos von Utrecht, oba een Birja von Amsterdam. Onse jinjste Dochta Grietgen es met Clemens Hendriks veloft, een Säajelmoaka

Quiring and Hendriks are members of our faith, much to our satisfaction.”

Greta paused here, gathering strength to continue. The Homez had been listening to Greta’s story with sorrow, and dreaded the grisly details that were sure to follow.

“Some days ago my daughters brought us horrifying news,” Greta continued. “Neta’s husband Quiring had not returned the night before. The previous evening he had left in the company of Hendriks, and with Cornelius Jans, a man of our acquaintance. The following morning a message arrived at Neta’s house from a leader of our congregation, advising that the three had been thrown into prison.

“A day later news arrived with details about their arrest. The three men had been walking after dark without a light. They were challenged by the sheriff’s men, who asked if they were coming from a meeting. When they replied no, they were asked to swear an oath about their whereabouts. As Anabaptists they declined, considering this against the Scriptures. The refusal immediately roused suspicions and the three men were detained. All three are truthful, devout men who will not lie about their faith. They have now been charged with heresy. They are sure to be tried, tortured, and condemned.

“In the campaign waged by the Duke of Alba against our faith, scurrilous tricks are used to divide the faithful. Generous rewards are offered to those who betray their fellow believers. Torture meanwhile is used to extract names from prisoners. I fear my sons-in-law have been betrayed by a man, who may have also betrayed the martyr Beckjen. Each of my daughters can name a likely suspect. Neta suspects a former male friend who disappeared after her wedding, while Grietgen suspects a former woman friend of Hendriks, who now avoids him.

von Asperen. Quiring un Hendriks jehiere onsem Gloowe aun, un daut es onse Freid.”

Jreeta hilt nu en, om Krauft to saumle. De Homez un siene Fru haude sikj Jreeta äare Jeschicht met Sorj aunjehieet, wiels see aul wiste waut fa een Kumma noch kome wudd.

“Eenje Doag trigj brochte onse Dajchta ons eene schrakjliche Norecht,” sad Jreeta fuat. “Neeta äa Maun Quiring wia de vääje Nacht nich no Hus jekome. Dän Owent verhää wia hee met Hendriks, un met Kornelius Jans, een Maun, dän wie kjane, loosjegone. Dän näakjsten Morje kjrieech Neeta to hiere von een Leida von onse Jemeent, daut dee dree sikj en een Jefenkjnis befunge.

“Een Dach lota kaum de Norecht met Eenzelheite von daut Jefangenäme. De dree wiere em Diestren one Licht jegone. See worde vonne Jesazmana aunjehoole, un jefroacht aus see von een Trafe kaume. Aus see Nä säde, wort an jesajcht, see sulle een Eid schwiere, wua see jewast wiere. Aus Anabaptiste deede see daut nich, wiels daut Eid schwiere jäajen de Bibel es. Dit Aufsaje brocht an fuaz en Vedocht, un see worde opp verieeschst faustjehoole. Aule dree sent opprechtich, dee äaren Gloowe nich velieeje wudde. Nu sent see wäajen Errgloowe aunjekloacht. See woare sechalich ver Jerecht kome, jekjwält woare, un hanjerecht.

“Em Prograum von Herzog von Alba jefieet woare hinjarigjsche Lestichkjeite jebrukt, de Jleewende to spoole. Diere Jeschenkje woare dee, woone äare Gloowsensbreeda verode, aunjebode. Uk woare Mensche jemoatat om de Nomes vonne Gloowensbreeda ruttokjrie. Ekj jleew, daut miene Schwieesäns von een Veroda vekloacht worde, un daut disa uk dän Martiera Bekjen verode haft. Jiede Dochta kaun eenen Nome von een Vedochten leewre. Neeta meent, daut es een Maun, dee no äare Kjast veschwunge es, un Grietgen meent daut es eene Fru, mol met

Hendriks befrindet, dee am nu utem Stich jeit.

“In the meantime there has been a further development. Last night a messenger from the congregation brought to us letters from the prison. My daughter Neta who is literate read them for the family. We are seeking an educated person to study the letters, to uncover possible hidden messages. The prisoners have contact with arrogant jailors who mockingly might reveal useful information. They are at times also handled by sympathetic guards.

“Enne Tweschentiet haft sikj noch waut aundret aufjespält. Jistre zeowes kaum een Boote vonne Jemeent no ons, un brocht Breew vom Jefenkjnis met. Wie sent doabie eene jeliiede Persoon to finje, om uttofinje, aus enne Breew vestoakne Bediedunge stone. De Jefangne habe Kontakt met huachnäsje Jefenkjnis Wajchta, dee spatahaufft veleicht wieetvolla Bescheet openboare. Maunchmol jeft daut uk Wajchta de Metleet habe.

“Thus the prisoners might have acquired information which identifies the traitor, if there is one. Once identified the traitor could be approached, and through reason brought back to salvation. In this way we would assist him, and improve the safety of our congregation. Can you read these letters, can you support us in this matter?”

“Un soo habe de Jefangne veleicht Kjantnise jekjräaje, wäa de Verode es, wan doa eena jeft. Un eenmol utjemoakt, kunn eena dän Veroda opptoo gone, un am derch Venunft trigj to Radunk brinje. Un soo kunn eena däm halpe, un de Sechaheit vonne Jemeent vebätre. Kjenne see dise Breew läse, un ons en dise Sach halpe?”

Greta paused at this point and gave a great sigh, showing some reprieve from the great sorrow that was troubling her. Homez and Levina exchanged glances, torn by a desire not to become involved in such an intractable problem, and helping a worthy soul burdened beyond endurance.

Jreeta hilt nu en un seft äwalud, un feeld sikj een beskje erleichtat vonne groote Sorj, dee äa soo sea bedrekjt. Homez un Levina wakjsele dän Blekj, wiels see han un häa jetrocke wiere, sikj nich entomische, un doch eene soone goode Seel, met soone Sorj belautet, to halpe.

Homez now took the initiative and advised Greta that he had some questions. “Can you provide further details about the four prisoners currently held captive?” he asked. “Can you describe the letters received from your sons-in-law? Lastly, who are the persons suspected by your daughters?”

Homez erjreep de Sach, wuabie hee Jreeta weete leet, daut hee eenje Froage haud. “Kaunst du mea Bescheet von de vea Jefangne leewre?” fruach hee. “Kaunst du de Breew von diene Schwieesäns schildre? Un schlieslich, wäa sent de Persoone, dee diene Dajchta vedochte?”

Greta sat some moments gathering her thoughts and then carefully answered Homez' three guarded questions. “I can provide details about three of the prisoners, those captured together,” she said. “All three are employed in the shipping industry, and were working in the city harbor. Quiring, Neta's husband is a sailor, who works on a ship sailing to England. He had been in port for one

Jreeta saut een Stootje, un bedocht sikj äare Jedanke, un dan beantwuat see Homez siene dree väasechtje Froage. “Ekj kaun Eenzelheite äwa dree vonne Jefangne leewre, dee toop jefange jenome worde,” säd see. “Aule dree oabeide enne Scheppindustrie em Stautshowe. Quiring, Neeta äa Maun es Matroos, dee opp een Schepp, woont no Enjlaunt säajelt, oabeit haft. Hee wia eene Wäakjank em Howe

week before being captured. His father and twin brother, who were also sailors, left port a decade ago and have not been heard of since.

“Hendriks, the suitor of Grietgen, is a sail maker employed in a shipyard in the harbor. He is eager about the faith, but has not been baptized, since few formal meetings have been held of late. Cornelius Jans is a ship's mate who is a companion of Quiring. About the fourth man Willem Jans I know only that he is a minister in our faith based in Durqerdam. His congregation was banned by Dirk Philips, and he was taken captive in the city on the day when Beckjen was executed.

“As to the letters that have been received, one was written by Quiring and five by Hendriks. All letters were obtained with the assistance of a sympathetic guard. In bringing food to the men for the first time my daughters used writing paper in the packaging. On their next visit the men slipped these papers to my daughters, with writing from the men. This exchange has been repeated, with my daughters requesting further letters from the men.

“My two daughters each hold suspicions that one of their former acquaintances have turned traitors on the movement. The lot of Anabaptist believers is not an easy one. Frequent demeaning propaganda, violent persecution, and temptations can tear steadfast people from the narrow path. My older daughter Neta suspects that a former man friend Arendt employed as a sail maker has turned traitor. My younger daughter Grietgen suspects a former woman friend of her intended, Miriam, who works as a weaver.”

Greta provided further information about the two suspects. She then stated that her daughters would continue helping their captured loved ones. They would visit them in prison, bring them food, and clean

jewast, ea hee faustjenome wort. Sien Voda un Zwillinkjsbreeda, dee uk Matroose wiere, veleete dän Howe tieen Joa trigj, un kjeena haft een Wuat von an seitdäm jehieet.

“Hendriks, Grietgen äa Friea, es een Säajelmoaka, un oabeit em Howe. Hee es wäjjen sien Gloowe enne Sorj, oba hee es nich jedeept, wiels kjeen Trafe to de Sach enne latste Tiet aufjehoole es. Kornelius Jans es een Scheppshelpa, un een Frint von Quiring. De vieeda es een Prädja en onse Jemeent, un wont en Durqerdam. Siene Jemeent wort von Dirk Philips enne Baund jesat, un hee wort en de Staut jefangenome, aus Bekjen hanjerejecht wort.

“Wuat de Breew aunjeit, dee wie jekjräaje habe? Eena wort von Quiring jeschräwe un fief von Hendriks. Wie kjrieeje aule Breew derch de Help von een metfeÄlenta Wajchta. Endäm miene Dajchta äare Oomkjes Äte brochte, pakte see daut en Schriewpapia en. Biem ieeschten Besuach gauf de Wajchta dit Papia miene Dajchta, woot äare Mana beschräwe haude. Dis Wakjsel haft sikj wadaholt, un miene Dajchta habe om mea Breew opp dise Oat jefroacht.

“Miene twee Dajchta habe dän Vedocht, daut eene von äare vääje Bekaunte sikj aus Veroda entwekjelt haft. Daut Schikjsol von een Anabaptist es kjeen leichta. Foaknet lastalichet Propoganda, schentliche Vefoljunge, un Vesieekjunge kjenne staunthaupte Mensche vom schmaulen Stich wajch riete. Miene elste Dochta Neeta ont, daut een vääja menlicha Frint, Arendt, een Säajelmoaka, Veroda jeworde es. Miene jinjste Dochta Grietgen jleefft, daut Miriam, eene Wäwarin, de eene verhäaje Frindin von äa Friea es, verode deit.”

Jreeta leewad noch mea Bescheet äwa de twee Vedochte. Dan meend see, daut äare Dajchta, uk wiedahans de leewe Frind en Jefangenschoft halpe wudde. See wudde dee em Jefenkjnis besieekje, an Äte brinje

clothing. The sympathetic guard would be cultivated to continue the exchange of letters. When she received assurance of assistance from Homez, Greta departed, leaving the letters for Homez' inspection.

Homez now went through the letters, with the assistance of Levina who helped to interpret the characteristic Low Countries writing. For some hours Homez pondered the content. The basic emotions of pride, loyalty, and faith were seen here in the context of deadly confrontation. Treachery was seldom conducted spontaneously, reward or blackmail often served as a motive.

When Homez found himself going in circles he sought to return to certainties. He recalled a friend at city council, who had access to public records. He would examine the record of Beckjen, and study them for clues.

An hour later Homez was reading the city record on the trial and execution of the boatman, Pieter Pieters Beckjen. The official sentence against him listed nine specific complaints, which read: 1. He had left the Roman church while of adult mind, 2. He had not attended the sacraments, 3. He had only given confession once in 20 years, 4. He agitated against the order of the Roman church, 5. He had been in the assembly of the Mennonites, 6. He had held a public assembly twice on his ship, 7. He hid his new-born child to avoid its baptism, 8. He refused to leave the false teaching when so requested by monks and priests, 9. He had committed a crime against the regulations of the state and God, requiring punishment.

Beckjen had been accused to the city council, who had ordered his arrest. During his interrogation and torture, information had been extracted from him

un uk reine Kjeleeda. See wudde däm veninftjen Wajchta befrinde, doamet de Breefwakjssel bestone bleef. Nodäm Homez an siene Help vesechad haud, veleet Jreeta, un hinjaleet de Breew däm Homez fa siene Unjasieekjunk.

Homez laus nu de Breew derch, met de Help von Levina, dee am holp de leejenheite vonne nadalendsche Schreff to diede. Eenje Stundelank jrebbeled Homez äwa dän Enhault. De Grunt Jefeele von Stolt, Tru, un Gloowe lage ver am em Vejlikj to de schrakjelje Jefoa. Daut Verode passieed selden oppe Städ, ooda jrod soo; Loon ooda Erpressunk wiere foaken de Uasoak.

Aus Homez utfunk, daut hee sikj doabie bloos enne Runt dreid, socht hee sikj sechren Boddem trigj. Am foll bie, daut hee een Frint em Stautsrot haud, un disen wudd hee oppe Sieekj no effentliche Papiere oppsieekje. Hee wudd sikj Bekjen siene Papiere väanäme, om to seene, aus daut doa Hanwiese gauf.

Eene Stund lota laus Homez de Stautvetieekjnunge en däm Faul von däm Lommefiera Pieter Pieters Bekjen en sien Vehia un siene Hanrechtunk. Aumtlich wort jemalt: Nääjen Aunkloage: 1. Hee veleet de reemische Kjoakj aus Erwosna. 2. Hee haud de Sakramente nich besocht. 3. Hee haud mau eenmol en 20 Joa eene Beicht jedone. 4. Hee fieed Opprua jäajen de reemische Kjoakj. 5. Hee wia enne Mennonitische Kjoakj jewast. 6. Hee haud tweemol opp sien Schepp effentliche Trafunge aufjehoole. 7. Hee haud sien Niejebuarnet Kjint vestoake, om nich jedeept to woare. 8. Hee haud de Erriere nich velote nodäm am de Mensche un Priestasch vemont haude. 9. Hee haud een Vebrääkje jäajne Rääjle vom Staut un Gott begone, de Strof velangd.

Bekjen wia vom Stautsrot aunjekloacht worde, dee sien Faustrnämen jeordat haud. Wäärent sien Vehia un sien Kjäwäle, haud hee Bescheet jeleewat, dee aus Grunt fa de



which served as the basis for some of the nine complaints. The other complaints stemmed from the original accusation, thus came from a traitor. Homez suspected that complaints 6 and 7 likely stemmed from the original accusation. Complaint 6 pointed to a fellow believer turned traitor, while complaint 7 to a mid-wife or other health practitioner. The first of these could point to either of the suspects mentioned by the daughters, while the second pointed in another direction.

On his return home Homez found the sheriff's men posted around his building. They proceeded to interrogate Homez and Levina. One official advised that a prisoner under torture had given the names of Winters and Emily and their friends Homez and Levina. On learning of Homez' international status the sheriff's men left without pressing charges.

Homez now recalled the details of one of the letters which had indicated that four names had been revealed under torture. He felt no animosity to the informer, for it was a fact that a few weeks earlier he and Levina had been scheduled to leave the city, and Winter and Emily had fled to Emden years ago. Through this incident Homez' faith in the sincerity and veracity of the letters was increased. While his work so far had uncovered no clues to a hidden traitor, Homez resolved to intensify his search for such a man.

Homez now looked for hidden messages about specific persons. The single letter from Quiring was to a dear sister in the faith who was unambiguously interpreted as his wife Neta. Quiring appeared barely literate, and the letter admonished the reader to keep the faith under the most difficult circumstances. He gave no details about his arrest. The greetings given in the closing paragraph were addressed to people identified only by initials and in this sense were unclear. But Homez could not convince himself that the writer intended to say anything else than adieu to dear ones

näajen Kloage jäajen am deende. De aundre Kloag kaum von een Veroda. Homez naum aun, daut de Kloag 6 un 7 vonne ieeschte Kloag staudde. Kloag 6 died opp een Gloowensbrooda, de Veroda jeworde wia, un Kloag 7 von eene Häwaum. De ieeschte von dise Kloage wees opp eene von de Mensche, vonne Dajchta erwänt, wäarent de aundre en eene aundre Rechtunk.

Aus hee Tus aunkaum, funk Homez däm Sheriff siene Mana om sien Hus jestalt. See fruage Homez un Levina ut. Eent von dise Mana säd, daut een Jefangna biem Kjwäle, de Nomes Winta un Emily, un äare Frind Homez un Levina jenant haud. Aus see enworde, daut Homez dan doch to groot fa äare Mot wia, veleete de Scheriffmana, one Aunkloag to laje.

Homez foll nu bie, daut en een Breef vom Jefenkjnis vea Nomes verendach jebrocht wiere, dee bie eene Kjwälarie jenant worde. Hee feeld kjeen Oaja fa dän Informant, wiels hee un Levina ver een Poa Wäakj vääjehaut haude, de Staut to velote, un wiels Winta un siene Emily aul lenjst no Emden han veschwunge wiere. Derch disen Faul naum Homez sien Vetrue aune Woarhauffichkjeit aune Breew too. Bat nu haud Homez noch kjeen Veroda jefunge, oba nu läd hee sikj met nieen lewa en de Sieekj no een Veroda.

Homez socht nu no vestoakne Hanwiesunge opp jewesse Persoone. De eensja Breef von Quiring wia aun eene leewe Gloowsenssesta jeschräwe, dee woarschienlich siene Fru Neeta wia. Quiring kunn mau afens schriewe, un de Breef vemond dän Läsa dän Gloowe unja de schwierichste Vehelnise to behoole. Hee gauf vom Faustnäme kjeene Eenzelheite. Dän Gruss aum Schluss wia bloos met Latre aunjejäft un nich met Nomes, un soo wia de Senn nich kloa. Oba Homez kunn sikj selbst nich äwaräde, daut de Schriewa irjentwaut em Senn haud, buta

he would not see again.

The second prisoner Hendriks had written five letters. The first two were openly addressed too Grietgen, the next two to this parents, and the last one to the community of believers. His first letter was apologetic about his unworthiness, and showed regret and sadness caused by his actions. In the second and third letters he sought to encourage his readers in their faith and inform them of his willingness to give his sacrifice. No passage could be interpreted as giving clues about a traitor.

In the fourth letter Hendriks openly wrote of his capture and conditions of incarceration. He indicated that he had given four names to the torturer, of persons he had believed had left the city. After the visit of the sheriff's men to his home, Homez knew these four names. The letter openly mentioned an official in the sheriff's office, and a guard who was helpful.

Homez concluded that the letters conveyed the spiritual message of devout men in difficult days of torture. He saw no secret messages in their writing. The two men were absorbed with the welfare of their loved ones and with their own salvation. This was no time for subtle nuances, only for sad leave-taking from loved ones, and a preparation for a difficult sacrifice.

The sentence for the three men was pronounced on March 12, 1569. Their execution was to be carried out immediately. Willem Jans was added to the group. He would face death two weeks after having shouted encouragement to his friend Beckjen. Anticipating the fatal sentence, a crowd had gathered at the place of execution in the city.

sikj veaufscheede von een Mensch, dän hee niemols wada seene wudd.

De tweeda Jefangna Hendriks haud fief Breew jeschräwe. De ieeschte twee wiere no Grietgen jeschekjt, de näakjste twee aun siene Elre, un dän latsten aune Gloowensjeschwista. De ieeschta Breef wia een Aufprachre wäajen siene Wietloosichkjeit, un bewees Beduare un Trua äwa siene Haundlung. Em tweeden un dredden Breef vesocht hee siene Läsasch to ermootje un sikj em Gloowe faushoole, un berecht an daut hee reed wia Opfa to jäwe. Von een Veroda wia doa kjeene Aundiedunk.

Em viedden Breef räd Hendriks von siene Jefangenschoft. Hee gauf to vestone, daut hee vea Nomes däm Kjwäla jejäft haud, von Mensche, von dee hee jleewd, daut see de Staut velote haude. Nodäm de Scheriff un siene Mana am besocht haude, wist Homez dise vea Nomes. Dis Breef erwänd een Beaumten enne Sheriff Buro un een Wajchta, dee behelplich wia.

Homez kaum toom Schluss, daut de Breew de jeistliche Bootschoft von fromme Mana wäarent de Kjwälarie druage, un doamet Zeichnis aufläde. Hee kunn kjeene Jeheemnise enne Breew erkjane. De twee Mana haude daut met däm Woolbefinje von äare Leewende to doone, un met äaren ieejnen Seelenheil. Dit wia kjeene Tiet fa haulwe Aundiedunge, bloos fa truajen Aufscheet vonne Mensche, dee eena goot wia, un een Reedmoake fa een schwoaret Opfa.

Daut Uadeel äwa de drie foll aum 12 Moaz aune 1569. De Hanrechtunk sull fuaz oppe Städ passiere. Willem Jans wort uk met enjeschlote. Hee wudd twee Wäakj nodäm hee Bekjen Moot toojeroopt haud, hanjerecht woare. Wiels de Mensche met de Hanrechtunk rääkjende, wiere väle jekome, om sikj daut autoseene.

Homez and Levina stood again in the first row of the crowd, still on the look-out for a traitor. Homez caught sight of Greta and her family standing in the distance. As the four prisoners were brought forward Homez carefully studied their profiles. He immediately recognized the minister from the boat, Willem Jans. The other three were not familiar but he committed their faces to memory.

As the men were tied to stakes Homez noticed a man nearby, apparently in great distress. He studied his face closely, and recognized a close resemblance to Jan Quiring. As the crowd dispersed Homez followed the man. When he caught up to him he found that the man was Horst Quiring, the twin brother of Neta's husband.

Homez interviewed Horst who advised that he had been shipwrecked for many years. His father had succumbed in the wreck. After a recent rescue he had sailed back to Amsterdam. He had seen posters of a heretic who appeared to be his brother. He had attended the execution today to verify his identify. The man had been his brother, to his great sorrow.

Homez brought Horst to Neta, who welcomed him back. Some days later a plot to catch the traitor shaped in Homez' mind. Homez now requested Greta to instruct each of her daughters to present him to the person whom she suspected to be the traitor. He would bring Horst along dressed as his deceased brother. Homez and the daughter would converse with the suspect, and speak about Quiring. Then suddenly Horst would appear and confront the suspect.

Homez went first with Grietgen to her suitor's former woman friend Miriam. While clearly still harboring hurt feelings, Miriam greeted them with civility. She was astonished to see Horst, who so closely resembled Quiring, but showed no sense

Homez un Levina stunde wada väarenaun, oppe Sieekj nom Veroda. Homez kjrieech Jreeta un äare Famielje von wiet auf to seene. Aus de vea Jefangne no Väare jebrocht worde, bekjikjt sikj Homez äare Jesechta gaunz jeneiw. Hee kjand fuaz dän Prädja vonne Lomm, Willem Jans. De aundre dree wiere am onbekaunt, oba hee behilt de Jesechta en sien Bennischtet.

Aus de Mana aum Doodespost aunjebunge worde, sach Homez een Maun dichtbie, en groote Noot. Hee bekjikjt sikj dän jeneiw, un sach, daut disa däm Jan Quiring stoakj likjend. Aus de Vesaumlunk utenaunda jinkj, jinkj Homez disem hinjaraun. Aus hee am noda to seene kjrieech, un sikj väastald, lieed hee, daut daut Horst Quiring, de Zwillinkjsbrooda von Neeta äa Maun wia.

Homez unjahilt sikj met am, un dee vetald am, daut hee ver väle Joare Scheppbruch erfoare haud. Sien Voda wia doabie vedrunke. No eene Radunk ver kortem, wia hee trigj no Amsterdam jekome. Hee haud Tofle enne Staut jeseene von een Häretika, dee schienboa sien Brooda wia. Dan wia hee no de Hanrechtunk jekome om siene Identität uttomoake. To sien grooten Beduare, wia daut sien Brooda.

Homez brocht Horst no Neeta, dee am Welkom heet. Eenje Doag lota haud Homez een Plon utjehakjt, woo hee dän Veroda jriepe wudd. Homez bedd Jreeta, äare Dajchta to bedde, am dän Mensch väatostale, dän see dochte, de Veroda wia. Hee wudd Horst metbrinje, vestalt aus sien vestorwna Brooda. Homez un de Dochta wudde sikj met däm Vedochten unjahoole, un von Quiring råde. Dan wudd Horst met eenmol oppducke, un sikj däm Vedochten jäajenäwa stale.

Homez jinkj ieescht met Grietgen no Miriam, de väaje Frindin von Grietgen äa Friea Hendriks. Un wan see uk noch emma jestat wia, bejreest Miriam an met Heeflichkeit. See wia äwarauscht Horst to seene, dee Quiring soo sea likjend, oba see

of fear or guilt.

Homez went next with Neta to meet her former male friend Arendt at a tavern. He arrived as appointed, but on seeing Neta showed great resentment. He harangued her for lacking loyalty and abandoning him. It was after dark before he had unburdened his soul. Homez now motioned for Horst, who had been waiting in a corner.

When Arendt caught sight of Horst he leapt up in great alarm. As Horst approached Arendt burst into a run, fearfully storming into the darkness. He had taken no light, and the trio now heard a hue and cry that signified a chase by the sheriff's men. The clamor continued and as the trio reached the doorway they saw a man falling, an arrow quivering in his back.

bewees kjeenen Angst ooda Schultjefeel.

Don jinkj Homez met Neeta om äaren väajen Frint Arendt enne Schenkj to trafe. Hee kaum soo's bestalt aun, oba aus hee Neeta sach, wia hee sea dedwää. Hee schmeet äa väa, daut see ontru wia, un am velote haud. Daut wia aul no Diesta aus hee sikj schlieslich utjeloamt haud. Homez weifeld nu nom Horst, dee sikj omme Akj vestoake haud.

Aus Arendt dän Horst to seene kjrieech, sprunk hee fa groote Oppräajnis huach enne Loft. Aus Horst noda kaum, sad Arendt loos, waut hee kunn, em Diestren nenn. Hee haud kjeen Licht bie sikj, un nu hieede de dree een Jeschrech un Jebloa; däm Sheriff siene Mana wiere am oppe Hake. De Klommua hilt wieda aun un aus de dree dän Engank errieekjte, sage see een Maun hanfaule met eene Boagefiel em Rigje wepre.

## Grosswerder

*He is happiest, be he king or peasant, who finds peace in his home. Johann Wolfgang von Goethe*

It was a day late in the fall of 1570, the celebration of the Flemish congregation in the large barn was in full swing. The harvest thanksgiving day was being observed here in the Grosser Marienburger Werder for the eight time.

The entire village was assembled, a sermon of thanksgiving had been delivered in Dutch by the minister from Danzig, and now the community was sharing a sumptuous meal together. The conversation was in Low German, which radiated the joy of well-being and safety, far from the executioner's stake or sword.

Winter and Emily were among the thankful celebrants. This was their second time at the feast, having finally left Friesland two years earlier. Together with many friends they had chosen to flee after the Duke of Alba had assumed control.

The couple had sailed east with many other refugees and stopped off at Danzig. They had then continued some miles westward, to a peaceful village in the Delta. Winter was retired from his practice and was writing his memoirs. He and Emily were comfortable in the village; their children were in Danzig, his son an artist.

Their village, Lakenheide, lay in the Grosser Marienburger Werder, between the two rivers. The Vistula ran on the west side of the Werder and the Nogat on the east. The villagers were in the long process of rebuilding polders. These had been laid out by the Teutonic Knights a century ago, and devastated by floods some decades ago. West of the Vistula lay the city-state of Danzig, which had its own Werder, or marshland, that needed rebuilding. East of the Nogat lay Elbing,

## Grosswerder

*Aum jlekjlichsta es dee, wan uk Kjennich ooda Kjnajcht, dee Tus tofräd es. Johann Wolfgang von Goethe*

Aun eenem Dach em loten Hoafst aune 1570, wia een Fast vonne flemische Jemeent em grooten Staul em vollen Schwunk. Daut Arnt Dankfast wort em Grossen Marienburger Werder toom achten Mol jefieet.

Daut gaunze Darp wia toopjekome, un eene Dankprädicht wort opp Hollendisch von een Prädja ut Danzig jehoole. Nu saut de gaunze Jemeent bie een jewaultjet Moltiet toop. De Unjahoolinj wia opp Plautdietsch, de Woolstaunt un Sechaheit openboad, wiet auf von däm Hanrecha sien Fia ooda Schwieet.

Winta un Emily wiere manke dankboare Jast. Daut wia äa ieeschtet Mol bie soon Fast; see wiere entlich twee Joa trigj von Frieslaunt wajchjetrocke. Toop met väle Frind wiere see nom Ooste jeflicht, aus Herzog von Alba aune Macht jekome wia.

See wiere nom Ooste jesääjelt toop met aundre Flichtlinje, un wiere en Danzig utjestääje. Don haude see noch een poa Miel wieda oostlich jereist, bat een frädlichet Darp em Delta. Winta haud siene Oats Praxis oppjääft, un schreef nu siene Lävens Jeschicht. Hee un Emily wonde maklich em Darp, de Kjinja wiere en Danzig, wua sien Sän een Kjensla wia.

Äa Darp, Lakenheide, lach em Grooten Marienburger Werder, tweschen twee Flissa. De Weichsel rand oppe wastne Sied un de Nogat aune oostne Sied. De Darpsenwonasch wiere doabie em langen Prozass Poldasch auntolaje. Dise wiere vonne Teutonische Rittasch hundat Joa trigj aunjelajcht worde, wiere dan oba von Äwaschwamunge venicht worde. Waste von de Weichsel lach de Staut Danzig met äarem ieejnen Werder, ooda Fluss Insel, daut oppjebut woare must. Ooste von de

also with its own Werder. To the north lay the Baltic Sea, while to south the upper Vistula, where other Mennonites had settled.

Lakenheide was an agricultural settlement, slowly rising as the marsh was reclaimed into farmland. The process of reclaiming the land would take decades. The first efforts produced pastures yielding hay for cattle and horses. Further efforts produced dry land yielding grain crops for export.

The settlement was a Hollaenderdorf, a settlement built using 'Dutch rights', rather than German ones. Homes were constructed on separate homesteads, not in a cluster. The settlers did not own the land, but farmed nobles' lands, let out in long leases. The settler's organization was peaceful and democratic. They elected their own leader, the Schulze, and served no other master.

In the eight years of its existence the community had made much progress. The harvests had been bountiful, and by now most settlers were residing in improved housing. The construction of the infrastructure for draining the land was well advanced. The settlers had built a school but no church, as this was not permitted.

Their religious meetings were held in barns, as was the case today. Smaller meetings were held in private houses and large ones, on pleasant days, in open fields. While now living in isolation, not in a developed region such as the Low Countries, the settlers took comfort in the town of Tiegenhof, an hour away by wagon. The larger town of Marienburg was somewhat further to the south, while the city of Danzig some hours to the west.

While a majority of the settlers stemmed from the Low Countries, others came from upper Germany, and Friesland. Conditions were slowly improving but the settlers were

Nogat lach Elbing, uk met äaren ieejnen Werder. Em Nuade nenn lach de Oostsee, un em Siede de Bowaweichsel, wua aundre Mennonite sikj aunjesiedelt haude.

Lakenheide wia eene Foarmsiedlunk, dee sikj langsam no Bowe oabeid, endäm dee Somp to Foarmlaunt vewaundelt wort. Daut Launt to jewenne wudd Joatieende diere. De ieeschte Tiet leewad daut niee Launt Weid fa daut Vee un de Pieed. Met de Tiet wudd daut Launt Jeträajd fa dän Export leewre.

De Siedlunk wia een Hollendadarp, eene Siedlunk, dee sikj aun Hollenda Rajchte hilt staut aun Dietsche. De Hiesa worde opp eenselne Heimstäda jebut aunstaut Grupp Wies. De Siedla jehieed nich daut Launt, sonda see pachte daut vom Odel opp lange Dua. De Siedlaverein wia frädlich un demmokratisch. See wälde äaren ieejnen Leida ooda Fiera, dän Schult, un deende kjeen aundren Meista.

Enne acht Joare vom Aunfank haud de Aunsiedlunk grooten Fortschrett jemoakt. De Arnte wiere groosoatich, un de mieeschte Siedla wonde aul en bätre Hiesa. De Entweklunk vonne Enrechtunk om daut Launt drieech to laje haud sikj goot jemoakt. De Siedla haude eene School jebut, oba kjeene Kjoakj, wiels dit nich erlaupt wia.

Äare Relijeese Trafunkte wiere enne Priwautstalinja soo aus vondoag. Kjlandre Trafunge spälde sikj enne Hiesa auf, un jratre oppem openen Flekj wan daut scheen wia. See wonde nu aufjeläaje, un nich toop soo's enne Nederlenda, un de Darpla muake sikj daut en Tiegenhof tusich, eene Stund auf met däm Woage. Daut jratre Darp Marienburg lach wiede em Siede, wäarent de Staut Danzig eenje Stunde nom Waste.

Wäarent de mieeschte Siedlasch vonne Nederlenda kaume, wiere uk eenje ut Bowadietschlaunt, un ut Frieslaunt. De Vehelnise worde langsam bäta, oba de

resigned to a modest lifestyle for years. Their existence was precarious; they were at the mercy of the river and the nearby sea. Nature, with inclement weather and floods, could reduce their lot to a pitiful subsistence. The nobles drove hard bargains, taxes were enormous, and as Mennonites, they suffered many restrictions.

While only two years here Winter was familiar with most settlers. Known to be in comfortable retirement he was valued as a counselor in the settlement, and also for his talent at solving mysteries and life's problems. Although his former mentor Homez was away in distant Amsterdam, Winter had not forgotten the skills and joys of solving mysteries.

Now as Winter and Emily emerged from the barn they were stopped by a settler who advised them that he needed assistance with an urgent family problem. Winter promptly invited the man to discuss the matter at his home the next morning.

The Winters had quarters in a large home, in an annex intended for retired parents. Their little garden supplied them with fresh produce, and provided a place for quiet contemplation. The following morning was blustery and while the sun shone brightly a chill wind swept through the bare trees. Some weeks ago Winter would have met his clients in the garden, but today he would invite them into his home.

The couple had just finished breakfast when a knock sounded on the door. Winter opened and found standing before him his client, who was accompanied by a young woman. Winter invited the two to enter and be seated. Emily judged the pair to be father and daughter. Although still sturdy, the man was enveloped by a cloak of sadness. The daughter meanwhile looked spirited, but her eyes betrayed

Siedlasch muste one bescheidne Vehelnise lang foadich woare. Daut Äwabliewe von äare Wirtschoft wia lang oppe Duck, see wiere Opfa von de Flissa un däm See. De Natua, wan daut schljachtet Wada un Äwaschwamunge gauf, kunn an daut Läwe vedrisslich moake. De Odel wia strenj un hoat, de Takse huach, un, aus Mennonite, muste see aulahaunt Beschrenkunge dulde.

Winta wia ieescht twee Joa hia, oba hee kjand aul de mieeschte Aunsiedlasch. Daut wia bekaunt, daut hee aus Pajchta goot läwd; uk wia hee aus Rotjäwa enne Aunsiedlunk jeschazt, un uk fa siene Gow de Jeheemnise en de Probleme vom Läwe to leese. Un wan sien eamolja Liera Homez uk wietauf en Amsterdam wia, haud Winta oba nich vejäte woone Freid un woone Fäichkjeite daut brukt om Jeheemnise uttojreble.

En nu aus Winta un Emily vom Staul kaume, kaum een Siedla opp am too, un säd hee brukt Help om een drinjendet Famielje Probleem to leese. Winta kroagd am Morje en to besieekje kome.

De Wintasch wonde en een grootet Hus, em Bieslach fa Rentna. Äa kjliena Goade leewad an met Jekjäakjs, un wia eene Schulinj fa stellet Ensikjgone. De näakjsta Morje wia onjemietlich un wäarent uk de Sonn dach schiend, fäajd een kjeela Wint derch de kole Beem. Een poa Wäakj trigj wudd Winta siene Kunde em Goade emfange habe, oba vondoag wudd hee dee en sien Hus nenn kroage.

De Wintasch haude jrod Freestikj ut aus een Putre aune Däa to hierie wia. Winta muak op, un ver am stunt sien Kund, en Bejleitunk von eene junge Fru. Winta kroagd de twee nentokome, un bedd an, sikj doltosate. Emily meend de twee wiere Voda un Dochta. Un oppwool de Maun noch studich wia, sach eena am eene Trua lenjdhan aun. De Dochta sachet läwendich, oba äare Uage openboade groote Sorj.

great sorrow. After warm pleasantries, Winter asked his client to tell his story, starting from the beginning.

It was the father who began the stirring account. "My name is Peter Campen, and this is Anna, my younger daughter," he said. "My wife Tanniken was distraught this morning, and so Anna offered to come. There are two further members in our family, our son Gerhard and our elder daughter Elise. Our family stems from Flanders, but in the 1550s we fled to Friesland to escape the persecution. There I found work as a laborer on a nobleman's estate, and we joined a Mennonite congregation. In 1562 word came about an opportunity to settle in Prussia. With other members of the congregation we sailed east to Danzig.

"A new settlement Lakenheide was being opened in the Grosswerder. A Mennonite land agent had obtained control of the land and was seeking farmers from the Low Countries experienced in land reclamation. We took over a homestead, and signed a lease just as the other settlers. My son is assisting me in developing this homestead. Both my daughters meanwhile have married.

"It is this matter of marriage that is at the root of our problem, specifically the marriage of Elise. On our arrival in Lakenheide Elise was already beyond the usual age of marriage and we wondered whether she would remain single. Being tiny in stature and delicate, she was also a sickly person. She was not considered attractive, was not social, and certainly not urgently sought as a partner. With her nervous manner she disappointed more than one prospective suitor. But despite her faults, Elise did find a marriage partner, to the family's great relief."

Peter paused here for emphasis, and the Winters shifted in their seats in acute

Nodäm see sikj frintlich bejreest haude, bedd Winta dän Maun, siene Jeschicht von Väare aunjefonge, to vetale.

"Mien Nome es Peter Campen, un dit es Anna, miene jijnste Dochta," säd de Voda. "Miene Fru Tanneken wia vondoag zemorjes vedrisslich, un doawäajen entschloot Ana sikj to kome. Daut jeft noch twee Jeschwista en onse Famielje, Gerhard, de Sän, un onse aundre Dochta Elise. Onse Famielje staumt ut Flanders, oba enne 1550ja Joare, flicht wie no Frieslaunt om vonne Vefoljunge wajch to kome. Doa funk ekj Oabeit opp een Odel Goot, un wie schloote ons eene Mennonite Jemeent aun. Aune 1562 hieed wie saje, dautet eene Jeläajenheit gauf en Preisse autosiedle. Met aundre Metjlieda vonne Jemeent säajeld wie nom Ooste, no Danzig optoo.

"Eene niee Siedlunk Lakenheide wort em Grosswerder jejrint. Een Mennonitische Launt Hendla haud von däm Launt doa Kontroll jewonne, un hee wia oppe Sieekj no Foarmasch vonne Nederlenda, dee daut Launt wada fruchtboa moake wudde. Wie äwanaume eene Heimstäd, un unjaschreewe een Pajcht Vetrach, krakjt soo aus de aundre Siedlasch. Mien Sän halpt mie de Heimstäd to entwekjle. Beid Dajchta sent entweschen befriet.

"De Sach met daut Befrieie es de Wartel von ons Probleem, ieejentlich Elise äare Ehe. Aus wie en Lakenheide aunkaume wia Elise aul meist to oolt toom befrieie, un wie dochte aul, daut see eene oole Mejal bliewe wudd. See wia mau kjlien un emfintlich, un uk foaken schaubich. See wort nich fa scheen jehoole, un see wia nich jesalschoftlich, un wort nich sea aus Poatna utjesocht. Wiels see narwees wia, wia mea aus een Friea von äa enteischt. Oba trotz aul dise Fäla, funk see een Ehepoatna, un wie aus Famielje odemde opp."

Peter hilt nu fa Batoonunk en, un de Wintasch wrunschte oppe Sett ut luta



embarrassment. Seeing that he still had the Winter's attention Campen resumed his story.

"Karl, the man who was to become Elise's husband, was an outcast in the community. He had leased a homestead at the least desirable site of the settlement. Physically he contrasted starkly with Elise, being a huge man, blooming with health and vigor, and forcefully beating down all opposition. Initially, he was not a member of our faith, nor did he speak our colloquial language. He of course is not a Hollaender. Yet at Elise's urging he agreed to convert, and the couple had a church wedding.

"Our problem began soon after the wedding. Karl of course immediately took Elise to live with him at his homestead. This lies at the far end of the settlement, accessed only by an overgrown path passing through a marshy area. The location of this homestead could be described as an ideal site for a hermit. Into this squalor, it turned out, Elise vanished to live a life of seclusion.

"For some weeks our family left the newlyweds to their own devices. We were mildly surprised that the couple did not come to visit, or appear at any community meetings. We were more surprised not to see them in the village. But after three weeks our entire family braved the crude path to Karl's homestead to pay the newlyweds a visit.

"To our surprise we met Karl alone, standing behind a barricaded gate. Surrounding him were three fierce dogs, who angrily barked at us. Karl advised us that everything was in order, but that Elise was not feeling well. She did not wish visitors, and would contact us when she felt better.

"We did not speak to Elise that day, nor

Vetwiewlunk. Aus hee enwort, daut de Wintasch noch bie de Sach wiere, fua Campen met siene Vetal wieda.

"Karl, dee Elise äa Maun woare wudd, wia een Utbunt enne Jemeenschoft. Hee haud een prostet Stekj Launt enne Aunsiedlunk to Pacht. Rein fiesisch wia hee gaunz veschieden von Elise, endäm hee een groota Kjieedel wia, dee volle Jesuntheit un Krauft strizt, un aule Mensche strenj aunjinkj. Aunfenkjlich wia hee nich bie de Jemeent, un hee räd uk nich onsen Dialekjt. Hee wia uk kjeen Hollenda. Oba wiels Elise doaropp bestunt, bekjieed hee sikj, un daut Poa befried sikj en onse Jemeent.

"Ons Probleem funk fuaz no de Kjast aun. Karl naum Elise selfstvestentlich fuaz no siene Heimstäd. Dise licht oppem wietsten Enj vonne Aunsiedlunk. De Stich doahan es met Krut un Bescha bewosse, un fiet derch eene Somp Jäajent. De Plauz von dise Heimstäd wudd fa een Eensiedla ideal senne. En disem Älent, soo kaum daut toostaunt, veschwunk Elise om een Läwe enne Eensomkjeit to läwe.

"Eenje Wäakjelank leet onse Famielje de nie Befriede met äare Sache toch. Wie wiere sacht äwarauscht, daut daut Poa nich spaziere kaum, un sikj uk nich aum Jemeenschoftsläwe bedeelecht. Un noch dolla wundad wie ons, daut wie an nich em Darp to seene kjreeje. Oba no dree Wäakj wort wie mootich jenuach, onse gaunze Famielje, miene Fru, Sän un Dochta om dän prosten Stich no Karl siene Heimstäd entoschlone, om an to besieekje.

"Onse Äwarauschunk wia groot, aus wie sage, daut Karl auleen doa wia; hee stunt hinja een veschlotnet Puat. Om am balde doll un lud dree grausome Hunj. Karl meend, daut aules soo en Ordnunk wia, oba daut Elise sikj nich goot feeld. See wull kjeene Jast habe, un wudd ons weete lote, wan see sikj ieescht bäta feeld.

"Wie habe aun däm Dach, uk nich nohäa

any other day after. We have had no verbal contact with her since her wedding day. You can imagine that this isolation caused great distress to my wife, myself, and our other children. Our family made numerous attempts to contact Elise, either on our own or through the settlement authority. On every attempt, Karl interposed himself, frustrating our objective.

“But in desperation Anna, who was closest to Elise, found a gap in Karl's enclosure. Anna posted small messages on a nail in Karl's gate, and found that they were regularly recovered. And then Anna chanced on a means of contact that became a yearly custom. On Elise's birthday the entire family went to Karl's homestead, and waited at the gate until Elise appeared at the door. She would wave at us, motion a blessing, and then disappear inside.

“Two days ago, on Elise's birthday the entire family again performed our yearly ritual. At mid-day we all stood at the gate before Karl's homestead waiting for Elise to appear. Under threatening weather we waited, with great patience, but Elise did not come out. Anna posted a message on the nail at the gate, but this has not been recovered.

“The night after Anna suffered from dreadful nightmares. In these she saw Elise suffering great agony, and then suddenly lying in peace. We are now greatly worried about the welfare of our dear elder daughter. Can you help us with this great problem, can you restore our ties to us our daughter Elise?”

Campen stopped there with great sorrow in his eyes. Winter saw Anna brush tears from her eyes. Having listened quietly to this singular tale the Winters now sat back to fully absorb its many aspects. Finally Emily ended an uncomfortable silence and addressed a question to the Campens.

met Elise jerät. Wie habe nich met äa jerät, seit see sikj befriede, vom Kjastdach aun. See kjenne sikj väastale, daut wie en groote Sorj sent, miene Fru, ekj un uk miene aundre twee Kjinja. Onse Famielje haft wadaholt vesocht met Elise Kontakt to moake, entwäda aus Famielje ooda uk derch de Siedlunk Vewaultunk. Bie jieda Jeläajenheit stald sikj Karl doatweschen, un wie kaume to nuscht.

“Oba en luta Vetwiewlunk funk Anna, de Elise aum notsten wia, eene Retz en Karl siene Veteidjunk. Ana hinjaleet kjliene Zadel opp een Noagel bie Karl sien Puat, un funk ut, daut dee räajelmässich jeläst worde. Un dan jlekjt Ana daut, eenmol daut Joa Kontakt biem Jeburtsdach vonne Elise opptonäme. Aum Jeburtsdach jinkj de gaunze Famielje no Karl siene Heimstäd, un wachte bie daut Puat bat Elise bie de Däa aunkaum. Dan weifeld see no ons, muak een säajenden Gruss, un dan verschwunk see benne.

“Twee Doag trigj aun Elise äa Jeburtsdach wadahold onse gaunz Famielje dän Joaresbruck. Medden em Dach stunt wie aulatoop bie daut Puat opp Karl siene Heimstäd, un wachte, daut Elise rutkome wudd. Wie wachte bie schljachtet Wada met groote Jedult, oba Elise kaum nich rut. Ana hinjaleet een Zadel oppem Noagel, oba dee wia nich aunjenome.

“De Nacht nohäa haud Ana aun ferchtaliche Dreem jeläde, wua see Elise en grootet Älent sach, un dan plazlich ruich en groote Fräd. Wie sent nu en groote Sorj om onse elste Dochta. Kjenne see ons bie dit groote Probleem halpe, kjenne see de Vebinjunk to onse Dochta Elise wada mäajlich moake?”

Met groote Trua en siene Uage, hilt Campen nu en. Winta sach, woo Ana sikj de Trone vonne Uage wescht. Nodäm hee sikj dise eenmolje Jeschicht aunjehieet haud, länd sikj Winta trigj om sikj daut gaunze to äwalaje. Schlieslich brocht Emily de ommakliche Stellheit met Froage aune

Campens to Enj.

“The behavior of the married couple surely transcends the normal,” Emily observed. “Denying a bride access to her family in our society surely is a matter of concern, a reason for immediate action. Why was this problem kept a secret, why was nothing forceful done to end it?”

It was Anna who answered. “One reason for the silence was that Elise was not an integral member of our community, and at times was the source of embarrassment. Elise did not have influential friends who missed her, who were game to go to her defense before the Schulze. We received no enquiries about Elise after her wedding day. On the other hand Karl was a forceful and feared individual. His intimidating manner prevented challenging him in a matter of his own marriage.”

“In speculating about her present condition, whether she is chafing under severe restrictions, one must consider her past behavior,” Emily now commented. “What was her domestic practice before marriage, and what is it now? And you mentioned that Elise was sickly, was her condition serious?”

“As eldest in the family Elise was a vigorous assistant to mother in raising two smaller children,” Anna replied. “While not a great lover of housework, she engaged in all its aspects, performing her assigned duties. I must mention that Elise had become literate in Emden, and mother would scold her for reading rather than doing her housework. We assume she has continued her housework and her reading after marriage. The condition that Elise suffered from was seizures. She experienced epileptic attacks that were a cause for worry.”

“While Elise's role in this matter is important, Karl is central to the problem,” Winter now observed. “As he is a retiring person we have seldom met him. What

“Daut Benäme von däm befrieden Poa es sechalich butajeweenlich,” meend Emily. “Eene Brut dän Kontakt to äare Famielje en onse Jesalschoft to vebeede es Uasoak fa groote Sorj. Wuarom haft noch kjeena met Macht aunjejräpe?”

Nu gauf Ana Auntwuat. “Een Grunt fa daut Schwieeje es, daut Elise noch niemols een räajelrajchtet Metjlied von onse Jemeenschoft wia, un to Tiede schämde wie ons met äa. Elise haud niemols dichte Frind, dee äa vemiste, un dee dän Moot haude, äatshaulwe nom Schult to gone. No äare Kjust hab wie wäajen Elise kjeene Aunfroag jekjräaje. Oppe aundre Sied, wia Karl een sturra un stoakja Maun. Wiels hee soon groffa Kjnäwel es, haud kjeena dän Moot am to stale.”

“Wan wie ons nu besenne aus see unja de strenje Kontroll liede deit, mott wie äa väajet Benäme en Betracht trakje,” meend Emily nu. “Waut wia äare Roll verhää enne Famielje, un waut es dee nu? Un see meende, daut see verhää schaubich wia, woo es daut nu doamet? Es daut schlemm?”

“Aus de elste enne Famielje holp Elise sea met de kljandre Kjinja opptotrakje,” auntwuat Anna. “Wan see uk nich jieren de Husoarbeit deed, holp see en aule Sache met, un deed daut Äaje. Ekj sull noch erwäne, daut Elise en Emden Schriewe un Läse lied, un daut see foaken leewa läse deed aus de Husoarbeit to doone. Wie näme aun, daut daut dan nom Befriee soo wieda jinkj. De Toostaunt aun däm Elise to liede haud wia de Aunstoot. See haft aun dise Aunfaule jeläde, un wie muake ons Sorj.”

“Wäarent Elise äare Roll en dise Sach wichtich es, es Karl oba de Meddelpunkt en dit Probleem,” meend Winta nu. “Wiels hee trigjtrakjent es, hab wie am mau seldom

further information do you have about him?"

"Prior to Karl's courtship of Elise we knew little about him," Campen replied. "We were aware that he was one of the non-Mennonite settlers and that he always drove a hard bargain. His meeting of Elise was during one of his rare appearances at a social gathering. It was a delightful surprise to us when some weeks later he appeared at our door and asked permission to court our daughter. His conduct throughout the courtship was that of a gentleman. It was at this time that we learned about his background.

"Karl advised us that he was born in this village, when it was under the protection of the Teutonic Knights. His parents were tenants on the homestead that he has currently leased. As a young man he was recruited into active service by the Knights. It is no surprise then that he is a fierce man, accustomed to traditions differing from our own. While he was gone his family perished in the flooding of the Werder. After his discharge from service he heard about an attempt to reclaim the Werder. He obtained special permission to join this venture.

"As with other native Prussians we experienced difficulties in communicating with him. While literate, Karl's language is High German. With the decision of the Grand Master of the Teutonic Knights to adopt the Lutheran faith, this language has gained ascendancy in the area. Elise on the other hand is literate in Dutch. While these are the formal languages of the area, we use Low German for conversation, and also for informal writing. Karl's use of Low German though differs from our own, and this complicated our communication with him."

Winter then enquired what service the

jetroffe. Waut hab jie noch wiedret Bescheet waut am aunbelangt?"

"Ea Karl friee kaum, wist wie mau weinich äwa am," auntwud Campen. "Wie wiste bloos, daut hee kjeen Mennonit wia, un daut hee schoap haundeld. Hee lieed Elise bie eene seldne Spazia kjane. Wie wiere aulsoo frintlich äwarauscht, aus hee dan met eenmol kaum, un om Erlaubnis bedd, sikj Elise to friee. Bie auldäm wia hee emma een feina Har. Daut wia en de Tiet, daut wie Dit un Jant äwa am enworde.

"Karl vetald ons, daut hee en dit Darp jebuare wia, aus daut unjrem Schutz vonne Teutonische Rittasch wia. Siene Elre wiere Pajchtasch opp de Heimstäd opp dee hee nu pachte deit. Aus junga Maun, stunt hee en däm Deenst vonne Rittasch. Daut es kjeen Wunda, daut hee een forscha Kjieedel es, wiels sien Jebruck met dee to doone haft. Wäarent hee wajch wia, kaum siene Famielje bie de Äwaschwamunge em Werder om. Nodäm hee vom Deenst entlote wort, hieed hee von de Launtjewennunk em Werder. Hee kjrieech don Sonda Erlaubnis, disem Unjanäme sikj autoschlute.

"Soos met aundre hiesje Preise haud wie Schwierichkjeite ons met am to vestendje. Un wan hee uk schriewe un läse kaun, es Karl siene Sproak Huachdietsch. Derch dän Entschluss vom Grooten Meista vonne Teutonische Rittasch dän Iutierischen Gloowe autonäme, haft dise Sproak hia en dise Jäajent de Bowahaunt jekjräaje. Elise, oba, es enne hollendsche Sproak literarisch Tus. Wäarent dit de aumtliche Sproake en dise Jäajent sent, bruck wie Plautdietsch aus Uttusch Sproak, un uk fa dän auldoagschen Schreff Jebruck. Karl sien Plautdietsch unjascheet sikj vom Onsen, un doaderch wort de Uttusch met am bloos noch mea vewekjelt."

Winta fruach dan, woon Deenst siene

clients expected of them. Campen replied that he wished the Winters to speak to Karl's neighbors, who by now shied away from the family. He feared for his daughter and wished the Winters to clear up the mystery of her disappearance. Receiving reassurance from the Winters that they would attend to this immediately the Campens departed. Shortly after, the Winters set out, wondering what they would find at the end of that primordial footpath.

Stepping cautiously from log to log the Winters reached a farmhouse near the end of the path. Somewhat further lay the gate giving access to Karl's homestead. The Winters now turned to the farmyard beside them. Spying a couple working in the garden Winter hailed them.

As they approached, Winter recognized them as settlers with whom he had a nodding acquaintance. When Winter enquired about their neighbor Karl, the man advised that he was seldom about. They only knew that he was not a Hollaender, but a former tenant.

When questioned further about Karl and his wife the man gave a guarded answer. "He is a forceful man, as is needed to handle this particular homestead at the edge of the Werder," he said. "We find him to be a hard neighbor. His property is patrolled by fierce dogs, and we have yet to tread on it. While he does not trespass on our land, we could not request assistance from him should an emergency arise.

"As to his wife, she rarely leaves the house. When she comes out it is to hang clothes, or to weed a tiny flower bed. She has not left the yard to our knowledge. At times she is not seen for months on end."

Winter now asked if they had observed

Kunde von am velangde. Campen meend, daut hee wull, daut Winta sikj met Karl siene Nobasch unjahoole sull, dee sikj nu von de Famielje trigjtrocke. Hee wia om siene Dochta besorcht, un wull daut Winta, daut Jeheemnis von äa Veschwinje leese sull. Aus see Vesecherunge vonne Wintasch kjreeje, daut dee sikj doarom fuaz kjemre wudde, veleete de Campens. Korz nohää läde de Wintasch loos, un wundade sikj doabie, waut see woll aum Enj von däm vekomnen Footstich finje wudde.

Endäm see väasechtich von een Boomstaum bat däm aundren staupte, kaume de Wintasch no een Foarmhus, dicht vom Enj vom Stich. Een beskje wieda lach daut Puat, dee no de Heimstääd vom Karl fieed. De Wintasch dreide sikj nu no de Foarm besied an. Endäm see een Poa em Goade sage, jreest Winta an.

Aus see noda kaume, erkjand Winta dän aus Siedlasch, met dee hee flichtich bekaunt wia. Aus Winta sikj nom Noba Karl befruach, meend de Maun, daut see am mau seldom to seene kjreeje. An wia jesajcht worde, daut daut kjeen Hollenda wia, sonda een väaja Pajchta.

Aus Winta am wieda wäajen Karl un siene Fru befruach, gauf dis Maun eene väasechtje Auntwuat. "Hee es een sturra Kjieedel, un soona woat jebrukt opp soone Heimstääd aum Raunt vom Werder," meend hee. "Wie meene, hee es een hoada Noba. Sien Launt woat von grausome Hunj bewacht, un wie habe daut noch nich beträde. Wan hee uk nich opp ons Launt rombeiselt, wudd wie am nich roope, wan Noot aun Maun wia.

"Waut siene Fru aunjeit? See velat mau seldom daut Hus. Wan see rutkjemt, dan om de Wausch opptohenje, ooda em kjlienen Bloomegoade to weede. Soo wiet aus wie weete, haft see noch nich dän Hoff velote. Wie kjree äa Moonatelank nich to seene."

Winta fruach nu, aus see enne latste Tiet

anything unusual of late. The man paused and finally came out with a chilling answer. "Some days ago we witnessed what we first considered a primitive ritual," he said. "The wife was outside tending to her flowers, when she appeared to slump down before them. The husband approached rapidly, his dogs barking at his side. The wife lay prone on the ground before him. From our observation point she appeared to be shaking, appealing for mercy. She then remained still for long moments. At this point the man called off his dogs, picked up the woman, and bore her into the house."

When Winter enquired if he thought that a crime had been committed the neighbor said he was not certain. He could only be sure that such behavior was not normal. Winter then advised that the wife's family felt serious concern for her welfare, and requested the neighbor to accompany them to the Schulze, to report his story.

The trio found the Schulze at home and he invited them to enter. Winter gave a brief account of the matter, advising that a family had been denied the right to meet their daughter since her wedding day years ago. The family had expected to see her recently but she had not appeared. Several days ago the neighbor had witnessed a strange incident between the husband and wife. There was need to enter the homestead of Karl to determine the condition of his wife.

The Schulze replied that he had no prior knowledge of the matter. He said that he was well acquainted with Karl, as he differed greatly from the Hollaenders. He shied away from his share of the community work, claiming that his family had done this long ago. But he had performed a masterful job restoring the dikes on his homestead. While he worked poorly with others, he did offer invaluable suggestions.

waut Butajeweenlichtet enjedorde wiere. De Maun hilt en, un gauf dan eene sea bedenkljiche Auntwuat. "Eenje Doag trigj sach wie waut, woont ons no eene Kult Haundlunk väakaum," säd hee. "De Fru wia bute, un kjemmad sikj om de Bloome, aus see met eenmol toopschord. De Maun kaum bosich aunjerant met de balende Hunj aun siene Sied. De Fru lach stell ver am oppe leed. Von onse Secht ut, schiend see to tekjre, un om Jnod to bedde. Dan lach see stell. De Maun roopt de Hunj trigj, hoof de Fru opp, un druach äa em Hus nenn."

Aus Winta fruach, aus een Vebräakje begone worde wia, säd de Noba, hee wia sikj nich secha. Hee kunn bloos saje, daut dit nich normalet Benäme wia. Winta bestemd dan, daut de Famielje vonne Fru sikj om äa iernste Jedanke muak, un bedd dän Noba met am nom Schult toop hantogone, un een Berecht auftolaje.

De dree troffe dän Schult Tus aun, un dee bedd an nentokome. Winta leewad een korten Berecht, un vetald, daut eene Famielje daut aufjesajcht worde wia, äare Dochta to seene, seit däm Kjastdach Joare trigj. De Famielje haud doamet jeräakjent äa korz to seene, oba see wia nich jekome. Ver eenje Doag haud een Noba eene koomische Sach tweschen däm Maun un de Fru jeseene. Daut wia nu needich daut Hus von de Heimstäd vom Karl to beträde, om sikj äwrem Toostaunt von siene Fru to vesechre.

De Schult säd, am wia bat nutoo von dise Sach nuscht nich to Uare jekome. Hee meend, daut hee sea goot met Karl bekaunt wia, wiels hee gaunz aundasch aus de sestje Hollenda enne Aunsiedlunk wia. Uk wull Karl nich jieren sien Deel vonne Schoawoakj doone, wuabie hee meend, daut siene Famielje dit aul lank trigj jenuach jedone haud. Oba hee haud eene meistavolle Oabeit aune Dam opp siene Heimstäd jedone. Un wan hee uk schljacht met aundre toopoabeide kunn, haud hee

emma wieetvollen Rot.

“The local people differ significantly from the Hollanders,” the Schulze went on. “They are strong in character operating on a warrior code. Loyalty, respect, decisive action, and consistency form their code. For decades they have lived in an isolated countryside. These people are accustomed to and need solitude.”

At this juncture a knock sounded on the Schulze’s door. To their surprise, Karl the husband of Elise, stood before them. The neighbor of Karl now excused himself and hastily departed. Karl appeared disheveled, and badly distraught. Without preamble he announced that he had come to report the demise of his wife.

There was a stunned silence in the room and then Winter asked when and how the wife had passed away. Karl spoke abstractly as if reminding himself of what had happened. “Elise has been dead for several days. I placed her in the pantry where it is cool. She was not well for years, and self-conscious about her illness. Once before she appeared completely gone, but revived a day later. This time I have waited for two days. I am certain that she has passed away.”

The Schulze then questioned Karl about the events leading to his wife's death. He told Karl that the family had become suspicious when they did not see her on her birthday. He also advised him that the neighbor had reported an unusual incident. The events were extraordinary, and he needed to account for himself.

Karl answered that several days ago Elise had gone outside to attend to her flowers while he was resting inside. He had heard a sudden cry from Elise and rushed out, his dogs at his side. When he arrived she

“De hiesje Bevelkjarunk unjascheet sikj sea vonne Hollenda,” sad de Schult wieda. “See sent stoakj em Karakta, endäm see sikj aun oole Soldote Rääjle hoole. See sent truhoatich, habe Respakjt, haundle entschlote, un sent rääjelmässich. See habe Joatieende en aufjesondadet Launt jewont. Dise Mensche sent de Eensomkjeit jewant, un brucke de Eensomkjeit.”

Nu puttad daut aune Dää. To äare Äwarauschunk, stunt nu Karl, de Maun vonne Elise ver an. Karl sien Noba entschuldicht sikj, un veleet schwind. Karl wia derchenaunda un schiend oajch veläaje. One wiedret, säd hee direkjt loos, daut hee jekome wia, dän Doot von siene Fru to malde.

Daut gauf eene bekjlamde Stellheit enne Stow, un dan fruach Winta wanea un woo de Fru jestorwe wia. Karl schiend em Droom Toostaunt to senne, un räd vestieet, meist soo aus wan hee sikj selfst denkje halpe must, waut passieet wia. “Elise es aul een poa Doag doot. Ekj läd äa enne Koma nenn, wua daut kjeel es. See wia aul Joarelank nich jesunt, un wia trigjtrakjent wäajen äa Schaubich Senne. See wia aul eenmol, schienboa, wajch, oba don kaum see wada to sikj. Ditmol hab ekj aul twee Doagelank jewacht. Nu sie ekj mie secha, daut see wajch es.”

De Schult befruach sikj nu, äwre Toostend, dee to siene Fru äa Doot jefieet haude. Hee säd Karl, daut de Famielje Vedajchtich jeworde wia, daut see äa nich oppem Jeburtsdach to seene jekjräaje haude. Uk vetald hee, daut de Noba waut Onjeweelichet jeseene haud. Dise Sache wiere gaunz butajeweelich, un hee, Karl, must nu Rääkjenschoft jäwe.

Karl säd, daut ver een poa Doag Elise no bute jegone wia, om sikj omme Bloome to kjemre, wäarent hee benne wia, om sikj uttoreiwe. Met eenmol haud see lud jeschräaje, un hee wia no bute jerost, toop

was lying on the ground, in an epileptic fit. This one seemed much worse than usual. When she became comatose he had picked her up and brought her inside. He had made her comfortable on a bed of blankets, but she had not regained consciousness. After a day he had taken her to the pantry. Checking later, he had seen that she had not moved, and was sure that she had passed away. He now invited them to come and see her.

The Schulze, the village guard, and Winter accompanied Karl to his homestead. This was a walk which Winter was to remember for a lifetime. A dead calm presided over the landscape, the sun shone brightly but cast no heat. Absolute desolation encircled the party. They passed no one on the path, which appeared more primitive than ever. On arrival Karl lead them to the pantry.

Elise was lying peacefully on a bed of blankets. Winter peered closely but could see no mark of violence on her. The Schulze examined the flower bed where Elise had suffered her seizure. Close observation here revealed no sign of a struggle.

Winter and the village guard now examined the ground floor and the attic of the house. Winter was conscious of a most peculiar sight around him, but detected no sign of foul play. The Schulze advised that he would send women to prepare the body for burial. He ordered Karl to remain on the premises and posted the village guard outside the gate. With no access being allowed to the house, Karl was effectively under house arrest.

The funeral for Elise was held early the following day. The entire community was gathered to bid farewell to the lonely bride lying in a simple wooden coffin. The Campen family was distraught, finding no comfort in the condolences of their

met de Hunj. Siene Fru haud een Aunstoot Aunfaul jehaut, un lach oppe leed. Dis Aunfaul wia oba vâl schlemma aus jeweenlich. Aus see besennungsloos lach, hoof hee äa opp un druach äa no benne. Hee haud äa maklich oppem Bad met Dakje jemoakt, oba see wia nich to sikj jekome. No eenen Dach, haud hee äa enne kolde Koma jelajcht. Aus hee lota unjasieekje jinkj, haud see sikj nich jerieet, un dan wia hee sikj secha jewast, daut see wajch wia. Nu kroagd hee han, sikj äa autoseene.

De Schult, de Darps Wajchta, un Winta bejleide Karl no siene Heimstääd. Disen Gank wudd Winta siene Läwenstiet behoole. Daut wia Doodes Stell äwre gaunze Launtschoft, de Sonn schiend dach, oba schienboa leewad dee kjeene Hett, un stelle Eensomkjeit omzinjeld de Grupp. See troffe kjeen Mensch oppem Stich, dee krakjt soo prost aus aul emma lach. Aus see aunkaume, leid Karl an enne Koma nenn.

Elise lach gaunz frädlich opp een Bad met Dakje. Winta bekjikt sikj äa von dichtbie, oba hee kunn kjeen Tieekjen von Jewault seene. De Schult unjasocht daut Bloome Beet wua Elise dän Aunfaul erfoare haud. Uk hia wia bie eene nodre Unjasieekjunk kjeene Spua von Jewault to finje.

Winta un de Darps Wajchta unjasochte nu de Grunt Flua un dän Bän vom Hus. Winta wia sikj bewust, daut aules om am hia een sondaboaren Endruck muak, oba nich vonne Jewault. De Schult säd, hee wudd Frues hiahää schekje, om dän Kjarpa fa daut Bejrafnis reedtomoake. Hee bedd Karl hia to bliewe, un daut de Wajchta bie daut Puat Wach stone sull. Wiels hee nich nenn noch rut kunn, wia Karl nu em Hus enjestopt.

Daut Bejrafnis fa Elise wia tiedich aum näakjsten Dach. De gaunze Jemeenschoft wia jekome om von de eensome Brut en een eenfachet heltanet Soakj ligjent, Aufscheet to näme. De Campen Famielje wia gaunz entwei un funk vom Metleet



neighbors. They avoided Karl, who appeared completely overcome. After the burial the Schulze advised Karl that the community demanded an explanation of the matter. He was to appear at a community council two days later.

Following the funeral, Winter, Emily and the Schulze proceeded to Karl's homesite. The house was overgrown with bushy vines, darkening the windows. Emily feared to enter, and once inside felt a strange presence. This was a lonely, solidly built house, in which the silence was deafening.

Standing inside Emily noted the abject squalor. This was a man's house she reasoned. Emily felt that Elise had been severely ill for months, and that Karl had no time for cleaning. She stared at the walls of the house on which numerous scraps of papers were suspended. Winter realized that it was this feature that he had earlier found so striking. Emily now peeled off one of the notes.

Close examination revealed that the note had writing on both sides. On one side Emily made out Dutch writing, clearly scripted by a woman. It suddenly struck Emily that these notes were likely the papers placed by Anna over the years on the nail by the gate. Elise must have collected them, and pasted them on the walls.

Emily now examined the other side of the note, and could not immediately make out the writing. She again felt that it was the script of a woman, but a different one. While a few words were in Dutch, the rest were in a strange dialect which she could not decipher.

Besides the unfamiliar words there was a little drawing on the back side, the nature of which she found surprising. She called Winter and the Schulze over. On

vonne Nobasch kjeen Troost. See jinje Karl utem Stich, dee, soo schiend daut, gaunz buta sikj wia. Nom Bejrafnis bestemd de Schult, daut de Jemeenschoft opp eene Erkljäärunk bestunt. Een Jemeenschofts Rot wudd sikj aulsoo en twee Doag trafe.

No daut Bejrafnis fuare Winta, Emily, un de Schult no Karl siene Heimstäd. Dise wia met Ranke äwawosse, un soomet wiere de Fenstre diesta. Emily fercht sikj en daut Hus nentogone, un doabenne ond see eene onheimliche Jäajenwuat. Dit wia een eensomet, studich jebudet Hus, en däm de Stellheit lud ruzhd.

Aus see ieescht benne wia, sach Emily woo heilloos hia aules derchenaunda lach. Dit wia een Hus von een Maun, docht see soo bie sikj. Emily meend, daut Elise aul Moonatelank schwoa krank jewast wia, un daut Karl kjeene Tiet jehaut haud om opptorieme ooda reintomoake. See bekkijkt sikj de Wenj vom Hus, opp de väle Papia Stekja honge. Winta wort nu en, daut dit krakjt am verhää soo oppjefolle wia. Emily naum nu een Stekj Papia auf.

Aus see sikj daut noda bekkijkt, sach see daut daut opp beid Siede beschräwe wia. Opp eene Sied wia de Schreft Hollendisch, von Frueshaunt jeschräwe. Daut foll Emily opp eenmol bie, daut dit woarschienlich de Papiere von Ana jeschräwe wiere, un aum Noagel bie daut Puat jestoake. Elise haud dee dochwoll jesaumelt, un dee aune Wenj jebakt.

Emily bekkijkt sikj nu de aundre Sied von de Papiere, oba äa wort de Schreft nich fuaz dietlich. De Schreft kaum äa vää aus wan dee uk von Frueshaunt wia, oba aundasch jeschräwe. Wäarent een poa Wieeda Hollendisch wiere, wia daut Äwaje en een franden Dialektj, woenen see nich läse kunn.

Aune Sied von de onbekaunde Wieeda wia doa een kjlienet aufjemoldet Bilt, un dit vebleft Emily. See roopt no Winta un dän Schult. See bekkijkte sikj daut un wiere

examining the note they looked puzzled. Winter commented that the drawing seemed to be joyous in nature, and Emily wondered if it expressed Elise's opinion of her husband.

The Schulze now stated that all notes must be studied and translated. He suspected that they would cast a dark light on the husband. Winter offered to collect the notes and subject them to a detailed examination.

Two days later the community convened in open council to deliberate on the facts of Elise's demise. Most of the families of the settlement had sent a representative. All were curious about what had happened, and whether Karl was guilty of a vile transgression. The feeling was against him, as rumors of the family's allegations had circulated widely.

Karl was brought in as a prisoner under supervision of the village guard. The Campen family was present in full force, eyeing Karl with suspicion.

The Schulze opened the proceedings by announcing that the objective was to determine the events leading to Elise's death. He asked the Campen family to describe the marriage. Campen repeated the family's charge that Karl had prevented them from seeing Elise since the wedding day. They feared Elise had been cruelly killed, directly by Karl, or through his negligence. Their sorrowful lament stirred up the crowd's emotions against Karl.

Karl was now allowed to speak in his own defense. He said that Elise had been ill since the wedding, and had experienced frequent seizures. A sensitive woman, she didn't wish her malady to cause embarrassment to her family. After some time she obsessively desired solitude. Her death was due to natural causes, a

vebleft. Winta meend, daut de Molarie frintliche Oat wia, un Emily wundad sikj, aus daut Elisa äare Meenunk äwa äa Maun toom Utdruck brocht.

De Schult bestemd nu, daut aul dise Zadels studieet woare sulle, un äwasat. Hee haud dän Vedocht, daut dee een schljachtet Licht opp dän Maun schmiete wudde. Winta bod sikj aun, de Zadels no Hus to näme, un dee jrintlich derchtoseene.

Twee Doag lota troff sikj de Jemeenschoff to een effentlichet Tafe, om de Omstend von Elisa äa Doot to beräde. De mieschte Famielje vonne Siedlunk haude een Veträda jeschekjt. See wiere aule nieschierich, waut passieet wia, un aus Karl aun een schlemmet Vegone schuldich wia. De Stemmunk wia jäajen am, wiels daut Jeräd vonne Campen Famielje Aundiedunge wiet vebreet wia.

Karl wort meist aus Jefangna von däm Darps Wajchta nenjebrocht. De Campen Famielje wiere aula doa, un see beuagde Karl met Vedocht.

De Schult hilt eene Enleidunk, un meend, daut de Uasoak, dee to Elisa äa Doot jefieet haud, unjasocht woare sulle. Hee bedd de Campen Famielje de Ehe to schildre. Campen wadahold de Aunkloag vonne Famielje, daut Karl an nich de Dochta seit de Kjust haud seene lote. See beferchte, daut Elise von Karl grausom omjebrocht worde wia, ooda daut see jestorwe wia, wiels hee sikj nich om äa jekjemmat haud. Äare jaumavolle Kloage brochte de gaunze Vesaulunk jäajen Karl opp.

Karl wort nu Erlaubnis jejäft sikj to veteidje. Hee säd, daut Elise vonne Kjust aun, krank jewast wia, un daut see foaken Aunfaule jehaut haud. Wiels see emfintlich wia, wull see nich, daut äare Krankheit eene Schaund fa de Famielje woare sull. No eene korte Tiet wull see derchut bloos auleen senne. De Doodes Uasoak wia

longtime illness.

natieedliche Jrind, eene lankwielje  
Krankheit.

Finally Winter was asked to testify. He advised that he had read dozens of the notes found hanging on the walls. On one side of each was a message written by Anna to Elise on behalf of the family. On the other side, in the language familiar to Karl, was a translation of the message. Each translation was signed by Elise, showing great affection and love for Karl.

Dan wort Winta jebedd Zeichnis auftolaje. Hee säd ut, daut hee Dutzende Zadel aune Wenj jehonge, jeläst haud. Opp eene Sied wiere Breew, dee Ana em Nome vonne Famielje aun Elise jeschräwe haud. Opp de aundre Sied, en eene Sproak däm Karl bekaunt, wiere Äwasatunge von dise Zadel. Jiede Äwasatunk wia met een kjlienet Bilt utjestraumt daut groote Huachachtunk un Leew fa Karl bewees.

The entire community was stunned by this development. The Schulze advised that Karl was free to go. He further stated that the Campen family was in debt to Karl, and owed him a great apology.

De gaunze Jemeenschoft wia Sproakloos un butre Fotunk äwa dise Entwekjunk. De Schult bestemd, daut Karl frie to gone wia. Dan säd hee, daut de Campen Famielje deep en Karl siene Schult wia, un daut see am eene groote Vezeiunk schuldich wiere.

## The printed word

*Live as if you were to die tomorrow. Learn as if you were to live forever. Mahatma Gandhi*

Entering the dining hall of the old inn in Emden Winter spied a familiar figure ahead. Was that spry old gentleman not Homez, his former colleague? The man looked frail, with silver hair, but still walked with a firm step. Winter looked again, and then shouted a joyous greeting. Homez turned abruptly, and saw a man who looked rounder than before, but whom he recognized as his old friend. The two found a peaceful corner and ordered refreshments.

“What brings you to Emden in the spring time?” Homez asked Winter. “How are you spending your retirement?”

Winter smiled at his old friend. “I am in Emden to attend the Reconciliation meeting,” he answered. “Emily and I still live in the Werder village near Danzig, but I dabble in history and agitate for the community. We attend to Anabaptist matters, as do our children, who now live in the suburb of Schottland. What is your business in Emden, and how are you spending your retirement?”

“The reason for my visit is to attend the Disputation meetings,” Homez replied. “Retirement from the grain trade means less pressure and more leisure. I now work full time on my favorite past-time, that of investigation. Levina and I now live with our married son in Amsterdam, where we are members of the Reformed Church. What exactly is this Reconciliation meeting?”

“The Reconciliation meeting was called to join the scattered Anabaptist factions back

## Daut jedrukte Wuat

*Läw soo aus wan du Morje stoawe woascht. Lia soo aus wan du eewich läwe woascht. Mahatma Gandhi*

Aus hee enne Ätstow enne oole Schenkj nenkaum, sach Winta een bekaundet Jesecht veropp. Wia de koascha oola Kjieedel nich Homez, sien väaja Kollege? Däm Maun sachet bräakjlich, oba hee jinkj noch koasch oppen dol. Winta kijkt noch mol han, un roopt dan freelich. Homez dreid sikj erom, un sach een Maun, een bät runda aus verhää, oba dän hee dan doch aus sien oolen Frint erkjand. De twee funge eene ruje Akj, un bestalde waut to drinkje.

“Waut brinjt die em Farjoa no Emden?” fruach Homez dän Winta. “Woo jettet em Rentna Ella?”

Winta frinteld äwa dän Gruss. “Ekj sie no Emden to de Veseenungs Konferens, tweschen de drie Mennonitische Gruppe, jekome,” gauf hee Auntwuat. “Emily un ekj wone emma noch em Werder Darp dicht bie Danzig, oba ekj driew mie enne Jeschicht rom, un weel uk enne Jemeenschoft rom. Wie seene no Anabaptiste Sache, un uk onse Kjinja sent doabie, dee nu enne Väastaut Schottlaunt wone. Waut sent diene Jeschafte en Emden, un woo vebrinjst du diene Rentna Tiet?”

“Ekj sie hia om de Disputazions Konferens, tweschen de Mennonite un Reformieede Kjoakje, to besieekje,” säd Homez. “Wiels ekj vom Jeträajd Haundel em Rustaunt sie, hab ekj weinja Druck un mea friee Tiet. Nu oabeid ekj voll tiedich en mien Tietvewiel aus Forscha. Levina un ekj wone bie onsem befrieden Sän en Amsterdam, wua wie Metjlieda vonne Reformieede Kjoakj sent. Waut es ieejentlich soo rajcht dise Veseenungs Konferens?”

“De Veseenungs Konferens wort aunjeroopt om de drie Anabaptiste Parteie en eene

into a single fold,” Winter replied. “I boarded an early ship of the season in Danzig to catch the meeting to be held on April 2, 1578. And what is your part in the Disputation meetings?”

“I have come as an observer, as a private member of the Reformed Church in Amsterdam,” Homez answered. “When ministers of the Flemish Mennonites agreed to debate ministers of the Reformed Church on February 27, 1578 I booked a passage to Emden. After one month the meetings are still going strong.”

When Homez enquired further about the Anabaptist movement Winter gestured sadly, and then launched into a discourse that sounded like an apology. “The movement began in Emden with Hoffmann in 1530,” he said. “The Muenster tragedy caused severe damage in 1535, but Menno Simons brought the movement back to stability. In 1556 a major division arose right here in Emden. The Waterlanders and others split off over the issue of the strict observance of the ban.

“Then in 1567 the main branch split into Flemish and Frisian factions, mainly over cultural issues. Numerous attempts were made to bring these two factions together, but all failed. The new attempt brings hope to end the fragmentation, which has hindered growth of the movement.”

Winter now asked Homez about the progress of the Disputation meetings. “The Reformation begun by Luther led to new branches of the faith,” Homez observed. “While Luther’s criticism of the Roman Church was approved widely, the content and extent of his changes were hotly disputed. In Switzerland two challenges to Lutheranism were launched, by the Anabaptists and the Calvinists. The Anabaptists in the late 1530s developed into a movement known as the

Jemeent tooptobrinje,” gauf Winta Auntwuat. “Ekj bestieech een Schepp en Danzig om de Mietinj aum 2 Aprell, 1578 to besieekje. Un waut hast du opp diene Mietinj to doone?”

“Ekj sie aus Beobachta doabie, aus Priwaut Metjlied vonne Reformieede Kjoakj en Amsterdam,” säd Winta. “Aus Metjlieda vonne Flemische Mennonite toosäde met de Prädjasch vonne Reformieede Kjoakj aum 27 Feebawoa 1578 sikj to beräde, koft ekj eene Foat oppem Schepp no Emden. No een Moonat sent de Vesaumlunge noch emma em vollen Schwunk.”

Aus Homez sikj dan wieda no de Anabaptistische Bewäajunk befruach, weifeld Winta mau truarich met de Haunt, un dan begauf hee sikj en eene Utlaj, dee sikj no eene Entschuldjunk hieed. “De Bewäajunk funk aune 1530 en Emden met Hoffmann aun,” säd hee. “Daut Muenster Truaspell aune 1535 muak gruljen Schode, oba Menno Simons recht de Bewäajunk dan wada opp. Aune 1556 kaum daut to eene jewaultje Spoolunk krakjt hia en Emden. De Wotalendasch un uk aundre trande sikj wäajen däm strenjen Baun.

“Un dan, aune 1567 bruak de Haupt Grupp en twee Rechtunge: de Flame un de Friese, hauptsechlich wäajen kulturelle Sache. Vål mol wort jeprooft, de twee toop to brinje, oba daut wort nuscht nich. Dit latste Proowe vesieekjt dee wada tooptobrinje; de eewje Jachtarie haft daut Wausse vonne Bewäajunk stoakj jehindat.”

Nu fruach Winta nom Prograum vonne Disputazions Mietinj. “De Reformazion, von Luther aunjefonge, fieed doatoo, daut daut miere niee Rechtunge vom selwjen Gloowe gauf,” meend Homez. “Wäarent Luther siene Aunkloag jäajen de reemische Kjoakj toom jratsten Deel bejreest wort, gauf de Enhault un de Lenj von siene Endrunge Grunt fa heete Meenungs Unjascheedunge. Enne Schweiz wort Luther von twee Siede aunjejräpe, vonne Anabaptiste un vonne Calviniste. Enne lote 1530ja Joare worde

Mennonites, named after their leader Menno Simons.

“The Calvinists came somewhat later, and transformed into the Reformed Church. With the break up of the Anabaptist movement, the Lutheran and Reformed Churches now stand at the forefront of the Reformation, the Lutheran strength lying in the south and the Reformed in the north.

“The origin of the present Disputation lies in the arrest in Emden of a Mennonite preacher for holding a forbidden meeting. The reform movement in Emden is supported by the state, and it is the Reformed preachers who object to the activities of the Mennonites. A Disputation was offered to seek unity, and among the Mennonites it was the Flemish who accepted. The Frisians and Waterlanders declined. The Disputation will deal with fourteen points of theology which divide the denominations. While an earlier Disputation between the two groups took place in 1556, the current one is larger and may entail a hundred sessions.”

Homez paused here and looked pointedly at a well-dressed gentleman who had taken a seat nearby and was listening closely to their conversation. Seeing Homez' challenge the man identified himself as a printer in the city who was facing a serious problem. He stated that he recognized Homez, and was aware of his reputation for solving serious problems. When the man requested an interview, Homez agreed to meet him the following morning.

The next morning Winter and Homez were having breakfast in a private dining hall of the inn where Homez had arranged to meet the client. Homez had persuaded Winter to join him in the investigation. The two looked forward to hearing about the problem of the printer, who appeared otherwise to be thriving. While they

de Anabaptiste to Mennonite; see worde no äarem Fiera Menno Simons jenant.

“De Calviniste kaume een bätje lota äwadäl, un eenichte sikj enne Reformieede Kjoakj. Derche Spoolunk vonne Anabaptiste, stone de Luterana un de Reformieede Kjoakj soo mea aune Spetz vonne Reformazion; em Siede habe de Luterana de Bowahaunt, em Nuade de Reformieede.

“De Grunt vonne hiesje Disputazion es daut Faustnämen en Emden von een mennonitischen Prädja, wiels hee eene vebodne Mietinj aufhilt. De reformieede Bewäajunk en Emden woat vonne Nazion unjastett, un de reformieede Prädjasch sent jääjen de Mennonite. Eene Disputazion wort aungebode om Eenichkjeit to errieckje, un manke Mennonite wiere de Flame, dee toosäde. De Friese un de Wotalendasch säde auf. Dise Disputazion woat sikj met 14 theologische Punkta befote, dee de veschiedne Bewäajunge spoole. Wäarent eene aundre Disputazion tweschen de twee Gruppe sikj aune 1556 aufspäld, es dise jrata un kunn veleicht soogoa to hundat Berodunge fiere.”

Hia muak Homez eene korte Pause, un bekjikt sikj eenen goot aunjetrokna Hargomm, dee sikj dichtbie hanjesat haud, un de Unjahoolunk schoap toohieed. Aus Homez sikj am aunnaum, stald sikj disa aus Drekja hia enne Staut väa, de sikj met een iernsthaufftet Probleem befoot. Hee meend, hee kjand Homez, un wist, daut Homez schwoare Probleme utenaunda wrable kunn. Aus de Maun sikj met Homez trafe wull, säd Homez fa dän näakjsten Morje too.

Aum näakjsten Morje aute Winta un Homez toop Freestikj en eene priwaute Ätstow enne Schenkj, wua Homez sikj met siene Kund trafe wull. Homez haud Winta enjelode, sikj aune Unjasieekjunk to bedeelje. De twee freide sikj opp dän Probleme vom Drekja to hier, dee sest eenen gooden Endruck muak. Wäarent see

waited, Homez enquired of Winter whether the move to Danzig had lived up to expectations.

“We emigrated to Danzig in search of religious freedom, and this certainly we have found,” Homez advised. “But the freedom has come with heavy obligations, and major problems. Of the problems I must cite the recent rebellion in Danzig. The city opposed the election of Bathory as King of Poland, and feared losing its traditional privileges. Bathory organized a punitive expedition against the city.

“Serious fighting began in the spring of 1577. Danzig hired an army of 10,000 mercenaries and 1000 cavalry. In April 1577 Bathory defeated this army in open battle, but could not breach the city's defenses. His army was quartered around the city, encroaching into our communities. Artillery barrages caused serious damage to the city and its surroundings. With a stalemate in the action a settlement was negotiated. The blockade of the city and economic restrictions were lifted by Bathory, in exchange for reparations from the city and his recognition as King of Poland.”

Winter now asked Homez about the situation in Amsterdam. “In May 1578 Amsterdam experienced the ‘Alteration,’” Homez advised. “A bloodless change of city government occurred, from a Catholic Council to a Protestant one. In one dramatic day the old Catholic members were ushered out of town, and the new Reformed members took their place.

“Since 1568 Holland had been in rebellion against the King of Spain over the excesses of the inquisition under the Duke of Alba, and the seizing of local power. The opposition began with Prince William who was assisted by rebels known as ‘Sea Beggars.’ Much of northern Holland, including major cities, joined the rebellion.

wachte, fruach Homez dän Winta aus sien no Danzig trakje siene Wensche erfelt haude.

“Wie waundade no Danzig ut oppe Sieekj no relijeese Frieheit, un dise hab wie uk bestemt jefunge,” meend Homez. “Oba dise Frieheit es met schwoare Belaustunge jekome, un met groote Probleeme. Manke Probleeme mott ekj de Oppstaunt en Danzig erwäne. De Staut wia jäjjen de Wol von Batory aus Kjennich von Polen, un haude Angst, see wudde äare relijeese Frieheite veliere. Batory stald een millitärischen Schlach jäjjen de Staut aun.

“Iernste Kjamfe funge em Farjoa aune 1577 aun. Danzig naum 10,000 Seldna un 1000 Rittasch aun. Em Aprell aune 1577 bedwunk Barthory dise Armee en een opnen Kauf, oba hee kunn dän Staut Schutz nich bräakje. Siene Armee beloagad de Staut un kaum uk onse Aunsiedlunk no. De Kanoone beschädichte de Staut un uk de Omjåwunk. Bie een Stellstaunt em Kjrich wort een Schlichten utjehaundelt. De Aufspoarunk vonne Staut un de wirtschaftliche Beschrenkjunge worde von Batory enjestalt, em Jääjentsch von Schodensersatzkoste vonne Staut un siene Aunerkanunk aus de Kjennich von Polen.”

Winta befruach Homez don wäjjen de Loag en Amsterdam. “Em Mai, 1578 erlånd Amsterdam dän ‘Wakjsel,’” vetald Homez. “Een blootloosa Wakjsel vonne Staut Rejierunk passieed, wuabie de katoolscha Stautsrot jäjjen een protestantische utjewakjselt wort. Aun eenem dramatischen Dach wort de oola katoolscha Rot rutjefieet, un de niea Reformieeda en äaren Plauz jesat.

“Seit 1568 es Hollaunt jäjjen dän Kjennich von Spanien jewast wäjjen de åwadråwne Inquisizion unja däm Herzog von Alba, un daut Vesieekj om de Åwamacht oppe Ståda to jriepe. Dis Oppstaunt funk met Prins Willem aun, däm de Wadastonasch, aus ‘Seeprachasch’ bekaunt, biestunde. Een grooten Deel von Nuad Hollaunt, un uk

groote Städa bedeelichte sikj aun disen Oppstaunt.

“The Pacification of Ghent, a provisional declaration of independence, was signed in 1576. In December 1577 Amsterdam joined the rebellion, but the change of city government took place only the following May. The southern part of the country remains under the rule of the King of Spain, but the rebellion continues. The Reformed Church is the major beneficiary, although the Mennonites have also benefited, as they receive support from William.”

At this juncture the client arrived accompanied by a woman. The client was again dressed in finery and conducted himself with style. The woman was young and lively, dressed in the latest fashion. Homez asked the couple to be seated, and to tell their story, starting from the beginning.

It was the client who began with a firm commanding voice. “My name is Helmut Haven and this my partner, Ursula Gramm,” he said. “We are the co-owners of a flourishing printing press, one of several here in Emden. Our particular trade is in religious material, and we have had numerous successes, particularly in the publishing of tracts and books. But a major problem has arisen in our business, which has greatly reduced our profits.

“But let me start at the beginning. Emden had no press at all before 1550, receiving all its printed books from other German cities. The arrival of the reform movement in 1554, lead by Johann Lasko, brought printing to Emden. The movement was exiled by the British monarch, and several printers brought their presses over from London.

“Emden has become a major center of the

“De Befrädjunk von Gent, eene tiedje Erkläärunk vonne Onaufhenjichkkeit, wort 1576 unjaschräwe. Em Dezamba 1577 schloot Amsterdam sikj dän Oppstaunt aun, oba de Staut- Rejierungs Wakjsel passieed ieescht dän komenden Mai. Daut siedlichet Poat vom Launt bleef unjre Rejierunk vom Kjennich, oba de Oppstaunt schwält wieda. De Reformieede Kjoakj es de jratsta Empfänga, oba de Mennonite habe doabie uk jewonne, wiels see von Willem Unjastettunk kjriee.”

Krakjt nu kaum de Kund, von eene Fru bejeleit, aun. De Kund wia straum aunjetrocke un fieed sikj opp aus een Hargomm. De Fru wia junk un läwendich un wia no de latste Mood oppjedonnat. Homez bedd daut Poa sikj hantosate, un äare Jeschicht von Väare aunjefonge to vetale.

De Kund funk met eene kloare, väasajende Stemm aun. “Mien Nome es Helmut Haven, un dit es miene Poatnarin Ursula Gramm,” säd hee. “Wie sent Metieejendeema von een goodet Jeschaft, eene Drekjarie, eene von miere en Emden. Onse Druck Spezialitäte sent relijeese Bieekja, wiels dise Staut fierent enne Protestantische Reformazion es. Wie habe veschiedentlich Erfolg jehaut, besondasch waut de Druck von relijeese Zadel un Bieekja aunbelangt. Oba een grootet Problemeem es en onsem Jeschaft opp ons tojekome, un ons Jewenn haft stoakj aufjenome.

“Oba lot mie mol von Väare aunfange. Emden haud vere 1550 kjeene Drekjariee, un wie kjrieeje aul onse Bieekja von aundre dietsche Städa. De Aunkunft en Emden vonne Reformieede Bewääjunkt wia 1554 unja de Fierunk von Johann Lasko. De Bewääjunkt wort vom Enjlischen Kjennich nom Butalaunt vesat, un eenje Drekjasch brochte äare Drekjariee von London met.

“Emden es eene Hauptstaut vonne



Reformation. The city harbors numerous Protestant refugees from several factions. Across the border in the Low Countries the printing of Protestant books is prohibited. Thus upon their arrival in Emden the printers found a ready market around them. They were soon supplying religious literature to local refugees, and to reformers in the Low Countries.

“A reason for Emden's attraction to entrepreneurs is that is a quiet city governed by the rule of law. The guilds are strong and the city offers protection for personal property. This includes printed works, which require large investments in translation and typesetting. But the city laws apply only within the city limits.

“The first works were published within a few months of the movement's arrival in Emden. The texts followed closely the thoughts of the reform leader Lasko. At the beginning mostly reprints of inexpensive popular evangelical tracts were published.”

Haven now paused to catch his breath, and seamlessly his colleague Gramm took up the thread. “Then in 1556 our firm leapt into the forefront of the industry with the printing of our Bible,” she said. “This area of publishing can be the most lucrative of religious printing. With attractive types and tasteful decorations our products are valued treasures. We attained instant success and soon our profits were soaring. But as our success continued competitors entered the arena, and herein lies our problem.

“To our great dismay, unscrupulous entrepreneurs outside the city thrust themselves into our business. With minor effort they copied our work, reproduced it, and sold it as an original product. They took clever measures to hide their falsehood, omitting their printing date and place of publication. Meanwhile the city is powerless to help us, as these pirates

Reformazion. De Staut haft vüle Protestantische Flichtlinje von veschiedne relijeese Rechtunge oppjenome. Oppe aundre Sied vonne Jrens enne Nederlenda es de Druck von Protestantische Bieekja vebode. Aus de Drekjasch dan en Emden aunkaume, wia de Moakjt fa an op. Boolt leewade see dan relijeese Literatua aune hiesje Flichtlinje, un aune Reformasch enne Nederlenda.

“Een Grunt wuarom Emden Jeschaftslied auntrakjt, es wiels daut eene ruje Staut es, wua daut Jesaz de Rejierunk bestemt. De Gilde sent stoakj, un de Staut leewat Schutz fa perseenlichet leejendom. Dit betrafft uk Bieekja, woone grootet Jelt fa Äwasatunge un Druck saten bediet. Oba de Staut Rääjle sent bloos benna Staut Jrense wirkjsom.

“De ieeschte Woakje worde fuaz, en een poa Moonat no de Aunkunft en Emden jedrekjt. Dise Takjste foljde däm Jedanken Gank von däm Reform Leida Lasko. Aum Aunfank worde mieeschtens Takjste von bilje evangelische Zadel nojedrekjt.”

Haven hilt nu en, un siene Kollegin sad daut Jeräd schmeissich wieda. “Dan, aune 1556 funk onse Firma met onsem Bibel Druck aun, un wie wiere fuaz wiet veropp,” vetald see. “Met een wietvollen Produkt soo aus dit, kaun eena een groosoaatjet Jeschaft moake. Met straumen Druck un feine Bilda sent onse Produkte bejieede Schaza. Wie haude fuaz grooten Erfolg, un ons Jewenn stieech huach enopp. Oba aus ons Erfolg stoakja wort, soo läd uk onse Konkurrenz too, un doa licht ons Problem.

“Too onse groote Enteschunk schlikjte sikj von butahaulf de Staut Drekja Schwindla en ons Jeschaft nenn. One Mieej muake see onse Oabeit no, drekjte dee, un vekofte dee aus äa leejendom. See jinje jeschekjt doabie om, om äare Onopprechtichkjeit to vetusche, endäm see dän Druck Datum utleete, un dän Uat vom Druck. Un de Staut haft kjeene Meddel ooda Jewault ons to

operate outside the city limits. We seek protection against these predators who snatch for themselves the fruits of our labor. We seek someone who can identify them, so that we can accuse them, and take them into a court of law. Can you help us with this problem, can you find the pirates who pilfer the fruits of our labor?"

Homez and Winter had been listening closely to this account of recent progress. While both were loyal customers of various printing firms this problem of the industry was new to them. Homez, who had sat with closed eyes during the clients' presentations, now pondered further on their needs. He recognized that new technology brought a chance for new chicanery, and he contemplated taking action to stop it.

Winter meanwhile, in self-righteous reflection, dwelt on the moral issue. He considered pirates to be corrupt operators, who must be shown the error of their ways. To bring them onto the narrow path was necessary, with severe pressure if needed. It was Homez who broke the silence and advised the clients that he had some questions.

"Which of your works have been copied?" he enquired. "Who are the clients that patronize these pirates, and why do they prefer their works over the genuine product? And where do these pirates operate?"

"We are referring to the Dutch vernacular Protestant literature," Haven answered. "The stellar products of the Emden printers have been the Bible and the New Testament. Three legitimate editions of the latter were published earlier on, including those by Gailliart and Ctematius. Our complaint is directed at the Jacobszoon Testament and the so-called Biestken Bible. These have become very

halpe, wiels dise Pirate von butahaulf vonne Staut äare Schlikjwääj aunlaje. Wie sieekje Help ver dise Reibasch, dee dän Loon von onse Oabeit wajchfipse. Wie sieekje jeemaunt, dee ons halpe kaun dise Baundiete to finje, doamet wie dee aukloage kjenne, un dee veret Jerecht brinje. Kjenne see ons halpe dit Probleem to leese, kjenne see dise Pirate finje, dee ons daut Broot vonne Schiew stäle?"

Homez un Winta haude aundajchtich toojehieet, woat sikj aules auffespält haud. Wan see uk beid Kunde vom Buak Jeschaft wiere, wia de Probleem von daut Drekjarie Jeschaft an gaunz nie. Homez, dee sikj dän Jedanken Gank met tooje Uage aunjehieet haud, jrebbeld nu wieda. Hee erkjand, daut met de niee Technologie uk niee Schufftarie äwadäl kaume, un hee besonn sikj, woo eena disem nieen Boll aune Hieena to kjrie hoole kunn.

Winta, een selfstjerajchta Pilja, befoot sikj met de moralische Sied von dit Unjanäme. Hee hilt Pirate fa onveninfliche Schwindlasch, dän eena de Errtum von äare Sach vere Uage fiere must. Dise Hollunke muste oppen schmaulen Stich jebrocht woare, wan uk met strenje Meddel. Oba daut wia mol wada Homez, dee daut Schwieeje unjabruak, wiels hee aun siene Kunde eenje Froage stale wull.

"Woone von äare jedrukte Woakje sent nojemoakt worde?" fruach hee. "Un wää sent de Kunde, dee dise Pirate unjastette, un wuarom trakje dee dise jeschummelde Woakje äwre ajchte Produkte vää? Un wua driewe dise Reibasch äare Jeschafte?"

"Wie råde hia vonne Protestantische Literatua enne hollendsche Sproak," auntuwad Haven. "De Erfolchrikjste Drucke vonne Emden Drekjariee sent daut Niece Testament un de Bibel. Dree jesazliche Drucke vonne Erwände worde ieescht jedrekjt, to dee de Fotunge von Gailliart un Crematius jehiere. Onse Kloag haft met daut Jacobszoon Testament un de soojenande Biestken Bibel to doone. Dise

popular throughout the Low Countries, including with the Anabaptists. The print is in a familiar Dutch dialect, the bindings have proved durable, and the prices are more moderate.

“The suspects are Nicolas Biestken and Lenaert de Kinderen. The volumes are printed without place of publication, but we suspect the presses lie just inside the German border, beyond the reach of the Low Countries’ authority. Over the years heretic presses are also suspected to have operated in the northern towns of the Low Countries, Kampen, Deventer, and Franeker. These towns are sufficiently distant from centers of authority for printers to take the risk of bringing out such books.”

Winter now interjected a question. “You have not mentioned any books printed by the Anabaptists,” he commented. “What is the reason for their silence?”

Homez observed that the clients were uneasy with this question. It was Gramm who answered. “I can cite several reasons,” she said. “The literacy of the Anabaptists is at a lower level, and insufficient to undertake a difficult task such as book publication. As well, various edicts are in effect which hinder their efforts. The Reformed Church takes strong measures to stop the Anabaptists from publishing in Emden. To date only Menno's volume 'Foundation Book' and a few small tracts by Dirk Philips, have appeared in the city.”

Homez now bluntly asked the clients for the specific information they desired. They answered that they required details of the location and ownership of the pirate presses. As a minimum, they wanted information gleaned from delegates to the current Reconciliation and Disputations meetings regarding the printing details of their books. Homez promptly advised that

sent manke Nederlenda sea beleeft jedorde, uk manke Anabaptiste. De Druck es en een bekaunden Hollendschen Dialekt, de Enbenja sent duarhaaft, un de Pries es mässja.

“De Vedochte sent Nicolas Biestken un Lenaert de Kinderen. De Woakje sent jedrukt one de Druck Adrass auntojåwe, oba wie habe em Vedocht, daut de Drekjarie sikj gaunz dicht bie de Jrens opphelt, un butrem Jebiet vonne Beaumte vonne Nederlenda. Äwre Joare habe woomääjlich oba uk Häretike Drekjariee sikj enne Nuad Darpa vonne Nederlenda, soo aus Kampen, Deventer un Franeker jeschaftlich to doone jemoakt. Dise Darpa sent wiet jenuach vonne Zentralul Autoritåte, daut de Drekjasch sikj woage soone Bieekja ruttobrinje.”

Winta kaum nu met eene Froag. “Jie habe nuscht nich von Bieekja vonne Anabaptiste jedrekt erwânt,” meend hee. “Wuarom sent dee soo stell en soone Sache?”

Homez wort en, daut dise Froag de Kunde een båt ommaklich muak. Gramm mald sikj met de Auntwuat. “Ekj kaun een poa Auntwuate doatoo erwåne,” säd see. “De Bildunk manke Anabaptiste es een båt läaja, un nich huach jenuach, soo waut schwierichet aus Buak Drekjarie to unjanåme. Uk jeft daut veschiedne Jesaze en Krauft, dee soowaut vehindre. De Reformieede Kjoakj haft strenje Jesaze, dee de Anabaptiste dån Druck en Emden vebeede. Bat nutoo jeft daut bloos Menno sien Woakj ‘Fundamentbuak’ un eenje kjiene Gloowens Zadel von Dirk Philips, dee enne Staut jedrukt sent.”

Nu fruach Homez de Kunde gaunz direkjt waut see jeneiw wulle. See säde, see brukte de Eenzelheite vonne Adrass un leejendom von de Reiba Prasse. Aus weinichste wulle see Bescheet von de Delegaute en de vondoagsche Vereenjunk un Disputazion Vesaumlunge, äwre Druck Eenzelheite von äare Bieekja. Homez auntuwad fuaz, daut äare Bestråwen sikj

their study could cover only that limited objective.

After the departure of the clients Homez and Winter forged a plan of action. Winter agreed with Homez not to go seek out the locales of distant printers. With time an important issue, the complaints of printers ranked low compared to the meetings taking place in Emden.

Winter now headed for the Disputation meeting to raise the matter of publishing with the Flemish delegates. To his satisfaction he viewed delegates studiously carrying books, particularly the Holy Scriptures. To each delegate he proposed to pose two questions. The first, a misleading one, would concern the role of printing in their ministry. The second, the real question, would invite the delegate to state the date and location of the printing of their books. This devious approach he hoped would yield results for the limited objective.

The first day Winter sought private discussions with four members of the Flemish delegation. The first one was Cornelius Jansz, a compass maker from Middelburg in Zeeland, who was the second secretary at the Disputation. The second was Peeter van Ceulen, a Flemish preacher in Emden, who lacked formal education, but was outstanding as a debater. The third was Hans Busschaert the Flemish Elder, who was well read in the Bible, but nervous as a debater. The fourth was Hans de Boser from Flanders, who was the son of the martyr Maeyken Boser.

When Winter raised the issue of printing with Cornelius Jansz he suggested that many Mennonites had a meager education and read few books other than the Bible. Due to their limited education many Mennonites entered business, not a profession. When they prospered, they

opp dee eene Sach beschrenkje wudd.

Nodäm de Kunde wajchjinje, plonde Homez un Winta woo see de Sach aungone wudde. Winta stemd met Homez äwareen, daut see sikj nich oppmoake wudde, om de Adrasse vonne Drekjasch uttofinje. Wiels de Tiet ield, wiere de Kloag vonne Drekjasch em Vejlikj nich soo wichtich aus de Vesaumlunge, dee sikj nu en Emden aufspälde.

Winta jinkj nu auf no de Disputazions Mietinj, om de Froag vom Druck aun de flemische Veträda to stale. Hee wia tofräd to seene, daut de Delegaute iernstlich Bieekja rom druage, besondasch de Heilje Schreft. Jiedrem Delegaut, soo haud hee vää, wull hee twee Froage stale. De ieeschte wia eene errfierende: Waut wia de Roll vonne Drekjarie en äarem Prädichtaamt? De tweede, de rechtje Froag: Waut wia de Datum un de Drekj Uat von äare Bieekja? De tweede Froag wudd dän Erfolg fa dän bejrensten Oppdrach leewre.

Aum ieeschten Dach bemieejd sikj Winta perseenliche Unjahoolunge met vea Metjlieda vonne flemische Delegaute to fiere. De ieeschta wia Kornelius Jansz, een Kompassmoaka von Middelburg en Zeeland, dee dee tweeda Schriewa vonne Disputazion wia. De tweeda wia Peeter van Ceulen, een flemischa Prädja en Emden, dee kjeene groote Bildunk haud, oba groote Fäichkheit metem Wuatwakjssel haud. De dredda wia Hans Busschaert, de flemische Eltesta, dee de Bibel goot kjand, oba enne Mietinj narwees wort. De latsta wia Hans de Boser von Flanders, de Sän von de Martierarin Maeyken Boser.

Aus Winta daut Teema vonne Drekjarie met Kornelius Jansz aunschneet, meend Jansz, daut väle Mennonite mau weinich Bildunk haude, un weinich Bieekja buta de Bibel lause. Wiels see soo weinich Bildunk haude, worde väle Mennonite Jeschaftslied, aunstaut een Beroop notogone. Un wan

were envied by their competitors. Mennonite businessmen were generous in supporting a worthy cause and recently had contributed a large sum to Prince William.

In Middelburg, Mennonite businessmen were harassed by the burgomaster, and when Mennonites asked William for assistance he wrote letters that relieved the pressure. Cornelius revealed that he purchased books only on rare occasions, and these lacked markings of a printer.

Winter learned that Peeter van Ceulen was the star debater on the Flemish side, who showed native wisdom, and was always ready with an answer. He astonished the opposition, if not always convincing them of the correctness of his Anabaptist view. Peeter advised Winter that the Mennonites as a minority were subject to frequent harassment and extortion from those in power. When Winter mentioned printing he replied that he was self-educated and seldom read books. This he said regretfully, as he considered that in a debate low intellectual training gave the benefit to the opposition. He denied having any useful knowledge about printers.

In his discussion with Busschaert Winter determined that the Elder, although an intelligent man, was very reserved. Busschaert explained that he lacked a classical education in contrast to his Reformed Church opponents, and had never developed debating skills. He advised that he read few books, but in his ministry used the pamphlets written of the martyrs. He cited especially the case of the martyr Elizabeth of Leeuwarden who had shown an excellent knowledge of the Bible and debating skill during her interrogation. Concerning printing, he admitted to being aware that Emden possessed numerous printing shops. He declined to reveal the origin of his books.

see dan to waut kaume, wiere de Nobasch opp an aufjenstich. Mennonitische Jeschaftslied wiere friejäwrich enne Unjastettunk von goode Woakje, un haude latst een grootet Deel Jelt aun Prins Willem biejedroacht.

En Middelburg worde mennische Jeschaftslied vom Birjameista jetualeit, un dan fruage see Willem om Help, un hee deed daut Sienje. Kornelius vetald, daut hee mau seldom Bieekja koft, un dise haude kjeene Drekjarie aunjejäft.

Winta hieed, daut Peeter van Ceulen de schoapste Fiel oppe flemische Sied wia, endäm hee Natua Weisheit bewees, un emma eene Auntwuat haud. Hee äwarauscht siene Jääjna, uk wan hee dise nich to däm Anabaptismus bekjiere kunn. Peeter deeld Winta met, daut Mennonite aus eene Mindaheit foaken vonne aundre domm jeliheet worde, un daut von an Jelt verlang wort, om Trubbel väatobieeje. Aus Winta daut Drekjarie Probleem aunschneet, meend disa, daut hee selfst jeliheet wia, un seldom Bieekja laus. Dit säd hee met Beduare, wiels enem Wuatwakjssel, kunn kjeena one Bildunk waut aufange. Hee meend hee haud kjeen wieetvollet Weete om daut Drekjarie Jeschaft.

En siene Unjahoolunge met Busschaert wort Winta en, daut de Eltesta, wan uk leichtlierent, sea trigjtrakjent wia. Busschaert erkjläad, daut hee kjeene klassische Bildunk haud em Jääjensauz to de Reformieede Kjoakje Jääjna, un vestunt nich väl von de Unjaräd Konst. Hee säd, hee haud mau weinich Bieekja jeläst, un daut hee en siene Prädichte sikj aun de Zadel, vonne Martiera jeschräwe, hilt. Hee erwänd doabie utdrekjlich de Schrefte von Elisabet von Leeuwarden, dee de Bibel derch un derch kjand, un wäärent äa Vehia auntwuade kunn, daudet bäta nich brukt. Waut de Drekjariee aunjinkj, gauf hee too, daut hee wist, daudet en Emden väle Drekjariee gauf. Hee wull de Häakunft von siene Bieekja oba nich openboare.

Hans de Boser impressed Winter as being an invaluable member of the Anabaptist movement. Hans readily admitted that the Mennonites were weak in publication, placing emphasis on oral testimonies from its members, especially martyrs. He stated that the Reformed Church advanced its cause effectively through printing, while denying that privilege to others. He pointed out that Mennonites being non-resistant were restricted to using peaceful means to propagate the faith.

A believers church implied a minority position in society, never a dominant one. A vigorous printing program could make up for lack of a forceful means of persuasion. An example was the recent collection of the martyr reports in a single volume. Like the other delegates, he could supply no relevant data about printers.

The Reconciliation meeting of the Mennonites on April 2, 1578 was disappointing for Winter. It followed the pattern of earlier meetings which had been unsuccessful. In 1569, the neutral congregations at Blokzijl and Giethoorn had presented a plan for reconciliation, but negotiations had proved fruitless. They had then broken off relations with all Frisian congregations, leading to a complete lack of communion between the two factions.

Neither the peace offer in Humsterland in 1574 nor the negotiations at Hoorn the same year could end the stalemate. As delegates from the Flemish and Frisian sides at the current meeting presented half-hearted offers of peace Winter felt discouraged. The desperate need to forge a united view on vital issues was ignored, as a few narrow-minded individuals pursued their spiteful agenda. On leaving the meeting Winter feared that further efforts at reconciliation would fail, and the

Daut schiend däm Winta daut Hans de Boser een Maun wia, dee eenen butajeweenlichen Endruck fa de Bewäajunk muak. Hans gauf wellich too, daut de Mennonite oppem Jebiet vom Druck mau schwak wiere, un daut see sikj mea opp mintliche Äwaleewrunge vetrude, besondasch oppe Jeschichte vonne Martiera. Hee meend, daut de Reformieede Kjoakj äa Prograum mieschts derch daut jedrekjte Wuat wieda brochte, oba aundre dit Rajcht nich erlaubde. Hee erwänd uk, daut de Mennonite, wiels see frädlich wiere, en äare Rajchte bejrenst wiere, äaren Gloowe veropp to brinje.

Eene jleewende Kjoakj haud daut emma en sikj eene Mindaheit Stalunk to eewe, un niemols eene äwaharschende. Een stoakjet Druck Prograum kunn fa daut frädliche, sachte Meddel un fa Äwazeijunge deene un utjlikje. Hee schluach vää dän korz jedruckten Baunt von de Martiera Berechte. Soo aus uk de aundre Delegaute, kunn hee oba nuscht wiedret äwa de Drekjariee saje.

De Veseenungs Konferens vonne Mennonite aum 2 Aprell, 1578 wia fa Winta eene Enteschunk. Dee foljd däm Mosta von verhäaje Konferense, dee uk onjlekljich utjinje. Aune 1569 haude de onparteiische Jemeent von Blokzijl un Griethoorn eenen Plon fa de Veseenunk vääjelajcht, ut däm nuscht wort. Dan haude see aule Vebindunge to de friesische Jemeent aufjebroake, un dan haude de twee Parteie nuscht metenaunda todoone jehaut.

Uk nich daut Frädens Aunjebott aune 1574 en Humsterland, un uk en Hoorn em selwjen Joa kunne disen Stellstaunt leese. De flemische un friesische Delegaute opp dise Konferens brochte mootloose Frädens Aunjebotte vää, oba jeda wia entmooticht. De drinjende Needichkjeit de zentralische Sache jemeensom auntogone wort vesiemt, aus een poa Hoatkjap äare ieejne Sach foljde. Aus hee de Mietinj veleet, fercht Winta daut daut soo wieda gone wudd, un daut de Spoolunk noch Joahundade dieere

rift might last for decades.

For more than a month at the Disputation meetings Homez had taken note of the major differences between the doctrines of the Reformed and Mennonite Churches. One unbridgeable gap concerned the relation between church and state. The Reformed view was that the individual Christian must deal with others in peace and love, while the state must deal forcefully to ensure peace and order in its domain. The Mennonites in the meantime believed in complete separation of church and state. They withdrew from all political activities to avoid making decisions requiring the use of force. The non-resistance of the Mennonites, was viewed by the Reformed as a failure to assume the responsibility of the state, and was deemed as non-viable and even dangerous.

Another major gap concerned the form of baptism. The Reformed view was that because of the original sin of mankind children should be baptized. The Mennonites however insisted on an adult or believers baptism, as this was the practice of the first disciples. The baptism controversy stemmed from the fact that the Reformed considered the Old and New Testaments of equal validity, while the Mennonites considered the New Testament of greater importance.

A major cause of contention was the ban, which played a significant role in the Mennonite Church. The Reformed view was that the church was an inclusive state church incorporating the entire citizenship, and thus the ban should apply only to those committing the most vile crimes. The Mennonites, members of a minority church of believers, considered discipline among its members of prime importance. They held that the ban should be applied for a broad range of transgressions.

When Winter met Homez later he reported that the Reconciliation meeting had not

wudd.

Mea aus een Moonatelank wäarent de Disputazion Vesaumlunge haud Homez de Haupt Unjascheede tweschen de Doktrine vonne Reformieede un de Mennonitische Kjoakje studieet. Eene Sach, dee nich äwabrigjboa wia, wia daut Veheltnis tweschne Kjoakj un Nazion. De Reformieede meende, daut de eenselna Christ met aundre en Fräd un Leew vehandle must, wäarent de Nazion, energisch derch jriepe must, om Fräd un Ordnunk em Launt to hoole. De Mennonite, doajäajen, jleewde aun eene gaunze Tranunk von Kjoakj un Nazion. See hilde sikj von aule Rejierunks Sache gaunz trigj doamet see nuscht nich met Jewault Sache to doone haude. De Reformieede meende, daut de Mennonitische Enstalunk jefädlich wia, wiels see kjeene Veautwuatunk fa de Nazion druage ooda äwanäme wulle.

De aundra groota Unjascheet wia de Doops Form. De Reformieede meende, de Kjinjadoop wia doa, wäajen de Oaw Sind. De Mennonite deede daut soo aus de ieeschte Apostel: Doop fa Erwosne oppem Grunt vom Gloowe. Dis Doops Unjascheet staumd doavon, daut de Reformieede daut Oole un Niee Testament fa jlikj wichtich hilde, wäarent de Mennonite daut Niee Testament fa wichtja hilde.

Een wiedra Striet Punkt wia de Baun, dee bie de Mennonite eene groote Roll späld. De Reformieede meende, daut de Kjoakj een Deel vonne Nazion wia, un aule Birja entschloot, un daut de Baun bloos jebrukt sull om de oajste Sindefal to bestrofe. De Mennonite jleewde aun eene Mindaheit von Jleewende, un de Selftsucht von hechste Bediedunk senne must. See meende, daut de Baun fa aulahaunt Äwaträdunge deene sull.

Aus Winta nohäa Homez troff, vetald hee am, daut de Veseenungs Konferens de

been successful at uniting the two parties. He observed that for a few narrow-minded delegates their own interests exceeded the importance of their faith. With leaders of each splinter group insisting that they headed the true church further growth was difficult.

Homez meanwhile reported that the deliberations at the Disputation meetings had not led to shared views on crucial doctrines of the faith. The Reformed Church delegates with their superior education were more skilled in their arguments, but could not sway the Mennonites. The differences, though unbridgeable, he thought, did not warrant persecution and killing of other believers.

Concerning the printing enquiry Homez and Winter had pursued only the limited objectives of their clients, and in the end provided no useful information. Their zeal for the project had diminished on seeing the restrictions placed on Mennonite printing. Homez agreed that greater tolerance be allowed the Mennonites in expressing their views. Winter meanwhile observed that Mennonites book buyers were unsuspecting clients of unscrupulous operators and could not be faulted for owning pirated copies.

When the two were ready to sail back home they met for a last farewell. Homez expressed mixed feelings about the future of his family in Amsterdam. "As members of the Reformed Church we have less to fear following the Alteration," Homez commented. "With an increase in religious freedom many skilled exiles will return to the city bringing back prosperity. The Reformed Church will assume possession of the properties of the Roman Church, to the benefit of our believers. But the bloody rebellion against the Spanish administration will continue in the Low Countries. It could be decades before complete political independence is

twee Sied nich toopjebrocht haud. Hee meend, daut een Poa hoatkopje Delegaute met äare schmaule Schöne soont wichtja wia aus de Gloowe. Un wiels de Leidasch von jiedet Partei meende, daut see oppen rajchten Wajch wiere, wia daut Wausse vonne Kjoakj opp verieescht nich mäajlich.

Enne Tweschentiet berecht Homez, daut de Äwalajunge bie de Disputazions Konferens kjeen Erfolg jehaut haud, om de twee Siede toop to brinje. De Delegaute vonne Reformieede Kjoakj wiere jebilta, un mea jeschekjt em Wuatwakjssel, oba see kunne de Mennonite nich äwaräde. Un wan de Unjascheede uk nich heel boa wiere, wia daut oba nich Grunt, daut de twee Siede sikj vefolje un ombrinje sulle.

Waut de Drekjafroag aunjinkj? Homez un Winta haude sikj bloos em Senn von äare Kunde rom jefroacht, un doobie wia nuscht Nitzeljet bie rutjekome. Äa lewa en de Sach haud nojelote aus see ieescht sage, daut aulahaunt Beschrenkjunge oppe Mennonite Drekjariee oppjelajcht wiere. Homez meend, daut de Mennonite mea Frieheit toostunt om äare Meenunk to openboare. Enne Tweschentiet haud Winta beoobacht, daut mennonitische Bieekja Kunde onschuldje Opfa von onopprechtiche Drekjasch wiere. Oba dit haud met äarem gooden Welle un Vetrue nuscht nich to doone.

Aus de twee reed wiere trigj no Hus to säajle, troffe see sikj toom latsten Aufscheet. Homez haud jemischte Jefeel wäajen de Tookunft von siene Famielje en Amsterdam. "Aus Metjlieda vonne Reformieede Kjoakj hab wie weinja Grunt Angst to habe no dän Wakjssel," meend Homez. "Wiels de relijeese Frieheit toonemt, woare väle jeschekjte trigj jebläwne Fach Oabeida nu trigj kome, un fa een Aufschwunk sorje. De Reformieede Kjoakj woat daut leejendom vonne reemische Kjoakj sikj aunieejne, un de Jleewende woare daut Nizlich finje. Oba de bloodaje Oppstaunt jäajen de spaunische Vewaultunk woat enne Nederlenda bestone



obtained.”

Winter was concerned about the prospects of the non-resistant Mennonites remaining in the Low Countries. “They face further tribulations, with the persecution now enacted by the Calvinists,” he said. “The movement tolerates internal divisions and a second class status, thus lacking the will to emerge triumphant.

“In Danzig meanwhile Mennonite refugees have been successful in gaining support of nobles and political leaders due to their talents and economic contributions. The city council regularly defends Mennonites against the state church. Those living in the suburbs are protected against the city guilds by nobles and Bishops. Those living on the isolated Werders are left to develop their leased lands in relative freedom. While no legislation such as the German Treaty of Augsburg exists, religious issues in the delta are resolved without violence.

“Despite positive factors, the Mennonites in the Delta face many tribulations. Added to their struggles in earning a living are difficulties resulting from harsh leases, pressures from the guilds, and natural calamities such as flooding. With an unstable political situation, arising from competing jurisdictions, the threat of warfare always lurks on the horizon.”

When Winter boarded the ship back to Danzig that evening Homez was there to see him off. He waved one last time to his old colleague as the ship sailed into the sunset.

bliewe. Daut woat Joatieende diere bat gaunze polietische Frieheit soo wiet es.”

Winta muak sikj Sorje wäajen de Tookunft vonne wäaloose Mennonite, dee enne Nederlenda trigj bleewe. “Dee woare uk wiedahans Tribsaul erläwe, wiels de Vefoljunge habe nu de Reformieede äwanome,” meend hee. “De Bewääjunk weet sikj nich met bennare Spoolunge, un schient eene Tweede Klauss Ordnunk to dulde. Soo woat aules biem Oolen bliewe, wiels de Welle sikj to entwekjle, fält.

“Enne Tweschentiet haft de mennonitische Flichtlinje daut jejkijt en Danzig de Unjastettunk vom Odel un de polietische Fierunk to jewenne, wiels see begoft sent un wirtschoftlich väl biejedroacht habe. De Stautsrot unjastett an un veteidicht an emma wada jäajen de Stauts Kjoakj. De Butendarpa woare jäajen de Stautgilde von Adliche un Eltestasch en Schutz jenome. Deejanje, dee en een aufjelääjnen Werder wone, habe de Frieheit äare jepachte Lenda to entwekjle. Un wan uk kjeen Jesaz soo’s de Augsburg Vetrach an betrafft, soo woare relijeese Sache doa one Jewault jeleest.

“Uk wan aul dit an to Goot kjeemt, soo jeft daut noch aulahaunt Tribsaul fa an. Buta eenen hoaden Äwaläwungs Kaumf, habe see daut met hunjsche Wieete to doone, Druck vonne Gilde, un Äwaschwamunge. Wiels de polietische Loag nich bestendich es, es em Delta emma de Jefoa von Kjrlich aum Horizont.”

Aus Winta aun dän Owent daut Schepp bestieech trigj no Danzig, wia Homez doa om sikj to veaufscheede. Hee weifeld noch een latstet Mol no sien oolen Kommarod aus daut Schepp em Sonnenunjagank veschwunk.

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