

Mysteries in Danzig

English – Plautdietsch Study Edition



Jeheemnisse en Danzig

Englisch – Plautdietsch Utgow fa Schiela

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This is a work of fiction. Incidents, names, and characters are the product of the author's imagination or are used fictitiously.

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Dedication:
To the memory of Jacob Hoepfner.

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Contents - Enhault

English	Plautdietsch	
Preface	Väawuat	4
1. Line of fire	Fialienje	5
2. House of worship	Gotteshus	20
3. Krefeld	Krefeld	34
4. Frederick the Great	Friedrich de Groota	48
5. Academy	Akademie	62
6. High waters	Huachwota	77
7. Third order	Dredda Orda	92
8. Koenigsberg	Koenigsberg	107
9. Successor	Troonfolja	122
10. Hoepner	Happna	137
11. Emigration	Utwaundrunk	152
12. Khortitza	Khortitza	168
Bibliography	Bibliographie	183

Introduction

During the religious persecutions of the sixteenth century in the Netherlands many Mennonites, followers of the Anabaptists leader Menno Simons, fled east, where religious freedom and economic opportunities were offered. By the 1550s enclaves of Mennonites were found in the Vistula delta and around the city of Danzig. The Mennonites in the countryside were active reclaiming land while those in the city exercised their trades or professions.

The Mennonite settlers had a relatively peaceful existence for the first 75 years. Then in the next 150 years came five devastating wars. Nature meanwhile took its toll in the form of floods in the Vistula Delta. The Mennonites formed a separate community which prospered, despite facing severe economic competition, restrictive regulations, and high taxation.

During the reign of the Hohenzollern monarchs a period of militarism swept into Prussia. Pressure was exerted on the Mennonites because of their belief in non-resistance. Around this time the Mennonites were invited by Catherine the Great, to immigrate to Russia. Mennonite delegates visited Russia and returned with an offer of special privileges. Many Mennonites moved to Russia in two large migrations, the first one around 1789, and the second around 1803.

The stories presented herein are fictional, but are representative of the daily lives of the brave, hardworking, religious men and women who settled in in the Danzig area. The period covered is from the Seven Years' War in 1763 to the migration of 1789. While the stories likely do not do justice to the settler's many agonies and triumphs, they hopefully bring attention to their eternal devout spirit.

The stories are given in bilingual form, in English and Plautdietsch. The 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 a Plautdietsch language course. Finally, an aim of this work is to provide a modest contribution to the development of a written form of this language.

Väawuat

No de relijeese Vefoljunge em sasstieenden Joahundat en de Nadalenda flichte väle Mennonite nom Ooste, wua relijeese Frieheit un wirtschofliche Jeläajenheite to finje wiere. Bie de 1550 Joare wonde aul Gruppe von Menonnite en de Wiesla Niedrunk un erom de praische Staut Danzig. De Mennonite dee oppem Launt wonde wiere wirksom en Somplaut Akaboa to moake, un dee en Danzig wiere en äare Unjanämunge ooda Beroope beschaffticht.

Fa de ieeschte 75 Joa haude de Mennonite Fräd en äare niee Heimat. Dan en de näakjste 150 Joa kaume fieef grulje Kjrreej. De Siedlasch oppem Launt haude met väle Äwaschammunge to doone. De Mennonite läwde en äare ieejne Jesalschoft un kaume goot wieda, oppwool see stoakja Konkurrenz un Enschrenkjunge liede, un huage Takse tole muste.

Aus de Hohenzollern Kjenniche oppem Tron saute wort daut Millitää Senn stoakj en Praise. De Mennonite muste wiedre Enschrenkjunge liede wiels äare Wäaloossichkjeit. Too dise Tiet scheckt de Zarina Katarina de Grootte eene Enlodunk to de Mennonite, no Russlaunt to trakje. Mennonitische Delegaute fuare no Russlaunt daut Launt autoseene un worde Privilegien aunjebode. Een Schoof Mennonite trocke dan no Russlaunt en twee grootte Walle, en 1789 un 1803.

De Jeschichte en dit Buak, oppwool utjedocht, schildre dän auldoagschen Läwe von de stauthaufte, fromme Mensche en Danzig dee äare strenje Liere foljde. De Tiede von däm Säwen Joaschen Kjrlich en 1763 to de Utwaunderunk von 1789 sent hia jeschildat. Oppwool de Jeschichte woll de Mensche äare väle Opfa nicht krakjt jerajcht veträde, woare dee hopenungsvoll Oabacht to äaren frommen Jeist brinje.

De Jeschichte sent opp twee Sproake jeschildat, Enjlish 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 jedrukt om Läse Materiol fa Plautdietsche Klausse to leewre. Een tweeda Ziel es een kjlienen Biedrach to de Entwekjlunk von de jeschräwne Form von dise Sproak to moake.

Line of fire

Other states have their armies, but the Prussian army has a state. Mirabeau

The scout reined in his mount as he caught sight of a speck circling high in the heavens. In moments he recognized the speck as a falcon, and knew it was a threat to his mission. The scout had been sent by an army to spy on its target city. He was now following a ridge on a hillside overlooking that city. The army was advancing and it was urgent to finish his mission.

The city lay inland, out of range of warships sailing in the Baltic Sea. Far to the east side of the city lay a long polder, land reclaimed from the sea. On this western side, and to the south stretched a rolling plane. Carefully he evaluated the city's defences. Massive walls surrounded the city, covered with armed defenders. The walls had been designed to withstand the heaviest of bombardments.

East of the city flowed a great European river which drained a huge basin. A branch of the river penetrated into the city, ensuring the inhabitants continuous water. The city was a vital trade and production center, connecting industrial Europe to a massive hinterland. Trade and local products provided the city with immense resources, making it a frightening obstacle and attractive prize to any attacking army.

The fading sun lit up the nearer western side of the city. Mighty buildings stood within the walls, while green fields stretched outside them. These fields were well laid out and alternated with tidy villages. The prosperous development reached to the chain of hills located to the west.

Fialienje

Aundre Lenda habe Armeeee, oba de praische Armeee haft een Launt. Mirabeau

De Kundschofta hilt sien Pieet aun aus hee huach bowe een Punktje aum Himmel sach. Korz nohää sach hee uk aul eene Hofkje, un wist daut dee eene Bedreiwunk fa siene Mission bedied. De Kundschofta wia fa eene Armeee unjawääjes om eene Staut to utspioonen. Hee wia opp eene Hecht, von woone hee de Staut goot beseene kunn. De Armeee kaum aul opptoo, un daut wia nu needich siene Mission to beendje.

De Staut lach bennalaunt un butrem Ziel von Kjriejschöp, dee em Baltischen Mää säajelde. Wiet nom Ooste vonne Staut lach een langa Polda, Launt vom Mää trigjjewonne. Nom Waste han un nom Siede lach leicht walendet Launt. De Kundschofta betracht sikj sorjfeltich de Staut Veteidjunk. Jewaultje Miere lage om de Staut, un worde von Veteidja met Kanoone besat. Dise Wenj kunne de jratste Kanoone Wadastaunt leiste.

Ooste vonne Staut rand een groota europäischa Riefa. Een Riefaoarm ran medde derch de Staut un soomet haud de Staut jenuach freschet Wota. De Staut wia een grootet, läwendjet Zentrum met Industrie un Produksion, un vebunk daut industrielle Europa met een jewaultjet Hinjalaunt. Haundel un hiesje Produkte leewade de Staut met jewaultjet Rikjdom, un boot soomet eene majchtje Veteidjunk un uk een lockenda Priess fa Aunjriepa.

De unjagonende Sonn bedacht de wastliche Sied vonne Staut. Jewaultiche Jebieda stunde bennahaulfs vonne Stautwenj, wäärent butahaulfs jreene Felda sikj wiet un lenj trocke. Dise Felda wiere kluak aunjelajcht, un doatweschen lage oppjeriemde Darpa. Dis Rikjdom strakjt sikj no de Boajkjäd nom Waste han.

Frenzied activity could be seen in the western suburbs. A message had reached the city, warning it of its danger. Preparations for a siege were under way, a razing of the suburbs to create a clear line of fire. Burnt-out ruins dotted the area, and black smoke rose from other buildings. The city of Danzig in 1733, was determined to protect its treasures, and was sacrificing its suburbs to make full use of its defences.

For a moment the scout was distracted by frantic activity around a last sound building. The owners of house were removing possessions from their home at this late moment. A wagon stood nearby with stamping horses, held back by a young girl. Two men carried belongings from the home, and another loaded them on the wagon. The family had spent decades building up this house, and now sought to salvage what they could before its destruction. They were being harried by impatient city engineers, anxious to complete their job of demolition. An order came that time was over, and then the wagon rode off. In minutes bright fire shot up the walls, and the building became a smoldering wreck like its neighbors.

Quickly the scout scratched a note, and then took a pigeon from the knapsack behind him. He placed the note into a cylinder attached to the bird and threw it aloft. As he rode onward he watched the pigeon streak out westward. He felt pity for those in the wagon and the city; a bloody siege lay in the near future.

* * *

It was 30 years later, and the area had already experienced another war. In the Danzig of 1763 emerging from the Seven Years Pomeranian War, Surelock Homez looked over the poor furnishings of his shabby home. The Treaty of Hubertusburg

Sea bosjet haundle wia enne wastliche Siedlungsdeele to seene. Eene Bootschoft haud de Staut errieekjt, om eene Jefoa mettodeele. Väabereedunge fa eene Schlacht wiere unjawääjes, un to däm Zwakj wort aules enne Fialienje oppjeriemt, doamet de Kanoonescheetarie nuscht em Stich stunt. Vebrende Jebieda stunde aulewääjes rom un schwoata Ruak stieech vonne Jebiede nohecht. Em Joa 1733 wia de Staut Danzig bedocht sikj un sien Vemieeeje to rade, un wia nu doabie de Väastaut opp to opfre.

Een Momentlank wia de Kundschofta doabie aufjelenjt, wiels en een Jebied wort aulahaunt jekloat. De Husieejendeema wiere doabie aules ut äarem Hus ruttorieme. Een Woage stunt dichtbie, een Mejalkje hilt de Lien. Twee Mana druage Sache, een aundre lod de opp. De Famielje haud daut Jebied Joatieendelank oppjebut, un wulle nu dän Enhault onbedinkjt rade. See worde doarenn vonne Stautbukjenstla jeport, dee äare Sach wichtig wia: de Venichtunk vom Jebied. Nu kaum een Orda un de Woage fua auf. En eene Minut wort daut Hus aunjestekjt, un vebrend soo aus aule aundre.

Hautich schreef de Kundschofta eene Notiz un stekjt dee en een Zillinda. Hee naum eene Duw ut sien Ruksack, bunk daut Zillinda aum Voagel, un schmeet daut enne Loft. Aus hee wieda reet, fluach de Duw aul nom Waste auf. Am jaumade de Lied oppem Woage; eene bloodaje Schlacht lach korz bevää an.

* * *

Nu, dartich Joa lota, un dise Jääjent haud aulwada een Kjrigh hinja sich. Em Danzig vonne 1763 no däm Säwenjoaschen Pomeranienkjrigh bekjikt sikj Surelock Homez de proste Enrechtunge von sien Hus. De Vetrach von Hubertusburg wia

had been signed only days ago, and peace was days away. It was a peace of exhaustion, dire need having brought the warring nations to a standstill. The status quo, borders as before, had been restored after seven years of sacrifice and slaughter. The war was a great triumph for the King of Prussia, as he had stood up to France, Austria, Russia, three great powers of Europe, and also to Sweden and Poland. Danzig and its delta remained in Poland's sphere, which now deferred to Frederick the Great, the new linchpin of the area.

Homez had been a grain trader in Danzig for a decade now. His family stemmed originally from England, but had lived on the continent for centuries. Homez and his wife Leticia and their two children lived in a modest home within the city walls. They had fared better than others in this latest war; they had not suffered great hunger or bombardment. And Homez had not only thrived in the intrigue of wartime commerce but also indulged in his pastime, that of solving mysteries.

Homez this day had invited his good friend Herman Winter, an artisan who had spent the war inside the city walls. Winter was of the Mennonite minority, a non-citizen whose home was outside the walls. He would now return with his wife Emily and three children to the suburbs. Major reconstruction would be needed there. Winter would leave with reluctance, for during his stay he had shared Homez' pastime.

This day the two were seated in Homez' study waiting for a new client. They mused about the surprising end to the latest war, and the future of the city and its surrounding delta.

"The Seven Years War has left Poland a minor power and Danzig with greatly

jrods unjaschräwe worde, un Fräd stunt vere Dää. Daut wia een Vetrach ver luta Meedichkkeit; see wiere aulatoop to meed om wieda to schlone. Aule Jrenze bleewe biem Oolen no Säwenjoa von Schlacht un Opfa. Dis Kjrlich wia een groota Jewenn fa dän Kjennich von Praise, dee sikj jaaen Frankreich, Oesterreich un Ruslaunt derjjesat haud, un uk jaaen Schweden un Polen. Danzig, un daut Delta bleewe bie Polen, un Friedrich wia nu de Harscha em Gaunsen.

Homez wia nu aul tieenjoalank een Jeträajdhendla en Danzig. Siene Famielje staumd ut Enjlaunt, haud nu oba aul hundat Joa un mea oppem Kontinent jewont. Homez un siene Fru Leticia un äare twee Kjinja wonde en een bescheidnet Hus bennahaulfs de Stautwenj. An wia daut bāta jegone aus de mieeschte; see wiere nich bombadieet worde, un haude uk nich Hunga jelāde. Un Homez haud sikj nich blooss jeschaftlich jemoakt, sonda wia uk sien Priwautinteresse met lewa nojegone: aus Detektiv!

Vondoag haud Homez sien gooden Frint Hermaun Winta enjelode, een Konsthautwoakja, dee dän Kjrlich tweschne Stautmiere tojebrocht haud. Winta wia Mennonit, vonne Mindaheit un soomet nich Birja, un wond butahaulfs vonne Staut. Hee wudd nu met siene Fru Emily un äare dree Kjinja trigj no de Vāastaut trakje. Nu wudd doa jewaultich nie jebut woare. Winta wudd onjieren trigj gone, wiels am daut aus Detektiv enne Staut goot jegone haud.

Vondoag saute de twee en Homez siene Stow un wachte opp een nieen Kund. See simlieede äwa dän latsten Kjrlich, un de Tookunft von de Staut un dām Delta.

"De Säwenjoaschakjrlich hinjaleet Polen aus eene kjliene Macht un Danzig met weinich

reduced influence,” Homez lamented. “The sole winner is King Frederick, although Prussia has seen no growth in land. What has grown is his power and reputation, while his neighbors have suffered defeat and humiliation.”

“Facing three major nations in Europe during the war, Prussia was all but defeated not once but twice,” Winter recalled. “First in 1759, after a bad mauling at Kunersdorf by Russia and Austria, Frederick escaped because of the squabbling of the victors. Then in 1762, with Prussia exhausted in fighting France, Austria and Russia, the death of his mortal enemy, Elizabeth of Russia, saved Frederick. Tsar Paul, her successor, admired Frederick and switched sides, tilting the balance. Although Prussia has been bled white, Frederick has emerged greatly strengthened, and richly deserves his new title, ‘Frederick the Great’.”

“While not the scene of a major siege or battle, Danzig and the delta have again suffered major damage,” Homez added. “Lying exposed between the two major parts of the state of Prussia, Brandenburg and East Prussia, Poland and Danzig occupied a vulnerable position. Russian troops easily overran East Prussia, and in crossing Poland to attack Brandenburg left ruin in the delta. By locking its gates to the Russians Danzig avoided great suffering for its people.”

A knock now sounded on the door, and Leticia brought in the expected clients. An elderly man entered, together with an attractive young woman. Winter recognized the pair as fellow Mennonites. Homez looked the pair over, and then asked the man to state his business, starting from the beginning.

Beaming at his young companion the man

Enfluss,” kloagd Homez. “De eensja Jewenna es Kjennich Friedrich, wan hee uk doabie kjeen nieet Launt jewonne haft. Waut jewosse es, es siene Macht un sien Roop, wäarent siene Nobasch eene bloodaje Näs un Erniedrigunk no Hus brochte.”

“Aus Praise daut met dree groote Jäajnasch em Kjrigh toojlik to doone haud, wiere see meist tweemol venicht,” meend Homez noch doatoo. “leescht aune 1759 nodäm see en Kunersdorf von Russlaunt un Oesterreich ruchlooss behandelt worde, un Friedrich an derchjleppe kunn, wiels de twee Fiende sikj aul em verut jachte. Dan, aune 1763 aus Praise meed vom langen Kjrigh jäajen Russlaunt, Frankreich un Oesterreich wia, storf siene jratste Fiendin, Elizabet von Russlaunt, un Friedrich wort doaderch jerat. Zar Paul, de Nofolja bewudad Friedrich un dreid no siene Sied. Wan uk Friedrich väl Bloot veluare haud, kaum hee ut aul däm aus “Friedrich de Groota” äwadäl.

“Wan uk nich de Uat un Städ vonne jratste Kjriej, haft Danzig un daut Delta wada sea jeläde,” säd Homez hantoo. Danzig lach gauns opp tweschen de Hauptstäde von Praise, Brandenburg un Oostpraise. Rusche Soldote äwarande Ostpraise om Brandenburg hinja Polen auntojriepe, un hinjaleete daut Delta vedorwe. Danzig selfst muak Puat un Dooa too, un wort veschoont.”

Nu puttad daut aune Däa, un Leticia brocht de erwachte Jast nenn. Een ella-achtja Kjieedel met eene stotsche Dochta kaum nenn. Winta erkjand daut Poa aus Menniste. Homez bekijkjt sikj de Lied un bedd däm Maun sien Aunligje von Väare aunjefonge to erkjläare.

De Maun schmustad to siene Dochta un

began his story. "I am Hendrick Braun, and this is my daughter Justine," the man said. "We are residents of the western suburb of Schottland, but spent the war years sheltered inside the city walls. We are facing a major problem for which we need expert assistance. The problem relates to our community so I will give you an outline of our history.

"Our family fled from Flanders in the 1550s to Danzig, via East Friesland. They built a home in Schottland, since Anabaptists were not permitted to live inside the city walls in those days. Our ancestors helped found the Danzig Mennonite Church, and our family remained active in the church all these years. For 75 years after our arrival we lived in peace and tolerance, and our non-resistance was not a problem. After 1625 though, five major wars were fought in the area, and our non-resistance has been seriously tested.

"In the 1600s Poland fought two wars with Sweden, in 1626-9 and 1655-60. In the present century the Great Northern War raged during 1700-21, the War of Polish Succession during 1733-38, and most recently the Seven Years War during 1754-63. We Mennonites suffered most during the second Swedish-Polish war, and the previous war, the war of Polish Succession.

"Because of our non-resistance and refusal to bear arms, we were denied full civil rights and were forced to live outside the city walls. In those two severe wars our community experienced the destruction of its buildings to provide clear lines of fire from the city walls. Each destruction forced us to rebuild our property, besides paying high taxes and levies due to our non-resistance. Fortunately our loyal brethren in Holland helped us in our times of need.

"In the most recent war, it was mostly the

funk dan aun. "Ekj sie Hendrikj Brun, un dit es miene Dochta Justina," säd hee. "Wie sent Siedla vonne wastliche Sied von Schottlaunt, oba habe dän Kjrlich bennahaulfs de Stautwenj vebrocht. Wie habe daut met een grootet Probleem to doone, un brucke Help. Daut Probleem haft met onse Jemeenschoft to doone, un ekj woa daut mol korz beschriewe.

"Onse Famielje flicht von Flandern enne 1550 Joare äwa Oostfrieslaunt no Danzig. See bude sikj een Hus en Schottlaunt wiels Mennonite durwe to de Tiet nich bennahaulfs de Stautmiere wone. Onse Väaelre holpe de Danziga Kjoakj jrinde, un onse Famielje wia aul de Joare aktiv enne Kjoakjemeenschoft. 75 Joalank no onse Aunkunft läwd wie en Fräd un Toleranz, un onse Wäaloosichkheit wia kjeen Probleem. No 1625 jedoch haft daut fief groote Kjriej jejäft, un onse Wäaloosichkheit es toom iernsten Probleem jeworde.

"Enne 1600 Joare gauf daut Kjrlich tweschen Polen un Schweden, aune 1626-29 un 1655-60. En disem Joahundat gauf et däm Grooten Nuaden Kjrlich tweschen 1700-21, de Kjrlich vom polnischen Nokome wäarent 1733-38, un dän latsten Säwenjoaschen Kjrlich 1754-1763. Wie Menniste habe aum mieeschten wäarent däm tweeden Schweden-Polen Kjrlich jeläde un uk em däm vom Polnischen Nokome.

"Wäajen onse Wäaloosichkheit worde onse Birjarajchte aufjesajcht un wie muste butahaulfs de Stautmiere wone. Wäarent de Kjriej worde onse Jebieda toostieet doamet de Kanoone onbehindat scheete kunne, wiels Jebieda an em Stich wiere. Butadäm must wie huage Takse un Opploug tole, wiels wie Mennonite wiere; toom Jlekj holpe ons onse hollendische Breeda.

"Em latsten Kjrlich haude de Mennonite

Mennonites living in the delta on the east side of Danzig, who suffered. In crossing Poland to attack Brandenburg Russian troops used the delta as a source of supplies. They not only raided our fodder and food supplies, but also extorted money. Hostages were taken to ensure their demands were met. Although Poland was nominally an ally of Russia, the city of Danzig wisely shut its gates to the Russians, ensuring its townspeople and refugees escaped military action.

“But it is not on account of any event from this recent war that I have come to consult you, but for an event in the earlier war, the war of Polish Succession. In particular, I wish to ask for your help in recovering a priceless possession lost in that war.”

Here Braun paused, as he noticed Homez and Winter exchanging glances. Seeing her father's hesitation, Justine now boldly took up the story.

“You gentlemen are surely wondering about the long delay in trying to recover a possession lost thirty years ago,” Justine said. “We will mention the reason shortly. My father and I, along with my grandfather and uncle, were present at the burning of our Schottland home in 1733. The family had been attending a funeral in Elbing, when we received a message about the advance of an army on Danzig. The message told of plans to raze buildings outside the city walls, and had been sent by my grandfather who had remained in Schottland. The family hurried back and we arrived just before the building's destruction.

“In a great rush we loaded our wagon, holding off demolition engineers, who wished their own job completed. I tended the horses while the men loaded the wagon. Before we had finished loading we were ordered to move on. When we

oppem Delta oppe ooste Sied to liede. Endäm de Russe Polen äwarande om Brandenburg auntojriepe, bereibade see daut Delta om Lävensmeddel un Fooda to finje; butadäm velangde see Jelt. Om äaren Wellen derchtosate, naume see Geisle. Obwol Polen een Poatna von Russlaunt wia, muak Danzig Puat un Dooa to aus de Russe kaume, un see bleewe bewoat.

“Oba wie sent nich wäajen irjentwaut vom latsten Kjrlich jekome, sonda wäajen eene Sach em Polnischen Nokome Kjrlich en 1733. Wie habe don een Schauzkje veluare, un sent doawäajen jekome om june Help biem sieekje to bedde.”

Nu hilt Brun en, aus hee sach, daut Homez un Winta Blekje utwakjsele. Aus Justina enwort, daut äa Voda bie de Vetal noleet, sad see fuat.

“Jie Harschofte woare junt sechalich wundre, wuarom wie no soo lange Tiet oppducke om een Jäajenstaunt von grooten Wieet to sieekje,” meend Justina. “Wie woare fuaz doaropp kome. Mien Voda un ekj un uk mien Grootvoda un Onkel wiere doobie aus ons Hus en Schottlaunt aune 1733 aufbrend. De Famielje wia bie een Bejrafniss en Elbing aus wie hieede, daut eene Armee biem Marsch opp Danzig opptoo unjawäajes wia. Dise Bootschoft besäd, daut de Jebieda butahaulfs de Stautmiere jeplont wort to venichte, un dise Norecht kaum von mien Grootvoda, dee en Schottlaunt jebläwe wia. Onse Famielje spood sikj trigj to gone, un wie kaume krakjt trigj ea daut Jebied venicht wort.

“Enne groote lel belood wie ons Woage, un wäade de Stautbukjenstla auf, dee aules jlikj moake wulle. Ekj kjemmad mie omme Pieed, wäarent de Mana dän Woagen beloode. Ea wie foadig wiere, kjrieech wie Orda looss to sate. Aus wie dän Stautraunt

reached the city wall we saw our house already in flames. The goods we had salvaged were put into storage in the city, together with those of others.

“When the Russian army reached Danzig in March of 1733, our family was sheltered inside the city walls, in housing provided by fellow believers. The Russians besieged the city for two months, and raided the surrounding countryside. During the cannonade we experienced great danger, and were thankful to escape with our lives. My father had an unnerving experience during the war, as he now will tell you.”

“As non-combatants, we Mennonite men sought to provide a useful service to the city,” Braun now continued. “Some men served as medical orderlies; I served as a firefighter. Firefighting service was desperately needed, as the Russians had strong artillery, which they expertly directed against the city. Two thousand buildings were hit, and the shelling often started great blazes.

“But let me cut a long story short. During an artillery assault in 1733 our fire brigade answered the call to a burning four-story building. Residents on the lower floors cried of an elderly couple on the top floor. With a partner I gained access to the couple's apartment, which was filled with smoke. In searching for the couple I sighted two objects which resembled rare artifact owned by our family. The presence of those artifacts surprised and confused me, but in the urgency of the rescue I passed them by. Saving the building and rescuing the couple was my priority in those desperate moments.

“After the war our family returned to the storage area to retrieve our possessions. It had come under fire. Sorting through the rubble, we found some possessions

errieekjte, sach wie aul ons Hus en Flaume stone. Wie stopte daut Jerade enne Oppbewoarunk enne Staut, toop met daut von väle aundre.

“Aus de rusche Armee Danzig em Moaz aune 1733 errieekjt, wia onse Famielje secha enne Stautmiere unjajebrocht; onse Gloowensjeschwista haude Rum fa ons jemoakt. De Russe beschoote de Staut tweemoonatelank un uk de Jääjent runtom. Wäärent disem Kanoonejedonna wia wie en groote Jefoa, un dankboa, daut wie met däm Låwe doavon kaume. Mien Voda haud wäärent däm Kjrigh een onheemlichet Belåwniss, daut hee nu oba perseenlich vetale woat.”

“Aus Wåaloosse wull wie Menniste de Staut eenen nutzboaren Deenst erwiese,” fua Brun nu wieda. “Eenje Mana worde Kranken Flåaja, wäärent ekj bie de Fiawåa deend. De Fiewåadeenst wia een wichtja wiels de Russe eene stoakje Artillerie haude, dee see jieren jääjen de Staut ensad. See troffe tweedusent Jebieda, un soomet bruake groote Fiasch op.

“Oba lot mie eene lange Jeschicht mol kort vetale. Wäärent een Aunjriep aune 1733 rejieed onse Fiawåa opp een Fia en eenem veastockjen Hus. Bewona em ieeschten Stock berechte von een elret Poa em bowaschten Stock. Met een Poatna bruak wie en de Wonunk, dee volla Ruak wia. Endäm wie daut Poa sochte sach ekj twee Konststekja, dee krakjt een poa gauns seldne von onse Famielje likjende. Ekj wia sea åwarauscht dee don un doa to seene, oba ekj haud je daut met aundre Prioritåte too drock om mie duarom to kjemre; butadäm golt daut, daut Poa to rade.

“Nom Kjrigh jinkj onse Famielje trigj no de Oppbewoarunk enne Staut om ons leejendom to hole. Daut haud Fia erfoare. Endäm wie onse Sache derchkromde, funk

missing, including important church records, which had been stored at our house in Schottland. These records were never recovered, leaving a gap in our congregation history.

“With the pressure of rebuilding in 1738 I forgot about my unusual sightings during the rescue of the elderly couple. Recently, I spent many hours with my father during his last illness. One day, he suddenly blurted out that while the family was attending the funeral in Elbing in 1733, a burglar had stolen goods from our home.

“Last night I had a brain wave. During that burglary of 1733, could the thief have also taken those church records? And could the elderly couple of that burning building in Danzig be connected to the burglary? To have a complete set of records is important for our congregation. Can you investigate this matter, Mr. Homez; can you help find those missing records?”

Homez had listened carefully as the two Brauns related this tale, and now leaned back in deep thought. A great stillness filled the room, as he pondered all the threads of the story. Then Homez posed three questions to the Brauns.

“What exactly were the items that were missing after the War of Polish Succession?” Homez asked. “And what were the items which you saw in that burning building? Do you know the location of that building, and is it still standing?”

In hearing these questions Braun smiled in anticipation, as he was ready with the answers. “The items missing were a pendulum clock, a doll-cradle set, and the church records; all three are typical Mennonite items,” he said. “What I saw in the burning building, in that apartment of

wie aulahaunt Wajchjekomnet, soo aus uk Kjoakjepapiere, dee bie ons Tus en Schottlaunt loagade. Dise Papiere worde niemols wada jefunge, un hinjaleete Lajcha en de Jeschicht von onse Jemeent.

“Wäajen däm Druck aun 1738 nie to bue, haud ekj von de Kjrighssache vejäte, dee ekj bie de Sieekj no daut Poa toseene kjreech. Korz, vebrocht ekj väle Stunde met mien Voda wäarent siene latste Krankheit. Eenes Doages, schrieech hee looss, daut aus de gaunse Famielje daut Bejrafniss en Elbing besocht haud, een Enbräakja wietvolle Sache von ons Hus jestole haud.

“Väaje Nacht haud ekj een Jeistesblitz. Wäarent daut Enbräakje aune 1733, haud de Deef woomäajlich uk de Kjoakjepapiere metjenome? Un kunn daut Fia met däm Enbräakja todoone habe? Om eene volle Saumlunk aun Dokumente to habe, es wichtich fa onse ooda uk irjenteene Jemeent. Kjenne see, Omtje Homez ons halpe dise fälende Dokumente to finje?”

Homez haud aules aundachtich tojehieet aus de twee Brune dise Dot vetalde, un nu länd de Oola sikj trigj, deep en Jedanke. Daut wort lang sea stell aus Homez sikj de veschiedne Fädme utläd un organisieed om doarut dän Zopp aus Auntwuat to flajchte. Dan stald Homez de Brune dree Froage.

“Woone Sache fälde no däm polnischen Nokomekjrigh?” fruach Homez. “Un woone Sache hast du em brennenden Jebied jeseene? Weetst du wua daut Jebied stunt, un es daut noch doa?”

Aus Brun sikj dise Froage aunhieed, schmustat hee weetent. “De fälende Sache sent eene Paupeldikjaklock, een Poppe-Wieeje-Sett, un de Kjoakjedokumente, aule dree väabiltliche mennische Sache,” säd hee. “Waut mie oppfoll aus ekj daut Fia bie de Nichmenniste sach, es daut de Klock

non-Mennonites, were an identical pendulum clock and doll-cradle set. My interest was aroused because the pendulum of the clock was suspended by a peculiar tapered rod, and the doll had its left foot missing, exactly as the ones in our family's possession. I do know the exact location of that building, and on our way to your office today I saw it still standing."

Homez had two more questions; "Who in your congregation is in charge of the records? Do you have the exact date of the fire of that building?"

"The man to see about the community records is our Deacon, Anton van Steen," Braun answered. "The date of the fire was June 21, 1733."

After the Brauns had left, Homez sat for long moments with a puzzled look on his face. He asked Winter for his thoughts about the importance of the burglary of the Braun home before its destruction, and the likelihood of the records still being in existence.

"I can think of three possibilities regarding the burglary," Winter commented. "The simplest one is that it was an ordinary theft, which merely yielded a pendulum clock and a doll-cradle set; it was carried out by an opportunist, who considered the doomed building easy prey. A more sinister possibility is that the burglary was carried out by a zealot sent by the city, seeking damaging information about Mennonites. A third possibility is that it was carried out by a disgruntled church member, who wished to remove or destroy records holding incriminating information. As to the existence of the records missing after three decades, I consider it unlikely."

"I assume you will be available to help with this matter," Homez now said to Winter. "Can you consult the Deacon about the

enenen scheewen Paupeldikja haud, un daut bie daut Kjint enne Wieej daut linkje Beenkje fäld, krakjt soo aus daut bie onse Famielje wia. Ekj weet, wua daut Jebied es, un vondoag unjawääjes hiahää sach ekj daut Jebied stone."

Homez haud noch twee wiedre Froage. "Wää en june Jemeent haft de Dokumente unja sich? Hast du daut jeneiwe Dotem vom Fia?"

"Deejansja, dee de Dokumente unja sikj haft es de Diakoon, Anton van Steen," auntuwad Brun. "Daut Fia passieed aum 21 Juni, 1733."

Nodäm de Brune velote haude, saut Homez noch lang met een Rotzel opp sien Stiern. Hee befruach Winta wääjen däm Deepstol vom Brune äa Hus ea daut aufbrend, un de Määjlichkeit, daut de Dokumente noch to habe senne wudde.

"Ekj kaun mie aun dree Määjlichkeite wääjen de Reibarie väastale," meend Winta. "De eenfachsta Grunt es, daut daut eene derjschnetliche Stälarie wia, bie däm daut omme Klock met een Paupeldikja un een Poppe-Wieeje-Sett jinkj, un daut de Reiba een Schlikja wia, däm daut Jebied en Jefoa eene Jlekjsach wia. Diestra wudd de Grunt senne, wan de Reibarie von een lewajen jedone worde wia, dee vonne Staut jeschekjt wia om de Mennonite to schode. De dredde Uasoak kunn senne, daut de Schuldja de Dokumente stäle ooda venichte wull, wiels de aulahaunt utsaje kunne, waut am nich pause wudd. Daut de Dokumente no dartich Joa noch to finje sent? Daut jleew ekj nich."

"Ekj näm aun, daut du reed best mie en dise Sach to Haunt to gone?" säd Homez nu toom Winta. "Kaunst du mol dän

status of church records, and check the city archives about that fire on June 21, 1733? We will meet here again tomorrow.” Winter appeared early at Homez’ office the following day. Homez saw a smug look on Winter’s face, suggesting that he had uncovered useful information. He immediately asked Winter for his report.

“Yesterday, accompanied by my wife Emily, I paid a social call to the Deacon,” Winter began. “As we have close relations with the Deacon, we first discussed the difficulties facing our community. Our non-resistance was condemned by Danzig citizens during the recent war, and we must make further sacrifices to keep this privilege. At the same time our poor suffered greatly during the war, firstly being displaced from their homes in the suburbs, and then surviving in a time of great scarcity. Finally, I turned to the matter of church records, which is of great interest to the Deacon.

“A core tenet of our faith is that of non-resistance,’ the Deacon said. ‘Belief in salvation by grace on the basis of faith requires obedience to Biblical commandments. The primary commandment is that of love as opposed to hate; one cannot kill a person whom one loves. The major churches deny that killing in war is forbidden in the Scriptures, which is not our view. In the Netherlands, we were persecuted for this view. We were driven to flight, and found tolerance in the Danzig area.

“Due to the danger of capture and torture in the Netherlands our congregation avoided storing information about its members. The attitudes of states towards us can change quickly. We cannot forget that our members were invited to settle in East Prussia in 1710, and were expelled in 1724.

Diakoon befroage, woo daut met de Kjoakjedokumente steit, un de Staut Dokumente utforsche von daut Fia vom 21 Juni, 1733? Wie trafe ons wada hia morje.” Winta troff tiedich biem Homez sien Offiz aum näakjsten Dach en. Homez sach een Jniesa opp Winta sien Jesecht, woont meend, daut disa waut to de Sach jefunge haud. Hee fruach Winta fuaz no sien Berecht.

“Jistre, toop met Emily jinkj ekj dän Diakoon besieekje,” funk Winta aun. “Wiels wie däm Diakoon dichtbie stone, fruach ekj am ieescht no de Unjascheedunge en onse Jemeent. Onse Wäaloosichkjeit wort vonne Danziga Birja em latsten Kjrlich vedaumt un wie muste nu mea Opfa brinje om daut Priwiläjium to behoole. To jlikja Tiet habe de Oame sea em Kjrlich jeläde, wiels see von äare Jebieda enne Väastaut vedräwe wurde, un dan weinich to äte haude. Schliessich beräd wie de Sach met de Kjoakjedokumente, dee däm Diakoom sea intressieede.

“Een Gruntbejriff von ons Gloowe es de Wäaloosichkjeit,’ säd de Diakoon. ‘De Gloowe aun de Radunk derche Jnod oppe Basis vom Gloowe fodat Jehuarsom enne biblische Jeboote. Daut Hauptjeboot es Leew, em Jäajensauz to Hot, wiels wan eena Mensche goot es, kaun eena de nich ombrinje. De Hauptkjoakje meene, daut Mensche em Kjrlich ombrinje nich vebode es, oba doarenn sent wie aundra Meenunk. Enne Nadalaunde wort wie doawäajen vedräwe, un sent dan no Danzig jekome.

“Wiels wie de Jefoa utstunde jefange jenome to woare, un uk jekjwält to woare haft onse Jemeent niemols Dokumente aus Bewiess oppbewoat. De Enstalunk vom Staut kaun sikj schwind endre. Wie derwe nich vejäte, daut wie aune 1710 en Oostpraisse aunsiedelde, un aune 1724 doa rutjejoacht worde.

“The keeping of records since our arrival in the Danzig area has been erratic. Our congregation records are not complete; one gap exists before the war of 1733. At that time a Deacon, now deceased, had safekeeping of the records, and a new Elder had just arrived from Holland.”

“A check of the City Archives on that four-story burning building revealed that it currently shelters four families; those of the owner and three tenants,” Winter continued. “The owner lives on the ground floor, while each floor above is occupied by the family of a single tenant. The tenants are on long-term hereditary leases. The lease for the top floor has been held by one family for three generations.

“Records at the Archives indicate that a fire did occur in that building on the cited date in 1733. No major damage or injuries were suffered, although two occupants of the top floor were hospitalized. These city records confirm the statements made by Braun.”

Homez paused to absorb these facts, and then began his own report. He had arrived at the building and found it in good condition. No evidence of a previous fire could be seen. He interviewed the resident on the ground floor who had identified himself as a Calvinist, and the owner and superintendent of the building. Homez' cover was that of a city inspector making enquiries about building damage and experiences of residents during the war. Homez had asked the owner to describe the residents of the building.

“The tenancy of this building has been stable over many years, and nothing of significance happened in the recent war,” the owner said defensively, and Homez felt a surge of optimism.

“A Lutheran family lives on the second

“De Buakfierarie seitdäm wie en Danzig aunkaume es wietleftich jewast. Onse Jemeent haft kjeene komplette Dokumente, besondasch nicht von ver 1733. To de Tiet haud wie een Diakoon, dee nu jestorwe es, dee onse Dokumente besach, un uk een Niewa Elstesta wia jrods ut Hollaunt jekome.”

“Eene Forschunk em Stautarchiv wäajen daut Fia em veastockjen Jebied bewiesd, daut doa vea Famielje wone: de leejendeema un drie Pajchta,” vetald Winta wieda. “De leejendeema wont em ieeschten Stock, un de aundre Pajchta emma eene Famielje to eenem Stock. Dise Pajchta wone opp lange Tiede doa, un dee oppem bowaschten Stock wont aul drie Jennerazione doa.

“Dokumente vom Stauts Archiv bewiese, daut doa aune 1733 een Fia gauf. Doa wiere kjeene Velazunge un uk kjeen groota Schode, obwool twee Pajchta vom bowaschten Stock ennet Krankenhaus muste. De Dokumente vom Stauts Archiv bestätje Brun siene Behauptunge.”

Homez hilt en, om daut Gaunse to vedeiwe, un dan läd hee looss. Hee wia hia aun daut Jebied jekome, un haud aules en gooda Vefotunk jefunge. Kjeen Bewiess von een väajen Fia. Hee haud dän Enwona oppem ieeschten Stock befroacht: daut wia een Calvinist, un de leejendeema un Husvewaulta vom Jebied. Homez sien Bejleitbreef wia dee von een Stautenspakjta de Husschode von Kjrlich unjasocht. Homez haud dän leejendeema jebedde, de Husbewona to beschriewe.

“De Husbewona sent aul sea lang stabil jewast, un em latsten Kjrlich passieed nuscht von Bediedunk,” säd de leejendeema een bät sturr, un Homez feeld sikj hopnungsvoll.

“Eene lutierische Famielje wont em

level,” the owner continued. “The man is a public servant, and is the wealthiest in the building. The next level is occupied by Mennonites, who moved in several years ago. The husband is a weaver, a hard working man, but nevertheless the family is struggling. High taxes and oppressive regulations seem to mire the family in poverty.”

Homez had next indicated that his interest was in the experience of the occupants of the top floor of buildings. The owner said that the family on the top floor had been a leaseholder for generations. This family was strongly Catholic, spoke Polish and was often involved in controversy. The man was a guild member, and he felt a strong dislike for foreign tradesmen. Owing to their different affiliations the owner, aside from collecting the rent, had little contact with his tenants.

Homez had now enquired about building damage during the recent Seven Years War compared to the previous War of Polish Succession. “We experienced no bombardment in the most recent war,” the owner replied. “Aside from the shortages in food supplies and heating materials, we suffered no great hardship. It was during the previous war that we suffered greatly; we endured a two month siege by the French and Russians. On the night of June 21, 1733 our own area was the target of an artillery barrage, and a cannon shot hit this building. A blaze ignited on the second floor sending billowing smoke throughout the building. Swift action by the tenants of the second floor prevented the fire from spreading. On the top floor two occupants were overcome with smoke. These two were the elderly parents of the leaseholders, who were absent from the building. Fortunately firefighters arrived quickly, and carried out a dramatic rescue.”

Homez had now expressed his wish to interview the residents of the top floor. The

tweeden Stock,” vetald de leejendeema wieda. “De Maun es een Beaumta un de rikjsta em Jebied. Bowe an wone Mennonite, dee ver een poa Joa nenn trocke. De Maun es een Wäwa, een hoatoabeidenda Maun, oba see sent mau oam. Huage Takse un too vâl Rääjlungen vom Launt lote am nich wieda kome.”

Homez wull weete, wâa gauns bowe wond. De leejendeema säd, de Famielje oppem bowaschten Stock wiere aul seit Denkjestiede Pajchta. Dise Famielje wia strenj katoolsch, räd polnisch, un jacht sikj foaken met aundre Pajchtasch. Dis Mensch wia een Metjliet vonne Oabeitsverein, un kun aundre vom Fach nich veknuse. Wiels see aula veschiedne Wäaj em Läwe enschluage, haud hee nuscht met de Pajchta to doone, buta de Rent optodriewe.

Homez haud sikj nu omjefroacht, wäajen Husschode wäarent dän latsten Säwenjoaschenkjrlich em Vejlikj toom latsten polnischen Nokomekjrlich. “Ons wort em latsten Kjrlich nich bombardieet,” gauf de leejendeema Auntwuat. “Wie haude Knaupheite enne Äteswoare, un Brenmeddel, oba sonst fäld ons nuscht. Daut wia em vääjen Kjrlich, daut wie soo vâl to liede haude; tweemoonatelank wäajen de Franzoose un de Russe. Aum 21 Juni, 1733 wia ons Jebied daut Ziel von een Aunjriep un een Kanooneschoss troff dit Jebied. Dichta Ruak vebreed sikj schwind, oba toom Jlekj wort daut Fia utjemoakt. Oppem bowaschten Stock worde de Elre vom leejendeema Opfa vom Ruak. Oba de Brauntordnunk kaum en een nu, un rade de twee Lied.”

Homez wull nu met de Pajchta vom bowaschten Stock råde. De leejen-

owner ushered Homez up a long staircase.

On the top floor the owner introduced Homez to the leaseholder. Homez had taken this opening to glide into the apartment. He was standing in a spacious chamber, clearly the sitting room of the apartment. One swift look around, and he had spotted a pendulum clock, one of the two items Braun had mentioned. His eyes swept around again, and in a corner he spotted a doll-cradle set, which he felt certain was the second item. It now remained only to establish whether these items were taken from the Braun house in Schottland decades ago.

Homez had stated that along with his inspection duties he had an interest in the recovery of long-lost items. He requested permission to examine the clock and doll-cradle set. The items were exactly as described by Braun. The pendulum of the clock was suspended by a peculiar tapered rod, and the doll had its left foot missing. Homez felt certain that these were the family items that Braun had reported missing.

“These items were removed from a home in the Schottland suburb in 1733,” Homez had forcefully stated to the owner. “That is beyond a doubt. In your own interest, tell me the entire story exactly as it happened.”

The leaseholder was taken aback, and hesitated for long moments. But he lacked the resolve to defy Homez. Reluctantly, he launched into a long sorrowful story. “The two items were brought to us in the spring of 1733 by my father,” the leaseholder said. “My parents lived outside the Danzig walls, and when I heard of an army approaching I invited my parents to join us in the city. My father came with my mother, to stay with my wife and daughter in this

deema fieed Homez opp een langen Trappengang no bowe.

Oppem bowaschten Stock stald de leejendeema däm Homez dän Pajchta vää. Homez haud de Jeläajenheit benutzt, om en de Wonunk nentojleppe. Hee stunt nu en eene wietrumje Stow, de Settstow enne Wonunk. Met een Blekj haud hee uk aul de Paupeldikjaklock jeseene, eene von de twee Jäajenstende, dee Brun erwänt haud. Siene Uage wiere noch emma em Drei, un nu sach hee uk aul daut Popp-Wieeje-Sett, von däm hee fuaz wist, daut daut de tweeda Jäajenstaunt wia. Nu must blooss noch faustjestalt woare, aus dise Sache aul Joatieende trigj vom Brunen en Schottlaunt wajchjenome worde wiere.

Homez haud weete lote, daut buta siene Kontroll, haud hee noch een Interesse aun historische Sache to finje. Hee fruach om Erlaubniss sikj de Klock un daut Poppe-Wieeje-Sett to bekjikke. De Sache wiere hoajeneiw soo aus Brun dee jeschildat haud. De Paupeldikja aune Klock haud eene jeboagne Stang, un bie de Popp fäld de linkja Foot. Homez wia sikj secha, daut dit de Sache wiere, von Brun aus vemist jemalt.

“Dise Sache worde von een Hus en Schottlaunt aune 1733 wajchjenome,” haud Homez däm leejendeema läwendich enjedietscht. “One Twiewel es daut en dien ieejnen Interesse, mie de Sach kjrakt soo to schildre aus see passieed.”

De Pachthoola wia betroffe, un hilt sikj lang trigj. Oba am fäld de Moot Homez de Stiern to beede. Met Beduare funk hee aun eene lange truaje Jeschicht to vetale. “De twee Sache worde ons em Farjoa aune 1733 von mien Voda jebrocht,” vetald de Pachthoola. “Miene Elre wonde butahauls de Danziga Stautmiere un aus ekj hieed daut eene Armee em Kome wia, loot ekj an en, no de Staut to kome. Mien Voda kaum met miene Mutta om met miene Fru un Dochta enne

apartment. He wished to bring us presents, and on his way he came across a home that looked abandoned. Thinking that the house would be burned like the others around it, he entered to search for items of value. He found and removed a clock intended for me, and a doll for my daughter.”

Homez had now asked whether the father had also brought a set of church records. This question drew a blank stare from the leaseholder. Fearing failure after a long streak of fortune, Homez knelt down and closely examined the clock, and then the doll set. He was well acquainted with secret compartments in trunks and drawers but had no experience with clocks or doll sets.

The leaseholder was sorry about the theft from the home in Schottland, and gave permission for Homez to reclaim the two items. Homez had taken the items home, for closer examination. Recognizing their historic value, he resisted the urge to dismantle them. After long study he felt certain that the clock held no missing records.

Homez had then turned to the doll-cradle set. He began with the doll itself, and eyeing its many connections felt optimistic. But he found nothing, and finally turned to the cradle. This was his last chance, Homez grimly realized. The large flat surfaces suggested an ideal location for storing papers. But the entire construction seemed to stem from a single workpiece. After long study two buttons, at opposite ends of the cradle’s bottom, caught his attention. These, he realized, were not of the single workpiece but had been expertly carved and inserted into openings.

With care to avoid lasting damage, Homez removed the buttons. A cylindrical groove extending through the cradle was thereby exposed. And in that groove he found,

Wonunk to bliewe. Hee wull ons Jeschenkja metbrinje un unjawääjes, sach hee een Hus, woont vewoaloosst sach. Wiels hee docht, daut daut Hus aunjestekjt woare wudd, socht hee sikj doa Wieetjääjenstenda. Hee funk un naum eene Klock fa mie un fa miene Dochta eene Popp.”

Homez fruach nu, aus de Voda uk Kjoakjedokumente metjebrocht haud. De Pachthoola muak een veduztet Jesecht. Nodäm am dise Tiet aulahaunt jejekjt haud, fercht Homez daut Jlejk aum end wia. Hee kneed sikj nu han, un unjasocht de Klock un daut Poppesett. Hee vestunt sikj met vestoakne Schufloade en Meebel wua Mensche Wieeta veborgde, oba von Klocke un Poppa wist hee weinich.

Däm Pachthoola wia de gaunse Sach sea vere Feet, un hee gauf Homez Erlaubniss de Sache met to näme un Tus to unjasieekje. Am ond, daut hee waut finje wudd.

Homez bekjikt sikj de Popp von bowe bat unje, oba funk nuscht. Dan bekjikt hee sikj de Wieej un wiels hee doa soo väl Vestoaknet ond, oba nuscht Oppfaulendet funk, bekjikt hee sikj dän oppfaulenden Boddom. Un doa funk hee oppjerolde Dokumente schmock, un stiew un aula en een Zillinda traum oppbewoat.

rolled up into a tight cylinder, a set of papers.

Homez and Winter brought the papers to the Deacon, who carefully examined the writing. A check of the dates and names showed that these precious pages were in fact missing congregation records. After a long study, the Deacon stated that these records corresponded to a gap, and that this find brought the entire set to completion.

Homez un Winta naume de Papiere nom Diakoon, dee sikj de jeneiw unjasocht. Nodäm hee daut Dotem un de Nomes vejlikjt, stald hee faust, daut dise Bläda krakjt pauste un dan stald sikj uk rut, daut de Dokumente nu foadich un vollstendich wiere!

House of worship

If there is no joy and freedom, it is not a church. S. Brown

In a secluded glade far from the main road rested a peaceful Mennonite church yard. On the yard stood an old church, the parish hospital, and a new church under construction. The new building was to be a modest structure, away from the public eye. This day the roof was being raised for this building. The workmen were congregation members who had joyfully volunteered for this function. While no artistic wonder, the building would be a new house of worship, large enough to hold all of its parishioners.

The men were guided by a master carpenter. Simultaneous with the supervision of the construction of the new building the carpenter was directing the dismantling of the hospital. Helped by an assistant, the carpenter was passing rafters upwards to the men above. Occasionally he consulted his plans and shouted an order. No nails were used here; the heavy sea air swirling through the valley would corrode them. Fastening the rafters together was slower work, but left a more durable structure.

A small party now arrived, carrying refreshments. They had come from the nearby village of Tragheimerweide and included the Elder with his wife, the Deaconess, and a visitor. The village lay ten miles southwest of the ancient castle of Marienburg. The approaching party fearfully watched the men as they worked above. The old church and the hospital, which housed the poor and elderly, had been built in the 1720s, nearly forty years ago. Permission to construct a new church had been obtained from the Catholic bishop. This congregation of Mennonites, worshipped at the tolerance of the religious

Gotteshus

Wan daut doa nich Freid un Frieheit jeft, dan es daut kjeene Kjoakj. S. Brown

En eene jeschitzte Jlad, wiet vom Hauptwajch, lach een frädlicha mennischa Kjoakjhoff. Opp däm Hoff stunt eene oole Kjoakj, daut ertelje Krankenhaus, un eene niee Kjoakj em Bu. Daut niee Jebied sull een eenfachen Bu woare, wietwajch vonne Effentlichkeit. Aun disem Dach wort jrods daut Dak oppjerecht. De Oabeida wiere Jemeentejlida, dee jieren äaren Deenst fa dän Bu leewade. Un wan daut Gaunse uk kjeen Konstwoakj wia, wudd daut doch emmahan een Hus toom Gottesdeenst woare, groot jenuach aule Metjlida Dak un Rum to beede.

De Mana worde von een Bumeista jefieet. Disa haud dän Bu vom Jebied unja sich, un uk daut Utenaundanäme vom Krankenhaus toojlikj. Een Helpa jinkj am doobie to Haunt, endäm see de Spoare no Hecht hoowe, doamet de Oabeida doa bowe, dee aun Uat un Städ aunbrinje kunne. Han un wada bekjikjt hee sikj sien Buprograum un dan roopt hee Aunwiesunge aun de Oabeida. Hia worde kjeene Näajel jebrukt; de schwoare, soltje Mäalofst wudd de vewäse. Endäm de Spoare soo faustjemoakt worde, wia langsoma, oba oppe Dua bäta.

Eene kjliene Grupp kaum nu aun un brocht een Vebietsel. Dee wiere von daut Nobadarp Tragheimerweide jekome, un to de Grupp jehieede uk de Eltesta un siene Fru, eene Diakoonisse, un noch een Gaust. Daut Darp lach tien Miel siedwastlich von däm Schloss Marienburg. De nu aankomende Grupp kijkt enjstlich too aus de Mana huach bowe met de Spoare oabeide. De oole Kjoakj un daut Krankenhaus, wua de Oame un de Oole unjajebrocht worde, wia enne 1720' Joare jebut worde, meist vieetich Joa trigj. Erlaubniss nu nie to bue kaum vom katoolschen Bischoof. De mennische

majority, as did all the others. It had been the bishop's wish that the hospital be dismantled.

When a break was announced the work crew clambered down from the roof and gathered around the refreshments. The crew was led by the carpenter, a thin man who towered above his companions. He had purchased the hospital building; its pieces were to be re-assembled elsewhere at the new owner's discretion.

The Deaconess dispensed pastries and drinks to the men. The carpenter had joined the Elder who was conversing with his wife and the visitor. The Elder pored over the building plans with the carpenter and seemed content with the building's progress.

The Elder's wife meanwhile entertained the visitor. This visitor was an outspoken woman from the Heubuden Flemish congregation, located in the Grosswerder on the other side of Marienburg. The Elder's wife stopped to listen as the visitor expressed another strongly held opinion. For some time the visitor had examined the hospital being dismantled. In a loud voice she stated that it lacked merit, and did not deserve keeping. The Elder's wife seemed doubtful about this judgment, but listened respectfully as the visitor voiced this strong opinion.

The Elder's wife now turned to the Elder and carpenter. She introduced the visitor to the carpenter, stating that she had recently returned from Holland, having completed a program of higher studies. The carpenter looked more closely at the woman. She is attractive, he judged, but bossy and bookish; not for me.

Jemeent hilt äare Gottesdeenste auf, wia doarenn oba von de Gonst vonne katoolsche Meaheit auffhenjich, krakjt soo aus aule aundre. Daut daut Krankenhaus utenaunda jenome wort, wia de Welle vom Bischoof.

Aus eene Pause bekauntjemoakt wort, kroope de Oabeida vom Dak erauf un vesaumelde sikj om daut Vebietsel. Dise Grupp stunt unjre Leidunk von däm Temmamaun, een denna Kjieedel, dee een Kopp lenja aus de Oabeida wia. Hee haud daut Krankenhaus jekoft; daut Holt sull opp eene aundre Städ fa een freschen Bu jebrukt woare.

De Diakoonisse vedeeld Jebakniss un Jedrenkje manke Mana. De Temmamaun vetald sikj nu met däm Eltesten, dee sikj met siene Fru un däm Gaust unjahilt. De Eltesta bekjikjt sikj dän Buplon, un schiend met däm Bu tofräd to senne.

De Fru vom Eltesten unjahilt sikj enne Tweschentiet met däm Gaust. Dis Gaust wia eene direkjte Fru vonne Heubuden flemische Jemeent, dee em Grooten Werder oppe aundre Sied von Marienburg lach. De Eltestenfru horcht to aus de Gaust noch eene Meenunk lud un iewrich utdrekjt. Eenje Tiet aul, haud dis Gaust sikj daut Krankenhaus bekjikjt, daut nu utenaunda jenome wort. Met eene lude Stemm säd see, daut daut nich wietvoll wia, un daut daut sikj nich loond to behoole. De Eltestenfru schiend Twiewel to habe wäajen dit stoakje Uadeel, oba see hieed sikj de lude Meenunk heeflich too.

Oba nu dreid sikj de Eltestenfru no däm Eltesten un dän Temmamaun. See stald dän Gaust däm Temmamaun vää, un meend doabie, daut see korz von Hollaunt trigjekome wia, wua see studieet haud. De Temmamaun bekjikjt sikj de Fru noda. Dee sittet schmock, docht hee, es oba baussich un volla Buakweete; nuscht fa mie!

The carpenter now became eloquent over the hospital, defending its simple practical style. The visitor looked doubtful, but examined the carpenter more closely. He is handsome, she thought, but simple and without education; not for me.

* * *

Some days later Winter and his wife were in Marienburg visiting Emily's sister, the Deaconess Mariken. They had shopped at the market by the Castle and were now going home. The Winters had left their children at home in Tiegenhof, under the care of Emily's parents. It was Winter's annual holiday, free time richly deserved and deeply treasured.

The threesome arrived at Mariken's home where a wagon had pulled up at the roadside. Beside the wagon stood a thin man uncommonly tall, and at the rear sat two other men. A woman got off from the wagon and greeted the threesome. Mariken introduced her as Katarina Lorenz, a friend from the village of Tragheimerweide.

Katarina looked tiny standing beside the tall man. She introduced the man as her oldest son Artur, a carpenter, and the two men seated on the wagon as her younger sons. She asked the Winters if it was true that they solved difficult problems. The Winters glanced at each other, and then Emily answered that they had solved some mysteries, and would be pleased to help her.

Katarina now gave careful instructions to Artur. He was to drive off with his brothers, not get into trouble, and return an hour later. The Winters watched with wonder as Artur obediently followed his mother's instructions. They then invited Katarina to come and sit with them in the garden.

Emily and Katarina took adjacent seats on

Nu räd de Temmamaun lud un äwazeijent vom Krankenhaus, un woo de schlichte Form wirkjsom wia. De Gaust horcht kjrietisch too, bekjikt sikj oba dän Temmamaun noda. Hee es een jleia Kjieedel, docht see sikj soo ver sikj han, oba eenfach un one Bildunk; nuscht fa mie!

* * *

Eenje Doag lota wiere Winta un siene Fru en Marienburg, bie Besuach bie Emily äare Sesta Mariken. See haude oppem Moakjt biem Schloss enjekoft, un wiere jrods oppem Wajch no Hus. De Wintasch haude äare Kjinja Tus en Tiegenhof bie Emily äare Elre jelote, un freide sikj sea to äare friee Tiet, dee see sea rääkjende un uk derchut vedeent haude.

De dree kaume bie Mariken äa Hus aun, wua een Woage aum Wajchraunt stunt. Biesied däm Woage stunt een denna Maun, butajeweenlich lank, un hinje saute twee aundre Mana. Eene Fru stunt vom Woage opp, un bejreest de dree. Mariken stald ar vää aus Katarina Lorenz, eene Frindin vom däm Darp Tragheimerweide.

Katarina sachet em Vejlikj toom langen Maun mau kjlien. See stald dän Maun, aus äaren elsten Sän Artur, een Temmamaun, vää, un de twee oppem Woage settent aus äare jinjre Säns. See fruach de Wintasch, aus daut soo wia, daut see schwieeje Probleeme leese kunne. De Wintasch kjikjte sikj jääjensiedich aun, un don meend Emily, "Wie habe eenje Rotsel jeleest, un wie sent reed junt to halpe, wan daut needich es."

Katarina gauf nu däm Artur krakjte Aunsiewunge. Hee sull toop met siene Breeda auffoare, nich Trubbel enriere, un no eene Stund trigjkome. De Wintasch wundade sich, woo Artur krakjt deed, waut am jesajcht wort. Dan loode see Katarina en, met an em Goade to sette.

Emily un Katarina saute sikj jääjenäwa

the garden bench while Winter brought a chair and sat opposite. Noting Katarina's tension Winter expressed heartfelt praise of her three sons. He then asked her to state her problem, starting from the beginning.

"I am a widow," Katarina began. "My husband passed away four years ago. He left us a small homestead on the north side of Tragheimerweide. With great effort we are extracting from it a decent living. My problem concerns my oldest son. As I desire discretion, I hesitate to bring the problem up with acquaintances. For you to understand my problem, I must outline our family history.

"My husband and I arrived with our parents in Tragheimerweide in 1724, together with a group of new settlers. The group stemmed from the Montau area in the delta, but came now via East Prussia. Our parents had gone to live in East Prussia at the invitation of the King who wished to repopulate his country after the plague. The settlers arrived in 1711, and built up Wirtschafte in the Memel lowlands and the Tilsit marshes. By applying our special knowledge of marshlands we built up fertile farmland. Soon we were producing cheese and other dairy products for the markets. My husband and I were born in East Prussia; some years after the group arrived there.

"A problem developed later due to the community's stand on non-resistance. On hearing that the community refused military service the King ordered its expulsion. A similar problem misfortune befell another group. The King preferred tall men for his royal guard. His press gang roamed the countryside enlisting such men, catching also some Mennonites. When the Mennonites demanded release of the men, the king ordered their expulsion. Wealthier Mennonites, not subject to military recruitment due to their city residence or

wäarent Winta sikj een Stool naum un sikj uk hansad. Don fruach hee Katarina, an äa Probleem, von Väare aunjefonge, to vetale.

"Ekj sie eene Wätfru," funk Katarina aun. "Mien Maun storf vea Joa trigj. Hee hinjaleet ons eene kjliene Wirtschoft en Tragheimerweide. Met väl Mieej un Noot hab wie dee wieda oppjebut. Mien Probleem es mien elsta Sän. Wiels ekj natjes met dit behaundle well, hab ekj dän Faul nich met Bekaunde jebrocht. Doamet see mien Probleem vestone, mott ekj een bät vonne famielje Jeschicht vetale.

"Mien Maun un ekj kaume toop met onse Elre en Tragheimerweide aune 1724 aun; uk noch aundre Siedlasch wiere doabie. De Grupp staumd von Muntau em Delta oba kaum latst von Oostpraisse. Onse Elre wiere no Oostpraisse jekome oppe Enlodunk vom Kjennich, dee daut Launt no de Groote Ploag besiedle wull. De Siedla kaume doa aune 1711 aun, un läde Wirtschofte aun enne Memel Lääjlaunt un oppe Tilsit Somp. Wiels see met nautet Launt vestunde omtogone, jlekjt an daut doa Wirtschofte optobue. Un boolt gauwe see uk aul Kjees un Malkjprodukte fa dän Moakjt rut. Mien Maun un ekj worde en Oostpraisse jebuare, eenje Joa nodäm onse Elre doa aunjekome wiere.

"Een Probleem entwekjeld sikj lota wäajen de Wäaloosichkjeit. Aus däm Kjennich to Uare kaum, daut wie wäalooss wiere, juach hee ons fuat. Krakjt soo jinkj daut uk eene aundre Grupp. De Kjennich socht lange Mana fa siene kjennichliche Garde. Siene Kundschofta rande aulewääjes rom un sochte lange, groote Mana, un stade uk opp Menniste. Aus de Menniste de frie habe wull, juach de Kjennich an rut. Rikjere Menniste, dee nich wäalooss senne brukte, ooda sikj friekjeepe kunne, bleewe em Launt.

important functions, though were allowed to remain in the kingdom.

“Following the expulsion our community found land in the Stuhm marshes, which were still without settlers. These areas had been used by the Teutonic Knights for grazing their horses. Our people bought the land intending to place it under cultivation. Financial assistance was obtained from our brethren in Holland and Hamburg. Our group thus founded the last of the Mennonite settlements in the Vistula area. The area is now a closed Mennonite community, and we have formed a Frisian Mennonite congregation.”

Katarina paused at this juncture, and the Winters willed her to come to the point, to state the problem she was facing, and to outline the role she wished them to play.

“Let me cut my long story short,” Katarina went on. “At age twenty I married a man of our congregation, a tall man, and we had soon obtained our own Wirtschaft. We were blessed with three sons, and some four years ago my husband passed away after lengthy bouts of swamp fever. With the help of my sons I have enlarged the Wirtschaft, which is now a model in the community. My sons have grown to manhood. My oldest son is well beyond marriage age, wherein lies my problem.

“Artur, besides his work on our Wirtschaft, has become an accomplished carpenter, who has participated in many community projects. Although Artur must be considered a good catch, he is still unmarried, and is causing me much worry. Our family has suffered too many tribulations, has overcome too many problems, to face extinction. I feel my strength decreasing, so I wish to enlist your help. Can you help me; can you find a good marriage partner for Artur?”

The Winters for some moments were at a

“Nodäm wie vejoacht worde wiere, funk wie Launt enne Stumsomp, dee noch one Siedlasch wiere. Dit Launt wort vonne Teutonische Rittasch benutzt om äare Pieed to grose. Onse Mensche kofte daut Launt met de Aufsecht hia to akre. Daut Jelt kaum von onse Breeda en Hollaunt un Hamburg. Onse Grupp läd de latste mennische Wirtschoft em Danziga Kjreiss aun, un nu es daut eene mennische Siedlunk met eene Friesen-Mennoniten-Jemeent.”

Katarina hilt nu en, oba de Wintasch porde ar, wiels see nieschierich wiere waut äare Roll en de Jeschicht senne sull.

“Lot mie eene lange Jeschicht kort vetale,” sad Katarina fuat. “Aus ekj twintich Joa oolt wia, befried ekj mie met een langen Maun ut miene Jemeent, un boolt haud wie uk aul onse ieejne Wirtschoft. Wie worde met dree Säns jesääjnet oba vea Joa trigj storf mien Maun aun Sompfeebea. Met de Halp von miene Säns hab ekj de Wirtschoft vejratat; dee es nu eene Mostawirtschoft. Miene Säns sent erwossne Mana. Mien elsta Sän es lenjst äwrem befriednen Ella, un doarenn besteit mien Problemeem.

“Artur es buta een Mostawirt uk noch een jeschekjta Temmamaun, dee enne Jesalschoft aulewääjes doabie es. Artur es een gooda Jriff, oba hee es noch nich befriet, un doarenn licht mien Problemeem, un uk väle Sorje. Ekj hab daut aul väl too lang too schwoa jehaut, un hop, daut wie bestone, oba wie brucke nu needich eene goode Brut fa dän Artur! Kjenne see eene soone fa dän Jung oppdriewe?”

De Wintasch veschluach daut Gaunse von

loss for words, but then Emily posed a question. "Why are you so concerned now, why is the matter so urgent?"

"My health is definitely fading," Katarina said defensively. "Artur is well beyond marriage age, and is becoming set in his ways. An example must be set for his brothers. Also, recently Artur has acted strangely; I fear that he has found someone, perhaps an unsavory woman. My husband wished for our sons to marry in our own community."

"On first sight Artur and his brothers make a good impression," Winter now commented. "What seems to be the matter? Why has Artur not married?"

"Artur, despite his strength, is retiring; he flees the limelight," Katarina answered. "Since my husband passed on, Artur has been very considerate of my welfare, at the cost of his own. As well, he is tall and awkward like his father. There are few eligible women in his social circle."

The Winters now mentioned that this would be their first attempt to play cupid, but promised to undertake the mission.

* * *

Homez was also in Marienburg at this time, and the next day he ran across the Winters at the Castle. Homez mentioned that his wife Leticia had remained in Danzig to care for the children. Winter advised Homez that they had just contracted a new case, and repeated an earlier wish to again work together.

While dining at the inn that evening Homez was approached by a man whom he recognized as Dirk Peters, one of his Mennonite business contacts. Peters was the owner of a grain enterprise in Heubuden a few miles north of

de Räd, oba don kaum Emily met eene Froag: "Wuarom best du nu met eenmol soo ielich en dise Sach, wuarom soone plazliche Sorj?"

"Miene Jesuntheit es soo mea aum Enj," säd Katarina. "Artur es lenjst en däm Ella, un hee es aul een bät stekjsennig jeworde. Uk es hee aul een bät sondaboa jeworde, un hee es kjeen Väabilt fa siene jinjre Breeda. Uk wull mien Maun, daut Artur un de Breeda sikj en onse Jemeenschoft befriee."

"Oppem ieeschten Blekj moakt Artur een gooden Endruk, un siene Breeda uk," meend Winta nu. "Waut es hia ieejentlich looss? Wuarom es Artur nich befriet?"

"Wan Artur uk sea stoakj es, soo es hee een bät schuchta," säd Katarina. "Seitdäm mien Maun doot es, haft Artur sikj too sea om mie jekjemmat, un nich sea jenuach om sikj selfst. Uk es hee een sea langet Strämel soo aus sien Voda, un doatoo uk noch onbeholpe. Daut jeft mau weinich Frulied, dee en onse Jesalschoft to am pause."

De Wintasch meende see haude noch niemols verhää Heirats Vemedla jespält, oba daut kunn nu looss gone!

* * *

Homez wia uk don jrods en Marienburg, un aum näakjsten Dach troff hee de Wintasch em Schloss. Homez erwänd, daut Leticia, siene Fru, en Danzig bie de Kjinja jebläwe wia. Winta vetald Homez, daut see een nieen Faul haude, un daut see mol wada toop met Homez oabeide wulle.

Aus Homez zeowes em Gausthus Owentkost aut, kaum een Dirk Peetasch opp am opptoo; hee wia eent von väle Jeschaftsmana, dän hee hia kjand. Peetasch ieejend eene Jeträajdwirtschaft en Heubuden, een poa Miel nuade von

Marienburg. Learning that Homez had a light schedule, Peters invited him to inspect his Wirtschaft the next day.

The following morning a wagon arrived at the inn to pick up Homez. They crossed the Nogat river and entered the Grosswerder heading north. They were now crossing a classic polter landscape. The land was flat as a pancake, but broken up by ditches dug to drain the land. Windmills dotted the landscape, pumping water into the river. Although the land was above sea level the risk of flooding from the river was high. In peaceful contentment cattle grazed in green pastures surrounded by rich fields of grain.

The wagon followed many shady lanes before arriving at the Peters' Wirtschaft. A combined house-barn dwelling stood on a small hillock, surrounded by a compact farmyard. The house was large, with a steep roof that enclosed a large attic.

Peters welcomed Homez, introduced his wife Anke, and then whisked him over the Wirtschaft. He proudly pointed out granaries and sheds that teemed with farm animals; poultry, cattle, horses and pigs. He pointed out an extensive garden, and an orchard teeming with fruit. They passed a simple building which Peters identified as the dwelling for hired hands. Peters pointed to meadows and fertile grain fields that surrounded the home and extended to the distance. They now arrived at a small hill, enclosed by a picturesque riot of roses, decorative bushes, and pine trees. This, Peters said, was to be the wedding present to his daughter, where he would build a luxurious home for the bride and groom.

Taking refreshments later in the Grossestube Peters advised that he was

Marienburg. Aus hee hieed, daut Homez dan näakjsten Dach friee Tiet haud, loot Peetasch am en, siene Wirtschoft to beseene.

Aum näakjsten Morje kaum een Woage aum Gausthus aun, om Homez aufthoole. See äwakriezde nuadlich dän Nogatriefa un kaume opp dän Grosswerder aun. Nu wiere see en eene klassische Poltajäajent. Daut Launt wia soo plaut aus eene Pankuak, met Growes doatweschen, om daut Launt drieej to laje. Wintmäle pompte Wota enne Ries. Daut Launt lach hecha aus de Wotaspieejel vom Mäa, oba eene Äwaschwamunk wia emma eene groote Jefoa. En stelle Fräd grosd Vee aulewääjes, un Jeträajd gauf daut, wua eena uk nich hankjikke wull.

De Woage fua derch vüle schautje Hinjagause ea see bie de Peetasch Wirtschoft aunkaume. Een Hus stunt toop metem Staul opp een kjlienen Boaj, von eene straume Foarm omjäft. Daut Hus wia groot, met een steilen Dak un een grooten Bän.

Peetasch boot Homez een Welkom, un stald siene Fru Annike vää, un dan jinkj daut uk aul hurtich derche Wirtschoft. Peetasch wees Homez Spikjasch un Jebieda, dee volla Foarmtiere strotste: Heenavee, Rinda, Pieed un Schwien. Hee wees an uk sien grooten Goaden, un een Oftgoade, dee stiew volla Frucht hong. See kaume uk aun een Jebied vebie, daut fa Kjnajchte un Kjääkjsches Plauz boot. Peetasch wees an uk de Wäse un straume Jeträajdfelda, dee sien Hus umgauwe un bat wiet auf fieede. Un nu kaume see aun een kjlienen Boajch, opp däm Roose, straume Bescha un Daunebeem wosse. Un dit, säd Peetasch, es daut Kjastjeschenkj fa miene Dochta, wua hee ar un äa Briegaum een Luxushus bue wudd.

Aus see sikj nohää enne Groote Stow vebeete, gauf Peetasch to vestone, daut

facing a serious family problem. Homez sensed a possible case, and asked Peters to tell his story, starting at the beginning.

“With your own eyes, you have seen our Wirtschaft, which we have built up with Divine Blessing,” he began. “While my wife and I are still robust we must prepare for the transfer of this land to the next generation. You are aware that I have not introduced any sons to you. We have none. We have been blessed only with a single daughter, Susanna. Her interests are on book learning; they don't include running an estate which needs constant care to avoid disaster. But it is my strong wish to pass centuries of family efforts to someone of my own blood. To arrange for this transfer I need your assistance.

“Let me outline to you our family history to make clear the importance of this problem. My ancestors came to the delta two centuries ago as refugees. On arrival this area was a water wasteland, so the struggle for survival was not an easy one.

“Holding only temporary leases on the land my ancestors and our Mennonite neighbors created fertile land from the swampland. Dikes were built to enclose the river, ditches were dug to drain the land, and windmills were erected to pump the water over the dikes. Slowly the land was improved; first pastures were created, and then crop land. By introducing new cattle and crops prosperity was created, and through the use of screw pumps we could add many more acres.

“The Vistula is a long river; its flow cannot be controlled solely by people living in its delta. Floods occur, ruining decades of efforts, and work must be repeated. Dry

hee daut met een iernstet Famielje Probleem todoone haud, un Homez befruach Peetasch von vääre aunjefonge, am siene Jeschicht to vetale.

“Met june ieejne Uage habe jie miene Wirtschoft jeseene, dee wie toop met däm jettlichen Säajen oppjebut habe,” funk hee aun. “Wäärent miene Fru un ekj noch koasch un munta sent, mott wie doaraun denkje, woo wie daut Launt aune näakjste Jennerazion vemoake. Jie weete, daut ekj junt kjeene Junges vääjestalt hab. Wie habe kjeene. Wie sent blooss met eene Dochta, Susana, jesääjent. See intressieet sikj fa Bieekja un nich fa de Behaundlung von eene groote Wirtschoft, woont Oppsecht, Dach un Nacht velangt. Oba ekj well daut Oafgoot, joahundat Joa oolt aun Mienesjlikje vemoake. Om dit to doone bruck ekj june Help.

“Lot mie oba ieescht junt onse Famielje Jeschicht vemeddle, om de Wichtichkeit von onsem Probleem to unjastrikje. Miene Väaelre kaume tweehundat Joa trigj aus Flichtlinje hia em Delta aun. Too de Tiet wia de Jääjent hia eene Wotawieste, un soo wia de Äwabliefkskaumf een hoada.

“Wie haude mau Pachtschiene opp Dua un soo must wie aulatoop un uk de mennische Buares un Nobasch Akalaunt vom Somplaut jewenne. Deiche worde aunjelajcht om de Riefasch unjre Macht to brinje, Growes jegroft om daut Launt drieejch to laje, un Wintmäle jebut om Wota äwre Deiche to pompe. Langsom wort daut Launt jewonne: ieescht haud wie don Weide, un dan Akalaunt. Wie fieede niee Veesorte un uk Jeträäjdoate en, un wie sade uk Schruwpompe en, om bäta daut Wota loosstowoare om mea Akalaunt to jewenne.

“De Weichsel es een langa Riefa, däm sien Wäsent nich blooss von eensje Buasch oppem Delta bestemt woare kaun. Äwaschwamunge passieede de väle

farmland was created after a century of work, but the job will forever be in progress.

“After decades of peace, disastrous wars came one after another. The fertile farmland that had been created attracted marauding armies, to quarter and supply their troops and cavalry, while they assaulted the prosperous cities around them. The longer the cities resisted the more we suffered in the countryside. In some wars dikes were intentionally broken, flooding the farmland. When peace returned, decades could be spent just restoring the previous conditions.

“After two centuries of experience our community has learned to cope with its problems. You see here a prosperous Wirtschaft, but its welfare is fragile. To keep it secure and make it thrive requires daily effort. I wish to provide for the next generation in my family, my unmarried daughter Susanna. Our inheritance rules require that the land be passed on to her. While she is intelligent and industrious, her interests are with culture, not with the raw fight for survival. With her interests elsewhere I must worry about finding her a capable husband, one who can cope with the Wirtschaft's unending problems.

“Recently I have observed my daughter acting strangely. She has long brooding spells, a worried frown on her face, then a look of wonder. I fear that her thoughts are of a man, perhaps an unsavory man. I do not wish that centuries of efforts by the family and community are wasted. I wish to pass this Wirtschaft to someone who is worthy. I believe your expertise, applied discreetly, could help smooth the process. Can you determine if my daughter is seeing a man? Can you help to find a

Joatieende, un venichte onse Oabeit, un de Oabeit must wadholt woare. Drieet Akalaunt kaum ieescht no een Hundatjoa to Staunt, oba de Prozass es een eewja.

“No lange Tiede von Fräd, kaume schrakliche Kjriej, eena nom aundren. Daut straume Akalaunt miesaum erkjamft, erwakjt dän Neid von romdriewende Armeeee om de Truppe unja to brinje un de Pieed to foodre. Desto lenja dee de Städa aunjreepe, desto lenja must wie uthoole. Städwies worde de Deiche met Fliet opjeräte, un daut Launt unja Wota jesat. Dan jinkj de Oabeit von Vääre wada los.

“No tweehundat Joalange Erfoarunk haft onse Jemeenschoft jeliieet, met de Probleeme foadich to woare. Hia ver ons licht eene straume Wirtschaft, oba uk dee es oppe Duck. Om de secha un em Jedeie to hoole, mott eena sikj jieden Dach bemieeje. Ekj well fa de näakjste Jennerazion sorje, un uk fa miene onbefriede Dohta Susana. Ons Oafschoftsjesaz bestemt, daut see de Wirtschaft oaft. See es kluak un oabeitsom, oba see es een Kultuamensch, un nich eene, dee sikj jieden Dach fa daut Äwaläwebliewe intressieet. Wiels äare Interesse aundatwäajen ligje, mott ekj fa ar een Maun finje, dee sikj fa de Wirtschaft un aule doametliggende Probleeme interessieet.

“Enne latste Tiet hab ekj bemoakjt, daut onse Dohta sikj sondalich vehelt. See simlieed lang ver sikj han, haft een sorjvullen Utdruck oppem Jesecht, un dan wada volla Wunda. Ekj hab Angst, daut see sikj met een Maun befot, veleicht een leichtsenja Ruppap. Ekj well nich habe, daut een Joahundatlangetbemieeje hia met eenmol vere Hunj jeit. Dise Wirtschaft sull enne Henj von een tichtjen Kjieedel kome. Ekj jleew, daut äare Help rechtich enjesat, ons von grootem Nutze senne kaun. Kjenne

suitable husband?"

see utfinje, aus onse Dochta daut met een Maun todoone haft? Kjenne see halpe, dän rajchten Kjieedel fa ar finje?"

Homez posed only a single question concerning Peters' time frame and then accepted the case.

Homez stald blooss eene Froag enne Sach, äwa daut Stoot von de Oabeit, un dan naum hee dän Faul aun.

The very next day Homez again ran into the Winters at the Marienburg castle. Very quickly the three realized that their hope of working together, which had been expressed in their last meeting, could now be realized. Soon they had their heads together, and many hours later they had cobbled together a plan of action.

Aum näakjsten Dach troff Homez wada de Wintasch em Marienburg Schloss. See wiere sikj uk fuaz eenich, daut see aule dree toop oabeide wulle, om dise Sach wieda to bewäaje. See läde aule Kjap toop, un Stunde lota haude see uk aul een Plon utjehakt.

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It was four months later. A large barn had been carefully cleaned and decorated for a Sunday worship service. A couple was prepared for a wedding ceremony, which would follow the regular service. Artur Lorenz and Susanna Peters were to be married in the Heubuden congregation this Sunday.

Nu wiere vea Moonate vestrikjt. Een groota Staul haude see schmock reinjemoakt un utjestraumt fa een Sindachgottesdeenst. Een Poatje stunt reed fa eene Kjastzerremonie, daut no de Aundacht jefieet worde sull. Artur Lorenz un Susana Peetasch sulle aun disen Sindach en Heubuden Kjast moake.

It had been a long engagement, for the harvest had first to be brought in. The bans had been read two weeks ago, both in the Tragheimerweide and Heubuden congregations. Artur, born a Frisian, had agreed to convert to the Flemish as requested by the family of the bride. Although his membership had been transferred his mother had arranged for the bans also to be read in the new Tragheimerweide house of worship.

Daut wia een langet Velafnis jewast, wiels ieescht must de Arnt nenjebrocht woare. De Kjast Breef wort aul twee Wäakj em verut jeläst, enne Tragheimerweide un uk enne Heubuden Jemeent. Artur, een jebirtja Friese, haud sikj to de Flemische bekjied, wiels de Elre vonne Brut doaropp bestunde. De Baun wort dan uk em Tragheimerweide Gotteshus jeläst, wiels de Brutmutta daut soo habe wull.

The two young people patiently endured a long service conducted by Elder Ewert. For Artur, the proceedings of this Flemish service seemed to differ little from the Frisian one. Lively singing by the congregation was lead by a dynamic chorister. Here also, the Minister sat before the congregation on a high-backed chair, and delivered a sermon without an outline before him. The delivery though was in German, something new for Artur. In the

Daut junge Brutpoa hieed sikj jeduldich eene lange Predicht von Eltesten Ewert aun. Artur wort ieejentlich weinje Unjascheet tweschen de Flaume un Friese enne Aundacht en. Lävendja Jesank wort vom Väasjenja besorjt. Hia saut uk de Prädja opp een Stool met huage Läne; hee räd one Notize. Oba hee räd opp Dietsch, däm Artur waut Nieet. Enne friesische Kjoakj no tweehundat Joa wajch von Hollaunt wort noch emma Hollendesch em

Frisian church, after two centuries of exile from Holland, Dutch was still the language of worship.

The regular service ended with a long prayer and then the couple readied for the moment that would change their lives. The Minister called the bride and groom to come forward. Artur and Susanna obeyed with beaming faces. Surrounded by radiant members of the Lorenz and Peters family the Elder celebrated the marriage ceremony. The modest proceedings were soon over. Fees would be paid later to Catholic priests as required by law, but Artur and Susanna left the service as man and wife.

* * *

Three months after the wedding the Winters were again visiting Emily's sister the Deaconess Mariken. This day the three were on their way to visit the newlyweds at their new home on the Peters property in Heubuden. The Winters had not seen the couple since the wedding. As directed, Winter drove the wagon past the elder Peters' home to a newly erected structure on the property. The three stared long at the new construction, which looked very familiar.

Artur invited the visitors in, and Emily and Mariken immediately feasted their eyes on its striking modern interior. The style and comfort of the rooms stretched beyond their imagination. Later, as Susanna served refreshments, Emily asked for the story of their courtship. Artur looked up at Susanna and then began the story.

“Actually our courtship began with a quarrel,” Artur said directing an adoring look at Susanna. “While constructing the new church at Tragheimerweide Susanna told a story that mocked tall men, while I countered with a story mocking those praising foreign customs. After that encounter we stopped talking.

Gottesdeenst jebrukt.

De Aundacht endicht met een langet Jebäd un dan muak sikj daut Poa reed fa dän Moment, dee äa Läwe endre wudd. De Prädja roopt de Brut un däm Briegaum no Väare to kome. Artur un Susana deede daut met strolende Jesechta. Omgowe vonne Lorenz un Peetasch Famieljes spruak de Prädja toom Aunlauss sien Säajen ut. Daut wia mau kort oba ajcht. Dan wia de katoolscha Priesta fa siene Gonst noch to betole, oba Artur un Susana wiere nu aul Maun un Fru.

* * *

Dree Moonate no de Kjast spazieede de Wintasch wada bie Emily äare Famielje, de Diakoonisse Mariken. Vondoag wulle see aulatoop daut niee Hus oppe Peetaschstäd en Heubuden besieekje. De Wintasch haude daut Poatje vom befrieden Dach noch nich jeseene. Winta fua dän Woage aune Peetaschstäd vebie un de dree kaume daut Brutpoa äa nieet Hus to seene. See bekjijkte daut lang un hoat; daut kaum an aulatoop bekaunt väa.

Artur kroagd de Jast nenn un Emily un Mariken leete äare Uage sikj saut weide. Aules wia soo straum; gooden Jeschmak äwa Bitten un Vestone. Aus Susana, an toom Vebietsel enlood, bedd Emily an to vetale, woo daut met daut Frieen jekome wia.

“leejentlich funk daut met een Zank aun,” vetald Artur aus hee Susana volla Leew aukjijkt. “Aus wie daut nieet Gotteshus en Tragheimerweise bude, vetald Susana eene Jeschicht, dee lange Mana spotte deed, un ekj vetald, woo Mensche framde leejenschofte lowe deede. Nodäm hieed wie opp to räde.

“Some days later I was surprised to receive an invitation from Deaconess Mariken to join a pleasure boat ride on the river the following Sunday. I had been brought up considering the Vistula as our worst enemy, and the idea that it could give pleasure intrigued me. This river has always had our fearful respect. Arriving at the landing I saw, besides the Deaconess and my Tragheimerweide co-workers, our visitor Susanna. When asked to skipper the boat, I agreed to struggle with sail and rudder.

“The incident of the boat swamping was partly due to my inexperience, but also due to unlikely circumstances. Looking back, we were fortunate to escape unharmed, and to salvage the boat. Since I was the strongest swimmer it was natural that I assist Susanna, the only one in danger from the water. Despite our past differences, I found I was greatly worried about her.

“In short order I cared deeply for Susanna, and was thrilled to find that the feeling was mutual. Not a week had passed before we both wished to spend our lives together. As we were from different congregations and different locations realizing our dreams was not easy. Caring for a dairy farm and bringing in a harvest kept us waiting, but with patience and willpower we overcame our obstacles. The wishes of Susanna's parents were not easy to satisfy. But I left the Frisian brotherhood and my mother's Wirtschaft, recognizing that compromise was needed. I have not regretted my decision even for a single moment.”

Winter and Emily exchanged knowing glances. Their role in this drama had been

“Eenje Doag lota wia ekj äwarauscht eene Enlodunk vonne Diakoonisse Mariken to kjree, dee mie kroagd aum näakjsten Sindach oppe Lomm eene Plezhiafoat to moake. Aus ekj groot wort, wia de Weichsel mien jratsta Fient, un de Jedanke, daut dee eenem Sposs moake kunn, wia mie gauns nie. De Riefa haud onsen Respakjt un uk onse Angst. Aus ekj aune Laundunk aunkaum sach ekj buta de Diakoonisse uk miene Metoabeida ut Tragheimerweide un ons Gaust Susana. Aus de Diakoonisse mie bedd, de Lomm to fiere, säd ekj too, ekj wudd vesieekje met Rooda un Säjel foadich to woare.

“Daut daut Wota enne Lomm gauf wia toom Deel miene Schult wiels ekj onerfoare wia; daut haud oba uk met de Omstende to doone. Trigj jedocht, sent wie jlekjlich met heele Hut doavon jekome to senne, un de Lomm jerad to habe. Wiels ekj de basta Schwama unja ons wia, wia daut mau natieedlich, daut ekj Susana holp, dee enne Jefoa wia. Un wan wie uk onse Unjascheedunge haude, wia ekj sea om ar besorjt.

“Korz doaropp wort ekj en, daut Susana mie sea aum Hoaten lach, un ekj bie ar. Kjeene Wäakj lota wull wie uk aul dän Rest vom Läwe toop vebrinje. Wiels wie to twee veschiedne Jemeente jehieede, wia daut toopkome nich emma eene leichte Sach. Wiels ekj mie om eene Malkjwirtschoft kjemre must un uk de Arnt nentobrinje haud, must wie Wellenskrauft un Jedult aunspaune, om wieda to kome un de Hindanisse to äwakome. Aul de Wensche von Susana äare Elre notokome, wia kjeene leichte Sach. Oba ekj veleet de frieische Broodaschoft un miene Mutta äare Wirtschoft, wiels ekj ensach, daut een Äwareenkome needich wia. Ekj hab oba mien Entschluss nich eene Sekundlank beduat.”

Winta un Emily wakjselde weetende Blekja ut. Äare Roll en disem Drama wia mau

minor, but they were aware that they had provided the spark that had set the fire blazing. Mariken now looked at Susanna and she provided the rest of the story.

“When Artur pulled me from the waters he saved me from drowning, for I had not learned to swim. Immediately I felt great gratitude to the man who had risked his life for me. Soon I found that there was more to it, for I saw in him a passionate man with a zest for life. When I knew that he shared my feelings, I turned to solving the problems that faced us.

“Our first problem was to overcome my father's objection to a Frisian suitor. But on first meeting Artur, my father was amazed at his robust nature and strong will, judging these qualities essential to care for a wife. Then father insisted that Artur convert to our congregation. Later, he showed Artur the plot which was to be my wedding present, and where he promised to build us a home. He was surprised when Artur firmly stated he did not need his financial assistance.

“My mother first considered Artur of coarse nature. She openly regretted that he was Frisian. She lamented the schism in our faith, and claimed it was the fault of the Frisians. But when she heard of Artur's accomplishments, how he handled the family Wirtschaft after the passing of his father, her disapproval changed to a feeling of great affection.

“When Artur made his formal proposal the possibility of our marriage seemed unlikely. My parents' objections, and Artur's reluctance to convert, were overcome as we all desired the marriage. But then another obstacle arose that caused new friction, and threatened to end the entire process. At stake was the nature of our new home.

eene kjiene jewast, oba see wiste, daut see dän Funke jebrocht haude, om daut Fia to sate. Mariken kijkt no Susana aun, un dee vetald de Jeschicht wieda.

“Aus Artur mie vom Wota hoof, rad hee mie verem Vedrinkje wiels ekj nich schwame kunn. Ekj feeld mie oppe Städ onbendich dankboa, daut Artur sien Läwe jewoacht haud om daut mienje to rade. Uk wort ekj doabie en, daut hee eene Läwensiewa haud, un daut hee leefolich wia. Aus ekj daut enwort, wist ekj daut wie toop de Läwensprobleeme toop meistre kunne.

“Ons ieeschtet Probleem wia mien Voda siene Enwendunge to äwakome, wiels Artur friesisch wia. Oba aus hee ieescht Artur troff, wort hee en, daut disa eene stoakje Natua un Wellenskrauft haud, dee needich wiere om sikj no eene Fru to kjemre. Un dan bestunt Voda doaropp, daut Artur sikj onse Jemeent aunschloot. Nohäa wees hee Artur de Städ opp dee daut Hus fa mie jebut woare sull, un wua hee vespruak ons een Hus to bue. Hee wia gauns scheen äwarauscht aus Artur am säd, daut hee Voda sien Jelt nich brukt.

“Miene Mutta hilt Artur aunfenjlich fa een bät prost. Ar stieed daut, daut hee Friese wia. See muak sikj Sorje wäajen onse Gloowensunjascheedunge, un gauf de Friese de Schult. Oba aus see dan enwort, daut Artur sikj om aules jekjemmat haud, seiddäm sien Voda jestorwe wia, dreid see äare Meenunk rom, un haud blooss noch deepe Achtunk fa am.

“Aus Artur formell om miene Haunt fruach, schiend eene Kjust nich mäajlich. De Väabehoolt von miene Elre, un sien Stiepre sikj to onse Jemeent to bekjeere, worde oba jemeistat, wiels een jiedra de Kjust wull. Oba dan kaum noch een Hindaniss äwadäal un daut wia de Sach om ons nieet Hus.

“For many years father had promised to provide a building lot and construct a new home as my wedding present. Artur was willing to accept the building lot, as he had agreed to come live here, but would not accept the home. Father and mother were deeply offended. When Artur's plan became fully known, I joined their camp. The reason for our opposition was the choice of Artur for the new home.

“While constructing the new house of worship at Tragheimerweide the hospital was dismantled. This building had been sold to Artur to use at his discretion. Artur now insisted on re-assembling that building on the lot that father had offered.

“To resolve the problem Artur revealed his reasoning to us. During the many years he had been a member of the Tragheimerweide congregation he had developed great fondness for the church buildings. On hearing that the hospital was to be replaced with the old meeting house he could not bear for its destruction. My father's offer to build a luxurious house did not meet his favor. 'Our meeting house by law must be a simple,' he said. 'How can I then live in a house of luxury?' I realized that a deep humility led to Artur's demand. When I agreed to accept that building, the final obstacle was removed.”

* * *

“Our role in the process was simply to arrange the boat tour on the river,” Emily commented to her co-conspirators on their way home. “The boating accident was an unplanned but helpful addition. So much good came from so little effort. As to their home, Artur and Susanna both received what they wanted; for surely its interior was designed by a woman!”

“Joarelank haud Voda vesproake mie een Buplauz to schenkje, opp däm een nieet Hus jebut woare sull. Artur säd däm Buplauz jieren too, oba nich däm Husbu selfst. Miene Elre wiere sea jestat. Aus Artur sien Plon bekaunt wort, jinkj ekj met miene Elre toop. Miene Uasoak wia waut Artur nu vää haud.

“Aus de niee Kjoakj en Tragheimerweide jebut wort, wort daut Krankenhaus utenaundajenome. Daut Jebied wia Artur sien leejendom, un hee kunn doamet doone, waut hee wull. Hee haud nu vää, daut Hus opp däm jeschonknen Plauz optobue.

“Om daut Probleem to leese, vetald Artur ons sien Jedankengank. Äwa aul de Joare, dee hee to de Tragheimerweide Jemeent jehieed, haud hee eene groote Leew fa dän Kjoakjebu entwekjelt. Hee kunn sikj daut eenfach nich väästale, daut de Bu venicht woare sull. Hee stemd nich en met mien Voda sien Aunjebott een Luxushus to bue. 'Ons Gotteshus bie Jesaz mot eenfach senne,' säd hee. 'Woo kaun ekj dan en een Luxushus wone?' Aus ekj Artur siene Meenunk bejreep, wiere aule Probleme jeleest.”

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“Onse Roll en de Sach wia eene kliene, blooss de Plezhiafoat oppem Riefa to veaunstaulten,” vetald Emily aus de dree trigj no Hus fuare. “Daut Meistunjagone vonne Lomm wia nich jeplont, oba schod uk nuscht. Soo väl Goots es ut weinich Mieej jekome. Waut nu daut Hus aunbelangt? Blooss eene Fru kunn daut soo meisticalich un met sooväl Jeschmak soo sindachsche enrechte!”

Krefeld

You must go to the country of my birth and among my relatives get a wife for my son Isaac. Genesis 24:4

Winter and his wife Emily were sitting in the garden of their Tiegenhof home in the Grosswerder discussing the historic event to take place in the neighbouring village of Ladekopp the next day. The Winter's sturdy home was on a quiet street, and the couple was enjoying a rest after a hard day of work. It was Saturday, and with the preparation for Sunday completed and their children at play with neighbors, the two were discussing the major event to take place in this year 1768.

Emily was in the midst of a lively comment when she was interrupted. A coach pulled up before the house and a couple got off, and immediately started down the entrance path. An elderly man and a younger woman soon came into the garden. So unlike the casual Winters, the man and woman were dressed in the latest city fashion. The visitors were on route from Elbing to Ladekopp, and had stopped for important personal business.

The Winters were familiar with this important Elbing family, the patriarch Gerhard Jansen and his daughter Julia, but could not divine the reason for their visit. Hearing the grand-daughter Miriam sing in a concert hall had been their only contact with this family. The reason for their arrival was soon announced by Julia.

"We are on our way to Ladekopp for the inauguration of the new church tomorrow afternoon," Julia announced. "Despite our heartbreak last month we do not wish to miss this momentous occasion. Our church in Elbing was built in 1590. In Ladekopp, after worshipping elsewhere for two centuries the congregation can finally meet in a proper house of worship. We would

Krefeld

Du saulst nom Launt von miene Jeburt gone un mank mien Frintschoft eene Fru fa mien Sän Isaak finje. I Mose 24:3-4

Winta un siene Fru Emily saute em Goade en äarem Tiegenhofhus em Grosswerder. Daut Hus lach opp eene ruje Gauss, un daut Poa reiwd sikj no eenen Dachvoll haude Oabeit ut. De Dach wia Sinnowent un nodäm aules fa dän Sindach reedjemoakt wia, un de Kjinja bie de Nobasch spälde unjahilde see sich. See beräde waut morje em Nobadarp Ladekopp sikj aufspäle sull. Daut wudd sechalich en äa Kjreiss de jratse Erfoarunk em Joa 1768 senne.

Emily wia jrods doabie, waut to saje, aus see unjabroake wort. Eene Kutsch kaum aunjefoare, hilt stell, un een Poa stieech auf un jinkj fuaz dän Engankstich delenjd. Een elra Maun un eene jinjre Fru kaume em Goade nenn. Gauns em Jääjensauz to de Wintasch, auldoagsch aunjetrocke, wiere dise Lied stotsch utjstraumt. Dise Jast wiere sechalich unjawääjes von Elbing no Ladekopp, dochte sikj de Wintasch, oba wuaron hilde see hia aun?

De Wintasch wiere met de wichtje Elbingfamilje, dän Patriarch Gerhard Jansen un de Dochta Julia bekaunt. Äa eensja Kontakt bat nutoo wia, daut see de Grootdochta Miriam em Konzertsol haude sinje jehieet. De Grunt wuaron see jekome wiere, wort boolt von Julia bekauntjemoakt.

"Wie sent unjawääjes no Ladekopp fa de Enweiunk vonne niee Kjoakj morje Nomeddach!" gauf Julia bekaunt. "Un wan uk ons Hoat vääjen Moonat tweijebroake wort, well wie daut wichtje Erieejniss morje nich vesieme. Onse Kjoakj en Elbing wort aune 1590 jebut. En Ladekopp muste de Mensche tweehundat Joa aundatwääjen dän Gottesdeenst besieekje, oba nu habe

not miss this event for the world!

see äare ieejne Kjoakj. Nuscht enne Welt es ons wichtja aus morje doobie to senne!

“The reason for our visit does not concern this event, but a private matter. You have surely heard of my daughter, Miriam, and her disappearance a month ago. After her performance in *The Messiah* by the group from Amsterdam, she was praised as a singer of outstanding promise. When the group returned to Holland, my daughter disappeared. A month of frantic searching followed, but we could not find her.

“De Grunt fa onsen Spazia haft met de Enweiunk nuscht to doone, oba es Priwautsach. Jie habe sechalich aul von onse Dochta Miriam jehieet, un woo see plazlich ver een Moonat veschwunk. Nodäm see Handel sien *Messia*, von eene Grupp ut Amsterdam oppjefieet jesunge haud, wort see aus eene Senjarin von hechsta Begowunk jeloft. Aus de Grupp no Hollaunt trigfua, veschwunk miene Dochta. See wort aulewääjes met groote Mieej jesocht, oba see blift veschwunge.

“Finally, this week we received shocking news. A letter she had written a month ago was passed to us by a friend. It said that Miriam would sail to Holland with the returning group. She would travel in disguise to frustrate efforts to find her. In Holland she would pursue a career as a singer. The group’s director had made her an offer as soprano soloist.”

“Entlich, kjrieech wie dise Wääkj Norecht, dee ons grulich vefieed. Een Breef, dän see aul ver eenem Moonat jeschräwe haud wort ons von een Frint vemedelt. Dee besäd, daut Miriam met de Senjagrupp trigj no Hollaunt foare wudd. See wudd sikj oba vestale, doamet kjeena ar wudd finje kjenne. Un dan wudd see en Hollaunt een Beroop aus Senjarin enslhone. De Leida vonne Grupp haud ar een Aunjebott aus Soprano Soliste jemoakt.”

The information about the disappearance of Julia's daughter Miriam was news to the Winters, and they wondered about their possible role in this family drama. The answer to this question was provided by the senior Jansen.

Dise Informazion, daut Julia äare Dochta Miriam veschwunge wia, wia de Wintasch nie, un see wundade, waut fa eene Roll see en disem Famieljedrama späle kunne. De Auntwuat doaropp kaum vom Oolen Jaunze.

“We have heard of your fame in solving mysteries and finding the resolution to difficult problems,” Jansen advised. “We wish to contract you to repatriate my granddaughter. Can you find Miriam, and bring her back to us? Can you bring peace to a shattered mother and grandfather?”

“Wie habe von äarem Rum jehieet Jeheemnisse to leese un Auntwuate opp schwieeje Sache to finje,” meend Jaunze. “Wie welle an dän Vetrach beede, onse Grootdochta to finje! Kjenne see Miriam finje, un ar trigj no ons brinje? Kjenne see eene derchenaunda jebrochte Mutta un Grootvoda Fräd brinje?”

The Jansens advised that they did not need an immediate answer, but asked that the Winters reply at the inauguration the following day. Looking somewhat comforted the Jansens re-boarded their

De Jaunzes meende see kunne met eene Auntwuat bat aum näakjsten Dach wellich wachte. Endäm see nu doch een bät jetreest wiere, bestieeje Jaunzes wada äare Kutsch un fuare wieda no Ladekopp.

coach and resumed their trip to Ladekopp.

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The next day the Winters were among the crowd of celebrants at the inauguration in Ladekopp. The building had not been built to impress; by edict it was simple, but the crowd was joyful at this momentous event. Visitors from across the Werders and the nearby cities were in attendance. Included among them were the Albert Wielers, prominent leaders in the community and friends of the Winters. The Wielers had come from their home in Montau, forty kilometers south in the valley. The Winters saw in the crowd also the Jansens of Elbing, for whom they had prepared a negative answer.

The emotional ceremony was uplifting for the entire assembly. Speaker after speaker welcomed this sign of progress, and this new step in becoming an established congregation. Joyous singing brought the service to a climax.

The Winters were ready to meet the Jansens after the service but it was the Wielers who first sought their company. Some years ago Wieler had been an important patron of Winter and found him a position. Wieler now asked for a meeting with the Winters in the garden of their host in Ladekopp later in the afternoon. Winter and Emily were intrigued, and Winter sensed that a case might be expected.

A messenger now arrived from the Jansens. They were engaged for the afternoon and wished to meet in the evening. While waiting to meet the Wielers the Winters circulated among the celebrants, all joyful witnesses of this unique occasion. This year the large old congregation in the Grosswerder had added three new churches to the one at Rosenort; at Fuerstenwerder, Tiegenhagen and Ladekopp. The dream of building houses of worship, held for two centuries, finally had been realized.

Aum näakjsten Dach wiere de Wintasch manke Jubeljast bie de Enweiunk en Ladekopp. Daut Jebied wia nich om to imponiere jebut, sonda schlicht un äwazeijend, oba de Menschemenj freid sikj äwa de Erfoarunk. Jast vom gaunsen Werder un de Städa dichtbie wiere jekome. Mank dän wiere de Albert Wielasch, bediedende Mensche enne Jemeenschoft un Frind vonne Wintasch. De Wielasch wiere von Montau, vieetich Miel wieda em Dol em Siede jekome. De Wintasch sage uk de Jaunzes von Elbing, fa dee see eene negatiewe Auntwuat reed haude.

De bewäajende Zeremonie hoof de gaunse Vesaumlunk opp. Rädna no Rädna heet dän Fortschrett Welkom, un freid sikj äwa dän bediedenden Aunlauss, eene niee Jemeent to seene. Jewaultja Jesank brocht daut Prograum toom Schluss.

De Wintasch wiere reed de Jaunzes opp Emfank to näme, oba ieescht malde sikj de Wielasch bie an. Eenje Joa trigj wia Wiela een wichtja Patron von Winta jewast un haud am eene goode Oabeitsstääd jefunge. Wiela bed nu om een Trafe met de Wintasch em Goade vom Gaustjäwe lota aum Nomeddach. Winta un Emily freide sich, un meende, daut daut no een Faul rikjt.

Oba nu kaum een Bootschofta vonne Jaunzes aun. See haude aum Nomeddach todoone, un wulle sikj leewa zeowes trafe. Wäarent see oppe Wielasch wachte, mischte de Wintasch sikj unjre Lied, dee sikj aula freide. Dit Joa haud de groote oole Jemeent en Rosenuat em Grosswerder dree niee Kjoakje jejrnt: en Fuerstenwerder, en Tiegenhagen un nu en Ladekopp. Een majchtja Droom, tweehundatjoa oolt, wia doamet en Erfellunk jegone.

At the agreed hour the Winters met the Wielers in a peaceful garden overlooking a quiet canal. While a highly respected leader of the community, it appeared from his worn coat that Wieler was struggling economically along with the rest of the community. Despite his scarce means, he maintained his high reputation. His wife, Gertrude, complemented him with quiet grace. The Wielers were seated comfortably on a bench, and pointed to a place opposite. By now Emily was dying of curiosity.

“It is a pleasure to see you two again,” Wieler pronounced to the Winters. His lined face cracked in a smile as he carefully examined his young friends. Winter in turn was suddenly struck by the strong resemblance of Wieler and the Elbing patriarch Jansen. Gertrude anxiously asked Emily about the children. After recent news had been shared, Wieler broached the issue troubling him.

“Our problem concerns our youngest son Johann, who is still single,” Wieler said. The Winters looked at each other in alarm, wondering if another case involving marriage lay before them. They pictured the boy in their minds, whom they had last seen as a teenager. Emily remembered him as a handsome thoughtful boy, but with a boisterous spirit.

“Our two other boys and three daughters have long since married, but Johann remains at home,” Wieler continued. “He is a capable obedient son, who is of great help on the Wirtschaft. He will inherit our farm, and we fervently wish him a joyful life. In recent years he has suffered major heartaches. Three years ago he was engaged to a girl of long term acquaintance in our community. A week before the wedding day she contracted a serious illness and suddenly passed away.

To de jeeenichte Tiet troffe Wintasch de Wielasch en eenem frädlichem Goade, dicht bie een Kenol. Wan Wiela uk eenen gooden Nome un Roop haud, kunn eena em Betracht von sienen utjefrensden Rock aunnäme, daut et am mau oam jinkj. Siene Fru Getrude, wia am eene nate Poatnarin. De Wielasch saute jemietlich opp eene Rubenkj, un weese no eene Städ jäajenäwa. Un nu wia de Emily uk aul buta sikj fa Nieschia.

“Daut es een Plezhia junt twee mol wada to seene,” säd Wiela to de Wintasch. Sien runslichet Jesecht kjrieech een Schmusta, aus hee siene junge Frind noda unjasocht. Un Winta fa sien Poat wia äwarauscht, daut de Wiela däm Patriarch Jaunze ut Elbing soo stoakj likjend. Gertrude fruach Emily iewrich ut no de Kjinja. Nodäm see de hiesje Nieichkjeite hinja sikj haude, jinkj Wiela toom aunstonenden Teema äwa.

“Ons Problemeem haft met ons jinjsten Sän Johaun to doone, dee noch eentletzlich es,” meend Wiela. De Wintasch kjikjte sikj vewillat aun, un wundade sich, auf noch een Faul von Befriee wada ver an lach. See stalde sikj dän Jung enne Fantasie vää; see haude am aus Kjint toom latsten Mol jeseene. Emily haud am aus een straumen, besenlichen Jung en Erinnerungk, oba uk läwendich.

“Onse aundre twee Junges un dree Dajchta sent lenjst befriet, oba Johaun es noch emma Tus,” meend Wiela wieda. “Hee es een begofta, jehuarsoma Sän, un von groota Help oppe Wirtschaft. Hee woat de Foarm oawe, un wie wensche am von Hoaten een frooet Läwe. Enne latste Joare haft hee miere groote Hoatprobleeme, derch Leew bedinjt, jehaut. Dree Joa trigj wia hee soo goot aus befriet met een straumet Määkje von onse Jemeenschoft. Un don, plazlich, wort siene Brut krank, un

More recently, Johann was seeing a girl from the Elbing congregation. She was a talented singer with a promising future. This match ended when the girl suddenly disappeared.

“Johann is now meeting girls outside our community. He is socially mobile, and having suffered two disappointments, he feels his fortune will improve elsewhere. A partner outside the community may be more exotic but could prove shallow. We fear that he will be trapped in a marriage with a non-believer, and so be lost to our community. Such an outcome unfortunately is not uncommon. In our small community it is vital to transfer our faith to all our children; one sure way is through a solid marriage.

“It has become the custom for young people to actively search for their life partner, even making final choices. In his current state Johann likely will not make a sound decision. His knowledge and resources are limited, and he has a restricted pool of choices. In short, he needs help to make a good match.”

Wieler paused here to gather his breath, and the Winters willed him to stop his lecture, to get to the point, and to reveal their role in the matter.

“After much thought and prayer my wife and I came to a drastic decision,” Wieler now continued. “Given the present circumstances we must act to find our son a wife. We have decided to search for her in the city of our family patriarch.

“As I am old, ailing, and tied up with community matters, I need a confidant who will perform this task for me. It must be a man of absolute trust, someone within the community who is competent, reliable and on hand. As one within our family circle, will you undertake this service?”

storf. Ver kortem spazieed Johaun met een Määkje ut Elbing, eene Senjarin, oba daut jinkj plazlich to Enj, aus daut Määkje veschwunk.

“Un nu traft Johaun sikj met Määkjes von butahaulf von onse Jemeenschoft. Hee es mobiel, un meend sien Jlekj licht ver eene aundre Dää. Eene Poatnarin von butahaulfs es veleicht interessaunta, oba veleicht uk flacha. Wie habe Angst, daut hee en eene Ehe jefange woare woat met eene Onjleewende, un onse Jemeenschoft veluare gone woat. Soont kjemt aulnoch foaken vää. En soone kjliene Jemeenschoft es daut wichtich ons Gloowe aun aule onse Kjinja to vemedle; un de sechaschta Wajch doatoo es derch eene veninftje Ehe.

“Daut es mood jeworde fa junge Mensche aktiew no een Lävenspoatna to sieekje, un soogoa sikj opp disem Wajch to befriee. Em Faul hia ver ons woat Johaun woomääjlich nich eene veninftje Wol trafe. Sien Weete un siene Määjlichkjeite sent bejrenzt, un soo mott wie am halpe eene goode Wol to trafe.”

Wiela hilt nu en om freschen Odem to hole, un de Wintasch porde am nu, hee sull to de Sach kome, doamet see wiste, waut see hia to doone haude.

“No vâl Jedanke un Jebäd enne Sach sent miene Fru un ekj to een radikalen Entschluss jekome,” fua Wiela nu fuat. “Bie dise Loag mott wie ons Sän eene Fru tostiere. Wie habe ons entschlote enne Staut von ons Patriarch to sieekje.

“Wiels ekj oolt sie, un schaubich, un de Henj volla Drockichkjeite hab, bruck ekj eene Vetruenspersoon, dee dise Sach fa mie deit. Daut mott een Mensch von gaunsen Vetruue senne, eena ute Jemeenschoft, dee faich, toovelessich un reed es. Aus eena von onse Famielje, wurscht du reed senne, daut to doone?”

Winter had listened carefully to Wieler's story, and now wondered about the soundness of the proposed solution. A number of questions arose in his mind, and he began by asking Wieler about the city of his patriarch.

"A century ago the family patriarch, under severe persecution, fled the city of Rheydt, a city in the Rhineland," Wieler answered. "Two of his sons obtained refuge nearby, in Krefeld, while another son and a daughter fled to Prussia. Of the latter two, the son, my great-grandfather, came to Montau in the Grosswerder, while the daughter went to Elbing. We wish to find a wife for Johann among our relatives in Krefeld."

"Do you have information that the relatives in Krefeld have marriageable daughters who might be contacted?" Winter now asked.

"Over the years my grand-parents and parents remained in contact with our relatives in Krefeld," Wieler replied. "We are aware of at least two girls in Johann's age range. They are his fourth or fifth cousins, thus eligible for marriage."

Winter then asked for details about meeting a girl in Krefeld, winning her over, and bringing her to Danzig. What if the girl was found, but did not wish to come? Wouldn't it be better for Johann to come to convince her?

"I want you to promise me that you won't take Johann to Krefeld," Wieler answered. "I have studied the Scriptures which indicate the importance and sanctity of marriage in the life of a believer. Even the Old Testament states that making a good marriage for a son is an important parental obligation. In Genesis 24 is told the story of the arrangement of the marriage of Isaac

Winta haud sikj Wiela siene Jeschicht sorjfeltich aunjehieet, oba nu kaume am Bedenkje wäajen daud Aunligje. Miere Froage kaume am to Senn, un hee fruach nu däm Wiela wäajen de Staut vom Patriarch.

"Hundat Joa trigj flicht de Famieljepatriarch von Rheydt, eene Staut em Reinlaunt," auntwuad Wiela. "Twee von siene Säns leete sikj auls Flichtlinje en Krefeld dol, un een aundra Sän un eene Dochta flichte no Praise. Vonne latste beid, de Sän, mien Uagrootvoda, kaum no Muntau em Grosswerder, wäarent de Dochta no Elbing jinkj. Wie welle fa Johaun eene Brut mank ons Frintschoft en Krefeld finje."

"Hast du Weete duarom, aus daud Frintschoft en Krefeld Dajchta em befrieboaren Ella habe?" fruach Winta nu.

"Äwre Joare behilde miene Grootelre un uk de Elre Kontakt met ons Frintschoft en Krefeld," gauf Wiela Auntwuad. "Wie weete von weens twee Dajchta en Johaun sien Ella. Daut sent siene Nichte, dree ooda veaschichtich, aulsoo jeit daud to befrieen."

Winta erkundicht sikj dan no Eenzelheite om een Mäakje en Krefeld to trafe, ar to jewenne, un trigj no Danzig to brinje. Un waut dan, wan hee een Mäakje finje wudd, un see oba nich metkome wull? Wudd daud nich bäta senne, wan Johaun selfst doahan foare wudd, un ar äwaräde wudd?

"Ekj well, daud du mie vesprääkjest, dän Johaun nich no Krefeld to schlape," beantwuad Wiela. "Ekj hab de Schrift jeliieet, un waut dee to saje haft wäajen de Wichtichkheit un Heilichkheit vonne Ehe em Läwe von een Christ. Soogoa daud Oole Testament sajcht, daud eene goode Ehe fa een Sän un siene Elre eene wichtje Sach es. Mooses 24 vetalt von de Reedmoakarie

by his father Abraham. This story provides a model for the carrying out of this duty, and I believe should be adopted for our situation.

“In the story of Abraham and Isaac, the emissary sent by the father met the girl, Rebecca, at the town well where a mutual good impression was made. I wish you to go to the town well in Krefeld and wait for the approach of a girl. Strong resemblances are a characteristic of our family, and I pray that beyond this factor, you will otherwise be guided to the right choice. For your further actions I ask you to follow the Genesis passage. A request for a drink is a major part of the emissary's role in the process!

“If the girl offers you a drink and otherwise impresses in appearance and character you are to provide her with gifts that I will provide you. My physical wealth does not match that of the Old Testament patriarch, so I will offer only two amber bracelets. Instead of a nose ring, I will give a pair of amber earrings.

“After meeting the girl the emissary's duty is to invite the girl to come as a bride, but he must first obtain her family's permission. Naturally differences exist between the customs of the Old Testament and the present. The Mennonite worldview differs greatly from that of the Old Testament patriarchs as we base our faith on the teachings of the New Testament. Due to my scarce resources I can not offer the girl passage in an opulent caravan. Nor can I offer prospects of great wealth. Our instructions for living a good life are for providing outstanding service, not for accumulating great riches.”

Winter recognized the difficulties posed by

vonne Kjast von Isaak un sien Voda Obraum. Dise Jeschicht deent aus Mosta fa dit Unjanäme, un ekj jleew, dee es hia autowende.

“Enne Jeschicht von Obraum un Isaak, troff de Kundschofta vom Voda jeschekjt, daut Mäakje Rebecka, biem Darpsborm, wua een gooden beidasiedjen Endruck jemoakt wort. Ekj well, daut jie no Krefeld reise un doa biem Moakjt-Borm opp een Mäakje wachte. En onse Famielje jeft daut stoakje Jesechtstieekjen bie aulet Frintschoft, un ekj bäd, daut daut uk doaräwa stoakje leejenschofte jäwe woat, om de rechtje Wol to trafe. Om wieda to kome, bedd ekj, daut jie de Moosesjeschicht scheen derchläse. Eene Bedd om een Wotadrunk es een wichtja Deel en dise Jeschicht!

“Wan daut Mäakje junt een Drunk Wota rieekjt, un uk sonst met äarem Benäme beendrukt, dan bedd ekj ar de Jeschenkja to jäwe, dee ekj junt metjäwe woa. Mien weltlichet Vemieeje dakjt sikj lenjst nich met däm vom Oolen Obraum em Oolen Testament, oba ekj woa twee Oarmbenja ut Bernsteen metschekje, un aunstaut een Näsrinkj, een poa Uarinj, uk ut Bernsteen.

“Nodäm de Kundschofta daut Mäakje jetroffe haft, sull hee ar aus Brut trigj metbrinje, oba ieescht nodäm hee de Erlaubniss von äare Famielje jekjräaje haft. Natieedlich jeft daut Unjascheidung vonne Jewanheite em Oolen Testament un de vondoagje. De Mennonite Weltoppfotunk es gauns aundasch von däm vonne Patriarchen vom Ooolen Testament, wiels ons Gloowe oppem Nieen Testament oppjebut es. Wiels ekj nich Jelt hab, kaun ekj daut Mäakje nich eene stotsche Karawan aunbeede, un ekj kaun mie uk nich diere Jeschenkja leiste. Ons Läwensziel es een goodet Läwe to fiere em däajlichen Läwe, aunstaut grootet leejendom tooptoschefle.”

Winta sach de Schwierichkjeite en siene

the mission, but felt obligation to Wieler. He agreed to undertake the assignment with the condition that funding for the trip could be found. Should he be unsuccessful in raising funds he would advise the Wielers. The Wielers then handed over the gifts for the girl and departed.

It was now time for the Winters to meet the Jansens. The request by the Wielers had changed Winter's view on the Jansen mission. As prosperous merchants in Elbing, the Jansens could easily finance their trip to Holland, supplying the funds needed for the Wieler mission. Furthermore, as experienced importers from Holland, the Jansens could provide valuable travel information.

The offer to accept the search for Miriam by the Winters was warmly welcomed by the Jansens. This search should pose no great difficulty, the Jansens reasoned. Bringing her back to Danzig, once she had been found, should be no great problem either.

The Jansens provided the Winters with a contact in the Amsterdam Church. They also provided a painting of their daughter Miriam. Emily studied the painting, and found it strangely intriguing. It gave a feeling of familiarity which she could not understand. She resolved to study the mystery until its resolution.

After the Winters agreed to accept the assignment, Jansen advised that he would immediately organize their passage to Amsterdam. The Winters returned home to pack. They arranged for the care of their children and a few days later boarded a ship for Amsterdam.

* * *

During the voyage the study of Miriam's portrait became Emily's obsession. Winter meanwhile plotted a strategy to obtain a successful result in Krefeld. The

Mission derchut en, oba hee feeld sik Wiela jäajenäwa schuldich. Hee säd to de gaunse Idee too, met de Bedinjunk, daut daut Jelt fa de Foat oppjedräwe woare sull. Wan am daut nich jlekje wudd, wudd hee de Wielasch daut saje. De Wielasch hinjaleete dan de Jeschenkja, un reisde auf.

Un nu wia daut aune Tiet, daut de Wintasch sik met de Jaunzes troffe. De Bedd vonne Wielasch haud Winta siene Aunsecht vonne Jaunze Mission jeendat. Aus rikje Jeschaftslied en Elbing, kunne Jaunzes de Foat no Hollaunt leicht leiste, un dan wia de Wiela Mission uk so meist betolt. Uk, aus erfoarne utlendsche Hendlash von un ut Hollaunt, kunne de Jaunzes wietvollen Bescheet von soone Reise leewre.

Daut Aunjebott, de Sieekj no Miriam vonne Wintasch wort woam vonne Jaunze bejreest. Dise Sieekj sull kjeene schwoare senne, meende de Jaunzes. Om ar dan no Danzig to brinje, nodäm see jefunge worde wia, sull uk kjeen Probleem senne.

De Jaunzes gauwe Wintasch eene Adrass enne Kjoakj en Amsterdam met. Uk gauwe see een Jemälde von äare Dochta Miriam met. Emily bekjikjt sik daut Bilt jeneiw, un ar wort doabie een bät onheemlich to Mood. Irjentwaut wia en däm Bilt bekaunt, un see naum sikj vää, dise Sach oppen Grunt to gone.

Nodäm de Wintasch sikj reed erkjläade dise Oppgow auntonäme, säd Jaunze, daut hee fuaz de Foat no Amsterdam reedmoake wudd. De Wintasch fuare no Hus, om entopake. See sorjde fa dän Veblijf von äare Kjinja, un een poa Doag lota säajelde see uk aul no Amsterdam.

* * *

Wäarent de Seefoat wort daut studiere von Miriam äa Petrett Emily äare Besätenheit. Winta jrebbeld, woo hee en Krefeld aules to jlekjeljen Drei spenne kunn. Dis Oppdrach

assignment presented a serious challenge, and his debt to Wieler placed him under obligation. On arrival in Amsterdam, the Winters made contact with the Amsterdam Church member referred by the Jansens. The member located the address of the musical group's director. On arrival at this address the Winters found that the group was on tour, but expected to return the following day. The next day the Winters returned and there found Miriam.

Having studied her portrait for weeks Emily found Miriam's features uncannily familiar. But Emily felt great unease, for Miriam's personal mannerism also appeared familiar. Miriam told the Winters of her singing in Holland; she was a standby for the soprano soloist on the group's tour. They had played *The Messiah* in a number of cities in the Dutch provinces and the states of Germany.

When Emily described their mission she sensed a feeling of relief in Miriam. While she enthused about her singing role it required little effort to persuade her to return to Prussia. She immediately advised that the timing was excellent, as the current tour had just ended.

Winter now told Miriam that Emily and he had a second mission to perform before returning home. When he enquired about travel to Krefeld she was all ears. The group's tour had included an engagement in Cologne, and they had given a concert in Krefeld. Miriam spoke knowledgeably about Holland and Northern Germany. She explained the Rhine river system, likening it to that of the Vistula. The Rhine split into several branches near its mouth, and one branch gave easy access to Germany from Amsterdam.

Winter made enquiries, learning of two routes to Krefeld. The first was a fast land route; the second was a slower more

wia een iernsta, un siene Schult aun Winta wia nu sien Kjriez. Aus see en Amsterdam aunkaume, muake Wintasch Kontakt met de Lied enne Amsterdam Kjoakj woone Adrass see haude. Disa gauf an de Adrass von däm Direkta vonne musikaulische Grupp. Aus see doa aunkaume, worde see en, daut de Grupp unjawääjes deend, oba morje Tus senne wudd. Aum näakjsten Dach jinje Wintasch trigj, un doa wia uk Miriam.

Endäm Emily sikj daut Petrett wääkjelank studieet haud, kaum ar Miriam onheemlich bekaunt vää. Oba Emily feeld sikj doabie uk utem Jlikjewicht jebrocht, wiels Miriam äare Jedonte ar irjentwoo bekaunt vääkaume. Miriam vetald de Wintasch von äa Jesankkrjeiss en Hollaunt. See wia de Ersauzsoprano Solist oppe Runtreis. See haude dän *Messia* en Hollaunt un uk en Dietschlaunt opp miere Städe jesunge.

Aus Emily äare Mission vetald, schiend ar, daut Miriam erleichtat wia. Un wan see uk jieren jesunge haud, foll ar daut leicht trigj no Praissee to reise. See meend uk de Tiet wia jenstich, wiels de Konzertreis vebie wia.

Winta vetald Miriam nu, daut Emily un hee noch eene tweede Mission to doone haude, ea see no Hus foare kunne. Aus hee sikj erkundicht, woo daut met eene Foat no Krefeld wia, wia Miriam gauns Ua. De Grupp haud een Konzert en Koeln jebode, un uk en Krefeld. Miriam räd met Weete äwa aules en Hollaunt en uk en Nuaddietschlaunt. See erkjläad daut Reinfluss Sisteem, un vejlikjt daut met däm vonne Weichsel. De Reinfluss spoold sikj dicht vere Mindunk, un eene Spoolinj gauf leichten Wajch no Dietschlaunt von Amsterdam.

Winta befruach sikj no de twee Wääj no Krefeld. De ieeschta wia een schwinda Launtwajch, de tweeda, een scheenra,

comfortable river route. While Winter was making travel arrangements for the slower river route Emily visited with Miriam. With enthusiasm she revealed details of their other assignment; the trip to Krefeld to find a bride for Johann Wieler. Miriam was intrigued by the plan to find a bride at the village well, judging it as profound and romantic.

The next day Winter and Emily left for Krefeld. Miriam had advised that she could stay with a friend from the musical group while she waited for their return. On their return, she promised, she would sail back with them to Danzig.

One morning a week later the Winters arrived in Krefeld and sought accommodation at an inn. Krefeld lay on the O line separating Low Germany from High Germany, and here Winter took pains to express himself. While Emily rested, Winter went to make enquiries at the Mennonite church and learned of several Wieler families living in town. This was reassuring to Winter, who though was committed to finding a wife for Johann according to Wieler's instructions.

In the late afternoon Winter hired two horses at the livery stable and rode to the village well. From a short distance he observed the women as they arrived from town to draw water. He considered the reality of the situation. Despite the firm faith of Wieler Winter remained doubtful. Wieler had approached the problem with prayer as had Abraham, but circumstances centuries later were rather different. Wieler had not entered into a personal covenant with the Maker to procreate a great nation, and lacked the worldly wealth of Abraham. Wieler had made countless contributions to the community and its members, including lobbying for permission to construct three churches. If he had amassed riches it was in heaven, not on earth as had Abraham.

langsoma Wotawajch. Wäarent Winta een Reiseplon schmäd, spazieede Emily un Miriam. Emily vetald de Miriam von de Wintasch äare aundre Mission; de Reis no Krefeld. Miriam wia bezeibat met dän Plon eene Brut aum Darpsborm to finje; dit wia kjniffich un romantisch, meend see.

Aum näakjsten Dach sad Winta toop met Emily no Krefeld looss. Miriam meend, see wudd met eene Frindin vonne Musikgrupp bliewe, wäarent see opp an wacht. Wan see trigjkaume, vespruak see met an, no Danzig to foare.

Aun eenem Morje eene Wäakj lota kaume de Wintasch en Krefeld aun un sochte Kwatia en een Gausthus. Krefeld lach oppe U Lienje, woone Nadadietschlaunt von Huachdietschlaunt trand, un hia vesocht Winta sikj to erkjläare. Wäarent Emily Meddachs chop hilt, erkundicht Winta sikj no de Wielaschfamielje enne Staut. Dit gauf Winta Sechaheit, wan hee uk em Oppdrach haundelt, fa Johaun no Wiela siene Aunwiesunge eene Brut to finje.

Aum loten Nomeddach pacht Winta sikj twee Pieed biem Pieed un Pachtstaul un reed nom Darpsborm. Von een Enjstje auf, beobacht hee, woo de Frulied aunkaume, vom Borm Wota to schape. Hee bedocht sikj de Werkjlichkheit vonne Sach. Un wan Wiela uk deep em Gloowe doaraun wia, bleef Winta twiewelhaufft. Wiela haud daut Gaunse met een Jebäd aunjegone, krakjt soo aus Obraum, dreedusent Joa trigj, oba de Omstende wiere sea veschieden. Wiela haud sikj nich opp een Vetrach met däm Schepfa enjelote, de Voda von eene groote Nazion to woare, un hee haud uk nich een grootet Klompe Jelt oppjespoat aus de biblische Obraum. Wiela haud väl jeleist fa de Jemeenschoft soo aus drie Kjoakjebus to Staunt to brinje. Wan hee een Vemieeeje oppjestokt haud, soo wia daut em Himmel

nich oppe leed, soo aus de ieeschta
Obraum.

Winter now watched the arrival of a young woman, carrying two pails suspended from a beam across her shoulder. He examined her closely; she was graceful and attractive, with hair combed in the strict local fashion. He now studied her face and saw good nature, but also strength and resolve. The face looked familiar, surprising him only for a moment. Strong family resemblance was a well known Wieler characteristic. Casting off all doubt, Winter now felt certain that this particular girl was destined to be the bride of Johann.

The girl went to draw water and when she returned Winter approached her. "Please give me a little water from your pail," he said. The girl stood calmly while she studied Winter and digested his foreign accent.

"Drink, sir," she answered, "and I will draw water for your horses also." Not saying a word Winter watched her closely, looking for confirmation about his conviction.

When the horses had completed drinking, Winter took out the two amber bracelets and the pair of earrings provided by Wieler. He passed these to the girl who accepted them with great delight. "Whose daughter are you?" Winter asked. "Please tell me, is there room in your father's house for two guests this evening?"

That evening Winter and Emily were seated in a bright cottage at the edge of the city. A solemn gentleman and his elegant wife related the family history, while the girl from the well listened. Winter heard again the story of the persecution at Rheydt a century ago, and the fleeing of the Wieler patriarch to Krefeld. Two sons had remained in Krefeld; another son and a daughter had gone to Prussia. The

Winta beobacht nu, woo eene junge Fru aunkaum met eene Peegj oppe Schulre. Hee bekijkt sikj dee jeneiw; dee sachet schmock, soogoa straum, jlei un elegaunt met Hoa schmock no de hiesje Mood jekjamt. Daut Jesecht kaum am bekaunt vää; daut haud Krauft un Entschluss. De Wielasch haude aule stoakje Jesecht-ieejenschofte, un likjende sikj aula. Endäm hee aule Twiewel nom Wint juach, feeld sikj Winta secha, daut dise junge Fru deejanje wia un de Brut fa Johaun senne wudd.

Daut Määkje jinkj om Wota to schape, un aus see trigjkaum, jinkj Winta opp ar too. "Bitte jeff mie een bätje Wota von dien Ama," säd hee. Daut Määkje stunt ruich, un bekijkt sikj dän Winta noda un naum sien framden Akzent to Kjantriss.

"Drinkje see, bitte!" auntwad see, "un dan woa ekj uk fa june Pieed Wota schape." Winta säd kjeen Wuat, oba hee bekijkt sikj dee jeneiw, un socht Bestädjunk fa siene Äwazeijunk.

Aus de Pieed jesope haude, naum Winta de twee Bernsteen Oarmbenja un daut Poa Uarinj, woone Wiela am jejäft haud. Hee gauf dee däm Määkje, dee dee sea jieren aunnaum. "Wäm siene Dochta best du?" fruach Winta. "Bitte saj mie, es bie dien Voda Rum fa twee Jast vondoag zeowes?"

Aun däm Owent saute Emily un Winta en een dachet Hus aum Stautraunt. Een wirdja Har un siene elegaunte Fru vetalde äare Famieljeeschicht, wäärent daut Määkje vom Borm tohieed. Winta hieed noch eenmol de Jeschicht von de Vefoljunk bie Rheydt hundat Joa trigj un woo de Wielapatriarch no Krefeld flicht. Twee Säns wiere en Krefeld jebläwe, een aundra Sän un eene Dochta wiere no Praissee jereist.

families of the two sons remaining had prospered, as Krefeld grew great under the guidance of the Mennonite von der Leyden family.

The hosts now invited the Winters to dine but Winter insisted that he would not eat until he had fulfilled his mission. Winter told the story of the mission of Wieler, the descendant of the son who had gone to Prussia. He told of Wieler's Wirtschaft in Montau, and his services to a community which lived their faith under constant hardship. The present Wieler of Montau had two sons and three daughters happily married in their community, and wished his youngest son also to marry in the faith. He fervently wished to pass on his beliefs and heritage to all his children. To ensure this he had sent the Winters to find a girl among his relatives in Krefeld.

"I asked Wieler, 'What if the woman will not come back with me?'" Winter added. "He answered, 'My belief is that you will have a successful journey; you will get a wife for my son from my father's family. You will be released from your mission, if when you reach the family, she is not offered to you.'"

Winter advised the couple that Wieler was not a rich man, but the girl would not be wanting. The Winters would wish to depart immediately with the girl once permission had been granted.

The couple now asked the girl, "Rebecca, will you go with the Winters?"

"I will go," she answered.

Looking fondly at the girl the Krefeld couple said that this was a matter that was clearly predestined, and pointedly asked the girl to serve dinner to the Winters.

De Famieljes vonne twee Säns wiere rikj jesorde un uk beriemt en Krefeld unja de Fierunk von de mennische von der Leyden Famielje.

De Gaustwheet kroagde nu de Wintasch toom äte, oba Winta schluach daut auf bat hee siene Oppgow jedone haud. Winta vetald von de Wiela Mission, de Nokome von däm Sän, dee no Danzig jegone wia. Hee vetald vonne Wiela Wirtschoft en Muntau, un sien Deenst enne Jemeenschoft, un woo hee sien Gloowe stendich unja Schwierichkjeite uteewd. De jetsja Wiela en Muntau haud twee Säns un dree Dajchta enne Jemeenschoft Tus befriet, un wull nu uk daut sien Sän Johaun em Gloowenskjreiss sikj befrieen sull. Hee wull onbedinjt, daut sien Gloowe un sien Vemoaksel wieda enne Famielje bestone bliewe sull. Om dit to errieekje, haud hee Winta no Krefeld jeschekjt, om een Mäakje mank daut Frintschoft en Krefeld to finje.

"Ekj fruach Wiela, 'Un wan daut Mäakje oba nich met mie metkome well?'" säd Winta. "Wiela auntuwad doaropp, 'Mien Gloowe es daut du eene jlekjliche Reis habe woascht, un daut du eene Fru fa mien Sän von de Famielje von mien Voda siene Famielje finje woascht. Diene Mission es to Enj, wan see nich metmoake well.'"

Winta säd daut Poa nu daut de Wielasch kjeene rikje Mensche wiere, oba daut doa jenuach von aulem wia. Winta bestunt doaropp, daut Emily un hee sikj nich lenja opphoole wulle, wan daut Mäakje wellich wia.

Daut Poa fruach nu daut Mäakje, "Rebecka, woascht du met de Wintasch metfoare?"

"Daut woa ekj!" auntuwad see.

Endäm see daut Mäakje leefolich aukjijjte, säd daut Krefelda Poa, daut dit gauns openboa eene Sach en hechre Henj wia, un bedd daut Mäakje de Wintasch

Owenkost opptosate.

* * *

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Two days later the Winters departed with the girl from Krefeld bound for Amsterdam. At the girl's insistence they took the faster route, traveling by road. The girl requested this means of travel, citing her wish for the earliest possible arrival in Prussia. In the evenings the Winters held long discussions with Rebecca over dinner. When the Winters spoke of life in Prussia she appeared surprisingly knowledgeable about the subject. When Emily asked her about her family in Krefeld and life on the German language border line she was evasive in her answers.

Twee Doag lota fuare de Wintasch toop met daut Mäakje von Krefeld auf no Amsterdam. Daut Mäakje bestunt doaropp, daut see dän schwindren Wajch enslhone sulle: dän Launtwajch. See wull schwinda en Praise aukome, meend see. Aus de Wintasch von äarem Läwe en Praise vetald, wia Rebecka erstaunlich em Bilt, oba von däm Läwe en Krefeld met äare Famielje, doa wia see een bät schuchta.

On arrival in Amsterdam Winter went directly to Miriam's friend where they had left her. The friend advised that Miriam had disappeared shortly after the Winters left for Krefeld. A diligent search had been mounted, but no trace of her had been found.

Aus see en Amsterdam aunkaume, jinkj Winta direkjt no Miriam äare Frindin, de Städ, wua see ar hinjalote haude. Dise Fru meend, daut Miriam fuaz nodäm de Wintasch no Krefeld jefoare wiere, verschwunge wia. Trotz eene jrintliche Sieekj, wia von ar kjeene Spoa optodriewe.

"Miriam appears to be an unpredictable woman with a strong streak of wanderlust," the friend said. "Perhaps she has even gone back to Prussia; she was often homesick in her stay here."

"Miriam schient eene onberäakjenboare Fru to senne; eene Fru met een stoakjen Drief aun Wanderlust," meend de Frindin. "Veleicht es see soogoa no Praise trigjereist, wiels see sikj foaken doahan bangd, aus see hia wond."

The Winters were forced to leave for Prussia without her. Two disappearances, they reasoned, gave a clear message. Winter mailed an express letter to the Wielers advising that they were bringing the girl from Krefeld. He gave the name of their ship and the date of its expected arrival. He sent no letter to the Jansens reasoning that his service to them had been completed.

De Wintasch dochte see muste one ar no Praise foare. Tweemol Derchgone wia een dietlichet Tieekjen. Winta gauf een Ielbreef aune Wielasch auf, endäm hee schreef, see kaume met daut Mäakje ut Krefeld aun. Hee nand dän Nome vom Schepp, un dän Dach vonne Aunkunft. De Jaunzes schreef hee nich, wiels hee docht sien Dienst fa dee erlädicht wia.

After a trip through heavy weather the ship finally docked in Danzig. Johann and the Wielers were waiting at the wharf. Johann stared long and hard at the girl bearing two amber bracelets and amber earrings.

No schwoarem Wada kaum daut Schepp en Danzig aun. Johaun un de Wielasch stunde aum Howe. Johaun kijkt lang un stiew no een Mäakje met twee Oarmbenj un een poa Uarinj ut Bernsteen.

“You must be Johann,” the girl said immediately to the young man waiting. “I am your Rebecca.”

* * *

A week later Johann finally had a private moment with his bride. “Miriam,” he said. “Certainly I wish to marry you, but after your deception in Krefeld, it is with mixed feelings. While you told no direct lie, your plan was deceitful. Enticing that couple in Krefeld to pose as your parents, and having them cite the Wieler’s story as their own, crossed the line of acceptable behavior.”

“You are obsessed with details of the process, ignoring the good intentions behind it,” Miriam replied. “I believe the spirit of the law is important, more so than the letter. My intention was not to deceive your father, but to realize his plans. He wanted a wife for you from the Wieler family. Being a descendant of the Wieler daughter that fled to Prussia, I am just that. When Emily revealed to me your father's plan in Amsterdam I felt destined to be your bride. Engaging the couple to pose as my parents fulfilled the main objective, and showed my strong interest and repentance.”

“The Mennonites are a New Testament people,” Johann answered. “Our approach to our brethren must be straightforward, not filled with deception. Your acceptance of the symbolic gifts worked much in your favor. With our expectations for candour, your transformation from Rebecca to Miriam must be long before the wedding.”

“Du best dochwoll Johaun,” säd daut Mäakje oppe Städ. “Ekj sie diene Rebecka!”

* * *

Eene Wäakj lota haud Johaun entlich een priwaut Moment met siene Brut. “Miriam,” säd hee, “Secha well ekj die friee, oba no däm Bedrach en Krefeld hab ekj jemischte Jefeete. Du hast kjeenen direkjt aunjeloge, oba dien Plon wia kjeen opprechtja. Endäm du daut Poa en Krefeld tobbschd aus wan daut diene Elre wiere, un an dan de Wielaschjeschicht aus dee äare vetale leetst, jinkj too wiet.”

“Du hast daut met de Eenzelheite vom Prozass to drock, un vejatst doabie dän gooden Aufsecht doahinja,” meend Miriam. “Ekj jleew de Jeist vonne Sach es wichtja aus de Buakstowe. Daut wia nich miene Aufsecht dien Voda hinja daut Licht to fiere, sonda sien Plon to Enj to fiere. Hee wull eene Fru fa die vonne Wielaschfamielje habe, un dee sie ekj! Aus Emily mie en Amsterdam von däm Plon von dien Voda vetald, wist ekj daut ekj väajeseene wia, fa diene Fru to woare. Daut ekj daut Poa to däm Zwakj aunspaund, beweess mien Interesse un uk miene Aufbedd!”

“De Mennonite sent een Volkj vom Nieet Testament,” beantwuad Johaun. “Ons Omgank met Mensche mott jlikwjajch senne, un nich irjentwoo. Diene Aunnom von de symbolische Jeschenkje rät fa die. Met ons Velange fa opne Opprechtichkeit, mottst dien Wakjssel von Rebecka no Miriam lenjst vere Kjast aufjeschlote habe!”

Frederick the Great

A king is the first servant and first magistrate of the state. Frederick the Great

It was September 27, 1772; in the Castle at Marienburg the ceremony to transfer control of the province of West Prussia was under way. In this formal enactment of the Polish Partition of 1772 local officials paid homage to the envoys of King Frederick the Great, the new ruler of the area. The administration of the province was hereby transferred from informal Poland to efficient Prussia. A large mixed group was present; for this area was rich in nationalities and religions.

While respectful speakers made optimistic declarations the head steward looked over the provisions of the ongoing feast. Several main items on the menu had been provided by a minority group in the area; the pious, non-resistant Mennonites. Their community had supplied two well-fattened oxen, four hundred pounds of butter, twenty cheeses, fifty pairs of chickens, and fifty pairs of ducks which were now being devoured with relish. The Mennonites were offering the new ruler a warm welcome.

In taking control of the province the King was well aware of its great diversity. Poles and high and low Germans were the main language groups. Their membership was spread among the Roman Catholic, Reformed, Lutheran, and Mennonite churches. Small cities dotted the province, controlled mainly by German-speaking Protestants. The fertile countryside was inhabited mostly by Polish peasants and nobility, who were uniformly Catholic. The Mennonites were a tiny minority but were well-represented as land owners in the countryside, and as craftsmen in the cities. Two major cities in the area, Danzig and Thorn, had remained under the Polish flag.

The Mennonite delegation, lead by Elder

Friedrich de Groota

Een Kjennich es de ieeschta Deena un de ieeschta Rechta vom Launt. Friedrich de Groota

Aum 27, Septamba, 1772 em Marienburg Schloss wia eene Fast unjawääjes om de Macht von Wastpraisse to omfiere. En dise formelle Ordnunk vonne Polnische Oppdeelunk vonne 1772 aunerkjande de lokale Machthaba Friedrich de Groota aus niea Harscha enne Prowins. De Vewaultunk jinkj doabie offiziel äwa von däm räajelloossen Polen aun daut tichtje Praisse. Eene groote, jemischte Grupp wia toop jekome, wiels dis Uat rikj aun Velkja un Reljoone wia.

Wäärent respakjtvolle Rädnasch optimistische Zeichnisse gauwe, äwasach de Hauptbedeena daut schwungvolle Fast. De Hauptenhault toom Fast wort von Mennonite, eene frome, wäaloosse Grupp jeleewat: äare Jemeenschoft haud jebrocht: twee fate Osse, veahundat Punt Botta, Twintich Kjeeskjap, feftich Poa Hons, un feftich Poa Ente, dee nu met Scheenjeschmak vetiljt wurde. De Mennonite boode däm Stautsāwahaupt een woamen Welkom.

Endäm hee de Macht äwa de Prowins äwanaum wia sikj de Kjennich derchut bewust, daut daut hia om sea väl Veschiedenheite jinkj. De Metjliedschoft wia Reemisch Katoolsch, Reformieet, Lutierisch un Mennonitisch. Aulewääjes oppem Launt gauf daut kjliene Städa, dee mieeschtens von dietschrädende Protestante rejieet worde. Daut fruchtboare Launt wort mieeschtens von polnische Oabeida un Odel bewont; dee wiere aulatoop katoolsch. De Mennonite wiere eene kjliene Grupp oba goot veträde aus Mostabuasch un Hauntwoakja enne Städa. De twee Hauptstaute Danzig un Thorn wiere unja de polnische Flag jebläwe.

De Mennonitische Delegazion unja Fierunk

Heinrich Donner, was nervous about its future under the Prussian flag. Their faith was not covered by the Peace of Westphalia of 1648, which provided religious freedom to the Catholic, Reformed and Lutheran churches. The Mennonites were forced to negotiate a guarantee for their religious privileges with each new head of state.

As refugees, on the edge of mainstream society, the Mennonites found acceptance by providing expert services. Large areas of farmland had been created from marshland by Mennonite farmers, and commerce had multiplied through the innovations and industry of Mennonite artisans and traders. These services brought wealth and prosperity to the general population, yielding toleration for the minority.

While individual Mennonites could easily be identified, their group was not homogeneous. The Mennonites did share beliefs such as adult baptism, congregational independence, abstaining from the oath, settling disputes within the community, and non-resistance. But they were divided into Flemish and Frisian branches. The Flemish had seven congregations in the delta and one in the river valley, while the Frisians had three congregations in the delta and four in the valley. Theological differences also existed that were divisive; these related to the ban and outside marriage.

The Partition of 1772 divided the large Danzig Mennonite congregation into two groups. The first group comprised of those living within the Danzig city limits, while the second of those living in suburbs such as Schottland or in the city's rural territories. The first group remained Polish, while the second was now Prussian. All Mennonites under Prussian rule had sent representatives to the festivities to request a charter for their community. Their

vom Eltesten Heinrich Donner, wia narwees wäajen de Tookunft unja de praische Harschoft. Äa Gloowe wia nich vonne Westfälischen Fräd, 1648, jesechat, dee de relijeese Frieheite fa de Katoolikje, Reformieede un Luterana sechajemoakt haud. De Mennonite muste emma wada eene oppoate relijeese Fräd met däm vondoagschen Stautawahaupt behaundle.

Aus Flichtlinje aum Raunt vonne Hauptgrupp, worde de Mennonite jeduld endäm see Sondaleistunge reedstalde. Grootte Stekja Foarmlaunt wiere vonne Poltajäajent von mennische Foarmasch jerat worde un de Haundel wia jewaultich em Schwunk jekome derch de Tichtichkjeit von mennische Hauntwoakja, Fachlied un Jeschaftsmana. Dise Leistunge brocht de Jäajent Jelt un Woolstaunt un soomet Toleranz fa de mennische Mindaheit.

Wan eena uk leicht eenzelne Menniste erkjane kunn, wiere see aus Gauntheit nich äwareen. De Mennonite stemde en Sache soo aus Erwossne Deep, Jemeente Onauffhenjichkjeit, Verneinunk vom Eit, Schlichtunk enne Jemeenschoft, un Wäaloosichkjeit äwareen. Oba see wiere jedeelt en Flaume ooda Friese. De Flaume haude säwen Jemeente em Delta un eene enne Riefaläajcht, wäarent de Friese dree Jemeente oppem Delta un vea enne Lääjcht haude. Uk gauf daut theologische Unjascheede soo aus de Baun un Befriee met Butastonende.

De Spoolunk vonne 1772 deeld de grootte Danziga Mennonite Kjoakj en twee Gruppe. De ieeschte Grupp wiere dee, woone enne Stautjrenze von Danzig wonde, un de tweede, dee en Rauntjebiete soo aus en Schottlaunt ooda oppem Launt wonde. De ieeschte Grupp bleef Polnisch, dee tweede wia nu Praisch. Aule Menniste, nu Praisch, haude Delegaute to disem Fast jeschekjt, om Gootdokumente fa äare Jemeent to aanschaufe. De väaje Papiere vom

previous charter signed by the King of Poland had become invalid; a new one was to be requested from King Frederick. A favorable reply to this request would greatly brighten their future.

* * *

A few years later Winter was visiting Homez in his Danzig office. They had last met before the Partition of 1772, and were now catching up on their life stories. Winter had spent these years in Tiegenhof, in the middle of the Grosswerder under the new Prussian administration, while Homez had languished in Danzig under Polish rule. To Homez' sorrow Winter supported the new ruler of West Prussia.

"King Frederick, of the family of Hohenzollerns, is at the front of the enlightened rulers of Europe," Winter said. "He has used power to create a prosperous, efficient and lawful state. He considers that the King is the 'first servant of the state'; he is there to serve his people. As a youth he had not wished to become a ruler; he was forced into state service by his strict father. Since then he has become a master of his calling, an expert military commander, a shrewd diplomat, and a servant of his people. He remains active in his youthful interests, the arts and writing.

"King Frederick is correctly called 'the Great', serving as a model Absolute Ruler. He is tolerant in religious practice, leads his army, has modernized his administration, and is a patron of the philosophers. He expects his subjects to operate on three strict commandments; the first is doing ones duty, the second is never being sorry for oneself, and the third is being decent to others, but not necessarily kind.

"The Prussia which King Frederick inherited from his father was a tough reasonable state which lacked the charm

polnischen Kjennich unjaschräwe, wiere nu wirkjungslooss. Een nieet Dokument wort nu von Friedrich dän Grooten verlangt. Een positiewa Entschluss wudd an sea goot stone.

* * *

Een poa Joa lota besocht Winta dän Homez en siene Danziga Offiz. See haude sikj toom latsten Mol bie de Spoolunk aune 1772 jetroffe, un holde daut Vesiemde nu vetalend no. Winta haud dree Joa en Tiegenhof, medd em Grosswerder unjre niee praische Rejierunk vebrocht, wäärent Homez sikj unjre polnische Kroon soo derchjeschloage haud. Toom Beduare vom Homez, wia Winta vonne wastpraische Rejierunk bejeistat.

"Kjennich Friedrich vonne Hohenzollern-famielje es gauns vääre vonne oppjewakjde Fierasch en Europa," meend Winta. "Hee haft de Macht doatoo benutzt, een blieejenden, tichtjen un jesazmässjen Staut optobue. Hee jleeft, daut de Kjennich, de ieeschta Deena em Staut es. En siene Jugent wull hee nich Kjennich woare; sien strenja Voda dwunk am doatoo. Seitdäm es hee doaren een Meista jeworde; een vetraflicha Militäafia, een jeräwna Diplomat, un een Deena aun sien Volkj. Uk es hee aktiw jebläwe en siene jugentliche Interesse: hee unjastett de Kjenste un de Schriewarie; hee selfst spält de Laute.

"Kjennich Friedrich woat met Rajcht 'De Groota' jenant, endäm hee aus dän Absoluten Fiera mostalich wirkjt. Hee es relijees duldsom, fiet siene Armee, haft siene Vewaultunk modernisieet, un hee unjastett daut Goode un daut Scheene. Von siene Birja verlangt hee dree strenje Jeboote: siene Flicht doone, niemols sikj selfst bejaumre, un to aundre jescheit to senne, wan uk nich metliedich.

"Daut Praise, daut Kjennich Friedrich von sien Voda orf, wia toag oba veninflich, haud nich dän Zaubä von Oesterreich, nich de

of Austria, the elegance of Saxony, or the industry of Bavaria. It was a splintered state consisting of widely separated pieces. The King has built it into a connected state, which has become a major power in Europe.”

Homez, while aware of the damages done to Danzig by King Frederick, did not grudge approval for his achievements. “While his military victories are well known, his diplomatic accomplishments are also important,” he observed. “The Polish Partition of 1772 was obtained through a difficult process that was years in the making. Recognizing Polish weakness he conspired with Russia and Austria for the Partition. He arranged for small violations of Polish territory by Austria, meanwhile waiting for a major opening. His chance came with the next Polish succession. He arranged for a weak king to take the crown, who soon made it easy to label Poland as a state in chaos. To save the Poles, and avoid further violations of Poland, he proposed that it should be partitioned among civilized states. The case presented to the public that he and his partners were saving the Polish people was convincing. He even persuaded the Polish king to sign the documents for the Partition.

“Prussia took only a modest part of Poland, the province of West Prussia. Before King Frederick’s state of Brandenburg-Prussia had been divided, existing in separated parts. Adding West Prussia in the middle produced one large central European state. While King Frederick failed to persuade the cities of Thorn and Danzig to join his state, he plans to absorb them later.”

“That the cities of Danzig and Thorn remain outside Prussia has hurt the Danzig Mennonites,” Winter now added. “The majority of the Mennonites, living under the Prussian flag, have become subjects of a

Elegauns von Sachsen, un nich de Pienichkheit von Bayern. Daut wia een Splettastaut, von miere toopeschlapde Lenda. De Kjennich haft doarut een Launt jemoakt, un doarut es een majchtjet Launt en Europa entstone.”

Homez, wan hee uk wist, waut fa een Schode Kjennich Friedrich en Danzig aunjerecht haud, wia kjeenesfauls neidisch äwa aul däm Erfolch. “Wan uk siene militäarische Leistunge bekaunt sent, sent siene diplomatische Erfolge uk wichtich,” meend hee. “De Deelunk Polens vonne 1772 wia eene langsome oba loonende Sach. Aus Friedrich sach, woo schwak Polen wia, muak hee met Russlaunt un Oesterreich jemeensomme Sach un wia opp de Oppdeelunk ut; dee jlekjt am dan uk. Hee beoobacht de kjliene Kjamfe un wacht opp een grooten. Don unjastett hee een schwaken Kjennich, dee am to pauss kaum, un hee riemd een schwaket Launt Polen ut. No bute han, deed Friedrich soo aus wan hee de Pole fa sikj selfst schitze deed, un de Kjennich unjaschreef soogoa de Deelunk.

“Praise naum mau een bescheidnen Deel von Polen, de Prowins Westpraise. Verhää, wia Brandenburg-Praise, oppjedeelt un vestekjelt. Endäm Westpraise doa nu tookaum, wort daut een groota zentraula europäischa Staut. Kjennich Friedrich haud kjeen Jlekj Danzig un Thorn to äwaräde, een Deel von sien Staut to woare, oba hee woat dee boolt jeleewat näme.”

“Daut de Städa Danzig un Thorn butahaulfs Praise bleewe, haft de Menniste jeschot,” meend Winta nu. “De Meaheit vonne Mennonite, dee unjre praische Flag läwde, sent Birja von een iernsten, oppjeriemden

serious, efficient state. While finally enjoying religious freedom, the Mennonites are still oppressed because of their policy of non-resistance.

“The Mennonites received an early reply to the petition they submitted to King Frederick at Marienburg in 1772. They were promised that previous freedoms would be kept, but a price would be levied for the non-resistance. A census was requested of the Mennonites to disclose their numbers, and the property they owned. In the Prussian system land ownership is used for the process of enlisting troops.

“The Mennonites were also requested to register the important passages of life; marriages, births, and deaths in the community. The Elders signed the documents to confirm them. The census revealed that the community had 13,495 souls in the Prussian area, with properties of 2038 Hufen. The Mennonites, despite many assurances, still fear that a problem will arise from their belief in non-resistance.”

Winter now advised that an acquaintance by the name of Quiring had a serious business problem and wished to consult Homez about the matter. Homez agreed to meet him, and then Winter departed.

* * *

Several hours later Homez was interrupted by a sharp knock on the door. When Homez called to enter a tall man accompanied by a young woman came into the room. The man was elderly, well dressed, and had the polished look of a successful businessman. He hid well the many worries and responsibilities that went with his position. The young woman was attractive, dressed in a gown of the latest fashion. Her broad smile radiated good will. After courteous preliminaries Homez asked the man to state his problem,

Staut. Un wan see uk relijeese Frieheit jeneete, habe de Menniste noch emma wäajen äare Wäaloosichkjeit to liede.

“De Mennonite kjreeje sea boolt opp äare Bedd aun Kjennich Friedrich en Marienburg aune 1772 enjerieejt, Auntwuat. An wort jesajcht, daut Frieheite bat nutoo enjefieet jehoole wudde woare, oba daut see een Priess fa äare Wäaloosichkjeit tole muste. Eene Volkschazunk wort manke Mennonite oppjestalt, om an jeneiw to tale, un äa leejendom to registriere. Enne praische Aunordnunk wort Launtieejendom aus Mot jebrukt, fa de Soldote un dän Militäadeenst to trakje.

“Uk muste de Mennonite aunjäwe: Kjaste, Jeburte, un Doodesfelle enne Jemeenschoft. De Eltestasch unjaschreewe dise Dokumente aus Bewiess. Dise Volkschazunk erwees, daut de Jemeenschoft 13,495 Seele tald em praischen Rum, un 2038 Wirtschofte. Oppwool see aulahaunt Vesechrung kjreeje, haude de Mennonite uk wiedahans Angst, daut see Probleme wäajen äare Wäaloosichkjeit habe wudde.”

Winta vetald nu, daut een Bekaunta Nomens Quiring een iernstet Jeschaftsprobleem haud un dän Homez doatoo räde wull. Homez säd doatoo ‘Jo’ un doamet veleet Winta.

* * *

Eenje Stund lota wort Homz derch een ludet Jeputta aune Däa jestieet. Aus Homez ‘Nenn!’ roopt, kaum een langjewossena Maun met eene junge Fru nenn. De Maun wia ella, goot aunjetrocke, un am sacht no een erfolchrikjen Jeschaftsmaun. De väle Sorje un Veautwuatunge, dee siene Sort opplaje, vestuak hee goot. De junge Fru sacht schmock, un wia no de latste Mood aunjetrocke. See frinteld scheen, een Frintel vonne goode Sort. No de aunfenjliche Heeflichkjeite, bedd Homez an

starting at the beginning.

“I am Wilhelm Quiring the owner of a liqueur factory and this is my daughter Frieda, who serves as my secretary,” he began. “The factory is located in the suburb of Schottland. As I live in the same area, my business and I are now under Prussian administration. Together with my family, I am a member of the Danzig Church which belongs to the Flemish Mennonite denomination.

“Major changes have taken place in our business since 1772, despite Danzig remaining in the Polish sphere. Danzig citizens for centuries were proud of their rights and freedom, and for this reason did not become part of King Frederick's state. To put pressure on the city King Frederick has circled the city with strict customs barriers. In this way he is harming Danzig's trade by land and sea. We must now defend ourselves against a very tough opponent.

“My problem arises from the victimization of my company by a firm owned by Aldo Goertz, who is guilty of immoral if not illegal business practice. I must mention that Goertz, a resident of Danzig, is also a Mennonite, and also a member of the Danzig Mennonite church. While it is possible that the damages caused by Goertz' firm are not deliberate, they are serious and must be confronted. I need your help in making a case, as I will mention later.”

Quiring paused here to gauge Homez' view on the matter, and seemingly satisfied, continued with his story. “It will be necessary for me to provide you with the background of my family and our business,” he said. “My ancestors fled eastward from Holland in the 1550s to escape religious persecution, and settled

ääre Jeschicht von Väare aunjefonge, to vetale.

“Ekj sie Wellem Quiring, de leejendeema von eene Schnaupsfabrikj, un dit es miene Dochta Frieda, dee aus miene Sekretärin deent,” funk de Maun aun. “Miene Fabrikj licht em Väauat von Schottlaunt. Wiels ekj uk en deesewje Jääjant won, sent mien Jeschaft un ekj nu unja de praische Vewaultunk. Toop met miene Famielje sie ekj Metjliet vonne Danziga Kjoakj; wie sent flaumische Mennonite.

“Groota Wakjssel haft sikj en ons Jeschaft seit de 1772 derchjesat, wan uk Danzig polnisch jebläwe es. Danziga Birja sent seit Joahundatelank stolt opp äare Rajchte un Frieheite un worde nich Deel von Kjennich Friedrich sien Launt. Om Druck oppe Staut uttoewe, haft Kjennich Friedrich de Staut met Zollbeschrenkjunge ombunge. Opp dise Oat haft hee Danzig Schod aunjedone vom Launt ut, un uk vom Wota. Wie motte ons nu jääjen eene sea hoade Kund wääre.

“Mien Probleem kjemt doavon, daut mien Jeschaft daut Opfa von eene Firma met leejendeema Aldo Goertz es, dee schuldich es von onmoralische wan nich soogoa onjesazmässje Jeschaftsenrechtunge. Ekj mott saje, daut Goertz, een Enwona von Danzig uk Mennist es, un uk Metjliet vonne Danziga Mennonite Kjoakj es. Daut es mäajlich, daut de Schode von Goertz siene Firma onaufsechtlich sent. Oba see sent iernst, un see motte jestiepat woare. Ekj bruck june Help, un woa noch doavon to råde kome.”

Quiring hilt nu en om Homez siene Secht to dise Sach auftoschaze, un aus hee tofräd wia, fua hee met siene Jeschicht wieda. “Daut es needich, daut ekj junt waut äwa mien Hinjagrunnt von miene Famielje un ons Jeschaft metdeel,” meend hee. “Miene Väaelre flichte nom Ooste von Hollaunt ut enne 1550' Joare om relijeese Vefoljunge

in the Danzig delta. After a few generations, the family had a thriving liqueur business going. Through hard work and shrewd development of products the family has gained a reputation in the industry that others envy.

“You must find it strange that members of the Mennonite church are engaged in the liqueur trade. Common sense dictates that this trade runs contrary to our faith. Most Mennonites have followed a more reputable calling. The Mennonites Abraham von dem Block and his son Wilhelm were architects and painters, whose work decorates the city. The skill of cloth edging, Bortenwirkerie, has for two centuries been a Mennonite staple, and is now being applied to Prussian uniforms. The Mennonites Adam Wiebe and his son Abraham were outstanding hydraulic engineerins here in Danzig. In Elbing several Mennonites are prominent silk merchants. Recently, the spice trade with India has increased greatly, and important merchants in this trade are Mennonites.

“While Mennonites seem to enjoy freedom of profession this is not really the case. Over the years many restrictions have been placed on Mennonites through actions of the Third Order and the City Council. For example, though Mennonites grow much of the wheat in the area, they lack permission to trade it on the market. With many doors closed to make a living, Mennonites are forced into businesses which are unattractive, or under-represented. The production of liqueur is an example.

“While it is unfortunate that Mennonites engage in liqueur production, it must be realized this product caters to clients who control their drinking. The product has a medicinal and social value; intoxication is not the intention. The community has

to entgone, un leete sikj oppem Danziga Delta dol. No een poa Jennerazione haud onse Famielje eene gootgonende Schnaupsfabrikj enne Dreiw. Derch hoade Oabeit un goode Entscheidunge haud onse Famielje een gooden Roop, opp dän aundre neidisch wiere.

“Jie finje daut veleicht sondaboa, daut Metjlida vonne mennische Kjoakj sikj em Alkohol-haundel enlote. Jesunda Menschevestaunt besajt, daut dit jääjen ons Gloowe stat. De mieeschte Mennonite habe eenen ieerenhauffen Beroof jewält. De Mennonite Obraum von däm Block un sien Sän Wellem wiere Architekter un Foawasch, un deren Woakje straume onse Staut ut. De Konst Bortenwoakjarie es aul tweehundat Joa lang eene mennische Konst, un woat nu uk aune praische Uniforme jebrukt. De Mennonite Adam Wiebe un sien Sän Obraum wiere butajeweenliche Wotaenjeniere hia en Danzig. En Elbing jeft daut besondasch goode mennische Siedekooplid. Korz, es uk daut Jewerzjeschaft met Indien sea jewosse, un uk doarenn habe de Mennonite goode Jeschaftslied.

“Wäarent daut uk soo schient aus wan Mennonite äare Beroope frie uteewe kjenne, es daut oba nich soo. Äwre Joare sent väle Beschrenkjunge oppe Mennonite vegone worde, von däm Dredde Orda un vom Stautrot. Toom Biespell: de Mennonite produziere dän mieeschten Weit hiarom, oba see derwe dän nich oppem Moakjt vekjeepe. Wiels väle Dääre an toojemoakt worde, motte see sikj waut aundret biefaule lote om to äwaläwe: Schnaups es soo een Biespell.

“Wäarent daut bedualich es, daut Mennonite sikj biem Alkoholbrenne bedeele, mott eene oba uk enseene, daut dit Produkt von Mensche jebrukt woat, dee äa Drinkje unja Kontroll habe. Ons Alkohol spält eene medizienische un

retained its good reputation; claims of idleness or drunkenness are not made about its people.

“Liqueurs, over the years have become a Mennonite specialty. They are exported to Royal houses across Europe, sometimes by the ship load. You have surely heard of the Lachs Goldwasser, first made by the Mennonite Vermoelen family in Danzig. Our own family has become expert in all three phases of the liqueur trade; burning wine, distilling and making liquor, and distribution. The secrets uncovered over centuries remain a family treasure, providing a livelihood for many generations.”

Quiring was tiring and now stopped. He motioned to his daughter and she took over, focusing on Quiring's specific problem. “At a recent meeting, one of my father's clients poured him a drink from a liqueur bottle carrying the Goertz label,” Frieda said. “My father found the taste very familiar, and decided to investigate. His preliminary findings were that the Goertz product was identical to our own; he concluded that the Goertz firm had discovered our secret recipe, and was producing and selling our product as their own. Our own sales of this product have sagged recently, so serious damage is being done by this act of piracy. We are uncertain how to proceed, as we still lack proof. A professional report from an expert will serve as evidence in a proper forum.”

Frieda paused here and Homez asked how he could be of service. Quiring again took the floor. “We need proof, which will stand up in a court of law, that Goertz is pirating our product,” he said. “While we have several options, the case will likely not reach trial. It is the Mennonite custom that in cases of dispute the solution is found in the community, not outside. While this

jesalschoftliche Roll; sikj besupe es nich de Aufsecht. Dise Jemeenschoft haft äaren gooden Roop bewoat; Fulpelzarie un Besopenheit sent de Mennonite framd.

“De Liqueur, seeta Schnaups, es met de Tiet eene mennische Spezialität jeworde. See woare aun dän Odel en gauns Europa veschekjt, maunjchmol eene Schepplod opp eenmol. Sechalich hab jie von däm Lachs Goltwasser jehieet, daut von de Vermoelen Mennonitenfamielje en Danzig jemoakt woat. Onse Famielje haft sikj opp dree Stoope em Alkoholhaandel spesialisieed: Wien brenne, Liqueur moake, un de Produkte vedeele. De doamet vewekjelde Jeheemnisse äwre Joahundate jewonne bliewe een Famieljeschauz, un vesorjde ons fa väle Jennerazione.”

Quiring wort nu meed un hilt en. Hee wees no siene Dochta, un see erjreep daut Wuat, un fieed sien Probleem wieda: “Korz opp een Trafe, goot eent von Voda siene Kunde am een Drunk von eene Liqueur Buddel met een Goertzzadel doabowe,” säd Frieda. “Mien Voda kaum de Jeschmak bekaunt vää un unjasocht sikj de Sach. Hee funk doobie ut, daut de Goertzfamielje sikj ons Rezapt jestole haft, un onsen Liqueur aus dän leejnen moakt un vekjeept. Ons Vekoop haft nojelote, aulsoo haft de Goertzfirma derch äare Reibarie ons Schode jemoakt. Wie weete nich, woo wie nu wiedamoake woare, wiels ons fält de Bewiess. Een Bewiess von een Erfoarna sull de Loag oba eendietich kloamoake.”

Frieda hilt nu en, un Homez fruach, woo hee behelplich senne kunn. Quiring erjreep daut Wuat: “Wie brucke een Bewiess, dee ver Jerecht staunthauft es, un daut bewiest, daut Goertz ons bereibat,” säd hee. “Wie habe eenje Määjlichkjeite, oba dän Wajch äwa een Jerecht well wie aum leewsten nich enschlone, wiels soone Sache vesieekje Menniste unja sikj to räajle, un

dispute is unusual, it may be resolved by calling a council in the congregation.”

After the Quirings left, Homez struggled with the problem that he had accepted. While he had an excellent knowledge of business practice he had no proficiency in obtaining proof in a matter such as liqueur tasting. This would be a learning experience for him.

* * *

Winter and Emily were seated in the parlor of their Tiegenhof home discussing the sad trade situation in Danzig. “The city declined to join Prussia during the Partition of 1772, to the dismay of King Frederick,” Winter said. “He is now conducting a trade war on the city. Prussian custom offices surround Danzig, choking the city’s trade. Besides driving up prices, they are causing long delays in doing business.”

As usual, Emily considered the religious side of the matter. “The Danzig Minister Peter Epp, who lives on the Prussian side, was recently criticized for his conduct in a service in Danzig,” she said. “He prayed for the Prussian king instead of the Polish one. This fact was reported to the City Council. The Elder of the Danzig church was called in by the mayor of Danzig and asked to bring Epp with him. Epp was condemned, and instructed in the future to pray for the Polish king not the Prussian one.”

At this point a sharp rapping was heard at the door and Winter welcomed in a fellow Mennonite of his acquaintance. The man was Aldo Goertz, the owner of a liqueur firm, and he advised that he needed help with an urgent matter. Winter asked Goertz to state his business, starting at the beginning.

“A problem has arisen in the operation of my firm which may prove controversial,”

nich effentlich utdroage. Veleicht sull wie eenfach dän Rot enne Jemeent befroage.”

Nodäm de Quirings wajch wiere, muak Homez sikj met däm Problemeem to schaufe, woont hee aunjenome haud. Hee vestunt sikj sea goot en Jeschaftssache ver Jerecht, oba Liqueurschmakje wia am nie.

* * *

Winta un Emily saute oppe Väaleew en äarem Tiegenhofhus, un beräde de truaje Haundelsloag en Danzig. “De Staut wull nich no Praise äwagone wäarent de Spoolunk aune 1772, un daut beduad Kjennich Friedrich,” meend Winta. “Un nu fieet hee een Haundelskjrigh jäajen de Staut. Praische Zolloffiziere omjåwe Danzig, un schniere an dän Haundel auf. See driewe doabie de Priese enne Hecht, un veusache Schlure bie de Jeschafte.”

Soo aus jeweenlich, beuadeeld Emily de Sach vonne relijeese Sied. “De Danziga Prädja Peeta App, dee oppe praische Sied wont, wort latst kritisieet wäarent eene Prädicht en Danzig,” meend see. “Hee haud fa dän praischen Kjennich aunstaut fa dän polnischen jebät. Dit wort däm Stautrot vetalt. De Eltesta vonne Danziga Kjoakj wort vom Danziga Birjameista bestalt, un jebedde, dän App mettobrinje. App wort veuadeelt, un vemont, wiedahans fa dän polnischen un nich fa dän praischen Kjennich to bäde.”

Nu wia plazlich een schoapet Jeputta aune Däa to hiere, un Winta hieed een Mennonit, un säd sien bekaanten Welkom! De Mensch wia Aldo Goertz, de leejendeema von eene Liqueurfirma; hee gauf fuaz bekaunt, daut hee Help en een drinjendet Aunligje brukt. Winta säd toom Goertz, hee sull ruich von Väare aunfange un sien Jeschaft to vemeddle.

“Een Problemeem haft sikj en mien Jeschaft entwekjelt, un dit kunn Oaja jäwe,” funk

Goertz began. "I wish to keep this matter within the community. I am aware of your good record for solving difficult problem, and trust you can help me. I ask that you keep all details private, and obtain and pass on information with discretion.

"In the case of disputes between congregation members in our community, can you advise me what practice is used? My interest is in disputes that arise between owners of competing businesses."

Winter was initially baffled by Goertz' question and paused to give it further thought. Then he reminded Goertz that the Lehrdienst in the community operated mainly in instances where individual members strayed from the narrow path. Several steps were taken by the Elder or his representative to seek correction for unacceptable behavior; giving an initial private warning, giving a second warning, and then bringing the matter to the community council.

For unusual matters such as disputes between business owners, Winter suggested, the Elder would likely seek expert advice, or engage a mediator, before proceeding in the usual manner. This latter information brought relief to Goertz, and he then asked a second question, "What do you know about the legality of trade secrets in Prussia, and the punishment for their violation?"

When Winter asked for specifics, Goertz described a scenario in which an outside firm in his line of business challenged his own about the sale of a protected product. After long discussion, Winter agreed to help Goertz with this problem.

Goertz aun. "Ekj wudd jieren, daut mien Probleem enne Jemeenschoft blift. Mie es jun Erfolg schwieeje Probleme to leese bekaunt, un ekj mucht jieren, daut jie mie halpe. Em verut well ekj oba bedde, miene Sach aus perseenlich un priwaut to behaundle, un daut Kome un Gone väasechtich to behaundle.

"Em Faul von Jachtariee tweschen Jemeentejlida en onse Jemeenschoft, kjenn jie mie saje, woo väajegone woat? Mien Interesse betrafft daut waut doabie rutkjemt, wan twee leejendeema von konkurrierende Jeschafte een Konflikt habe."

Winta wia aunfenjlich vebleft derch Goertz siene Froag un hilt en, om sikj de Sach noda to besenne. Don erwänd hee toom Goertz, daut de Liadeenst enne Jemeenschoft doatoo doa wia om Jlieda trajcht to halpe, wan see vom rechtjen Wajch jekome wiere. Miere Stoope worde jebrukt, om daut Ziel to vefolje, nämlich, daut de Eltesta ooda sien Veträda dän Schuldjen opp sien Fälwajch oppmoakjsom muak, un am priwaut woarnd, dan een tweedetmol woarnd, un dan, biem dredden Mol, de Sach ver dän Jemeenschoftsrot brocht.

Fa onjeweentliche Sache, soo aus Zank tweschen Jeschaftslied, meend Winta, wudd de Eltesta woomäajlich een Erfoarna en de Sach befroage, oda een Vemedla aunnäme, ea hee daut jeweentliche Sisteem foljd. Dit jefoll Goertz, oba don stald hee eene wiedre Froag, "Waut weets du von de Jerajchtsmässichkkeit von Jeschaftsjeheemnisse en Praise un de Strof fa de Velazunge?"

Aus Winta sikj no de Eenzelheite vom Faul befruach, beschreef Goertz een Fantasiefaul endäm eene Butenfima opp sien Jebiet met am konkurrieed em Vekoop von een jeschitzdet Produkt. No eene lange Unjahoolunk, säd Winta too, Goertz met

däm Problemeem to halpe.

Before leaving, Goertz described a new escalation in the economic war between Danzig and Prussia. Prussian subjects living outside the Danzig city limits had for years brought grain from the delta to their suburb without interference from Danzig. When the city recently began to control this movement the subjects had petitioned their King for assistance. Acting on the petition King Frederick had blockaded Danzig, further damaging its trade and causing hardships for its citizens. With their heavy dependence on trade the Danzig Mennonite community was badly hurt by this action.

* * *

Homez was accustomed to gathering valid evidence in one of two ways; assembling information from informed witnesses, or unearthing fact by his own investigation. In Quiring's commission he could use neither method; not the first as no witness had knowledge of the matter, nor the second as he had no training in the subject. He considered the problem for some time, uncertain as to how to proceed.

That the application of the scientific method might be helpful came to him early in his meditation. This method had been applied in the nearby city of Thorn by the famed astronomer Nicolas Copernicus. While Copernicus had done his work two centuries ago, Homez felt certain that his methods still applied in practice. Lacking those, he could recruit Karl Friedrich Gauss, Leonard Euler, or Daniel Bernoulli. The latter two had made contributions to the fluid mechanics, which been applied to pumping water out of the Werders.

These thoughts were not getting Homez anywhere, so he devised a scheme to produce results based on a simple experiment. Members of the drinking public

Ea hee veleet, beschreef Goertz een Toonäme em Wirtschaftskjrich tweschen Danzig un Praise. Praische Birja, dee butahaulfs vonne Danziga Stautjrenze wonde, haude Joarelank Jeträajd vom Delta no de Väastäda jebrocht, one Hindaniss von Danzig. Aus de Danziga Rejierunk oba nu aunfunk dis Haundel to kontrolliere, haude de praische Birja äa Kjennich om Help jebedd. Doarophan haud Kjennich Friedrich Danzig blockieet. Doamet gauf et nu noch mea Problemeem fa däm Haundel un Schwierichkjeite fa de Danziga Birja. Wiels de Mennonite vom Haundel aufhenjich wiere, wiere see von aul dit schwoa betroffe.

* * *

Homez wia daut soo jewant, daut hee fa sien Beroop haunfaste Indizien saumeld, entwäda Bescheet von weetende Zeije, ooda Fakte dee hee bie sikj selfst utgrows. En däm Faul Quiring kunn hee wäda de eena noch de aundre Wies brucke; em ieeschten Faul, wiels kjeene Zeije waut vonne Sach vestunde, un uk nich de tweede, wiels de Jebiet am framd wia. Hee jrebbelt äwa de Sach no, ea hee sikj fa een Utwajch entscheed.

Daut am en disem Faul de Jebruck von de Weetenschofliche Wies to Nitze kome kunn, foll am boolt doaropp bie. Dise Wies wia von däm beriemten Astronom Nicolas Copernikus en Thorn jebrukt worde. Copernikus siene Oabeit lach twee hundat Joa trigj, haud oba noch emma Jiltichkjeit meend Homez. Uk wan nich, kunn hee nu doa dichtbie Karl Friedrich Gauss, Leonard Euler ooda Daniel Bernouli oppsieekje. De latste twee haude to de Lia vonne Flissent Mekanik bieje fieet, dee biem Wota utem Werda ruttopompe jebrukt worde wia.

Dise Jedanke nutzte däm Homez oba nich, un soo docht hee sikj waut ut om Resultate to de Sach to brinje met een eenfachet Experiment. Mässje Alkoholdrinkjasch sulle

would be given a set of three glasses containing liqueurs, and be asked to pair together two of them, which were stated to be identical. Each set of three glasses would have either two with the Quiring liqueur and one with the Goertz liqueur, or two with the Goertz' and one with the Quiring's. If the Quiring and Goertz liqueurs were different then the subjects would make pairings that would most often be correct. If the Quiring and Goertz liqueurs were identical, then the subjects would make pairings that would often be incorrect.

Homez hired a retired professional liqueur taster to oversee the experiments. The conclusion brought to Homez was that the Quiring and Goertz liqueurs were identical.

* * *

Acting on behalf of Goertz, Winter consulted the Elder of the Danzig church on how to resolve a matter of violation of trade secrets by a member of the congregation. Working together, the two decided that holding a hearing chaired by a Mediator would be a correct step, should such a case ever arise. If no agreeable solution was found by the Mediator, the usual procedure would be followed. When Quiring later brought his case to the Elder, he suggested it be resolved in the manner agreed to with Winter.

Present at the hearing with the Mediator were Homez with his client Quiring, and Winter with his client Goertz. Quiring, a Prussian subject, was identified as the aggrieved party whose business had suffered due to damage done by Goertz, a subject of Danzig. Before beginning proceedings the Mediator was distracted by a bulletin he had just received about the blockade of Danzig by King Frederick. In his hands was a list of the complainants who had petitioned the King for action

een Sauz von dree Jläsa met Liqueur jerieekjt woare, dee see dan Twee von eene Sort to sortiere haude, dee vonne selwje Sort wiere. Jieda von de dree Jläsa wudd entwäda twee von däm Quiring Schnaups doabenne habe, un eent vonne Goertzsart, ooda twee vonne Goertzsart un eent von Quiringschnaups. Wan de Quiring un Goertzschnaupssorte unjascheedlich wiere, wudde de Drinkjasch dee dan foaken soo endeele, soo daut stemd. Wan de Schnaups oba deeselwja wia, dan wudde de Drinkjasch foaken to dän faulschen Schluss kome.

Homez naum eenen pensionieeden Liqueurschmakja aun, om daut Experiment to äwaseene. Daut Erjäwnis wees fuaz, daut de Quiring un Goertz Liqueure deeselwja Schnaups wia.

* * *

Winta haundeld em Oppdrach von Goertz un socht dän Eltesten von de Danziga Kjoakj opp om uttofinje, woo eena een Zank wäajen Jeschaftsjeheemnisse tweschen twee Jemeentemetjlieda schlichte kunn, un soo enschloote de beid, daut een Trafe unjrem Väasitz von een Vemedla een mäajlichen Wajch senne wudd. Wan oba kjeene Leesunk vom Vemedla jefunge woare kunn, wudd de jeweenlicha Wajch enjeschloage woare. Aus Quiring nohäa sien Faul däm Eltesten väabrocht, schluch de Eltesta väa, daut see de Sach soo schlichte sulle, soo aus daut met Winta berät worde wia.

Aus see sikj met däm Vemedla troffe wia Homez met siene Kund Quiring doa un Winta met siene Kund Goertz. Quiring, een praischa Birja un hia de Betrofna, däm sien Jeschaft von de Goertzdote jeläde haud, een Danziga Birja. Ea de Schlichtunk aunftange kunn, wort de Vemedla derch eene Maldunk jestieet, dee hee jrods jekjräaje haud. Dee haundeld sikj von Kjennich Friedrich siene Blockade von Danzig. En siene Henj wia eene List von Schuldna, praische Birja dee däm Kjennich

against the city.

The Mediator now asked Quiring to state his case. Quiring stood up tall and made a loud denunciation. "The firm of Goertz has reproduced a product from our firm, and is merchandizing it using packaging and marketing techniques similar to our own. The product was developed by my family over many decades, and its production has been a closely guarded trade secret. A study by Homez has revealed that Goertz' product is identical to our own, indicating a clear breach of this trade secret."

Quiring handed the Mediator a copy of the report prepared by Homez and took his seat. The Mediator paged through the report, read sections of interest, and then turned to Goertz with a severe look. He now asked Goertz to present his defense.

"A study of business practices performed by Winter has indicated that if the owner of a trade secret doesn't take reasonable care in protecting his confidential information then he risks losing rights to the secret," Goertz said. "In my view Quiring was negligent in guarding his secret. The information to produce this product came to my firm via a former employee of Quiring, who is also a relative of Quiring. Quiring approved of the transfer of that employee from his firm to mine. Quiring also approved of the marriage of that relative into my family. Had Quiring been diligent in guarding his secret he would have disapproved of the marriage and of the employment transfer."

The Mediator now permitted Quiring to rebut the testimony of Goertz. "In my view," Quiring said, "it was reasonable to expect that my own relative would not betray his birth family, i.e. he would not transfer the family secret to outsiders. As well, in my view, it was reasonable to expect that Goertz would not hurt his new in-law by

jeport haude, daut hee sikj jaaen de Staut Danzig stale sull.

Nu säd de Vemedla, daut Quiring siene Sach saje sull. Quiring stunt groot un forsch opp, un muak eene lude Aunkloag. "Goertz sien Jeschaft haft een Produkt von onse Fabrikj entnome, un vekjaft dee met de selwje Vepakunk un haundelsoat, aus de Onsje. Daut Produkt haft onse Famielje äwa lange Tiede entwekjelt, un es een Jeschaftjeheemness. Homez haft daut unjassocht, un faustjestalt, daut daut krakjt soo aus daut Onsje es; aulsoo haft hee ons Jeschaftsjeheemness jestole."

Quiring gauf däm Vemedla eene Kopie von däm Berecht, von Homez jeschräwe, un sad sikj han. De Vemedla blädad dän derch, laus waut am intressieed, un dan dreid hee sikj no Goertz met diestrem Blekj. Hee säd Goertz sull sikj nu veteidje.

"En de Jeschaftswiese, von Winta aunjelajcht, schrift hee, daut wan een leejendeema von Jeschaftsjeheemnisse nich oppaust, riskieet hee daut Rajcht dise Jeheemnisse to veliere," meend Goertz. "Ekj jleew, Quiring wia en soone Sache schlopmetzich. De Bescheet, woone en mien Jeschaft kaum, kaum von een jewäsna Oabeida von Quiring, dee noch doatoo met Quiring Frintschofft es. Quiring bestäticht, daut dis Oabeida von sien Jeschaft no de Goertsche äwawakjseld. Uk säd Quiring to aus sikj sien Vewaunta met eene Onsje sikj befried. Wan Quiring sien Jeheemness dicht hoole wull, haud hee de Ehe nich toojelote, un uk nich dän Oabeitsstädwakjsel."

Nu erlaubd de Vemedla Quiring de Uträd von Goertz to wadastone. "Miene Meenunk no," säd Quiring, "wia daut selfst-vestentlich, daut mien Vewaunta nich siene Jeburtsfamielje hinjret Licht fiere wudd, daut heet, daut hee een Famieljejeheemness aun Framde vetale wudd. Uk, meen ekj, wudd Goertz nich sien nieen

encroaching on the business of his blood family, causing them losses.”

The Mediator turned the evidence over in his mind. Presently he announced his decision. He stated that he ruled for Quiring, and ordered that Goertz stop marketing the product. “We expect that members of our community stick to the Golden Rule,” he said, “and not engage in practices governed by the basest of worldly principles.”

Quiring basked in his victory, and smiled broadly to Homez, while Goertz exchanged sheepish looks with Winter. Quiring now asked the Mediator to approve the payment of damages by Goertz.

The Mediator remained silent for long moments while the four men waited anxiously. Rather than reply to Quiring the Mediator now turned to the bulletin he had been studying and read the list of petitioners, who had brought on King Frederick’s blockade against Danzig. When the Mediator came to the name of Quiring, he paused significantly.

Quiring now look sheepish while Goertz made efforts to control his seething anger. “It is better to let the matter rest,” the Mediator said about Quiring’s new request. “The community will be in turmoil when the full list becomes public. The Mennonite faith requires us to settle matters within the community, not take them outside. This is important to avoid divisive infighting. A long healing process lies ahead of us now, and we must not aggravate the problem.”

The Mediator then adjourned the meeting, and the five men rose, shook hands, and departed.

Schwiasän weedoone welle, endäm hee siene Blootfamielje Veluste tofijeje wudd.”

De Vemedla jrebeld äwa daut Bewiesmateriol no. Met eenmol leewad hee sien Uadeel. Hee säd, daut hee oppe Sied von Quiring uadeeld, un veboot Goertz daut Produkt wiedahans to moake. “Wie velange, daut Metjlieda von onse Jemeenschoft sikj aune Goldne Rääjel hoole,” säd hee, “un nich aun de proste Rääjle von dise Welt.”

Quiring stroid volla Jeneete, un schmustad äwa dän Siech, wäarent Goertz sikj schämd, un Winta uk. Quiring befruach nu dän Vemedla, wooväl Goertz am fa dän Schode schuldich wia.

De Vemedla bleef eene lange Stoot stell, wäarent de vea Mana wachte. Oba aunstaut Quiring Auntwuat to jäwe, dreid de Vemedla sikj no de Maldunk, jrods enjetrotte, un laus de List vonne Unjaschriewasch, dee däm Kjennich Friedrich siene Blockade jäajen Danzig enjefieet haude. Aus de Vemedla opp dän Nome Quiring stad, hilt hee en.

Quiring kijkt nu schopskoppich, wäarent Goertz flaumentdoll wort. “Eena sull aum basten de gaunse Sach opp sikj berue lote,” meend de Vemedla opp Quiring siene Bedd. “De Jemeenschoft woat sea oppjeräajt senne, wan de gaunse List bekauntjemoakt woat. De Mennonitische Gloowe velangt daut wie onsen Stried benahaulf de Jemeenschoft schlichte, un dän nich no Bute droage. Dit es wichtich, om Zank em ieejnen Hus to vemeide. Een lange Prozass vonne Heelunk licht ver ons, un wie motte daut Probleem nich entzinde.”

De Vemedla roopt dan daut Trafe to Enj, un de fief Mana stunde opp, hauntrieede, un jinje no Hus.

Academy

After Jesus and his disciples arrived in Capernaum, the collectors of the temple tax came to Peter and asked, "Doesn't your teacher pay the temple tax?" Matthew 17:24

By early afternoon on August 22, 1774 the laneway at the home of Minister Hans Classen of Heubuden was filled with wagons. Important visitors were assembling here for an urgent meeting. Joining Minister Classen were the Mennonite Elders and chief Ministers from the entire new province of West Prussia. A comfortable farmhouse in the quiet countryside provided an excellent venue for discussions and serious thinking.

"Our objective here today is to digest the message sent by his Royal Highness, King Frederick, and to take appropriate action," the session chairman began. "On September 27, 1772, at Marienburg we requested a reinstatement of our Charter held earlier in the Kingdom of Poland, including exemption from military service. The reply from our Monarch less than a month later advised that past privileges would be respected, for which we were very grateful. The reply warned though that for the military exemption a charge would be levied, to be specified in a letter later. Now two years later, we have that letter before us.

"The decision of his Majesty is to impose on our community in West Prussia an annual charge of 5000 Thalers, retroactive to 1773. The first payment, valid for last year, is due immediately. Beginning on September 1, 1774 payments of 1250 Thalers are to be made quarterly. The funds will be used to construct and operate a military academy at Kulm, on the Vistula River. This academy will serve as a preparatory school for the Cadet Academy

Akademie

Aus Jesus un siene Jinja en Kapernaum aunkaume, kaume de Takskollakjtasch opp Peeta too, un fruage am: "Tolt jun Liera nich dän Tempel Taks?" Mathäus 17:24

Aum tiedjen Nomeddach aum 22 August, 1774 via de Oppfoat nom Hus von däm Prädja Hans Classen von Heubuden volla Woages. Bediedende Jast kaume hia toop fa een drinjendet Trafe. Toopjekome met Prädja Classen wiere doa uk de mennische Eltestasch un leidende Prädjasch von de gaunse niee Prowins Wastpraisse. Een jemietlichet Foarmhus enne ruje Launtschoft via de rajchtschuldja Plauz fa Unjahoolunge un iernsthaufet Denkje.

"Onse Aufsecht hia vondoag es, de Norecht, dee ons siene Kjennichliche Hoheit, Friedrich de Groota, jeschekjt haft to vedeiwe, un jemässje Auntwuat trigjtoschekje," meend enleitent de Väasettenda. "Aum 27 Septamba, 1772 en Marienburg bedd wie om eene niee Utgow von onse Uakund, dee verhäa en Polen jeltich via, un de ons onse Wäaloosichkheit vespruak. De Auntwuat von ons Kjennich een Moonat lota, besäd, daut onse Rajchte uk wiedahans jeltich sent, un doafäa sent wie sea dankboa. De Auntwuat oba gauf uk auntovestone, daut wie fa onse Wäaloosichkheit een Priess tole sulle, dee en een Breef aunjediet woare wudd. Vondoag, twee Joa lota, hab wie disen Breef ver ons.

"De Entschluss von siene Majestät es eene joaliche Jeltsomm opp onse Jemeenschoft en Wastpraisse von 5000 Dolasch to kollakjte, met ieeschte Tolunk aune 1773. De ieeschte Tolunk, fa latstet Joa, es vondoag falich. Aum 1 Septamba 1774 selle 1250 Dolasch jiedet Vieedeljoa jetolt woare. Dit Jelt saul jebrukt woare en Kulm aune Weichsel eene Militäa Akademie to bue un to fiere. Dise Akademie saul aus Väaschool fa de Kadettenakademie en

in Berlin. Enrollment will be limited to the sons of Polish noblemen. The King's intention is to integrate Polish subjects into the Prussian army.

“Our task today is to devise an efficient formula to raise the required funds from our membership. The amount each year equals the equivalent of fifty annual salaries for workers. We have been given a tight window for making the first payment, which must be our prime concern today. Plans exist to construct the school and open by June 1, 1776, so we must do our work promptly. Our plans today must include a practical schedule for payments for many years to come.”

Careful discussion followed, with valuable contributions made by those having fund-raising experience. The community operated Alms houses in all congregations, which required earnest and efficient methods in raising funds. It was pointed out that efforts to raise these new funds would make meeting old obligations more difficult, but that could not be avoided. No contributions would come from the Danzig congregation, as the city remained outside Prussian administration.

To raise the funds the leadership decided to institute a Mennonite tax. In previous fund-raising programs reliance had been made on voluntary contributions; that would not do here as firm figures and deadlines had to be met. With an adult population of nearly 7000, a tax scheme had to be imposed requiring about one Thaler per person per year.

The new tax collection system that was developed covered the entire Mennonite community in the Prussian delta; men and women, workers, landowners, and investors. The tradition had been to raise funds for the poor in the church through special voluntary collections, creating a

Berlin deene. De Studentenzol es beschrenkjt opp de Säns vom polnischen Odel. De Aufsecht vom Kjennich es de polnische Birja enne praische Armee entottrakje.

“Vondoag es onse Oppgow een Plon uttojrebbel om daut needje Jelt von onse Metjlietschoft opptodriewe. De joaliche Somm es soo väl aus feftich Oabeida vedeene. Daut es vondoag een bät enj, wiels de ieeschte Tolunk nu falich es, un wie motte Wäaj un Meddel finje, daut Jelt opptodriewe. De Akademie saul aum 1 Juni, 1776, opjemoakt woare, un doa-wäajen mott wie ons refle. Onse Oppgow vondoag es een Tietplon opptostale, dee Joarelank jeltich senne woat.”

Väasechtja Jespräakj wort jefieet, un soone met Erfoarunk em Jelt oppdriewe haude Wichtjet to malde. De Jemeenschoft fieed Aulmhiesa en aule Jemeente, dee sorjfeltich Jelt kollakjte fordade. Vonne Danziga Jemeent wudd kjeen Jelt kome wiels de Staut butahaulfs de praische Vewaultunk lach.

Om daut Jelt opptodriewe entschloot sikj de Leidunk een mennischa Taks entofiere. Verhääjet Jeltsaumle wia friewellich jemoakt worde, oba daut rieekjt nu nich too, wiels bestemde Somme en jewesse Tiede velangt worde. Met eene Erwossnezol von 7,000 Seele must nu een nieet Sisteem utjehääkjat woare, von onjefää een Dola opp eene Persoon em Joa.

Daut nieet Takssisteem betroff eenen jieden Erwossna enne Mennonitische Jesalschoft oppem praischen Delta: Mana un Frulied, Oabeida, Launtieejendeema un Jelthaundlasch. Friejoasch haud de Kjoakj fa de Oame daut Jelt oppjedräwe, daut dan vonne Kjoakjediakoone enjedeelt wort. Dit

fund administered by deacons. That system would remain in place; upon it would be added a new compulsory tax collection system.

This new system was to be a centralized one. A poll tax would require each male older than fifteen to pay a third of a Thaler, and each female over fifteen a sixth of a Thaler. Landowners were to be charged four thirds of a Thaler for each Hufen (17 hectares or 41 acres). Investors were to be charged a 3% fee. The estimate was that about 3000 Thalers would be raised from landowners, who owned about 2200 Hufen. The rest would come from the poll tax and from investors. The plans of the leadership were approved by the general membership, and the system remained in force, with minor changes, for decades. That the funds would be used for a purpose contrary to the principle of non-resistance escaped no one.

* * *

Winter and Emily were visiting their friend Homez in Danzig. Seated comfortably in his spacious office they were discussing the effect of the huge new tax demand on the Mennonites. "This is a major burden for the privilege not to bear arms," Homez commented. "The tax will cause hardships, and the additional restrictions on land purchases will limit growth of the community. As a side effect, the leadership has gained great power, since a system to control the community has been established."

Emily did not take kindly to this critique of the community's plans and now outlined for Homez the main tenets of the Mennonites. "Like our Anabaptist ancestors we believe in an individual's personal relationship with God," she said. "We reject a state or official religion; the church of God is apart from the world. We

sull bestone bliewe, oba daut niee Zwangsysteem kaum nu noch doatoo.

Daut nieet Systeem sull een zentraulet senne. De Kopptaks wudd bediede, daut een jieda mennicha Mennonit ella aus feftieen een Dreddel Dola tole must, un een jieda fruliche Mennonit ella aus feftieen een Sasstel von een Dola. Launtieejendeema wudde veadreddel von een Dola opp jieda Hoff (17 Hekta ooda 41 Aka) tole motte; Jelthendlasch wudde 3% to tole habe. Schatzungswies wudde 3000 Dolasch von Launtieejendeemasch, dee 2200 Wirtschofte haude, oppjedræwe woare. Daut Wiedre wudd vom Kopptaks un von Jelthendlasch kome. Dis Plon vonne Leidunk wort von de Jemeenschoft aunjenome, un daut Systeem bleef met kjiene Enderunge Joarelank bestone. Daut dit Jelt fa Zwakje aundasch aus de Wäaloosichkjeit jebrukt wort, wist natieedlich een jiedra!

* * *

Winta un Emily besochte äaren Frint Homez en Danzig. See saute jemietlich en siene groote Offiz un unjahilde sikj äwa de groote Taksforderunk oppe Mennonite. "Dit es eene groote Laust fa daut Rajcht wäalooss to senne," meend Homez. "Dis niea Taks woat groote Schwierichkjeite bediede, un de Beschrenkjunge en Launt to kjeepe woare daut Wausse vonne Mennonite toom stellstone brinje. Aus Näbenwirkjunk woat de Leidunk väl mea Macht kjree, wiels een Systeem fa dän Kontroll vonne Jemeenschoft es hiamet enjefieet worde."

Emily kunn soon Jeschlem aune Jemeenschoft mau schwoa veknuse, un nu erkjläad see däm Homez de wichtichste Glaubensartikjel vonne Mennonite. "Krajt soo aus onse anabaptistische Väaelre, jleew wie aun een perseenlichet Veheltniss met Gott," säd see. "Wie wäare ons jäajen eene Stauts Reljoon; de Kjoakj Gottes es

believe in adult baptism, and refuse to swear an oath. One major tenet continues to be non-resistance in the face of aggression, and the refusal to bear arms. At the same time we submit to government authority, which we consider set up by our Maker. Our lot is not an easy one, and it is easy to fall by the wayside. But those who endure and live out the faith earn salvation.”

Winter now addressed the other issues that had been raised by Homez. “It is true that the community custom of giving alms will be affected by this new tax,” he said. “Being on top of other funding needs, this new one will increase hardships. But a way to collect the new tax has been found that is very different from the method of collecting for the Alms House.

“Each congregation will be divided into local collection districts, about ten per congregation. Every household in a congregation will be entered into a ledger book listing all its economic information; the area of land owned, the number of males and females over fifteen, and the amount of capital on loan for interest by the family. City and rural households will be in separate collection districts. Each district will have its own tax collector. The office of a collector will be informal; often it will be the largest landowner, who will collect his own tax and that of others in his district.

“As you mention, land purchases will be restricted, as the privileges granted by the King apply only to land currently owned by Mennonites. But there is some leeway. According to regulations, each purchase of land by Mennonites must be reported to the War Cabinet for approval. If the approval is granted then the privilege is

oppoat vonne Welt. Wie jleewe aun de Erwossnedoop, un leiste kjeen Eit. Un ons wichtja Artikel es, daut wie wäalooss sent. Wie sent de Rejierunk Jehuarsom, wiels wie jleewe, daut dee von Gott kjemt. Ons Looss es kjeen leichta, un daut es leicht aum Wajchraunt ligje to bliewe.”

Winta kaum nu opp aundre Sache to råde, dee Homez vääjebrocht haud. “Daut es soo, daut de Oat, woo de Jemeenschoft Jelt fa de Aulmoose tolt, nu von däm nieen Taks een Enfluss habe woat,” säd hee. “Wiels dis Taks aum wichtichsten es, woat dee aus ieeschta enjesaumelt woare, un doaderch woare Nootfelle entstone. Oba nu habe see een Wajch jefunge, disen nieen Taks entosaumle, dee gauns aundasch es aus de Almoosentaks.

“Jiede Jemeent woat en Kollakjtgruppe enjedeelt, onjefäa tieen fa jieda Jemeent. Jieda Hushault enne Jemeent woat en een Rääkjenbuak enjefieet, endäm uk aulet wirtschoftlichet Bescheet stone woat, wooväl Launt däm leejendeema jehieet, wooväl menliche un wooväl fruliche äwa feftieen en jiede Wirtschoft wone, un wooväl Jelt see jeliieet habe. De Famieljes enne Staut wonent woare vonne Launtlied oppoat jehoole. Jiede Grupp woat äaren ieejnen Taksollakjta habe. Daut Aumt vom Kollakjta woat een informella senne; jeweenlich woat daut de jratsta Launtieejendeema senne, dee siene ieejne Taks ensaumelt, un dee von aundre en sien Distrikt.

“Un soo aus du sajchst woat de Launtvekoop bemäte woare wiels de Priwiläjien vom Kjennich utjedeelt, betrakje sikj blooss opp däm Launt, woont nu von Mennonite jeieejent woat. Oba doa es doch een Spälrum. Däm Jesaz no, mott een jieda Launtvekoop von Mennonite däm Kjrickskabinett fa dän äare Erlaubniss

extended to the new land. King Frederick considers that the 'true strength of a state consists in the number of its subjects.' The subjects generate either money or soldiers. He is willing to spare some subjects from military service so they may generate money. Mennonites, with strong economic contributions, thus share exemptions with many other subjects.

"It is true as well that the leadership of the community has gained great power. Letters to the authorities from the Elders that men are in good standing with the religious community will be needed to obtain exemption from military enlistment. This requirement empowers the Elders, as they can deny membership to those 'lax in their devotions'. Leaders who oppose inter-religious marriages will have increased influence. The government's stance is that children of Mennonites who marry outside their religion lose their military exemption.

"There is also a plus side. With a steady source of money from the membership the leaders can more easily lobby government for more benefits. Plans are underway to send representatives to Berlin to push for a formal granting of the Charter which will reduce unease in the community."

Homez now advised that a new client was scheduled to arrive at the top of the hour, so the Winters rose and bid Homez farewell. In the hallway they came across a couple that looked strangely familiar. Winter looked long and hard, trying to place the pair, and noted that the couple was returning his stare with similar puzzled looks. On reaching the street Winter remained bewildered, as his memory

metjedeelt woare. Wan daut bewellicht woat, woare uk de Priwiläjien wiedahans opp daut niee Launt jeltich bliewe. Kjennich Friedrich jleeft, daut de woare Krauft von een Launt blooss aun de Tol vonne Enwona to beräakjne es. De Enwone brinje entwääj entwäda Jelt ooda Soldote. De Kjennich es wellich eenje Birja vom Militäadeenst to entlote, wan see Jelt vedeene welle. Mennonite met stoakje Jeltkjawale deele sikj soone Entlotunge met väle aundre Birja.

"Daut es uk soo, daut de Leidunk vonne Jemeenschoft to groote Macht jekome es. Breew aune Autoritäte vonne Eltestasch, daut Mana een gooden Roop habe met de relijeese Jemeenschoft woare needich senne, om vom Militäadeenst frijesproake woare. Dise Bedinjunk jeft de Eltestasch väl Macht, wiels see kjenne emma 'Nä' saje, dee enne Kjoakj leiwoam sent. Un Eltesstasch, dee jäajen daut Befriee met aundre von Butahaulfs sent, woare jratren Enfluss kjree. De Rejierunk es de Meenunk, daut Kjinja von Mennonite, dee sikj butahaulfs von äaren Gloowe befree, äare Wäaloosichkjeit veliere.

"Oba daut jeft uk eene positiewe Sied. Wan de Leidunk eegol mea Jelt vonne Jemeenschoft kjricht, kjenne see de Rejierunk emma mea om Jefaulle bedde. Doa es nu aul een Plon em Drei Delegaute no Berlin to schekje om daut Dokument woont ons betrafft, formell jemoakt woat, un daut dan de Besorchnisse enne Jemeenschoft beschwichte wudd."

Homez meend, daut eene fresche Kund fuaz kome sull, un soo stunde de Wintasch opp un boode am 'Audee!' Em Gang troffe see een Poa, daut an irjentwoo bekaunt väakaum. Winta kijkt un kijkt, un sach daut daut Poa daut uk so väakaum. Aus hee oppe Gauss aunkaum kijkt Winta noch emma vewillat, wiels sien Jedajchtniss am noch emma nich vetale wull, wäa dise Mensche wiere!

stubbornly refused to reveal the identity of the couple.

Meanwhile inside, Homez motioned the couple into comfortable seats and gave them his usual careful study. From their bearing and manner he judged them to be Mennonites. While he felt that they were initially from the delta, he believed they must now be living in the city or the suburbs. After some pleasantries he asked them to state their business, starting from the beginning.

“My name is Harold Loewen and this is my wife Hilda,” the man began with a strong country accent. He was a round man with a ruddy face on which was pasted a long sharp nose. The wife had a subdued manner, but sharp flashing eyes. “Our problem stems from a few years before the Seven Years War, so let me start at the beginning.

“For decades we lived in the Grosswerder, but never as farmers, for we have always been weavers. Early this year we tired of the rural life and found housing in the city. In moving, we sought not only to better our working conditions, but also to escape from the stricter regime and higher taxes brought in by the 1772 Partition.

“For some months we were content with our new life. Our home in the city was quiet and it was convenient to conduct our business. Recently our content life was suddenly disrupted. This was done by a destructive agent who long ago had caused us great heartache.

“In the early 1760s this man ransacked our home, robbed us, and beat us. In those days we lived in a small rental cottage in the Grosswerder. Our nearest neighbor lived kilometers away, and strangers seldom reached our quiet backwater. One

Enne Tweschentiet wees Homez siene Kunde jemietliche Steela om sikj hantosate, un bekijkjt sikj an jeneiw. Von äare Jedonte un Benäme, meend hee, daut daut Menniste wiere. Hee haud daut Jefeel, daut see verhää em Delta jewont haude, oba nu enne Staut ooda enne Väastaut wonde. No een Bätje han un häa, meend hee see sulle to de Sach, von Väare aunjefonge, kome.

“Mien Nome es Harold Leewe, un dit es miene Fru Hilda,” funk de Maun en eenem stoakjen Launtsutsproak aun. Hee wia een runda Kjieedel met een roddeljet Jesecht, opp däm eene lange schoape Näs noppjebakt wia. De Fru haud eene jedemfte Oat oba schoape, funkelnde Uage. “Ons Probleem haft met waut verem Säwenjoaschenkjrigh to doone, un soo well ekj gauns von Väare aunfange.

“Wie habe lange Tiede em Grosswerder jewont, oba niemols aus Foarmasch; wie wiere emma Wäwasch,” säd Leewe. “Tiedja dit Joa wia wie vom lentlichen Läwe meed, un funge eene Wonunk enne Staut. Endäm wie wajchtrocke, vesocht wie onse Oabeitsveheltnisse opptostocke, oba uk de strenjre Ordnunk un de hechre Takse von de Deelunk aune 1772 hinja ons to lote.

“Eenje Moonatelank wia wie uk met ons nieem Läwe tofräd. Ons Hus enne Staut wia ruich, un wie kunne doa ons Jeschaft jlei bedriewe. Korz wort ons rujet Läwe plazlich derchenaunda jebrocht. Dit kaum von een stierenda Jeist, dee ons groote Hoatweedoag häajestalt haft.

“Enne tiedje 1760’ Joare plindad dis Maun ons Hus ut, bereibad ons, un vepriejeld ons. To de Tiet pacht wie en een kjlienet Hus em Grosswerder. Onse nodste Nobasch wonde sea wiet auf, un Framde besochte ons soo goot aus nie. Eenes

day nearing sundown, we spied a man coming boldly down our laneway. We braced for trouble and barricaded the door, but the man forced his way into the house.

“Once inside, he terrorized our family. He demanded money and when we had none he became destructive. When he finally left he took a precious heirloom, our only valuable possession. It was a heavy gold necklace with a large silver pendant containing a picture of my wife. Her name was clearly printed below the picture. We did not see the man again until recently here in Danzig. So long as that man has her necklace, my wife will not have a peaceful moment. Can you locate that man, can you recover that necklace?”

Homez had leaned back as he listened to the client, his eyes closed, and his mind picturing the events the client was describing. He now sat up and posed two questions to Loewen; “Can you describe that man, and tell me where you met him?”

“On the first occasion, in the mid 1750s, the man was young, stocky, and aggressive,” Loewen replied. “When we saw him recently he was thinner, had a weak face and greying hair. Also he was now missing his right arm, and walked with a limp. He appeared disturbed, possibly suffering from mental problems. We saw him by the Neptune fountain on the Marktstrasse, in central Danzig.”

When Homez asked how they were certain that it was the same man Loewen replied that it was the distinctive necklace that caught their attention. His peculiar face also had been imprinted in their minds long ago, and they could not possibly mistake it.

When Homez asked for guidance in finding the man he was in for a surprise. “When we saw him in Danzig he was in

Doages dicht biem Schemmawoare, kaum een Maunsmenschforsch opp onse Oppfoat jegone.

“Aus hee eenmol benne wia, enjst hee onse Famielje schraklich en. Hee velangd Jelt, un aus wie kjeent haude, wort hee rientent doll. Aus hee entlich wajchjinkj, naum hee een kjestlichet Oafstekj, ons eensjen wieeten Besitz. Daut wia eene schwoare goldne Haulskjäd met een Selwaaunhenja, en däm een Bilt von miene Fru hong. Äa Nome wia dietlich unjrem Bilt jedrukt. Wie habe dän Maun niemols wada jeseene bat korz hia en Danzig. Un soo lang aus de Maun de Haulskjäd haft, woat miene Fru nich to Ru kome. Kjenne see dän Mensch finje, un ons de Haulskjäd trigjbrinje?”

Homez haud sikj trigjelänt aus hee siene Kund toohieed met toonje Uage, un emdäm hee siene Fantasie een Bilt von däm Vetalden aufnäme leet. Nu sad hee sikj opprecht han, un stald twee Froage aun Leewe. “Kaunst du dän Maun beschriewe, un ons saje wua du am jetroffe hast?”

“Daut ieeschte Mol wia enne Medd 1750’ Joare; don wia hee jung, studich un jäajenaun,” berecht Leewe. “Aus wie am latst sage, wia hee denna, haud een schwachet Jesecht un greiwe Hoa. Uk fäld am de linkja Oarm, un hee hinkjt. Am sachet derchenaunda, aus wan am jeistisch waut schod. Wie sage am biem Neptun Wotaboage oppe Moakjtgauss en Danzig.”

Aus Homez fruach, woo hee soo secha wia, daut daut de selwja Maun wia, gauf Leewe Auntwuat, daut daut de Haulskjäd wia, dee hee omjehaut haud. Uk wia daut daut sondaboare Jesecht, woont eena nich vejäte kunn.

Aus Homez dan nodre Eenzelheite weete wull, om dän Maun to finje, stad hee opp eene Äwarauschunk. “Aus wie am en

conversation with a respectable man of your acquaintance,” Loewen said. “Most likely you can trace him through that man. The acquaintance was the gentleman who left your office with a lady today on our arrival.”

Homez' initial inclination had been to reject the case. But he was dying of curiosity about Winter's possible role in the mystery, and thus accepted it.

* * *

As Winter walked towards the Alms House of his congregation he ran across a man whom he knew as One-armed Heinz. Heinz wore a heavy gold chain with a silver locket around his neck, and was missing his right arm. Winter had first met him months ago on the Marktstrasse in Danzig, a place he often visited. Today Heinz asked Winter if he still recalled his birth date. When Winter stated it as August 12, a charge passed through Heinz; he seized Winter with his left arm and passionately began to tell his war story.

“It was on my birthday in 1759 that I lost my arm at the Battle of Kunersdorf,” Heinz exclaimed. “I was a grenadier in King Frederick's army. The Russians and Austrians were threatening Berlin when our King went on the offensive. The Russians were dug in at a fortified position just east of Frankfurt across the Oder River. They had 40,000 men with 360 cannons, and their allies, the Austrians had 20,000 men. We Prussians had only 48,000 men with 280 cannons.

“The Russian camp was protected by an embankment and a moat. V-shaped fortifications pointed towards the expected side of attack, and a steep escarpment lay at the rear. Bastions had been built at the corners, especially at Muehlberg and Spitzberg, and obstacles had been

Danzig sage, räd hee met een aunstendja Maun von äare Bekauntschoft,” meend Leewe. “Woarschienlich, kjenne see derch am, däm Maun oppe Spoa kome. De Bekaunda wia de Har, dee vondoag ute Offiz jinkj met eene Fru aus wie aunkaume.”

Homez wull aunfenjlich disen Faul nich aunnäme. Oba, daut Winta doamet to doone haud, schoapt sien Interesse enne Sach, un hee säd too.

* * *

Aus Winta no däm Oamenhus en siene Jemeent jinkj, troff hee dän soojenanden 'Eenoarmja Heinz'. Heinz druach eene schwoare Goltkjäd ommen Hauls met een Selwaaunhenja, un am fäld de rajchta Oarm. Winta haud am daut ieeschte Mol oppe Moakjtgauss en Danzig jetroffe. Vondoag fruach Heinz dän Winta aus hee sikj aun sien Jeburtsdach denkje kunn. Aus Winta dän 12 August nand, wia Heinz met eenmol volla Läwe, un hee kjrieech Winta met sien linkjen Oarm to hoole, un funk iewrich am siene Kjrichsjeschicht aun to vetale.

“Daut wia aun mien Jeburtsdach aune 1759 daut ekj bie de Schlacht bie Kunersdorf mien Oarm velua,” vetald Heinz. “Ekj wia een Grenadia en Kjennich Friedrich siene Armee. De Russe un de Oesterreicha bedrode Berlin aus ons Kjennich met eenmol oppem Aunjreff jinkj. De Russe haude sikj ooste von Frankfurt jäajenäwa vom Oderriefa enjgroft. See haude 40,000 Soldote, un 350 Kanoone, un äare Alierte, de Oesterreicha, haude 20,000 Soldote; wäarent wie Praise blooss 48,000 Soldote haude un 280 Kanoone.

“De rusche Kaump wia von een Daum un een Growe jeschitzt. V-formje Vestoakjunge weese no de Sied wua see eenen Aunjriep erwachte, un gauns hinje lach eene deepe Prewaulj. Schutzstäde wiere oppe Akje enjebut, besondasch bie Muelberg un Spitzberg, un Hindanisse lage uk

constructed to further protect the front. That day the fighting began at 11 AM, when King Frederick ordered shelling of the Russian positions. The Russian east wing suffered heavy casualties, especially the Observation Corps.

“Once the shelling stopped King Frederick sent in eight battalions with fixed bayonets to assault the human wreckage before them. In a lightning stroke we Prussians captured the Muehlberg. As the enemy gave way we Prussians rushed forward, reformed our line, and pushed the Russians to their camp center. The battle at this point was won, but King Frederick wanted to destroy his enemies. He continued the attack although his troops were already exhausted.

“Led by our brilliant officer corps we Prussians chased the Russians through Kunersdorf but then were slowed by a ravine. This obstacle was not marked on military maps, and here we Prussians suddenly ran into stiff resistance. Slowly we forced our way across the ravine, and the Russians fell back on Spitzberg, their last line of defense. The Russians were massed in deep ranks and our charge was beaten back with heavy losses. We Prussians now retreated to Kunersdorf; our cavalry couldn't get behind Spitzberg.

“Around 6 pm the Russian cavalry, combined with the Austrian cavalry, routed our cavalry. King Frederick took direct command at this point, and twice had horses shot from under him. With the collapse of the cavalry and the arrival of the Austrians, our infantry broke and ran. Only 3000 of our troops withdrew in good order. Facing the combined fury of the Russians and Austrians that day, our troops took casualties of 6,000 killed and 13,000 wounded, and had 26,000 men driven from the battlefield.

aulewääjes rom om de Front to schitze. Aun däm Dach funk daut Scheete Klock 11 zemorjes aun aus Kjennich Friedrich Orda gauf de rusche Stalunge to bescheete. De ruscha rajchta Flieejel kjrieech schwoa Zunda, un wort schwoa beschädicht.

“Aus de Kanoone opphieede to scheete, schekjt Kjennich Friedrich acht Bataljoone met Bajonetts de Mensche ver an todoak to gone. Em Blitzvefoare erjreep wie Praisee dän Muelberg. Aus de Fiend nooleet, gauw wie Praisee am voll Zunda un schoowe de Russe wiet trigj. Wie haude jewonne, oba Friedrich wull noch dän Äwalei opprieme, wan wie uk aul meed wiere.

“Wie haude de baste Fierunk aun Offiziere un wie Praisee juage de Russe derch Kunersdorf, oba don jinkj daut langsomma: ver ons lach eene deepe Prewaulj. Dit Hindaniss stunt nich opp onse Militäakoate enjetieekjend, un hia gauwe de Russe stoakja Wadastaunt. Langsom muak wie ons wieda derch de Prewaulj un de Russe folle no Spitzberg trigj, gauns no hinje. De Russe haude doa Reserve, un see schluage ons trigj met schwoare Veluste. Wie Praisee trocke ons bat Kunersdorf trigj, onse Kavalrie kunn oba nich hinja Spitzberg kome.

“Jääjen Klock Sass Nomeddach naum de rusche Kavalrie vonne Oesterreiche vestoakjt onse Kavalrie jeleewat. Kjennich Friedrich äwanaum nu daut Kommando, un tweemol worde de Pieed opp de hee saut un kjamft von unja am doot jeschote. Aus onse Kavalrie toostieet wort, wiels de Oesterreiche ons too vâl worde, kjneep wie ut. Blooss 3,000 von onse Soldote bleewe opprajcht. Wiels wie daut aun däm Dach met de Russe, toop met de Oesterreicha toodoone kjrieetje, haud wie 6,000 Doodes un 13,000 Vewundete, un 26,000 Mana vom Schlachtplauz vejoacht.

“That night Frederick believed all was lost; a total defeat after three years of war. But the Russians had been badly mauled, and the Russian and Austrian commands were of two minds. So, although Berlin was only 90 miles away, the enemy did not seize their chance at victory. King Frederick re-assembled his army and organized a masterful defense of his capital. This was the first Miracle of the Hohenzollerns in the Seven Years War, and a second miracle would come three years later.

“As to my part, I lost my arm that day in the early assault on the Russian Observation Corps after the initial shelling. I remember charging into the mass of human wreckage, shooting a short Russian grenadier, before suffering a hit on my arm. All day I lay on the battlefield with a shattered elbow, passing in and out of consciousness. My arm was amputated a day later, and then I received my discharge. My nerves were shot, my body ruined, and I would be a burden on society for the remainder of my life.”

Winter shook himself loose from Heinz stating that he was late for a meeting. As overseer of the Alms House for the congregation he met with Minister Regier to discuss the impact of the new tax on funding for the Alms House.

Winter commented on the poverty which surrounded them. “For centuries poverty in Europe has been a social problem not a matter of supply and demand,” he said. “The Christian church ties good deeds to salvation, preventing a robust solution. The poor have a need for the rich to obtain their basic needs, while the rich need the poor to obtain salvation. With such a view, no incentive exists to remove the roots of poverty. Only a change in attitude will solve this problem.”

“De Nacht, meend Kjennich Friedrich, daut aules veluare wia, een gaunsa Velust no dree Joa Kjrigh. Oba de Russe haud wie sea to schaufe jemoakt un de Russe un Oesterreicha Generole wiere unjascheedliche Meenunk. Berlin lach mau 90 Miel auf, oba see nutzte nich de Jeläajenheit. Kjennich Friedrich saumeld sien Äwabliefzel toop un schluach met aule Jewault trigj biem Veteidje vonne Hauptstaut; daut wia daut ieeschte Hohenzollern Wunda em Säwenjoaschenkjrigh. Daut tweede Wunda sull dan dree Joa lota kome.

“Waut mie aunbelangt? Ekj haud aun däm Dach mien Oarm veluare, biem Aunjriep opp daut rusche Oobacht Korps no däm ieeschten Storm. Ekj weet noch, woo ekj todoak jinkj, een korten ruschen Grenadia dootschoot, ea daut mie aum Oarm erwischt. Ekj lach dän gaunsen Dach un wia aufwakselnd biesta, kaum dan wada to mie. Mien Oarm wort een Dach lota aufjeschnäde, un ekj wort militäarisch entlote. Miene Narfe wiere aum Enj, mien Kjarpa enttwei, un ekj wudd fa daut äwaje Läwe eene Laust oppe Jesalschoft senne.”

Winta stunt opp un veleet, hee wudd sonst lot senne fa daut näakjste Trafe. Aus Fiera von däm Aulmoosehus fa siene Jemeent troff hee sikj met Prädja Regier om to beräde, woo de niee Taks sikj opp an un de Jelda fa de Aulmoosesach utwirkje wudd.

Winta räd äwa de Oamheit, dee an omgauf. “Joahundatelank aul es de Oamheit en Europa een jesalschoftlichja Problemeem un nich blooss eene Sach von Uasoak un Wirkjunk,” meend hee. “De Christliche Kjoakj vebinjt goode Woakje met Radunk, un vehindat doaderch eene aundre Leesunk. De Oame habe daut nootwendich doamet de Rikje äare Bederfnisse stelle, wäarent de Rikje de Oame brucke om äare Radunk to kjriee. Von soone Secht ut, es doa kjeen Aunsporn de Wartel vonne

Oamheit uttoriete. Blooss eene Enderunk enne Enstalunk woat dit Probleem leese.”

The Minister outlined the congregation's policy on poverty. “Mennonites do not allow their members to become homeless,” he said. “The entire congregation is responsible to see that no one has to beg for alms. Brotherly assistance from person to person, from house to house, from congregation to congregation is a major duty. Our care for the poor is similar to that of the early Christians. We must maintain this basic service regardless of any new taxes.”

“A reduction in funds for the Alms House would mean a reduction in services, leading to a reduction in the number of inmates,” Winter advised the Minister. “At present only church members unable to earn their own living are admitted. The list includes mainly widows and the handicapped. Orphans are sheltered by families of the congregation, relatives if at all possible. We have no leeway to cut back services; all inmates are deserving.”

The Minister now stated that he had another matter to discuss. “I have an assignment for you that goes beyond your duties as a Deacon or district tax collector,” he said. “The assignment taps into your abilities as an investigator. The levying of the new tax has caused some wavering Mennonites to withdraw from the community. The number is not great, but the issue must be confronted. Those who left recently still owe the tax due for the year 1773. In fairness to those paying the tax, those leaving must be located and charged their rightful share.”

Winter looked doubtful about the policy behind this instruction. “Carrying out such

De Prädja beschreef de Jemeentepolitikj en Oamheitssache. “Mennonite lote daut nich too, daut äare Metjlieda heimatlooss woare,” meend hee. “De gaunse Jemeent es veauntwuatlich, daut kjeena nich fa Aulmoose prachat. Breedaliche Help von Persoon to Persoon, von Hus to Hus, von Jemeent to Jemeent es eene Hauptpflicht. Onse Help fa de Oame es soo aus bie de ieeschte Christe. Wie motte de Grundbederfnisse leewre, gauns eendoont, woo de Takssach nu bestalt es.”

“Weinja Jelt fa daut Aulmoosehus wudd weinja Deenste bediede, un doamet weinja aune Zol von Aunwäsende,” säd Winta toom Prädja. “Soo aus daut nu steit, woare blooss Jemeentemetjlieda, dee sikj nich besorje kjenne, enne Aulmenhiesa oppjenome. Opp dise List stone mieeschtens Wätfrues un dee met Behindrungen. Weisenkjinja woare vonne Jemeent jeschizt, vonne Famieljes wan mäajlich. Wie habe kjeen Spälrum to spoare, wiels aule Aunwäsende habe de Help needich.”

De Prädja meend, hee haud noch eene Sach to beräde. “Ekj hab een Oppdrach fa die, dee nuscht met diene Flicht aus Diakoon ooda Takskollakjta todoone haft,” säd hee. “Dis Oppdrach haft met diene Fäichkheit aus Detektiv to doone. Dise niee Taksoopploag haft dootoo jefieet, daut eenje Menniste, sowiesoo oppe Duk, sikj vonne Jemeenschoft trigjtrakje. Daut haundelt sikj nich om Väle, oba daut Probleem mott aunjegone woare. Dee woone korz velote habe sent noch de Taks fa 1773 schuldich. Daut es mau blooss rajcht fa de Takstolende wan de Velotende utjefunge woare, un äare rajchtschuldje Schult betole.”

Winta schiend de Denkjoat hinja dise Politikj twiewelhaaft. “Wan wie doamet

a policy will cause hostility and reduce the chance of bringing former members back to the fold,” Winter said. “Also it will yield minimal returns.”

“The policy has been discussed at higher levels and has the approval of the Prussian government,” the Minister answered. “The authorities will supply resources to locate tax dodgers and obligate them to pay.”

“The procedure cannot be justified if State and Church are still considered separate,” Winter replied. “Does this process not violate our principle of solving a community matter amongst ourselves? Also, have we abandoned the policy of turning the other cheek? What measures will the government take when the dodgers are found?”

“The Prussian administration is not as informal as that of the previous government,” the Minister answered. “It insists on a strict interpretation and application of the law. Such a view closely matches our view; we are not evasive about the duties and requirements for salvation. The view also agrees with the concept of fair play; dodgers should not be allowed to evade taxes that honest people must pay. If rules are bent for some members, the result will be chaos.

“The Prussian government will act on lists prepared by the Mennonite leadership and enlist anyone who refuses to pay their taxes into the army. Your only part is to locate the dodgers and hand them the relevant document. The community leadership and the authorities will take care of the rest.”

The Minister now provided Winter with the list of dodgers from their district. It contained only one entry, the name of Harold Loewen. Loewen and his sons had

aunfange jeft daut Oaja un de Määjlichkheit vääje Jlieda 'no Hus' to hole es noch weinja,” meend Winta. “Uk kjemt doabie mau weinich Jelt rut!”

“Dise Politikj es opp hechre Städe berät worde, un haft de Unjastettunk vonne praische Rejierunk,” gauf de Prädja trigjaun. “De Eppaschte woare de Meddel jäwe om de Taksflichtlinje to finje, un an tole moake!”

“Eena kaun disen Wajch nich enslhone, wan Staut un Kjoakj noch jedeelt sent,” meend Winta. “Un woo kaun eena soon Wajch enslhone, wan eena däm Prinziep em Uag haft, daut Jemeentesache enne Jemeent jeschlicht woare selle? Uk hab wie dan däm Prinziep de aundre Bak hantohoole velatst. Waut woat dan ieescht de Rejierunk doone, wan see de Taksflichtlinje finjt?”

“De praische Vewaultunk es nich soo formlooss aus de vääje Rejierunk,” meend de Prädja nu. “Dee besteit opp eene strenje Utlajunk un Aunwendunk vom Jesaz. Wie Mennonite doone daut uk mau krakjt soo, wie sent en Sache vonne Radunk krakjt soo strenj. Uk haft daut met Jerajchtichkeit to doone, Taksflichtlinje sulle nich utkjniepe kjenne, krakjt soo aus opprechtje Mensche soont nich doone. Wan eena aunft Rääjle to bieje, brinj daut Wirwoa met sich.

“De praische Rejierunk woat sikj aun de Liste vonne mennische Leidunk oppjestalt hoole, un wää nich metmoakt woat enne Armee unjajebrocht. Dien Deel es blooss de Schuldje to finje un an de needje Dokumente to rieekje. De Jemeent Leidunk un de Autoritäte woare dan daut Äwaje doone.”

De Prädja gauf nu däm Winta eene List von Taksflichtlinje von äarem Distrikt. Doa stunt mau een Nome: Harold Leewe, un siene Säns; see haude sikj trigjetrocke, un wiere

recently recanted, and had departed owing taxes for the year 1773, when they were still Mennonites. The family had moved from its home in the district, headed for parts unknown. They were believed to still be in the area; but the Werder was large and the cities Danzig, Elbing, and Thorn lay nearby.

* * *

A busy schedule had kept Homez from following up on Loewen's suggestion of finding the one-armed man through his friend Winter. The following week business took Homez to Elbing, and on his way he dropped in on his old friend in Tiegenhof.

"I have heard of your acquaintance with a one-armed man," Homez told Winter. "My client, Harold Loewen, is interested in meeting this man. He suspects him of robbing him of a gold chain some twenty years ago."

Winter straightened up hearing the name of Homez' client, Harold Loewen. He recognized the name of Homez' client as that of the tax dodger mentioned by the Minister, and realized that an opportunity had come to locate his quarry.

"I met a one-armed man some months ago in Danzig, on Marktstrasse," Winter explained. "He called me in Low German and identified himself as Heinz. In telling his life story he said that he was born in a Mennonite home in the Grosswerder. When both his parents passed away he was placed with strangers, as he had no relatives. For many years he was treated harshly, and when he was fourteen he ran away. He took up with a rough crowd, and later joined the Prussian army. During the Seven Years War he was badly injured. He is handicapped, and although he has a small military pension he needs help.

"Heinz recently moved to Tiegenhof, and

veschwunge un wiere de Schult vonne 1773 aus see noch Mennonite wiere, schuldich. De Famielje wia von hia wajchjetrocke, un kjeena wist wuahan. Eena jleewd see wiere noch dichtbie, oba de Werder wia groot un de Städa Danzig, Elbing un Thorn lage dichtbie.

* * *

Väl Drockichkjeite erlaubde Homez nich Leewe sien Väaschlach dän eenoarmjen Maun derch sien Frint Winta to finje. De näakjste Wäakj fieed een Jeschaft Homez no Elbing un unjawääjes besocht hee sien oolen Frint en Tiegenhof.

"Ekj hab von diene Bekauntschoft met een eenoarmjen Maun jehieet," meend Homez toom Winta. "Miene Kund, Harold Leewe, well disen Mensch trafe. Hee vedajchtet am, twintich Joa trigj am von eene Goltkjäd bereibat to habe."

Winta recht sikj opp aus hee dän Nome Harold Leewe hieed. Hee wist daut de Prädja disen Nome haud faule lote, aus een Taksflichtlinja un wist, daut hee nu de Jeläajenheit haud dän optosieekje.

"Ekj troff eenen eenoarmjen Maun eenje Moonat trigj en Danzig oppe Moakjtgauss," erkjläad Winta. "Hee roopt mie opp Plautdietsch un säd, hee wia Heinz. Aus hee mie siene Lävensjeschicht vetald, säd hee, daut hee en een Mennonitischet Heim em Grosswerder jebuare wia. Aus siene Elre don storwe, bleef hee bie Framde, wiels hee kjeen Frintschoft haud. Hee wort joarelank ruch behandelt, un don rand hee wajch aus hee vietiesen Joa oolt wia. Hee krijeech daut met hunjsche Jesalschoft to doone, un jinkj nohäa enne praische Armee. Wäarent däm Säwenjoaschenkjrigh wort hee schwoa vewundet. Hee es Kjarpalich behindat, un wiels hee mau eene kjiene Penzion haft, brukt hee Help.

"Heinz es korz no Tiegenhof jetrocke, un

has received some support from the veterans association here. He does not qualify for residence in our Alms House, but I have found him some odd jobs to make ends meet. I could arrange for an introduction, if that would help.”

When Homez nodded Winter led his friend to a nearby tavern, run by a Mennonite friend. They found Heinz gently in his cups sharing stories with a companion. Homez looked Heinz over carefully, focusing on the gold chain and pendant around his neck. Winter then called Heinz over and introduced Homez.

Homez bought Heinz a drink and later enquired about the gold chain. Directly Heinz became defensive, eyed Homez suspiciously, and declared loudly that the chain was his own. Homez now invited Heinz to come to Danzig and meet a gentleman who wished to see him about the chain. Winter offered to accompany him, and arrangements were to meet on Marktstrasse the following Saturday.

At mid-morning on Saturday, Winter and Heinz were waiting on Marktstrasse when they saw Homez and Loewen coming. Winter and Homez watched as the two ex-Mennonites, Heinz and Loewen, shook hands. Apparently Heinz had no inhibitions about an introduction to Loewen, while Loewen once more had a puzzled look on his face.

“This man is a thief, and that chain belongs to me,” Loewen claimed aggressively despite his obvious doubts.

Homez asked for permission to examine the contents of the locket, and on Winter's urging Heinz removed the chain and opened the locket. Inside was the picture of a woman, but no name was printed underneath. Heinz stated that the picture was of his deceased mother Anna, and that the chain was his only keepsake from

haft Help vonne Veterane jekjrääje, un ekj halv am uk hia un doa met Oabeit ut. Daut rieekjt oba aulatoop nich to om em Aulmoosenhus to wone. Ekj kaunn die to am väastale, wan du daut welst.”

Aus Homez nekjkopt, fieed Winta sien Frint en eene Schenkj, dee von een mennischen Frint jefieet wort. Doa funge see Heinz biem drinkje un biem Resseriete met een Frint. Homez bekjikjt sikj dän Heinz goot, un uk de Goltkjäd rom dän Haulz betracht hee schoap, un uk dän Aunhenja. Winta roopd dan dän Heinz un stald am dän Homez väa.

Homez koft däm Heinz een Jedrenkj, un fruach am no de Goltkjäd. Heinz wort fuaz boasch, un meend de Kjäd wia sien leejendom. Homez kroagd Heinz no Danzig om een Har to trafe, dee met am wäajen de Kjäd räde wull. Winta bood sikj aun, am to bejleite un see worde sikj eenich, aum kommenden Sinnowent oppe Moakjtgauss to trafe.

Medde aum Sinnowentmorje wachte Winta un Heinz oppe Moakjtgauss aus see Homez un Leewe sage aukome. Winta un Homez kijekte too, woo de twee jewäsne Mennonite, Heinz un Leewe hauntrieede. Heinz bejreest Leewe frintlich, wäarent Leewe vedutzt kijekt.

“Dis Mensch es een Deef, un de Kjäd jehieet mie,” säd Leewe energisch, wan am uk Twievel em Jesecht to seene wia.

Homez bed om Erlaubniss sikj dän Aunhenja to bekjikje, un aus Winta doaropp bestunt, naum Heinz dän Aunhenja auf, un muak dän op. Doa wia een Bilt von eene Fru, oba one Nome. Heinz meend daut Bilt wia von siene Mutta, Ana, un daut de Kjäd daut eensje Oafstekj von siene Elre wia. Homez gauf däm Heinz de Kjäd trigj un

his parents. Homez then returned the chain to Heinz, and thanked him for his co-operation.

Winter now brought out a document addressed to Loewen from the Minister in Tiegenhof. Loewen read the letter which stated that the family was liable for the Mennonite tax. Loewen angrily said that he no longer was a Mennonite and need not pay. Winter advised him that the tax applied to the year 1773 when he still was a member. If he didn't pay the tax, he and his sons would be enlisted in the Prussian army.

Weeks later Winter received a note from Minister Regier saying that he had received a letter from Loewen, with full payment for all taxes.

bedankt sikj fa siene Methelp.

Winta hold nu een Dokument vaa aun Leewe adressieed vom Prädja en Tiegenhof. Leewe laus dän Breef, un säd fuaz, daut de Famielje nich mea Mennonite wiere, un nich tole brukte. Winta säd oba daut de Breef sikj opp daut Joa 1773 betrock aus see noch Mennonite jewast wiere. Un wan hee nu nich tole wudd, wudde hee un siene Säns Soldote woare.

Een poa Wäakj lota kjrieech Winta een Denkzadel vom Prädja Regier, dee säd, daut hee von Leewe een Breef jekjräaje haud; siene Taks wia gauns betolt!

High waters

Then the flood came upon the earth for forty days. Genesis 7:17

The dikes along the great river had decayed badly during the decades of war by the marauding armies. Long term subsidence and little maintenance during these years had greatly weakened their structure. Far to the south the spring had featured bright sunshine which melted snow in the mountains, while to the north in the delta frigid air persisted. Water poured down the hills into the Vistula, which carried it north across the plain towards the sea. As the water reached the delta, ice in the river stopped the flow to the sea, and the water level began rising.

The watchmen on the dikes became fearful. Half the rural men, already on standby for weeks, were ordered into action. They readied dike materials, made repairs at weak points, and prayed for warmer weather. But their heroic efforts were in vain. The cold weather persisted, the ice remained firm, and the water kept rising, until finally it reached the top of the dike. The water seeped over the dike, eroding the earth cover. As the river kept rising further, the trickle became stronger, increasing the erosion. For days the watchmen repaired the damage, but then on April 10, 1674 the dike burst, sending torrents into the vulnerable Werder.

On that day the right bank of the Vistula broke at Neukirch, Schoenhorst and Schoeneberg pouring into the Grosswerder from the west. The Nogat broke below Halbstadt pouring into the Grosswerder from the east. Not content with breaking its right bank, the Vistula broke its left bank near Sublau, pouring into the Danzig Werder from the east. The Nogat broke also near Robach, flooding the lower

Huachwota

Un dan kaum de Äwaschwamunk oppe leed, vieetich Doag lank. I Moses 7:17

De Deiche aum Grooten Riefa delenjd haude sea unja de plindrande Armeee jeläde wäarent aul de Kjriej. Weinich Fläaj wäarent Vål Joare Jebruck haud de Deiche vekome lote. Wiet em Siede haud de Sonn dän Schnee enne Boaj schmelte lote, wäarent em Nuade em Delta blösd noch emma een stiewa, kolda Wint. Wota poascht vonne Boaj en de Weichsel, un dee druach daut Wota äwre Stape nom Mäa opptoo. Aus daut Wota aum Delta aunkaum, hilt daut les daut Wota opp, un daut funk aun to stiee.

De Wajchta oppe Deiche haude Schizz. De Halft vonne Launtbewona, aul een poa Wäakjelank oppe Hutt, worde aune Oabeit jeschekjt. See brochte Deichsache aunem Uat, muacke schwake Städe trajcht, un bäde fa woamet Wada. Oba aul äare heldenhaupte Oabeit wia emsonst. Daut kolde Wada bleef, daut les bleef hoat, daut Wota stieech batet bowe aum Deich wia. Daut Wota siepad äwa, un de leeddakj bowe, schäld wajch. Aus de Riefa noch wieda stieech, wort ut däm Siepa een Schäle, dan een Rane, un dan een Poasche, un de Deiche gauwe no. Doagelank reparieede de Wajchtasch dän Schode, oba aum 10 Aprel, 1674 plautst de Deich, un Wotawale poaschte en dän oamen Werder nenn.

Aun däm Dach bruak de rajchta Deich vom Weichsel bie Neukirch, Schoenhorst un Schoeneberg un poascht Wota en dän Grosswerder vom Waste. De Nogat bruak unjahaulfs Halbstadt, un poascht Wota en dän Grosswerder vom Ooste. Uk bruak de linkja Deich vom Weichsel bie Sublau, un poascht Wota en dän Danzigwerder vom Ooste. Un noch bruak de Nogat dichtbie Robach, un äwaschwomm dän unjren

Grosswerder from the east.

Those on watch tried desperately to close the breaches, but in the torrent the repairs were washed away. Once in the Werder the water raced up ditches, tipping over windmills. Soon water spread over the entire lowland, and when it reached the dike on the sea side it flowed back, ever rising. Water continued to pour through the breaches; soon it covered an entire district.

Herders drove their cattle through the water towards higher ground. But in the rushing freezing water the cattle drowned by the hundreds. Houses which stood on higher ground were flooded only on the ground floor. Others, on lower ground, were flooded to upper levels. While their houses remained standing, families sought refuge by climbing into the attic. As the water kept rising their very lives were threatened. Those who had boats paddled to safety. The bodies of drowned cattle drifted around, icy water rushed around in torrents, and soon the homesteads lay abandoned.

One family, resident in the Werder for generations, was in flight from their home. Earlier the father had herded the cattle, their source of livelihood, to safety. In the early darkness he now returned with the boat to fetch his family. After the mother and four children had boarded, the boat was filled to the brim. Crossing a torrent the boat suddenly tipped over. The father swam desperately and righted the boat. He searched for his children but found only the mother, who was clutching their youngest, their darling baby girl. The father looked desperately for the others, but could not find them.

When the boat washed up on a hillock, the couple leapt out. Along with their young girl they were freezing, and desperately they built a fire. As they huddled around the

Grosswerder vom Ooste.

De Wajchtasch vesochte met aule Macht dän Bruch opptohoole, oba de Wotamausse reete de Reparatüre wajch. Aus daut Wota dan em Werder aunkaum, rand daut de Growess delenjd, un stelpt de Wintmäle om. Boolt rand daut Wota äwa daut gaunse Nadalaunt, un aus daut aum Deich aune Mäakaunt aunkaum, kaum daut trigjjeschote, un bleef biem stiee un bedakjt daut Launt wiet un breet.

Hoadasch dreewe äa Vee derch daut Wota no hechre leed. Oba bie daut kolde, deepe Wota, kaum daut Vee bie de Hundate om. Hiesa, hecha jeläaje, wiere blooss aum ieeschten Stock äwaschwomme. Oppe läajere leed, bedakjt daut Wota rein aules. Wäarent de Hiesa stone bleewe, kroope de Mensche oppen Bään nopp. Aus daut Wota emma hecha kaum, ferjchte de Mensche om äa Läwe. Wan see Lomme haude, padelte see auf, un roodade no sechren Launt. Veeleiche dreewe em Wota rom, daut leswota tekjt un dreef, un bootl lage gaunse Wirtschofte vedorwe.

Eene Famielje, Jennerazione em Werder wonhaft, wia uk oppe Flucht. Een bät ea haud de Voda äa Vee, äa Läwsenskjal, opp hechret Launt jebrocht. Biem Tweediesta kaum hee met de Lomm trigj om de Famielje to hole. Aus Mutta un de vea Kjinja enne Lomm wiere, wia de Lomm dan uk ragendich voll. Aus see dan eene Streemunk äwakriezte, stelpt de Lomm om. De Voda schwomm waut hee kunn, un recht de Lomm opp. Hee socht siene Famielje, oba hee kunn blooss de Mutta finje, dee de jinjste, een Bábemäakje, finje kunn. Voda kijkt sikj vetwiewelt no de aundre rom, funk oba nuscht.

Aus de Lomm opp een klijenen Kopje stad, sprunk daut Poa rut. Toop met de klijene Dochta hubbade see wiel de Voda een Fia bud. Aus see sikj aune Flaume

flames they watched a small wooden box bobbing towards them; to the mother it looked like a cradle. The box washed up right beside them. The wind stopped howling for an instant and they heard the wail of a child. The father lifted the cover, and inside the cradle spied a live infant. Wrapped in bundles of clothes it was crying loudly. The mother examined the child and its rich clothing, her wonder never ceasing.

* * *

It was the harvest season of 1778. Homez was seated in his study waiting for a client, who was overdue. To Homez' relief a knock sounded on the door and he called to enter. Homez welcomed in an attractive woman, and gazed at her with admiration. She stated that her late arrival stemmed from a sudden meeting of a childhood acquaintance and when she finished Homez asked her to state her business, starting from the beginning.

"My name is Marianne Harder," the client said with a wan smile. "This story also concerns my husband, Peter. He is busy with the harvest and could not come today. We are facing a difficult family problem, which needs the attention of an expert.

"You asked me to tell the story from the beginning. That would be 250 years ago. My husband's family, the Harders, were already in this area then, even before the coming of the Anabaptists. We have found records of Harders, likely migrants from Mecklenburg or Holstein, living in the Grosswerder in the times of the Teutonic Knights. Over the centuries the family has spread across the Werder. My husband's branch of the family has lived on its homestead in Schoenhorst for 250 years.

"The Harders originally were of the Catholic faith, but converted after the

oppwoamde, sage see een kjlienen Holtkauste opp an tojejenjelt kome; Mutta meend, daut wia eene Kjrebb. Dise Doos schwomm direkjt no an opptoo. De Wint leet no, un nu hieede see een Kjint hiele. De Voda naum daut Doosedakjssel auf, un doa enne Doos lach een Kjint. Daut Kjint wia en aulahaunt Loakes jewekjelt, un hield soo aus Farjoaschlama. Mutta bekjikt sikj daut Kjint en straume, rikje Kjlleeda enjewekjelt, un kunn äa Wunda nich lote.

* * *

Daut wia aune Eifsttiet aune 1778 un Homez wacht en siene Offiz, opp eene Kund, dee lot wia. Homez wia erleichtat aus entlich Eena puttad, un hee "Nenn!" roopt. Homez heet eene straume Fru 'Welkom!' un kjikt de met Bewunderunk aun. See meend, see wia een bät lot, wiels see eene Kjintheitsbekaunte unjawääjes jetroffe haud, un aus see foadich metem vetale wia, bedd Homez ar am mettodeele, waut see väahaud, un doamet aum Aunfank autofange.

"Mien Nome es Mariane Hoadä," säd de Kundin met een blaussen Schmusta. "Miene Jeschicht betrafft uk mien Maun, Peeta. Hee haft daut met de Arnt drock, un kunn vondoag nich kome. Wie habe daut met een schwieejet Familieenprobleem to doone, un brucke Help von een Erfoarna.

"See bedde miene Jeschicht von Aunfank aun to vetale. Dee wudd 250 Joa trigj aunftage. Mien Maun siene Famielje, de Hoadasch, wiere don aul en dise Jääjent, soogoa vere Anabaptiste. Wie habe Uakunde vonne Hoadasch jefunge, woarschienlich von Mecklenburg ooda Holstein, dee em Grosswerder, to de Tiet vonne Teutonische Rittasch, wonde. Äwre Joahundate spreed sikj de Famielje äwa dän Werder ut. Mien Maun siene Famielje haft aul 250 Joa oppe Heimstäd en Schoenhorst jewont.

"De Hoadasch wiere uasprinjllich aula Katoolsch, oba see bekjiede sikj toom

arrival in the delta of the Anabaptists in the 1550s. All Harders in this rural area, living mostly on reclaimed land, are now Mennonites.

“Our problem arose recently when I told my husband of a death-bed confession I had heard twenty years ago. At the time I was still unmarried, in service to the matriarch of the Ketteler family. The confession revealed facts concerning an event in the great flood of 1674. These facts have relevance now as our son Helmut is engaged to be married to Greta, a Ketteler girl.

“I must now describe to you the Ketteler family, our proposed in-laws. The father of Greta is a Minister in our congregation, but his sister, Greta's aunt, is a woman with a spotted reputation. Her badgering of her husband is an embarrassment to all people in their circle. Already in the forties, she still wears controversial dresses, and has been warned by the clergy of setting a bad example. She has a sharp tongue, which she has used even to cut into an Elder. Now our son wishes to marry into the family of this 'indiscreet woman'.

“The Harders for two centuries have a clean record in our congregation. They have carefully observed the church's regulations about interfaith marriages. In marriages over a period of many generations the blood line has been pure on both sides of the union. To continue this custom, my husband and I desire a clean record on the part of our son's proposed bride.

“Let me now tell you about the Ketteler matriarch's death-bed confession. Twenty years ago while the rest of the family had gone to attend a funeral the Ketteler matriarch had remained home, under my

Mennonitentum aus dee em Delta aunkaume enne 1550' Joare. Aule Hoadasch, dee nu opp trigjgewonnet Launt wone, sent nu Mennonite.

“Ons Probleem funk korz aun aus ekj mien Maun von eene Doodesbeicht vetald, dee ekj ver twintich Joa hieed. To de Tiet wia ekj noch nich befriet, un stunt bie de Kjätlafamielje em Deenst. De Beicht haud met de Groote Äwaschwamunk vonne 1674 to doone. Dit es nu aules wichtich jeworde, wiels ons Sän Helmut sikj met Jreeta, een Kjätla Mäakje, befriee well.

“Ekj mott nu ieescht mol de Kjätlafamielje beschriewe, dee ons Schwiafrintschoft saul woare. Jreeta äa Voda es Prädja en onse Jemeent, oba siene Sesta, Jreeta äare Taunte, es eene Fru met een bunten Roop. See sat äaren Maun en eenem Fuat too, emma un eegol, daut eena sikj jrodentoo schämt em gaunsen Jesalschoftskjeiss. See es aul enne Vieetich, drajt oba emma noch Kjeleeda, dee mea oppfaule aus bedakje, un daut Prädjaamt haft ar aul een poa mol jewoarnt, daut see een schlaichtet Biespel jeft. See haft eene schoape Tung, dee see brukt, un jeit doamet däm Prädja todoak. Nu well ons Sän enne Famielje von dise 'onbedochte Fru' nenfrie!

“De Hoadasch habe seit tweehundat Joa en onse Jemeent gooden Roop. See habe sikj aune Kjoakjesräajle waut daut Befriee aunbelangt jehoole. Enne Ehen opp beide Siede es Reinheit de Faul. Om dit uk soo wiedahans to hoole, well mien Maun un ekj, daut daut uk soo blift, waut de Brut von ons Sän aunbelangt.

“Un nu well ekj vetale, waut de Doodesbeicht vonne Kjätlamatriarchin aunjeit. Twintich Joa trigj aus de äwaje Famielje no een Bejrafniss fua, bleef de Matriarchin Tus, unja miene Oppsecht. See

care. She suddenly turned severely ill and only I was present as she faced her Maker. Urgently she called me over, and then rambled out a dreadful secret. This secret had been entrusted to her by her mother Karla.

“The secret dealt with an event during the great flood of 1674, a century ago. In that flood the dikes of both the Vistula and Nogat were breached, resulting in widespread flooding of the Grosswerder. With their home flooded the parents were escaping by boat, when suddenly all children but Karla were thrown in the water. The parents rescued Karla and struggled to a hillock. While sheltering there a cradle drifted towards them. Inside the cradle they found a live infant, who clearly was not of our community.

“It seemed the infant had been intentionally put into the water. Its clothing was of rich material, and was decorated with fine jewelry. Karla's parents believed that the infant had been sent to them on purpose, to comfort them for the loss of their children. They would adopt the infant into the family, a brother for little Karla.

“As they grew up together Karla felt great affection for her brother. One day when she was fifteen she found, hidden in a trunk, the clothing worn by the infant in the crib. The dazzling gems triggered young memories; Karla recalled the flood, the boating accident, and the arrival of the infant. She now realized that her 'young brother' was not a blood brother.

“That was the matriarch's entire story, but I worry how it ended. Did Karla's affection for her 'brother' turn to love, did love lead to marriage, and were there any children? Are their descendants in today's

wort plazlich sea krank, un ekj wia auleen met ar, aus see daut met Gott to doone kjrieedch. See wull sea drinjent met mie råde, un vetald mie een jrasseljet Jeheemniss. Dit Jeheemniss wia ar von äare Mutta Karla vetalt worde.

“Daut Jeheemniss haundeld von de Groote Äwaschwamunk ver hundat Joa. Bie de Äwaschwamunk haude beid Riefasch, de Weichsel un de Nogat, äare Deiche wajchjespeelt, met onjeheirem Schode em Grosswerder. Wiels daut Hus voll Wota wia, flichte de Elre mette Lomm, wuabie aule Kjinja buta Karla em Wota nenfolle. De Elre rade Karla un begauwe sikj no een kjlienen Boajch, eene kjliene Insel. Aus se doa Schutz un Schuling funge, kaum eene Wieej opp an to jeschwomme. Enne Wieej wia een läwendjet Kjint, un daut Kjint wia nich von onse Oat ooda Jemeenschoft.

“Daut schiend aus wan de Kjlienakje met Fliet em Wota jeschowe worde wia. De Kjeleeda wiere rikj un prachtvoll un met scheene Juwele utjstraumt. Karla äare Elre dochte, daut daut Kjint no an von Hechre Henj jeschekjt worde wia, om an fa dän Veluss von äare Kjinja to treeste. See wulle daut Kjint hannäme, een Brooda fa de kjliene Karla.

“Aus see toop oppwosse wort Karla däm kjlienen Brooda sea no. Eenes Doages, aus Karla feftieen Joa oolt wia, funk see en eene Kjist, de Kjeleeda, dee daut Kjint enne Wieej jedroacht haud. De funkelnde Juwelle brochte väl Erinnerungge trigj, un worde wada läwendich. Karla kaum toom Denkj de Äwaschwamunk, dän Lommunjugank, un de Aunkunft von daut Kjint. Un nu wort see en, daut de 'junga Brooda' nich Blutfrintschoft wia.

“Daut wia de gaunse Jeschicht von de Matriarchin, oba ekj muak mie Jedanke, waut fa een Enj dee haud. Wort ut Karla äa Jefeel fa äaren 'Brooda' Leew, wort ut de Leew eene Ehe, wiere doa Kjinja? Gauf

generation? Is Greta's aunt, the 'indiscreet woman', or even Greta herself one of them?"

Marianne paused here, unsure whether Homez had followed her strange story. Seeing only a searching expression she now turned to her main concern. "Our community has coped with a Job's fate of five major wars and numerous floods in the last 150 years," she continued. "We have lived on the edge of survival. The Ketteler family all these years did not investigate the origin of the infant.

"My son now wishes to marry into the Ketteler family, in which I fear this infant caused a great disturbance. As evidence of that disturbance I see the conduct of the 'indiscreet woman', the aunt of my son's fiancé Greta. An investigation needs to be conducted, which could help my son prevent a turbulent marriage. If the investigation reveals an unsavory background for the infant, and that Greta is a direct descendant, I will oppose Helmut's marriage to Greta. Can you carry out this investigation; can you clarify those events of long ago?"

Homez had listened to Marianne's request with some unease, flinching at her generalization. Now that she had stopped he instantly made a stand. "My belief is that in all races there exist those who create disturbances," he said forcefully. "Any help that I provide would be given within that framework."

When Marianne nodded approval, Homez posed a series of questions; "Who else knows the secret of the infant? Is the story about the rescue complete? What age was the infant at that time, and what could have been its national origin? Who could have been the parents? Who could have pushed

daut Nokome, dee vondoag äwadäal sent? Es Jreeta äare Taunte, de 'onbedochte Fru', ooda soogoa Jreeta selfst, eent von dee?"

Mariane hilt hia en, wiels see nich wist, aus Homez äare sondaboare Jeschicht vefolje kunn. See beobacht blooss een sieekjendet Jesecht, un dreid dan no äa Hauptaunligje. "Onse Jesalschoft haft met eene Hiobsjeschicht to doone jehaut; fief Hauptkriej un miere Äwaschwamunge en 150 Joa," vetald see wieda. "Wie befunge ons emma aum Raunt vom Äwaläwe. De Kjätlafamielje haft sikj aul dise Joarelank nich om de Häakunft von daut Kjint kjemre kunne.

"Nu well sikj mien Sän en de Kjätlafamielje nenfrieen en dee dis Kjlienakje veleicht väl veusoakt haft. Aus Bewiess von aul däm Ophäwsel see ekj daut Benäme von de 'onbedochte Fru', de Taunte von mienem Sän siene Brut Jreeta. Eene Unjasieekjunk mott enjefieet woare, dee mienem Sän veleicht väl Trubbel em befrieden Läwe bewoare kaun. Wan soone Unjasieekjunk erwiese sull, daut Jreeta een Trubbelmoaka es, well ekj am verhää woarne. Kjenne see mol dän Faul unjasieekje un utfinje waut doa soorajcht ver lange Tiet passieed?"

Homez haud sikj de Bedd von Mariane een bät bekjemmat toojehieet, un tekjt soogoa aus see soo väl Auljemeenheite von sikj gauf. Aus see nu stell hilt, säd hee fuaz oppe Städ: "Ekj jleew daut, en aule Velkja Mensche jeft, dee Onru steffe," säd hee kjaftich. "Un wan ekj Help leewre kaun, es daut de Schafott von mien Väagone."

Aus Mariane toostemd, stald Homez atelje Froage. "Wää sesst noch weet von däm Kjlienakje? Es de Jeschicht von de Radunk soomet to Enj? Woo oolt wia daut Kjint to de Tiet, un waut wia daut fa eene Rauss? Wää kunne de Elre jewast senne? Wää haud kunne, de Wieej ennet Wota

that cradle into the water?"

Marianne paused before giving her answer. "Besides myself, the only ones into the secret are my husband and now you," she finally said. "I always considered the story complete. The matriarch did not give the age of the infant, or comment about its origin. The child was dressed with fine clothes which were adorned with expensive decorations. It had not been long in the water. The parents likely lived in a comfortable home somewhere just up the Vistula River.

"One can only suggest circumstances resulting in the cradle being pushed into the river. I believe it was sent adrift deliberately, perhaps in desperation. A Vistula flood is often a local event, and that year was limited to the delta. Upriver life would have been normal. Possibly the cradle was set adrift after some domestic problem."

"Can you recall anything else revealed by the matriarch?" Homez now asked.

"In a pocket of the infant's clothing was found a gold ring, which I have here with me," Marianne answered. She handed Homez a ring, which he carefully examined.

When Homez pressed Marianne for further information she passed him three sketches she had drawn, which she said were of the Matriarch, Greta and her aunt. Homez advised that he would undertake the investigation, but would include two trustworthy assistants in his work. Nodding agreement, Marianne departed.

* * *

Later that day Homez was on route to Tiegenhof to meet his Mennonite friends

jeschowe habe?"

Mariane hilt en, ea see Auntwuat gauf. "Buta ekj un mien Maun, sent see de Eenzelweetenda enne Sach," meend see schlieslich. "Ekj hab emma jedocht, daut doamet de Jeschicht to Enj wia. De Matriarchin haft nuscht wieda to de Sach jesajcht, waut daut ella vom Kjint ooda de Häakunft aunbelangt. Daut Kjint wia sea straum aunjetrocke, un met dieret Schmuck utjestraumt. Un de Wieej wia noch nich lang em Wota jewast. Woarschienlich wonde de Elre en een prachtvollt Hus wieda de Weichsel nopp.

"Eena kaun blooss Omstende rode, wuarom de Wieej en dän Riefa jeschowe wort. Ekj jleew daut passieed aufsechtlich, veleicht wiere de Bedeelichte desprot. Eene Weichsel-äwaschwamunk es jweenlich Uatsbedingt, un en däm Joa oppen Delta beschrenkjt. Daut Läwe wieda oppen Riefa wudd normal jewast senne; veleicht wort de Wieej wäajen een perseenlichet Familjeprobleem loossjesat."

"Kjenne see sikj aun irjentwaut aundret denkje, woont de Matriarchin erwänd?" fruach Homez nu.

"En eene Fupp von daut Kjint siene Kjleeda wort een Goltrinkj jefunge, dän ekj bie mie hab," gauf Mariane Antwuat. See rieekjt Homez nu eenen Rinkj, dän hee sikj sorjfeltich besach.

Aus Homez Mariane beoabeid wiedret enne Sach to vetale, rieekjt Mariane am dree Bilda, woone see jemolt haud, von de Matriarchin, Jreeta un de 'onbedochte Fru.' Homez meend nu, daut hee de Sach äwanäme wudd, oba daut hee wiedre twee ieeboaren Mensche fa siene Unjasieekjunk aunnäme wudd. Mariane nekjkopt doatoo 'Jo!' un don veleet see.

* * *

Lota aum selwjen Dach wia Homez no Tiegenhof unjawäajes, wua hee siene

Winter and Emily. After he had told them Marianne's story they sat for long moments in stunned silence. They both pored over the engravings on the ring, and the three sketches of the Ketteler women. The three struggled with a host of basic issues, trying to determine a direction for the investigation. Could Marianne's story be accepted at face value? If Marianne's story were true, how far could a cradle drift safely in a turbulent river? Could someone have gone upriver and released the crib? Why would Marianne agree to the sharing of the Ketteler's family secret?

The trio decided to temporarily accept the story, and then considered finding the point of entry of the cradle into the river. Surely the launcher had intended the survival of the infant! With no definite answer to their basic questions, the trio declared an upstream stretch extending two miles upriver from Schoenhorst as a plausible launching area. If necessary, this area would be revised later.

Once a search area had been declared further work could be undertaken to find the infant's parents. Many vital questions were still without answer. Who lived in the search area? What nationality used a ring such as that provided by Marianne? What must be the mental state of someone who would send an infant floating down a flooded river?

Homez now asked for Winter's opinion of the nationality of the infant. "We have been given no description of the infant," Winter began. "Initially we must consider all people who live in the plausible launching

mennische Frind Winta un Emily trafe wudd. Nodäm hee de Wintasch dise Jeschicht vetalt haud, saute see aulatoop, gauns stomm. See betrachte de nenjekrauzte Schreft em Rinkj, un de dree jemolde Bilda von de Kjätla Frues. De dree haude met hundade Froage de Henj voll, en woone Rechtunk äa Denkje näme sull. Kunn eena Mariane äare Jeschicht einfach soo one wiedret jleewe? Wan äare Jeschicht soo wia, woo wiet kunn eene Wieej secha en een orruicha Riefa driewe? Kunn veleicht irjentwää dän Riefa noppa jeroodat, un doa de Wieej ennet Wota jelote habe? Un wuarom wudd Mariane daut Famieljeheemnis deele welle?

De dree entschloote sikj opp verieescht de Jeschicht aus woa auntonäme, un dan wulle see utfinje, krakjt wua de Wieej ennet Wota jeschowe worde wia. Sechalich haud de Wieejschuwa von Aunfank ut de Aufsecht jehaut, daut de Kjlienakje doabenne aum Läwe bliewe sull. Wiels see kjeene gauns kloare Auntwuat opp dise Froag haude, entschloote sikj de dree eene Strakj von twee Miel bowastroom von Schoenhorst auntonäme aus mäajliche Uat, wua de Wieej ennet Wota jeschowe worde wia. Wan needich wudde see dise Städ nohäa omendre.

Un wan see sikj eenmol opp dise Städ jeeenicht haude, kunne see sikj beräde, wua see de Elre von däm Kjlienakje sieekje wudde. Väle bediedende Froage bleewe bat nutoo gauns one Auntwuat. Wää wond en de Sieekjääajent? En woon Launt wia soon Rinkj aus jefunge tusich? Un waut kunn soo een Mensch, dee eene Wieej met een Kjlienakje doabenne opp een äwaschwamenden Riefa loosssate wudd, sikj woll jedocht habe?

Homez fruach nu dän Winta om siene Meenunk, waut daut Kjint woll fa eene Launt Aunjehierichkjeit habe kunn. "Wie habe kjeene Beschriewunk von däm Kjlienakje," funk Winta aun. "Aunfenkjlich

area. Three nationalities must be considered. Firstly, there are the Poles, who are mostly Catholic. They consist of three main classes, the rich land owners, the poor nobility, and the peasants. Secondly, there are the native Germans, both land tenants and trade people, mostly Reformed Church or Lutherans. Thirdly, there are the Dutch, mostly land tenants, who are of the Reformed church."

Homez next asked for Emily's opinion about possible domestic problems that could have lead to a child being launched into the river. "That question would be easier to answer if we knew the age of the infant," Emily answered. "If the infant was newly born, then possibly an unmarried girl disposed of her child under social pressures. If the infant were older, a domestic quarrel between a wife and husband, or between a wife and maid, lead to the launching of the cradle. Also one must consider that thieves could have stolen the child for ransom, and in a time of crisis disposed of it in the river."

Although few matters had been settled, the trio now decided to separate, each following a separate thread. To the surprise of Homez and Winter, Emily announced that she wished to interview the aunt of Greta, the 'indiscreet woman'. Winter advised that he would interview elderly contacts below Schoenhorst, ask about past flooding incidents, and search church records for birth information during the flood years. Homez would seek expert advice in decoding the ring inscription, and then visit residents in the search area. The three would meet again in three days. On departing, Homez reminded the Winters of their need for discretion.

* * *

Emily regularly attended a sewing circle whose membership included the 'indiscreet

mott wie met irjentwäm ut de Jääjent bie de Wotasatunk räakjne. leeschtens sent doa de Pole, dee mieeschtens katoolsch sent. De sent en dree Klausse jedeelt: de rikje Launtieejendeema, de oame Odel, un de Buasch. Un dan jeftet de enjebuarne Dietsche, beides aus Launtieejendeema un Hauntwoakja, mieeschtens Reformieede ooda Luterana. Un dan sent doa de Hollenda, mieeschtens Launtieejendeema, un de jehiere to de Reformieede Kjoakj."

Don befruach Homez Emily no äare Meenunk äwa Famieljprobleeme, dee doatoo haude fiere kunt een Kjint enne Wieej enne Weichsel loosstosate. "De Froag wudd leichta to beantwuade senne, wan eena wist, woo oolt daut Kjint jewast wia," meend Emily. "Wan daut Bäbe gauns fresch jebuarne wia, kunn een onbefriedet Määkje daut utjesat habe, wiels de Famieljedruck soo groot wia. Wan oba daut Bäbe een bät ella wia, kunn daut wäajen een Striet tweschen Maun un Fru ooda Fru un Kjääkjsche passieet senne. Uk sull eena bedenkje, daut veleicht een Deef daut Kjint fa Leesjelt jestole haud, un aus daut aulatoop scheef jinkj, daut Kjint to Wota jesat haud.

See wiere sikj nich eenich, oba see wulle sikj nu trane, un mol wieda gone. To de Äwarauschk von Homez un Winta, säd Emily nu, see wull met de 'onbedochte Fru' råde. Winta säd, daut hee sikj met elre Lied unjahaulfs Schoenhorst unjahoole wudd, sikj no Äwaschwamungsjeschichte omhorjche, un sikj enne Kjoakjebieekja omseene, no Jeburtezifre enne Äwaschwamungsjoare. Homez wudd sikj bie Erfoarne omhiere, waut de Enschreft em Bäberinkj to bediede haud, un dan Enwona enne Sieekjjääjent besieekje. De dree wudde sikj dan wada en dree Doag trafe. Aus see utenaundajinje, mond Homez de Wintasch väasechtich väatogone.

* * *

Emily besocht räajelmässich een Neiverein, un to däm jehieed uk de 'onbedochte Fru'.

woman'. At the next meeting Emily found a seat beside her. The circle was currently working on a design with an Egyptian theme.

"The story of the Hebrews in Egypt has always been of great interest to me, especially the part played by Joseph," Emily said to the 'indiscreet woman'. "The tale tells of a family divided by temporary jealousies, but having lasting loyalties. The family has a man of great talent, Joseph, who applies his gift in a strange land. The story resembles the story of the Mennonites building up the Vistula delta far from their native Holland."

"I always found the Joseph story grossly repulsive," Emily's neighbor answered. "In their jealousy the brothers of Joseph planned to murder him, and eventually sold him into slavery. Once in power, Joseph, our supposed hero, took advantage of his patron. In my view exploiting the good nature of a patron is a shameless action."

With strong conviction, the woman now commented negatively on the later story of the Hebrews in Egypt. She spoke critically of Moses' murder of the Egyptian overseer, his rebellion against his adoptive father, and the raining down of plagues on his Egyptian hosts. She attacked the Old Testament for its stories of pillage and killings by the Hebrews. She stated that such conduct completely contradicted the teachings of the New Testament.

Emily, although jolted by this contrary opinion, showed no surprise. She now changed the subject and spoke of the Mennonites' situation in the Vistula delta. She contrasted their role to that of the Hebrews in Egypt. Living in a river delta the Mennonites were engaged in the

Biem näakjsten Trafe saute de twee toop. De Neikjreiss oabeid to de Tiet jrods aun een Mosta met een ägyptischet Teema.

"De Jeschicht vonne Hebräa en Ägipten haft mie aul emma sea intressieet, besondasch de Roll woone Josef doabie späld," meend Emily to de 'onbedochte Fru'. "De Jeschicht vetalt von eene Famielje met provisorischen Neid, dee de Famielje spold, oba dan sikj oppe lange Dua Loyalitäte utwirkje deed. De Famielje haud een Maun met een Talent, Josef, dee siene Gow en een franden Launt to Wirkjunk kome leet. Dise Jeschicht likjent de Jeschicht vonne Mennonite un woo see daut Weichseldelta oppbue deede, wiet von äa Heimatlaunt Hollaunt."

"Mie wia de Jeschicht von Josef aul emma sea jäajenaun," auntwad Emily äare Nobasche. "En äarem Neit plonde Josef siene Breeda am omtobrinje, un met de Tiet vekohte see am enne Sklowarie. Un aus hee eenmol aune Macht wia, nutzt ons Helt Josef sien Patron ut. Meene Meenunk es, daut utnutze vonne good Natua von een Patron, schaudhaufft es."

Met groote Äwazeijunk räd de Fru nu sea negatiew äwa de lotre Jeschicht vonne Hebräa en Ägipten. See räd negatiew von Moses sien Ombrinje von dän ägyptischen Bauss, sien Oppstaunt jäajen sien Aunjenomenvoda, un de Rääjen met de Ploag oppe ägyptische Wieetslied. See meend, daut soon Benäme em gaunsen de Liere vom Nieren Testament wadaspruak.

Emily wia gauns von sikj aus see dit hieed, oba see wees kjeene Äwarauschunk. See wakjseld daut Teema un räd nu von de Mennonitische Loag em Weichseldelta. See stald daut de Hebräa äare Loag en Ägipten jäajenäwa. Endäm see em Riefadelta wonde bude de Mennonite fruchtboaret

construction of arable land. Instead of building pyramids to glorify a ruler they played an important role in feeding the people. Without their toil the treasure carried by the river would be wastefully washed out to sea.

Emily's neighbor now became more accommodating, stating that in their toil the Mennonites were carrying out work assigned by their Maker. She spoke glowingly of the work of her husband, who was a Minister in the congregation, and of the role of her family in the development of the area. In moments, Emily was convinced of the basic goodness of the woman, judging her to be a great asset, not a debit to her community.

Remembering her mission, Emily returned to the story of the Hebrews in Egypt. She spoke of the infant Moses, floating in the Nile in a basket, under the tender watchfulness of his sister, and his rescue by a princess. To Emily's surprise her neighbor now advised that she had heard a similar story which had taken place in their delta. When Emily pressed her, she revealed that the story had taken place in her own family, and had for long years been kept secret. Speaking softly she told a tale to which Emily listened spellbound. The story at first chilled Emily, but when she heard the ending she lapsed into deep meditation.

* * *

Winter was on a visit to the Alms house of the Orlofffelde Frisian Church, which harbored the elderly, the needy, and the widows of the congregation. The building director offered to introduce him to a man familiar with the flooding of the delta. Soon a man with wrinkles and bleary eyes, but with a ramrod posture, appeared.

Launt opp. Ennestäd riesje Piramiede fa een Fiera to bue, spälde see eene wichtje Roll Mensche met Äte to besorje. One dise goode Dot, wudd de Riefa blooss goode leed nom Mää droage.

Nu wort Emily äa Nobasche een bät ensechtja, un gauf too, daut de mennische Drockichkjeite em Oppdrach vom Schepfa haundelde. See räd volla Bejeisterunk vonne Oabeit von äarem Maun, een Prädja enne Jemeent, un woone Roll äare Famielje enne Entwekjunk em Delta spälde. Schwind wort Emily äwazeicht, daut de Fru een goodet Hoat haud, un een Väadeel fa de Jemeenschoft wia.

Oba Emily jinkj don noch eenmol trigj no de Jeschicht vonne Hebräa en Ägipten, waut je äare Kommission hia wia. See räd von däm Bäbe Moses, daut em Nil Riefa en een Korf schwom unja de leefтолje Uage von siene Sesta, un de Radunk derch eene Prinzessin. Emily wia äwarauscht, aus äare Nobasche nu vetald, daut eene änliche Jeschicht sikj bie an em Delta aufjespält haud. Aus Emily opp ar drukt, vetald see daut de Jeschicht sikj en äare ieejne Familie aufjespält haud, un Joarelink aus Jeheem jehoole worde wia. Nu räd see gauns leiselkjes, un vetald de Jeschicht, un Emily hieed met aule Uare too. leescht grusled sikj Emily, oba don aus see daut Enj hieed, jinkj see en een deepet Nodenkje en sich.

* * *

Winta wia opp een Besuach nom Aulmoosenhus enne Orlofffelde friesische Kjoakj, woone de Elre, de Oame un de Wätfrulied vonne Jemeent Schutz boot. De Direkta doa boot aun, am een Maun vääatostale, dee met de Äwaschwamunk vom Delta bekaunt wia. Un boolt kaum uk aul een Maun met Runsels em Jesecht, un muzhaje Uage oba steil aus een Soldot aun.

As the two sat on a bench in the garden, the man explained to Winter that his grandfather had served as a watchman on the Vistula dikes in the 1670s. "Even in those early years the Vistula River Water Board was in operation. It served to maintain the dikes around the Grosswerder. The duties included maintaining the waterways inside the Werder, and controlling the water levels inside and outside the polder. Its top executive, the Deichhauptmann, was often a Mennonite."

Winter asked about stories of the 1674 flood of the Werder, and especially of a floating cradle with a Polish infant. "The flood of 1674 caused a great disaster, ruining countless Wirtschafte," the man answered. "The Elder of Orlofffelde later sought help from our brethren in Holland for reconstruction. Numerous acts of heroic rescue occurred during the flood, including the saving of children washed off boats in flooded waters. I have not heard of a floating cradle holding a Polish infant."

After days of insistence Winter was given an interview by the hydraulic engineer of the city of Danzig. Showing him on a map of the Grosswerder an assumed resting position for a floating object, Winter sought help in predicting the object's origin during a dike breakage at Schoenhorst. The engineer studied the map and agreed with the trio's previously declared plausible launching area, but could not reduce its size. He cautioned that many changes had been made to dikes over the years by the Water Board, altering the river's flow pattern.

Winter next turned to the study of records in the five Mennonite churches in the area. The ones at Fuerstenwerder, Tiegenhagen, Ladekopp, and Rosenort

Aus de twee em Goade saute, erkjlaad de Maun, daut sien Grootvoda aus Wajchta oppe Weichseldeiche enne 1670 Joare jedeent haud. "Soogoa en dee tiedje Joare gaufet aul een Weichsel Wotakomitee. Daut haud aus Oppgow, de Deiche em Grosswerder en Ordnunk to hoole. Uk haude see de Wotawääj bennahaulfs däm Werder to räajle, un dän Wotaspieejel buta un bennahaulfs de Poldasch to räajle. De Eppaschta von auldäm wia de Deichgraf, foaken een Mennonit."

Winta befruach sikj nu no Jeschichte vonne Äwaschwamunk vonne Weichsel, un besondasch von eene Wieej em Wota met een polnischet Kjint doabenne. "De Äwaschwamunk vonne 1674 veusoakt schrakjeljet Onjlekj, un vedoawd väle Wirtschofte," gauf de Maun Auntwuat. "De Eltesta von Orlofffelde socht nohää Help von onse Breeda en Hollaunt fa dän Niebu. Vål Jewoachtet passieed wäärent de Äwaschwamunk, un uk woo Kjinja, woone vonne Lomme jewosche jerat worde em Huachwota. Ekj hab oba nich von eene schwamende Wieej met een polnischet Kjint doabenne jehieet."

No lange Doag kjrieech Winta entlich eene Unjahoolunk met een Wotaenjeniea vonne Staut Danzig. Oppe Launtkoat wees Winta dän Enjeniea eene aunjenomne Rustäd fa een Sach woone oppem Wota schwom, un fruach dan wua de Aunfanksstääd senne kunn, wäärent een Daumbruch bie Schoenhorst. De Enjeniea studieed de Koat un stemd met de dree äare Aunfanksstääd en, oba kunn de Städ nich vekjlandre. Uk haud daut Wotakomitee em Tweschentiet aulahaunt Veendrunge aune Deiche jemoakt, dee daut Aufrane vom Wota endade.

Nu dreid sikj Winta no de jefieede Bieekja enne fief Mennonitische Kjoakje enne Jääjent. De Kjoakje en Fuerstenwerder, Tiegenhagen, Ladekopp un Roosenuat

were Flemish, while the one at Orloffefelde was Frisian. The Flemish churches had been constructed only ten years ago, and held no inclusive records, certainly none pertaining to the 1670s. In the last century records of important Mennonite passages, births, marriages and deaths, had been kept sporadically by the Lutheran and Catholic churches. Analyzing their records would require more time than he had at his disposal.

Despite having scored some successes, Winter considered that he had not uncovered breakthrough information. As he prepared to meet with Homez, a thought suddenly struck him; could a witness that day have watched the progress of that cradle?

* * *

Homez had visited the Danzig academic gymnasium to determine the origin of the ring. From a prominent historian he had received a long lecture on the Polish nobility. "The szlachta or Polish aristocracy is unusual in Europe," he said. "It is unusual in its size and in its democratic nature. It may be sub-divided into three broad classes. At the top are the magnates, who are princely in nature, own many villages, and command thousands of peasants. For centuries the Mennonites rented lands which were possessions of the King or one of these magnates. The middle nobility are owners of one or more villages and hold some official title. The lower nobility, the most prevalent class, are owners of part of a village, or may not even own any land at all.

"All Polish nobles are considered social equals regardless of financial status or office. Coats of arms are very important to the Polish nobility, and these are usually passed on in families from generation to generation. The number of coats of arms in recent years has reached forty thousand."

wiere flamisch, wäarent de Kjoakj en Orloffefelde wia friesisch. De flamische Kjoakje wiere ieescht tien Joa oolt, un haude kjeene Dokumente, dee sikj oppe 1670 Joare betrocke. Em väajen Joahundat haude de lutierische un katoolsche Kjoakje äwa Wichtjet bie de Mennonite soo aus Jeburte, Ehen, un Doodesfal jefieet. Om dise jeneiw to utforsche haud Winta nich Tiet.

Wan hee uk dit un jant utjefunge haud, meend Winta daut hee nuscht von groota Bediedunk jefunge haud. Aus hee sikj reedmuak met Homez to trafe, foll am met eenmol bie: Kunn veleicht een Zeij de schwamende Wieej em Wota jeseene habe?

* * *

Homez haud daut akademische Gymnasium en Danzig besocht, om de Häakunft von däm Rinkj uttofinje. Von een bediedenden Jeschichteforscha haud hee eene lange Vääläsunk äwa dän polnischen Odel jehieet. "De szlachta ooda polnische Odel es en Europa waut butajeweeneljet," meend hee. "Butajeweenlich wiels dee soo groot es, un uk soo demokratisch. Daut jeft doavon dree Klausse. Bowe sent de Magnate, dee prinzenhauff sent; an jehiere väle Darpa, un an unjastone dusende von Launtbuare. Joahundatelank pachte Mennonite von an Launt, daut däm Kjennich ooda de Magnate jehieed. De Meddelodel sent leejendeema von eent ooda miere Darpa un hoole een Titel. De Unjaodel, dee mieeschte aune Zol, habe een haulwet Darp ooda rein nuscht."

"Aule polnische Odelmana woare jesalschoftlich jliikj jehoole, krakjt eendoont aus see väl Jelt habe ooda een Aumt bekjeede. Famieljen Tieekjen sent an sea wichtich, un woare enne Famielje von eene Jennerazion aun de näakjste wieda jerieekjt. De Zol vonne Famielien Tieekjen haft enne latste Joare 40,000 aunjelangt."

Homez was interested only in one particular noble family, the owner of the ring found in the infant's pocket. He realized that this family had likely been a member of the middle or lower nobility. In long searches in museums and in the Marienburg Archives he found a coat of arms similar to the emblem cut into the ring. Consulting a curator Homez was able to establish the seat of the family. It was in a small town above Schoenhorst on the left side of the Vistula, within the trio's plausible launching area.

The next day found Homez standing at the roadside looking at a residence set in a small estate. Inside the residence Homez was introduced to the matriarch of the family. She advised that the family was of Polish nobility and devoutly Roman Catholic. She peered at the ring in great wonder, and then brought out heirlooms with similar motif.

The matriarch admitted hearing of a couple, among her ancestors, who were lost with their infant during the great flood a century ago. The event had been described by a witness. The couple had been resting on the left dike of the Vistula, the infant sleeping in a cradle. Suddenly two large men appeared, swooped up the cradle, and raced away. The parents gave chase and as they caught up the kidnapers pushed the cradle into the river. They now turned on the parents and dispatched them in a bloody struggle. The infant had not been found; it had been assumed lost, drowned in the torrent.

* * *

Days later, Homez met the Winters in Tiegenhof. He told them that he had located the seat of the noble family, in the search area. The coat of arms of the family had matched that on the ring, and the family had knowledge of an infant lost in the flood of 1674. Homez then asked his friends to share any information useful to

Homez intressieed sikj oba blooss fa dän leejendeema vom Rinkj en daut Kjint siene Fupp jefunge. Am ond, daut dise Famielje Metjliet von Unjaodel ooda Meddelodel jewast wia. Em langen Sieekje enne Museums un enne Marienburgaarchiv funk hee eene Famieljen Tieekjen, dee däm em Rinkj likjend. Endäm hee sikj met däm Museum Direkta unjahilt wort hee en, wua de Famielje wond. Daut wia een klijenet Darp bowa Schoenhorst oppe linkje Weichselsied, bennahaulfs de dree äare Sieekjstäd.

Aum näakjsten Dach stunt Homez biesied een Wajch; hee bekijkt sikj een Hus opp eene klijene Wirtschoft. Doabenne wort Homez de Matriarchin vonne Famielje vääjestalt. See säd, see wiere polnische Odel un strenj katoolsch. See bekijkt sikj dän Bäberinkj met grooten Wunda, un dan hold see Oafgoot met selwje Tieekjen vää.

De Matriarchin stunt too, daut see von een Poa mank äare Väaelre jehieet haud, dee wäärent de Groote Äwaschwamunk een hundat Joa trigj toop met Kjint veschwunge wiere. De Bejäwenheit haud een Zeij berecht. Daut Poa haud sikj aune linkje Weichselsied vepust met äa Bäbe enne Wieej schlopent. Met eenmol wiere twee groote Scherwaundasch oppjekome, un dee haude de Wieej oppjehowe un wajch wiere see. De Elre rande dee hinjaraun un aus see dee jreepe, haude dise de Wieej en daut Wota jeschowe. Un don haude de Hollotasch de Elre vepriejelt, un oppem Boddem jelajcht! Daut Kjint wort nich jefunge; see dochte, daut wia vedrunke.

* * *

Doage lota besocht Homez de Wintasch en Tiegenhof. Hee vetald an, daut hee de Adrass von de Odelsfamielje jefunge haud. De Famieljen Tieekjen stemd met däm Rinkj äwareen, un dise Famielje haud een Weete von däm Kjint enne Äwaschwamunk vonne 1674 veschwunge. Homez fruach don siene Frind de Sache dee see fa

Marianne.

Winter stated that a hydraulic engineer in Danzig had agreed with their designation of a plausible launching area. An old timer had told of the saving of children in the flood of 1674, but had not heard of a Polish infant floating in a cradle.

It was now Emily's turn. "In my meeting with the 'indiscreet woman' I sensed a strong moral motivation in all her judgments," she said. "She possesses a single standard that applies to all people, and she will not be swayed from her convictions. She considers that those in power must be judged by the same standard as others, and this requirement extends even to the patriarchs mentioned in the Scriptures. Straightforward people such as her help keep the rest of the community on the narrow path.

"When I broached the topic of the flood of 1674 she told an amazing story, which she had read in an ancient family document. Her story gave additions to the story told by Marianne. The additions dealt with the fate of Karla's siblings when they fell overboard, and to the infant. During the flight of Karla's parents in the flood other boats were in the water. Karla's siblings were rescued by the crew of another boat, and later restored to her parents. Much later, the infant, now a young man, had run away to sea and was never seen again."

In a final meeting with Marianne, Homez reported that nothing improper had been uncovered in the Ketteler family background. Thus no reason had been found to oppose her son's marriage to Greta.

Mariane utjefunge haude to vetalle.

Winta säd, daut een Wotaenjeniea en Danzig bestäticht haud, wua de Wieej ennet Wota jeschowe worde wia. Een Ellerachtja haud vonne Kjinjaradunge bie de Äwaschwamunk vonne 1674 jehieet oba nich von een polnischet Kjint enne Wieej em Wota.

Un nu wia Emily aune Rieej. "Aus ekj mie met de 'onbedochte Fru' unjahilt, späad ekj eene stoakje moralische Neijunk en aul äare Uadeele," meend see. "See haft mau eene Mot, met däm see aules mäte deit, un see es doavon nich auftobrinje. See es de Meenunk, daut dee enne Macht krakjt met de Mot jemäte sulle senne, aus aule aundre, un daut dit uk fa de Patriarche enne Bibel jelt. Opprechtje Mensche soo aus see es, hoole de äwaje Jemeenschoff oppem schmaulen Wajch.

"Aus ekj daut Teema von de Äwaschwamunk aune 1674 aunschneet, vetald see eene butajeweenliche Jeschicht, dee see en een oolet Famieljen Dokument jeläst haud. Äare Jeschicht gauf aulahaunt Wiedret to de Jeschicht von Mariane vetalt. Daut Wiedret vetald von daut Schekjsol von Karla äa Jeschwista, aus see ute Lomm stelpte un uk vom Bäbe. Wäarent Karla äare Elre bie de Äwaschwamunk flichte, wiere doa uk noch aundre Lomme em Wota. Karla äa Jeschwista wort von eene aundre Lomm jerat, un nohäa to äare Elre jebrocht. Vål lota, wia daut Bäbe aus junga Maun derchjebrent, un to See jegone, un opp emma veschwunge."

Biem latsten Trafe met Mariane, berecht Homez daut see nuscht Butajeweenlichet em Hinjagrunt von de Kjätlafamielje jefunge haude. Daut gauf aulsoo kjeen Grunt, om de Kjast met Jreeta auftoläne.

Third order

Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith!
Hebrews 13:7

The memorial service for the Flemish Elder Hans van Steen was being held at his Danzig home. Singing, prayer, and eulogizing the deceased were the core elements of the service. Hans Momber had written a twenty-four stanza song which commemorated the Elder's life. A large gathering was following the proceedings in deep sorrow.

The Elder had been born to Frisian parents on March 9, 1705 and as a youth had been sent to the Netherlands to apprentice as a businessman. On completion of his training he had returned to Danzig, where, in 1726, he had established a small shop and opened a business to distill spirits. He was baptized in 1726 in the Danzig Flemish Church and in 1738 was elected a Deacon. In 1743 he was elected Minister, and in 1754 was ordained as the Elder.

Elder van Steen had dealt bravely with the emergency faced by the congregation during the anti-Mennonite restrictions enacted during 1748-51. The community had survived, although greatly weakened, and by 1760 was again improving. In 1773 he had suffered a stroke, but had continued to serve until his successor Peter Epp was ordained in 1779. Now two years later the community was gathered to pay him final tribute.

The song being sung for Elder van Steen outlined the main events of his life. He had been a strong supporter of the Dutch language, which was still in use in the congregation two centuries later. The

Dredda Orda

Denkjt aun june Lierasch, dee junt daut Wuat Gottes jeprädicht habe, un seet dän Utgank von äarem Waundel, un foljt äaren Gloowe no!
Hebräa 13:7

De Jedajchnissfeia fa dän flemischen Eltesten Hans van Steen wort en sienem Hus en Danzig aufjehoole. Jesank, Jebäd un Lobpreisen von däm Doodjen wiere de Enhault vonne Aundacht. Hans Momber haud een Leet met 24 Farzh jeschräwe, daut däm Eltesten sien Läwe schildat. Eene groote Vesaumlunk vefoljde de Aundacht en deepa Trua.

De Eltesta wort siene friesische Elre aum 9 Moaz, 1705 jebuare un aus Jugentlicha wort hee no Hollaunt jeschekjt om aus Jeschaftsmaun Lialinkj to deene. Aus hee met de Lia foadich wia, kaum hee no Danzig trigj, wua hee aune 1726 eene kjiene Fabrikj opmuak, en de hee Alkohol brend. Hee wort aune 1726 jedeept enne Danziga flemische Kjoakj, un aune 1738 wort hee toom Diakoon jewäalt. 1743 wort hee toom Prädja jewält, un 1754 aus Eltesta ordiniert.

Eltesta van Steen haud sikj brow vehoole wäärent de Nootfaul, en de sikj de Jemeent befunk aus de anti-menniste Beschrenkjunge 1748-51 veordnet worde. De Jesalschoft haud daut äwaläft, wan uk sea schwak doaderch jeworde wia, oba 1760 funk see sikj wada aun to erhole. Aune 1773 haud hee een Schlach jeläde, oba hee haud wieda jedeent bat sien Nofolja Peeta App aune 1779 ordiniert wort. Un nu, twee Joa lota wia de Jemeent toopjekome, om am de latste lea auntojåwe.

Daut Leet däm Eltesten van Steen to lea jesunge, beschreef de Haupttieekjen von sien Läwe. Hee wia een stoakja Unjastetta vonne hollendesche Sproak jewast, dee uk noch nu, tweehundat Joa lota jebrukt wort.

Elder's Dutch sermons had been popular, attracting even non-Mennonites. During the attacks on the legal rights of the community in 1748-50 he had seen the departure of many members, and witnessed the arrival of better times in the 1760s. He had opposed the plots of Frederick the Great for Danzig before the partition of 1772. His strong political views were controversial, but expressed the city's traditional love for freedom.

All his life the Elder had provided service in the face of great hardship. Despite a stroke he had maintained his post. In his adult life he had faced difficulties in his own business, and had suffered severe personal tragedies. Two spouses had passed away, and of his seventeen children only three survived him. He had buried two lovely daughters, eighteen and twenty-eight, one year before his own death.

Following tradition, requesters had brought invitations for the funeral to relatives and members of the congregation. In accordance with city regulations the memorial service was being held at his home not in church. The song being sung now highlighted his greatest achievement; aided by his efforts the hatred of the Danzig citizens against the community had been overcome. As Mennonites were denied the right to have their own burial grounds the Elder was to be buried at the Protestant St. Salvator cemetery.

The funeral song was coming to an end. The Elder was to be carried from home to the place of burial by twelve pall bearers who had been selected from the congregation. A sorrowful group of mourners was waiting at St. Salvator. In tribute to his faithful leadership the passage from Hebrews 13:7 was read at

Däm Eltesten siene Prädichte opp Hollendesch wiere sea beleeft jewast, un worde uk von Nichmennonite besocht. Wäärent dän Aunjriep aune jesazliche Rajchte vonne Jemeenschoft 1748-50 haud hee jeseene, woo väle Jlieda veleete, oba hee haud uk wada bätre Tiede enne 1760 Joare jeseene. Hee wia jaaen Friedrich däm Grooten sien Plon fa Danzig jewast ver de Spoolunk aune 1772. Van Steen siene stoakje Aunsechte wiere striedaje, oba see brochte de jeweentliche Frieheitsleew toom Utdruk.

Sien gaunset Läweslank haud de Eltesta sien Amt jedeent, wan uk emma wada von Schwierichkjeite jeploacht. Un uk nom Schlachaunfaul wia hee staunthauft em Deenst jebläwe. Em Erwossnenläwe haud hee beroopliche Schwierichkjeite jehaut, un uk perseenliche Onjlekjs derchjemoakt. Twee Frues haud hee aul begroft, un von siene säwentieen Kjinja, wiere mau dree noch aum Läwe. Hee haud twee straume Dajchta begroft, achteen un achtuntwintich, een Joa ea hee storf.

Soo aus jewant, wort de Enlodunk toom Bejrafniss to de Famieljen un Jemeenten Metjlida jebrocht. De Stauträajlung bestemde, daut daut Bejrafniss em Hus un nich enne Kjoakj aufjehoole must. Daut nu jesungne Leet betoond sien jratsten Erfolg; daut de Menniste dän Hauss vonne Staut jaaen an awastunden haude. Wiels Mennonite nich äaren ieejnen Kjoakjhoff habe durwe, wudd de Eltesta oppem St. Salvator Protestanten Kjoakjhoff begroft woare.

Daut Bejrafnissleet kaum to Enj. Daut Eltestensoakj sull von 12 utjewälde Mana von Hus bettem Kjoakjhoff jedroacht woare. Eene betriebte Grupp von Trujast stunt bie St. Salvator. Aus Dank fa dän truen Deenst wort Hebräa 13:7 aum Grauf jeläst, un dan wort Eltesta Hans van Steen enne leed raufjelote.

his gravesite, and then Elder Hans van Steen was lowered into the ground.

* * *

As they wended their way out from the St. Salvator Cemetery Winter and Emily were in low conversation with other mourners. While the majority of the crowd were from the Flemish Danzig church many guests had come from the delta and beyond. The two presently noted a well dressed mourner pause beside them. He hesitated for some moments and then asked if they were the Winters from Tiegenhof. When Winters confirmed his supposition the man said he had a difficult problem for which he needed assistance. Winter quickly arranged to meet the man an hour later at the Momber Café.

Although the drive to Danzig from Tiegenhof took only a few hours the Winters were infrequent visitors to the city. But they were well acquainted with the Momber Café. It was centrally located near the Marktstrasse and its fame extended far beyond the city. It had been run by Mennonites for decades, and was a popular meeting place for members of the faith. Besides serving excellent food it was known for its elite clientele.

Winter and Emily were seated at a table when they saw their client enter, now accompanied by a woman. The client introduced himself as Viktor Goosen and the woman as his wife Gloria. Goosen was a slender elderly man and Gloria was a slight woman with a delicate face. After they had fully expressed their sorrow at the loss of Elder van Steen, Winter asked Goosen to state his problem, starting at the beginning.

Goosen had looked downcast on first meeting the Winters, but his resolve appeared greatly strengthened. "Our family is now established in Elbing," Goosen said. "Although I am a master craftsman there, I learned my trade in Danzig. Gloria is also

* * *

Aus see äaren Wajch von däm St. Salvator Kjoakjhoff no Hus muake, unjahilde sikj Winta un Emily leiselkjes met aundre Truajast. De mieeschte vonne Jast wiere vonne Danziga flemische Kjoakj, oba väle wiere uk vom Delta un wieda auf jekome. De twee worde opp een Truagaust, goot utstafieet, dicht bie an oppmoakjsom. Hee hilt een beskje en, un fruach don, aus see de Wintasch von Tiegenhof wiere. Aus Winta daut bestäticht, säd de Maun, hee haud een schwieejet Probleem un hee brukt Help. Winta meend see kunne sikj eene Stund lota em Momber Café trafe.

De Foat von Danzig no Tiegenhof dieed mau een poa Stund, oba de Wintasch kaume mau seldom enne jratre Staut. Oba daut Momber Café wia an derchut bekaunt. Daut lach dicht bie de Moakjtgauss un wia wiet un breet bekaunt. Daut Café wia en Mennonitische Henj, un doa wort goodet Äte jerieekjt, un eene goode Kundschoft wia doa to seene.

Winta un Emily saute aum Desch aus see de Kund nenkome sage, nu met eene Fru aus Bejleitunk. De Kund stald sikj aus Viktor Goosse vää un de Fru aus siene Fru Gloria. Goosse wia een dennjewosna elra Kjieedel, un siene Fru eene drieje Fru met een zoatet Jesecht. Nodäm de Jast äare Trua toom Utdruck jebrocht haude, fruach Winta an no äa Aunligje, daut see von Väare aunjefonge am vetale sulle.

Goosse sachet doljeschloage aus hee de Wintasch daut ieeschte Mol troff, oba sien Moot haud sea toojenome. "Onse Familje haft sikj nu en Elbing enjerecht," meend Goosse. "Un wan ekj uk een Meista en mien Hauntwoakj doa sie, lied ekj mien

from Danzig; we were married here in the Flemish church in 1749. The problem troubling me stems back from those dark days of our history here, the late 1740s.”

Goosen paused here and looked pointedly at Winter. Winter nodded, knowing Goosen was referring to the days of 1748-1750, the days of greatest conflict between the Danzig Mennonites and the city's Third Order, which represented the guilds and common people. During Goosen's pause two stocky men slowly passed their table and one gave Goosen a long penetrating look. Winter saw Goosen gulp uncomfortably, and then take a drink from his cup, badly shaken.

“Members of our congregation were severely persecuted thirty years ago,” Goosen said after he had recovered. “A special tax and a series of restrictions were imposed on our members by the city. In a period of dark hatred our feet were cut from under us. I believe it is of great importance to find the motive for the hatred, and whether a similar evil could arise again. If so, means must be found to prevent it.

“I consider the persecution no fault of our own because our community made great contributions to the city before the 1750s. For centuries Mennonite farmers struggled to rebuild and extend the polders of the Vistula Werders. They thus salvaged the work of the Teutonic Knights begun centuries ago. A productive agricultural area was established through these struggles, yielding dairy products for the city and grains for export.

“Scores of craftsmen and businessmen came to the city as refugees from the Netherlands in the 16th century, including carpenters, builders, hydraulic engineers,

Beroop en Danzig. Gloria es uk von Danzig, un wie befriede ons hia enne flemische Kjoakj aune 1749. Mien Probleem kjemmt vonne dunkle Doag von onse Jeschicht hia enne lote 1740 Joare hää.”

Goosse hilt hia en, un kijkt dän Winta stiew aun. Winta nekjkopt wiels hee wist daut Goosse de Tiet 1748-1750 meend, de Doag vom jratsten Konflikt tweschen de Danziga Mennonite un de Dredda Orda vonne Staut, dee de Oabeitsvereins un eenfache Mensche veträde. Wäärent Goosse enhilt, trocke twee staumje Mana aum Desch vebie un eena kijkt Goosse doobie stiew aun. Winta sach, daut Goosse ut Veläajenheit schwoa schluckt, un Wota ut sien Glaus drinkje must; hee wia derchenaunda.

“Jlieda von onse Jemeent worde strenj vefoljt dartich Joa trigj,” meend Goosse nodäm hee sikj erholt haud. “Een besondra Taks un uk Beschrenkunge worde opp ons vonne Staut oppjelajcht. To eene Tiet haud wie weinich to malde un nuscht to saje. Ekj meen, daut es wichtich, daut wie utfinje wuaron wie daut Opfa von soo väl Hauss wiere, un doafäa sorje, daut soont nich wada passieet.

“Ekj jleew de Vefoljunkt wia nich onse Schult wiels onse Jesalschoft muak groote Opfa aune Staut vere 1750 Joare. Joahundatelank muake mennische Foarmasch Aunstrenjunge aules nie opptobue un de Poldasch em Weichselwerder opptobue. See sade de Oabeit vonne Teutonische Rittasch fuat, dee ver jeehää aunjefonge wia. Eene produktiewe Launtwirtschaft entwekjeld sich, un Malkjprodukte kaume oppen Moakjt un Jeträajd toom Export.

“Dutzende Hauntwoakja un Jeschaftslied kaume enne Staut aus Flichtlinje von Hollaunt em 16ten Joahundat, un mank an wiere Temmalied, Buunjanämasch,

lace cutters, distillers, and artists. They brought with them their trades and skills, establishing important enterprises in the city.

“All Danzig citizens are aware of the contributions of the Wiebe family and others to Danzig in the past two centuries. Adam Wiebe served as the city water engineer, but also built mills, bastions, and canals. He was the inventor of the cable conveyance system used to strengthen the city walls. The family of Wilhelm van den Block from Flanders made great contributions in architecture. Wilhelm himself created a façade and capitals for the High Gate and designed façades for many homes. His son Abraham created the façade for the armory, the gate for Marktstrasse, and Artushof. His second son Isaac painted the ceiling of the Red Room of the city hall. His third son Jacob designed the towers of St. Catherine's church.

“Further contributions were made by the Mennonite engineers in the 17th century. Adrian Oldbrantsen was a hydraulic engineer who designed the new channel for the Mottlau River and the lock at its base. Cornelius van dem Bosch designed the fortifications on the right side of the stream, while Peter Jansen designed the strengthening wall and high bastions which ring the city.”

Goosen was out of breath and paused, carefully gauging the Winters' reaction. When Winter and Emily nodded strongly in agreement Gloria began the second part of the story, the disaster that had befallen the Danzig Mennonites in 1748-50.

“The fatal attack on the Mennonites by the Third Order at the middle of this century was made without provocation,” Gloria said. “The attack arose during a state of

Wotaenjeniere, Spetzeschniedasch, Schnaupsbrennasch un Kjenstla. See brochte met sikj äare Kjenste un Fäichkjeite, un bude bediedende Jeschafte enne Staut opp.

“Aule Danziga Birja weete von de Leistunge vonne Wiebefamielje un uk aundre äwa de latste Twee Joahundate en Danzig. Adam Wiebe wia de Stautwotaenjeniea, oba hee bud uk Mäle, Schutzforms un Kenols. Hee wia de Erfinda von däm Loftbon Sisteem, om de Stautmiere to stoakje. De Famielje Wellem van dän Block von Flandern muak jewaultje Leistunge enne Architektur. Wellem selfst bud de Façade un Kapitale enne Huage Puat un läd Façade fa väle Hiesa ut. Sien Sän Obrauch bud de Arsenal, de Façade fa daut Arsenal, daut Scheetichloaga, daut Puat fa de Moakjtgauss, un daut Puat fa dän Artushoff. Sien tweeda Sän Isaac forf dän Bän vonne Roode Stow em Rotshus. Sien dredda Sän Joakob entwekjeld de Torms fa de Ste. Catharina Kjoakj.

“Wiedre Leistunge brochte de mennische Enjeniere em 17ten Joahundat. Adrian Oldbrantsen wia een Wotaenzheniea, dee dän nieen Wotawajch fa dän Mottlauriefa entwekjeld, un daut Schlott biem Engank. Cornelius van däm Bosch läd de Veteidjunkt oppe rajchte Sied vom Riefa aun, wäarent Peeta Jaunze de Schutzwaunt entwekjeld un uk de huaga Torms, dee de Staut omjäwe.”

Goosse wia ute Pust un hilt en, un nu taksieed Winta siene Meenunk. Aus Winta un Emily dan stoakj Unjastettunk nekjkopte, funk Gloria dän tweeden Deel von de Jeschicht aun, de Nootloag, dee de Danziga Mennonite enne Joare 1748-1750 soo väl to schaufe muak.

“De schrakjelja Aunjriep oppe Mennonite derch dän Dredden Orda enne Medd von disem Joahundat kaum derch kjeen veusoaken,” meend Gloria. “De Aunjriep

great weakness of the ordinary citizens. Their champion, the opportunist Gotthilf Wernick, was at best an agitator. His lack of substance was brought out by his later bankruptcy and disgrace. The King of Poland, Augustus III also played a dark role in the affair. His repression of the Mennonites though was intended more to spite the Danzig City Council, than to punish members of our faith.

“King Augustus III, in 1748 had confirmed the traditional economic freedoms of the Danzig Mennonites. But then the Third Order, in four petitions of 1748-9, claimed the freedoms applied only to lace trim manufacturers and not to other crafts and trades. The City Council was denounced for granting special freedom to non-citizens, and so ruining the economy of the city and shifting it to the suburbs.

“The Third Order demanded that the Mennonites be treated as foreigners, although they had been in Danzig for two centuries. At the royal court in Warsaw the Mennonite question was a huge issue in December 1748, with the Third Order in full battle form against members of our faith. They demanded that Mennonites be forbidden to engage in crafts, prevented from serving as traders or merchants, and not be given royal charters. The Third Order also wanted a change in the composition of City Council and the cancellation of custom taxes.

“When the King appointed mediators it became clear that these men favored the opposition, to limit the influence of the City Council. They supported Gotthilf Wernick, who manipulated them in an unscrupulous fashion. Serving as the spokesperson of

kaum aus de auljemeene Birjaschoft sea schwak wiere. Äa Helt un Beschitza, de Nutzniessa Gotthilf Wernick wia bastenfauls een Ophetza. Siene maroode Oat kaum lota toom Väaschien aus hee bankrott erkjläad un woo hee sikj dan schaudhaufft vehilt. De Kjennich von Polen, Augustus III, späld uk eene dunkle Roll en dise Sach. Oba siene schwoare Haut äwre Mennonite wia mea aus trotz jäajen dän Danziga Stautrot jedocht, aus ons wäajen onsen Gloowe to strofe.

“Kjennich Augustus III haud de häajebrochte mennische Wirtschafts-frieheite vonne Danziga Mennonite bestäticht. Oba dan bestemd de Dredda Orda en vea Bittschrefte 1748-49, daud de Bestemmunge sikj blooss oppe Spetzekjenstla betrocke un nich opp aundre Haundwoakje un Kjenste. De Stautrot wort veuadeelt wiels dee haud besondere Frieheite fa Nichbirja enne Väastäda erlote, un doawäajen wort de Wirtschaft enne Staut vedoaft.

“De Dredda Orda bestunt doaropp, daud de Mennonite aus Butenlenda behandelt woare sulle, wan see uk aul tweehundat Joa en Danzig jewast wiere. Em Kjennichlichen Jerecht en Warschau, wort de Mennonitefroag to eenem riesjen Probleem em Dezamba 1748 wiels de Dredda Orda sikj benaum aus wan see em Kjrigh wiere. See bestunde doaropp, daud de Mennonite daud vebode wort sikj wiedahans aune Haundwoakje to bedeele, un uk aus Haundels ooda Kooplied, un nich kjennichliche Gootschrefte kjree sulle. Uk wull de Dredda Orda eene Enderunk enne Toopstalunk vom Stautrot un de Leesunk von Zolltakse.

“Aus de Kjennich Meddelmana ernand, wort daud kloa, daud dise Mana fa dän Jääjensauz stemde, un daud wia, dän Einfluss von däm Stautrot to bejrenze. See unjastette Gotthilf Wernick, dee see aulatoop opp gottloosse Oat hauntieed.

the Third Order he gained the support of the Polish court. Based on his representation the customs taxes were repealed, and replaced by new taxes. The Edict of November 10, 1749 enacted by the King of Poland sealed the fate for our community.

“The provisions of the Edict, which included the imposition of a 5000 Thaler Mennonite tax, spelt ruin for many members of our faith. All vendors in the suburbs were forbidden to produce their own raw products. The number of retail outlets and the number of products sold were severely limited. And our traders were banned from the exchanges.

“The imposition of the Mennonite tax and the new restrictions were announced on January 14, 1750 to Elder Hans van Almond by the Mayor of Danzig. The announcement was followed by arrogant displays by the Third Order, and ridiculing of members of our faith. The provisions would cause many wealthy Mennonites to become poor. It would also force many modest Mennonites craftsmen and merchants to close their shops. These were driven into poverty, or had to leave the city. Economically, the congregation was devastated.

“Due to the illness of Elder van Almonde a new Elder, Hans van Steen, was ordained and became the Mennonite champion. From 1748 onward Elder van Steen fought many small battles, and suffered numerous humiliations.”

Gloria was now at the point of tears, and Goosen motioned to her for calm. He then resumed with the story. “It required ten years of painful efforts by Elder van Steen to remove the great injustice,” Goosen said. “The Mennonites complained to their co-religionists in Holland and gained support from the Dutch representatives in

Wiels hee aus Veträda fa de Dredda Orda wia, kjrieech hee de Unjastettunk vom polnischen Jerecht. Opp siene Unjastettunk han, worde de Zolltakse oppjehowe, un derch niee ersat. De Aunordnunk vom 10 Novamba, 1749 vom Kjennich von Polen toom Jesaz erkjläad, drood daut Enj von onse Jemeenschoft.

“De Bedinjunge enne Aunordnunk, dee uk eene mennische Taks von 5000 Dola enschloot, brocht daut Enj fa väle Jeschafte von onse Jemeenschoft. Aule Kooplied un Väastäde durwe nich mea äare ieejne Produkte moake. De Koopstendasch un de Produkte worde stoakj bejrenz, un onse Jeschaftslied durwe sikj nich lenja aum Aktieenhaundel bedeele.

De Jeltunk vonne mennische Taks un de niee Beschrenkjunge worde aum 14 Jaunewoa 1750 däm Eltesten Hans van Almond, von däm Birjameista von Danzig bekauntjemoakt. Nodäm erfoljd een äwabrostjet Arroganz vom Dredden Orda, dee sikj äwa Jlieda von ons Gloowe lostich muake. Dit aulatoop meend, daut väle Mennonite nu oam worde. Uk bedied daut, daut väle eenfache mennische Hauntwoakja un Kooplied äare Jeschafte toomoake muste. Dise worde betta oam, ooda muste de Staut velote. Wirtschoftlich wia onse Jemeenschoft aum Enj.

“Wiels de Eltesta van Almond krank wia, wort Hans van Steen ordiniert, un hee wort nu de mennischa Veteidja. Vonne 1748 aun kjamft van Steen väl kjliene Kjamfe un wort väl jedeemooticht.”

Gloria wia aul meist aum Hiele, un Goosse betuttad ar, see sull sikj beruje. Un dan sad hee siene Jeschicht wieda. “Daut diied däm Eltesten van Steen tieen Joare met sea väl Mieej, de groote Onjerajchtichkeit optorieme,” säd Goosse. “De Mennonite bekloagde sikj bie äare Gloowsensbreeda en Hollaunt un worde von dän äare Veträda

Danzig. During the ten years Mennonites gradually resumed their old practices, providing service to needy customers contrary to regulations. The sterner regulations were formally relaxed as the old hatreds of the Third Order waned with time.

“During this sad era many Mennonites endured tragic changes, including my wife and me. As a weaver in the suburbs I was suddenly banned from my profession and thus from earning a living. It was necessary to leave the city; all our investments in our home were lost. Aside from our economic loss, we suffered spiritually due to the hatred directed against us. While the Mennonites had suffered attacks by the Third Order before in 1578 and in the 1650s, the attacks of the 1750s were of unprecedented ferocity.

“The analysis of these events is of great importance for our future welfare as a people. We must learn the underlying factors for the great anger of the Third Order towards us. We must learn what science can tell us about defending ourselves. We must prevent such anger in the future, for the next time, it could be fatal.”

When Goosen had finished Winter and Emily sat for some moments in silence, absorbing his powerful story. This commission posed an intellectual challenge for the Winters, but was outside their usual area. It was Winter who posed the first question.

“Historians give a useful account of events, but don't give advice on how to avoid their recurrence,” Winter commented. “I understand you wish us to go beyond their scope. Van Steen helped restore peace, but developed no formula to prevent the recurrence of such a problem in the future. Must we dig up new facts, or provide new

en Danzig ermooticht. Enne nääkjste tieen Joa habe de Menniste äare Rajchte mieeschters trigj jekjrääje, un see kunne de Oame wada halpe, un Jeschafte bedriewe, uk wan foaken jääjne Rääjlunge. De strenjre Rääjlungen worde schlaupa eenfach wiels de Hauss vonne Dredda Orda gauf met de Tieet no.

“Wäarent 1748 erlåde väle Mennonite truaja Wakjssel, uk miene Fru un ekj. Aus Wäwa enne Väastaut wort ekj nu vebaunt von mien Beroop, un kunn kjeen Jelt mea vedeene. Wie muste de Staut velote, un aul onse Aunloage em Hus wiere veluare. Buta de wirtschaftliche Veluste, wort wie uk jeistisch toojesat, wiels jääjen ons vâl Hauss jerecht wort. Wäarent wie Mennonite aul verhäa von däm Dredden Orda aunjejräpe worde wiere, soo aus aune 1578, un enne 1650' Joare, wiere dise Aunjriepunge vonne 1740' Joare wietut schlemma.

“De Forschunk von dise Väakomnisse es von groota Bediedunk fa de Tookunft von ons Volkj. Wie motte vestone, wuarom de Dredda Orda soo stoakj jääjen ons enjestalt wia. Un wie motte utfinje, waut wie wiedahans doajääjen doone kjenne om ons to wääre. Un wie motte soon Oaja jääjen ons, vehindren wiels soont kunn aulatoop doodlich utgone.”

Aus Goose foadich wia, saute Winta un Emily nu muskjess stell, un worde met siene Jeschicht soo langsam foadich. Dise Kommission bedied eene Proow fa de Wintasch, un dit bedied een onbekaunda Denkjesaka fa an. Winta stald de ieeschte Froag.

“Jeschichteforscha jäwe nutzboare Oppstalunge von Bejäwenheite, oba jäwe nich Rot, woo eena dee vermeide kaun,” säd Winta. “Ekj vesto, du west, daut wie wieda gone. Van Steen holp dän Fräd entofiere, oba hee leewad kjeen Rezapt soont wiedahans to vehindre. Mott wie niee Fakte utgrowe, ooda to niee Ensechte

insights? Most important, what are your findings on which we can build on?"

"We are looking for new insights that will show a way forward," Goosen answered. "We believe some causes for the anger have been identified; loss of hope by the local people, excessive visibility of the Mennonites and their prosperity, arrival of agitators, the exploitation of unpopular circumstances, and inequities in the system. When these factors become critical, our people drift into danger."

"It is necessary to find the critical relation between these factors that will lead to an eruption." Emily observed. "We will need to look at this matter from that point of view." The Winters left the Goosens a contact address for their colleague Homez, and advised that they would be in touch in the future. They then departed for Tiegenhof.

* * *

The next morning Winter heard a knock on the door and when he opened there stood Homez. Seeing Winter's surprise Homez showed the contact address the Winters had left with the Goosen's. He advised that the Goosens had been victims in a serious incident last night. The two had been run over by a wagon as they returned to their hotel. Goosen had been killed and Gloria injured. Convinced the incident was no accident Gloria had contacted Homez. He was now acting on her behalf and asked for Winter's cooperation.

Winter ushered Homez into the sitting room and called for Emily. Homez then briefed the couple on the horrific event that had befallen the Goosens. "According to Gloria, the incident occurred only a few blocks from the Momber Café, shortly after the Goosens left you," Homez said. "They were walking towards their inn when they

kome? Noch wichtja: wuaropp kjenn wie enne Tookunft bue?"

"Wie sieekje niee Ensechte, dee ons dän Wajch jlei moake woat," auntuwad Goosse. "Wie jleewe eenje Uasoake fa dän Oaja hab wie faust jestalt, soo aus Mootloossichkjeit vonne hiesje Mensche, daut groote Bilt emma ver ons vonne Mennonite un äa Woolstaunt, Aunkunft von Haleettasch, de Utnutzunk von onjlejkliche Bejäwenheite, un Onräajelmässichkjeite em Sisteem. Wan aul dit to kjrietisch woat, kome onse Mensche en Jefoa."

"Daut es needich de entscheidende Veheltnisse tweschen dise Uasoake to finje, dee to een oppblöse fiere kjenne," meend Emily. "Wie motte aules von eene niee Sied betrachte." De Wintasch vespruake, see wudde sikj boolt wada malde un hinjaleete de Goosess eene Kontaktadress fa äaren Kollege Homez. Dan fuare see no Tiegenhof auf.

* * *

Aum näakjsten Morje hieed Winta een putre aune Däa, un aus hee opmuak, stunt Homez ver am. Wiels Winta sikj vefieed un wundad, wees Homez no de Kontaktadress, woone Winta fa de Goosess oppjeschräwe haud. Hee vetald, daut de Goosess väaje Nacht een schlemmen Onfaul jehaut haude. De twee wiere von een Woage äwajefoare aus see trigj no äarem Gausthus jinje. Goosse wia to Dood jekome, un Gloria velatst. Wiels see sikj secha wia, daut de Faul kjeen Onjlejk wia, haud Gloria met Homez fuaz Kontakt oppjenome. Homez haundeld nu en äaren Nome, un bedd Winta om Methelp.

Winta brocht Homez enne Groote Stow nenn, un roopt Emily. Homez vetald an nu von däm schrakjlichen Onjlejk, däm de Goosess Opfa jefolle wiere. "De Gloria no, passieed daut Onjlejk blooss een poa Blocks von däm Momber Café, korz nodäm de Goosess junt velote haude," berecht Homez. "See wiere unjawäajes no äarem

heard the thunder of a wagon behind them. Hardly had they turned when the wagon was upon them. Goosen was hit directly, while Gloria was side-swiped and knocked unconscious.

“When she came to, the wagon was gone and a crowd of people was gathered around her. City officials arrived and pronounced Goosen dead of his injuries. They bore him to the city morgue, while Gloria was helped to the hospital of the Mennonite Church. A doctor was called to treat her. Worried that the incident was intentional Gloria requested that I be summoned. After hearing her story I offered my assistance.”

Homez now asked Winter to describe the meeting with the Goosens, in particular any suspicious incidents at the café. “We were approached by the Goosens at the funeral of Elder van Steen and agreed to meet at the café,” Winter said. “While waiting for service two men walked past our table. They stopped beside us and one man looked with great intensity at Goosen. The man was stocky, no longer young, and was not a Mennonite. On seeing the man Goosen paled, as if he had seen a ghost.

“My impression was that this was a meeting of two former adversaries. Goosen mentioned that this was his first visit to Danzig since leaving the city long ago. He had offered me a commission to investigate the causes for the poisonous feelings that had pervaded the city at that time, just before he moved to Elbing.”

Winter indicated his willingness to cooperate with Homez, and soon the pair was on their way to Danzig. The two first examined the scene of the fatal incident near the café, located only a few blocks

Gausthus aus see een donnaden Woage hinja sikj hieede. See haude sikj uk mau afens omjedreit, aus de Woage uk aul an unjajefoare haud. Goosse selfst kjrieech dän Volltrafa, wäarent Gloria vonne Sied aunjefoare un besennunglooss jeschloage wort.

“Aus Gloria to sikj kaum, wia de Woage fuat un eene Menschemenj stunt om ar. Stautbeaumte kaume aun, un vekjinden Goosse doot. See naume am no daut Doodenhus un Gloria wort nom Mennonitischen Krankenhaus jebrocht. Een Dokta wort jeroopt om ar to behandle. Wiels Gloria meend daut de Faul met Fliet passieet wia, leet see mie kome. Aus ekj dan äare Loag unjastone haud, boot ekj miene Help aun.”

Homez fruach nu Winta dän Owent met de Goosess to beschriewe, besondasch de Momente em Café. “Wie worde vonne Goosess opp däm Bejrafniss vom Eltesten van Steen aunjehoole, un säde een Trafe em Café too,” meend Winta. “Wäarent wie oppe Bedeenunk wachte, kaume twee Mana aun ons Desch vebie. See hilde bie ons stell, un eena kjikjt sikj Goosse sea stiew aun. Dis Maun wia von studje Jestault, nich mea junk, uk wia hee kjeen Mennonit. Aus Goosse am sach wort hee soo blauss, aus wan hee een Jeist jeseene haud.

“Mien Endruck wia, daut sikj doa twee eenmolje Fiend jetroffe haude. Goosse erwänd daut dit daut ieeschte Mol wia, daut hee en Danzig wia, nodäm hee de Staut ver lange Tiet velote haud. Hee haud mie een Oppdrach aunjebode, om uttofinje, wuarom doa soo väl Hauss enne Staut don wia, krakjt ea hee no Elbing trock.”

Winta erkjläad sikj reed met Homez toop to oabeide, un en eenem Nu wiere de twee uk aul unjawäajes no Danzig opptoo. De twee unjasochte ieescht dän Uat vom doodlichen Onfaul dicht biem Café, een poa Gausse

from the Marktstrasse. In the light of day Homez studied the cobblestones, which had been displaced by a swerving wagon, and the dark stains where Goosen had been thrown. Homez patiently searched the surrounding area and formed a clear picture of the incident in his mind.

The two now headed to City Hall and were directed to the police department. They met Constable Steiner, who was in charge of the investigation. He promised an exhaustive study, and the apprehension of the guilty party. When Homez asked if an eye witness had been found Steiner directed him to a watchman who had seen the entire incident. Steiner also gave permission for Homez to view the body at the morgue.

The two now headed to the morgue where Homez examined Goosen's injuries. Goosen had sustained a blow to his chest that had broken ribs, and had received a hard rap on the left side of the skull. Heavy bleeding from this source had left the stains on the cobblestones. Homez could visualize how a wagon impact could cause such damage. The wounds were consistent with an accident, and Homez could find no proof pointing overtly to murder.

Homez and Winter now headed for the hospital of the Flemish Mennonite church where Gloria was being treated. The building served as a home for the poor and elderly but was also used to treat the severely ill of the congregation. The two found Gloria awake in bed, propped up by thick pillows.

Gloria explained that the doctor had treated her and advised further bedrest. She warmly praised the hospital's housemother for her care. Homez now reported on his visit to City Hall and the morgue, and said that he had further questions. He pressed Gloria to reveal the

vonne Moakjtgauss. Aum halichten Dach bekkijkt sikj Homez de Plostasteena, dee vom utschwääkjenden Woagen utjedukt wiere, un de dunkle Städe wua Goosse hanjefolle wia. Homez bekkijkt sikj jeduldich de gaunse Omjävunk, un stald en siene Fantasie een Bilt von aulem toop.

Un nu jinje de twee nom Rotshus un worde nom Poliezaamt jefieet. See troffe dän Wachmeista Steiner, dee de Unjasieekjunk unja sikj haud. Disa vespruak eene jrintliche Unjasieekjunk to moake, un de Schuldja fausttonäme. Aus Homez fruach aus daut een direkta Ziej gauf, stieed Steiner am no een Wajchta, dee aules jeseene haud. Uk durf Homez sikj de Leich aunseene.

Un nu jinje de twee uk aul no de Leichekoma, wua Homez sikj dän Goosse siene Velazunge aukjijkt. Goosse haud een Schlach oppe Rebbe jekjrääje, dee toom Deel jebroake wiere, un uk een Stuks oppe linkje Schädelsied. Bloot von hia haud de Plostasteena beschmääat. Homez kunn sikj goot väastale, woo een Toopsteete met een Woage soone Velazunge hinjalote kunne. De Wunde wiere von een Onfaul, un nich onbedinjt von een Mort.

Homez un Winta jinje nu nom Krankenhaus vonne flamische Mennonite Kjoakj besorjt, wua Gloria behandelt wort. Dit Jebied wia een Heim fa de Oame un Oole, oba wort uk jebrukt fa de Behandlunk von de Schwoakranke vonne Jemeent. De twee funge Gloria waka em Bad un met dikje Kjesses oppjerecht.

Gloria vetald, daut de Dokta ar behandelt haud, un wiedre Badrue befält haude. See lowd de Husmutta vom Krankenhaus un de vetrafliche Vesorjunk. Homez berecht vom Besuach em Rotshus un meend, hee haud noch wiedre Froage. Von Gloria wull hee onbedinjt weete, wää de twee Mana em

identity of the men who had confronted Goosen at the café, and the men on the wagon.

“Last night I had no chance to see anyone on the wagon,” Gloria answered. “One of the two men in the café looked familiar. He resembled the brother of Torow, a non-Mennonite business competitor of my husband in Danzig long ago. Those days were a time of hardship for the entire city, already suffering from wars and trade competition. The Third Order was in turmoil. Restricting the rights of non-citizen Mennonites was seen as a way of escaping their dilemma.

“My husband operated a small shop in Schottland competing with Torow. When business slowed down, Torow was facing starvation. He was an ardent supporter of the guilds, which were determined to improve their position in the city. Torow was especially hostile to my husband, whom he saw as the direct cause of his misfortune.

“At first my husband tried to ignore the insults and rough manners of Torow. But facing a violent Torow and further city restrictions, we made plans to leave the city. One evening Torow had been drinking and confronted my husband while walking along the Radoune Canal. Torow seized my husband, intending to throw him down the embankment.

“In self-defence my husband caught hold of Torow, who had not expected resistance. The two lost their balance and rolled down the embankment. Neither could avoid falling into the water. My husband was not a good swimmer but with great effort found his way to shore. He looked around the darkness for Torow but could not find him. With a heavy heart he reported the incident to city officials.

Café jewast wiere, un uk de Mana oppem Woage.

“Väaje Nacht haud ekj kjeene Jeläajenheit irjentwäm oppem Woage to seene,” auntwuaad Gloria. “Eena von de twee em Café wia mie bekaunt. Hee likjent Torow, een Nichmennonit, un mien Maun sien Jäajna en Danzig ver langa Tiet. Daut wiere schwoare Tiede aule en de gaunse Staut, dee soowiesoo to liede haude vonne Krijiej un Haundelskonkurrenz. De Dredda Orda wia derchenaunda. De Rajchte von de birjalosse Mennonite to vekjlandre wia äare Oat dän Oaja loosstowoare.

“Mien Maun ieejend een kjlienet Laufkje en Schottlaunt, daut däm Torow Konkurrenz muak. Torow hungad soogoa aul; hee haud weinich to biete. Hee unjastet de Oabeitsvereins, dee met aule Meddel wieda kome wulle. Torow wia mien Maun jäajenäwa besondasch fientlich, wiels hee am fa siene truaje Loag veauntwuatlich hilt.

“Opp verieescht vesocht mien Maun de Beleidjunge un daut proste Benäme von Torow to äwaseene, oba aus daut nuscht holp un Torow emma schlemma wort un de Staut met äare Rääjle nuscht bäta wia, muak wie ons reed de Staut to velote. Eenes Owents haud Torow jesope un hee wull mien Maun em diestren wee doone aus see aum Radounekenol delenjd jinje. Torow kjrieech mien Maun to hoole un wull am vom Deich raufschmiete.

“Enne Selbstveteidjunk kjrieech mien Maun Torow to hoole, dee nich met eene Jäajenwäa jerääkjent haud. See kullade beid dän Deich rauf un folle ennem Wota. Mien Maun wia kjeen groota Schwama, oba hee stankad bat hee aum Eewa kaum. Em Diestren kunn hee Torow nich finje. Met schwoarem Hoat mald hee dän Faul de Stautbeamte.

“Fearing revenge from Torow's family we decided to carry out our plans to leave the city. We abandoned our property suffering a grave financial loss. At first we stayed with relatives in the Werder and then left the province. In Elbing we made a new home, and with time my husband established a prosperous business.

“Elder van Steen had been a friend of my husband in boyhood and to show our esteem we returned to Danzig to attend his funeral. My husband greatly respected the Elder for his struggles for our people after the enactment of the Edict. My husband worried about staving off threats in the future, but it appears the past was his undoing. In respect of his sense of justice, I wish that his death be investigated, and the guilty parties brought to justice.”

Homez and Winter now headed to an address at the edge of the city to interview the witness of the fatal incident. When questioned, the man said he had been at his post as a watchman on the opposite side of street, about 30 meters away. He had seen a wagon rapidly approaching with three men on board. The wagon was being driven recklessly and the men were singing and carousing. Clearly they had been drinking.

Just prior to hitting the Goosens the wagon driver had turned around to shout at the man behind him. The wagon had swerved to the side, hit the couple, and slowed down. But immediately it had again picked up speed. The watchman had not seen the men on the wagon gloating after the impact. Instead all three had suddenly hushed, fearful of what had happened. When asked by Homez to describe the three men the witness gave descriptions which did not match the men seen at the

“Wiels wie Angst haude, daut de Torowfamielje sikj rache wudd, naum wie ons vää, de Staut fuaz to velote. Wie veleete ons leejendom un erlåde een grooten Velust. leescht bleew wie bie Frintschoft em Werder un dan veleete wie de Prowins. En Elbing funk wie von Nienen aun, un kaume to een goodet Jeschaft.

“Eltesta van Steen wia aul emma een gooda Frint, un wie wulle am de latste lea bewiese un kaume toom Bejrafniss. Mien Maun haud huagen Respakjt, daut de Eltesta sikj soo mootich fa ons ensad nodäm de Aunordnunk ons daut Låwe schwoa muak. Mien Maun muak sikj Sorje om Bedroounge enne Tookunft auftowääre, oba daut schient daut de Vegonenheit Rache met am jeeft haft. Em Respakjt fa sien Senn vonne Jerajchtichkeit, wensch ekj daut dis Faul unjasocht woat, un de schuldje Mensche to de Jerachtichkeit jetrocke woare.”

Nu jinje Homez un Winta no eene Adrass aum Stautraunt, om sikj met de Zeij vom Onfaut to unjahoole. Dis Mensch, een Wajchta, meend hee wia 30 Meeta oppe aundre Wajchsied jewast, aus de Onfaut passieed. Hee haud dän Woage met dree Mana doabowe aukome jeseene; de Kutscha fua wilt un stoakj, un de Mana bloade un sunge, wiels see aunjedrunke wiere.

Krakjt ea de Goosens jetroffe worde, haud de Kutscha sikj omjedreit om dän Maun hinja sikj autobelkje. De Woage haud tosied jeschwääkjt, daut Poa jetroffe, un dan stell jehoole. Oba don wia de Woage fuaz wada loossjelajcht. De Wajchta haud nich vål waut Wiedret jeseene. Aus Homez dän Wajchta bedd, de Mana biem Onfaut to schildre, stemd daut Bilt nich met de Mana em Cafè jeseene.

café.

Homez and Winter now headed west along the Marktstrasse and passed through the Green Gate. The Radoune Canal lay before them, with its steep embankment on the eastern side. The two followed the embankment, and then searched for a shop owned by the Torow family. At the shop they encountered an employee who advised that the owner had left town in the morning, on an extended tour planned weeks ago.

The two now returned to the police station. Constable Steiner advised them that arrests had been made. In addition to the witness interviewed by Homez and Winter, two policemen had noticed the wagon on its erratic path through the city on that night. By combining all information, profiles of the wagon occupants had been made. Taverns in town had been canvassed. At a tavern near the accident site the presence of these men had been reported on that night. The men were known to the tavern staff, and their identity had thus been established.

A raid had been organized and the three men had been arrested. After questioning they had confessed to having been on the wagon when the couple was run over. They insisted though that it had been an accident; the victims were unknown to them. Homez and Winter obtained permission to see the men, and Winter affirmed that that none had been at the café in the incident involving Goosen. The two concluded that the death of Goosen and the injury of his wife were accidental, not intentional.

Homez and Winter now returned to the hospital and reported to Gloria that Goosen's death was not a revenge killing but an accident. Her suspicions of Torow's brother had proven to be unfounded.

Homez un Winta jinje nu waste de Moakjtgauss delenjd, un derch daut Jreene Puat. De Radounekenol lach ver an, met däm steilen Eewa aune oostne Sied. De twee jinje aum Deich delenjd oppe Sieekj no de Torowsfamilje. Em Lauftje vetald een Oabeida, daut de leejendeema zemorjes velote haud un eene wiede Reis unjanome haud, wiet veropp jeplont.

De twee kaume nu wada no de Poliezstazion trigj. Wachtmeista Steiner vetald an, daut eenje toom Goosse Mort faustjenome wiere. Buta de Zeij von Homez un Winta vääjenome haude twee Poliziste de Nacht dän Woage oppem Kromwajch derche Staut rolle jeseene. See haude aule Utsaj toopjelajcht un dän Profil von de Mana oppem Woage faust jestalt. Un dan haude see de Schenkje enne Omjäajent besocht. En eene Schenkj funge see ut, daut twee von de Mana oppem Woage, dee de vääje Nacht besocht haude. Dee wiere doa bekaunde Kunde.

Daut kaum dan to een Aunfaul un dree Mana worde faustjenome. Nom Utfroage gauwe see too oppem Woage jewast to senne aus de Goosses äwajefoare wiere. See bestunde oba doaropp, daut daut een Onjlekj wia, wiels see de Lied nich verhäa jekjant haude. Homez un Winta kjrieeje Erlaubniss de Mana to befroage, un Winta bestäticht doabie, daut kjeena von an em Café aum Owent vom Onfaul jewast wia. Homez un Winta wiere sikj eenich, daut de Doot von Goosse un de Velazunk von Gloria een Onfaul, un nich Aufsecht jewast wia.

Homez un Winta jinje nu trigj nom Krankenhaus un berechte Gloria, daut Goosse sien Doot nich eene Rachdot wia sonda een Onjlekj. Äa Vedocht opp Torow sien Brooda wia aulsoo nich berajchticht.

“The edict of 1749 against the Mennonites was declared in an atmosphere of hatred,” Winter explained. “What you experienced in those days was deep frustration of people in a desperate situation. When conditions improved and it was realized that Mennonites were also suffering, the mood of the public became more sympathetic. Elder van Steen, working tirelessly for the community in great humility, greatly helped produce this understanding.

“Concerning the apparent confrontation of your husband and the brother of Torow at the café we can only gather that their blatant stares were the result of surprise not rancor. After all these years neither of them wished to harm the other.”

While convinced by Winter's argument Gloria asked him to continue the task which she had commissioned. Elder van Steen had shown how to diminish the hatred, but a plan was needed to avoid its build-up in the first place. Winter promised to continue the study and report to her in the future.

“De Aunordununk vonne 1749 jājne Mennonite wort en eene veojade Stemmunk erlote,” erkjlāad Winta. “Waut eena dee Doag erlāwd, wia een Oaja von desprote Mensche. Aus aules don bāta wort, sage de Mensche en, daut de Mennonite krakjt soo aus aule aundre jelāde haude, un met dām Vestentniss kaum uk Metleet. Eltesta van Steen, endām hee fa de Jemeenschoft en groote Demoot oabeid, druach jewaultich toom Vestentniss bie.

“Waut nu de toofalje Utenaundasatunk tweschen dien Maun un dām Brooda von Torow em Cafè aunbelangt, blift ons nuscht aundret äwrich to jleewe, daut see sikj met Oaja aukjijkte wiels see vebleft wiere, un nich wiels see Hauss späade. No aul dise Joare wulle see sikj nich mea wee doone!”

Gloria naum daut aules aus Woarheit aun oba see bedd Winta äa Oppdrach aun am wieda to sate. Eltesta van Steen haud dän Wajch jewāse dän Hauss to leichtre, oba waut see noch wull wia een Plon om soonen Hauss von Aunfank aun to vemeide.

Koenigsberg

No one becomes a Prussian without need for it, having become a Prussian he thanks God for it. Anonymous

The village of Werdenhof was nestled behind a tall dike about 8 kilometers west of Marienburg, and 45 kilometers south-east of Danzig. Werdenhof had been founded in the 14th century by leave of the Grand Master of the Teutonic Knights. Until the Partition of 1772 the village had been part of the Kingdom of Poland. Now, along with the rest of the Grosswerder, it was part of the new province of West Prussia. In 1772, eight out of the 16 landowners belonged to the Mennonite church, while the others to the Lutheran Church.

Hard times had recently hit one of the Lutheran landowners, Werner. Already in his fifties, he was struggling with the ancestral farm without the help of sons. War and foreign adventure had plucked them from the hard struggle of a Werder farm. Tormented by chronic illness, Werner had relied on hired workers, and then turned the land over to a short-term renter. Trade restrictions imposed on commerce with Danzig had choked off the traditional market, and low prices had cut into farm income. Werner had been struggling for years with high debt, and by the fall of 1784 his last hope was gone.

In September 1784 his farm went into bankruptcy with debts exceeding two thousand Thaler. On a crisp fall day five Lutheran and two Mennonite bidders gathered on the farm with designs on his property. A sale of the family estate would pay Werner's debts and allow him to establish himself on a smaller, more manageable plot. He regretted renting the property, aware that a sale would not close

Koenigsberg

Kjeena woat een Praiss one daut needich to habe, oba wan hee dan een Praiss es, dan es hee Gott dankboa doavää. Onbekaunte Kjwal

Daut Darp Werdenhof lach een bät vestoake onjefää 8 Kilomeeta wastlich von Marienburg, un 45 Kilomeeta Siedoost von Danzig. Werdenhof wort em 14ten Joahundat aunjelajcht derch eene Pacht vom Groot Meista vonne Teutonische Rittasch. Bat de Deelunk vonne 1772 wia daut Darp een Deel vom polnischen Kjennichrikj jewast. Oba nu, toop metem Grosswerder wia daut een Deel von Wastpraisse, de niee Prowins. 1772 jehieede 8 vonne 16 Launtiejendeema to de Mennonite Kjoakj, un de aundre to de Luterana.

Eent vonne lutierische Launtiejendeema, Werner, wia daut enne latste Tiet scheef jegone. Nu aul enne Feftjajoare rakad hee sikj met de oafliche Foarm un one Säns, auf. Kjrich un aulahaunt Romdriewarie haud am de Säns vonne schwoare Oabeit oppe Werderfoarm jenome. Wiels hee chronisch krank wia, haud sikj Werner opp aunjenomne Oabeida velote, un dan daut Launt eenfach aun een Pachta opp korte Secht vepacht. Beschrenkjunge oppen Haundel met Danzig haude de jeeenliche Moakjte aufjeschnäde, un de läaje Priese haude uk nich jeholpe. Werner haud aul Joarelank met huage Schulde to doone jehaut, un em Hoawst aune 1784 wia siene latste Hopnunk wajch.

Em Septamba 1784 jinkj siene Foarm bankrott; de Schulde bedruage äwa tweedusent Dola. Aun een freschen Hoawstmorje kaume fief lutierische un twee Mennonitische Beddasch opp de Foarm toop, om de Städ to kjeepe. Een Vekoop wudd däm Werner erlaube siene Famielje Schulde too betoole, un eene kjlandre, biljre Wirtschoft entorechte. Hee haud daut Launt nich vepachte wulle, wiels hee wist, daut

for years. Of a sale though he was certain, as in the fertile Werder, land was in great demand.

A few hours later Werner's fate was sealed. The sale was made, and the price offered met his expectations. What remained for him now was the heartache of failure, the difficulty of leaving, and the agony of adjusting. The changes did not only hit him hard but also his wife and daughters. The winner of the auction, Reimer, while pleased at his success, knew a bumpy road still lay ahead. This winner was a Mennonite; in Prussia nothing came easily for members of his faith.

When the renter's lease expired two years later Reimer's worst fears were realized. The second bidder on the property, the Lutheran Schweinsteiger, had raised more funds and now matched the bid of the winner. As a Lutheran his purchase would keep the farm as a cantonal hearth; it could provide a military recruit when requested. The purchase of the property, from the view of the state, clearly favored the Lutheran. By order of the Cabinet, the property thus passed to him, much to the disappointment of Reimer.

But Reimer did not take the rejection lying down. His two-year wait had not been wasted. Anticipating the worst, he had made new arrangements. The brother of his brother-in-law, Epp, was a soldier, married with two children, and a non-Mennonite. Reimer made Epp an offer to settle on a cottage built on the estate, thus making the farm, under Reimer ownership, also a cantonal hearth. Armed with a certificate from the local regiment saying Epp was an ex-Mennonite converted to the Lutheran church Reimer petitioned the Cabinet with a modified bid that included Epp. He had been the original winning bidder and the state would not lose a

een Vekoop lang hanschlure kunn. Een Vekoop wia oba secha, wiels daut Launt em fruchtboaren Werder sea jefroacht wia.

Een poa Stunde lota wia Werner sien Schekjsol jerääjelt. De Koop wia vebie un de Priess wia soona, met däm hee jerääkjent haud. Waut am nu noch äwrich bleef wiere de Schmoate von däm Veliere, de Omstalunk, un de Kwol nie auntofange. Dis jrintlicha Wakjsel betroff nich blooss am oba uk siene Fru un Dajchta. De Jewenna biem Utroop, Reima, wia tofräd met däm Koop, oba hee wist, daut sien Wajch een knoblicha wia. De Jewenna wia een praissa Mennonit, un fa dise Mensche wia nuscht nich leicht; de Jleewensjemeenschoft must hoat piljre.

Aus däm Pachta sien Vetrach en twee Joa om wia, worde Reima siene schlemste Befertunge Woarheit. De tweeda Beeda opp de Wirtschoft, de Luterana Schweinsteiger, haud mea Jelt toopjekjräaje, un konkurieed nu met däm Jewenna sien Aunjebott. Aus Luterana kunn hee de Foarmstäd aus eene kantonale Fiastäd hoole. De Koop vonne Secht vonne Rejierunk lach bie de Gonst vom Luterana. Een Rejierunksorda vemuak am daut Launt, uk wan Reima daut sea entteischt.

Oba Reima wist sikj to wääre. Siene tweejoasche Wacht wia nich emsonst jewäse. Wiels hee met daut Schlemste jerääkjent haud, haud hee niee Enrechtunge jetroffe. De Brooda von sienem Schwoaga, App, wia Soldot met twee Kjinja, un kjeen Mennonit. Reima muak App een Aunjebott sikj en een kijlienet Hus opp de Foarm to siedle, un dan bleef de Wirtschoft eene kantonale Fiastäd, unja Reima sien leejendom. App aus Nichmennonit un nu Luterana, haud een Papija, woont besäd, daut hee enne Armee jedeent haud. Reima muak nu eene niee Bedd daut App entschloot. Siene Loag wia jenstja, meend hee, de niee Wirtschoft stunt

cantonal hearth under his ownership, Reimer claimed, so the property should come to him. am too.

Reimer's modified bid was now seen as being the most just. The cabinet reversed its decision again, and recommended that the farm be given to him. The sale was approved in Berlin, with the condition that the deed for the farm include the requirement of maintaining a cantonal hearth.

* * *

In mid-summer of 1785 Homez was hosting his two friends Winter and Emily from Tiegenhof. They were discussing the new Charter of Privileges. This had been picked up on April 10, 1780 in Marienburg by the Mennonite Elder Heinrich Donner of Orloffelfelde. Recently it had seen controversial interpretation.

“The Charter, requested first in 1772, apparently fully satisfies the Mennonites request for freedom of religion and non-resistance,” Emily was saying. “While the Mennonites collectively must pay 5000 Thaler a year for the military exemption, King Frederick ensures them all their traditional privileges. The right for eternal enjoyment of freedom of commerce and livelihood according to the laws of the Kingdom of Prussia is included. The Charter bears his signature and seal.”

“The Mennonites assume the Charter gives them the same rights in commerce as those held by other Prussians, but in this they are mistaken,” Winter now observed. “A special requirement for Mennonites to receive approval for purchase of properties was added by the Marienburg Cabinet. This requirement follows a regulation imposed for decades in Elbing, which forced Mennonites to receive permission to purchase property. Thus this requirement can be considered to be in accord with the 'laws of the Kingdom of Prussia', and to lie within the

Reima sien nieet Aunjebott wia daut jerajchteste; soo wort daut betracht. Daut Kabinett trof eene niee Entscheidunk, un meend, am stunt de Wirtschoft too. De Koop wort en Berlin gootjeheete, met daut Bederfniss, daut daut Foarmdokument de Bedinjunk “kantonale Fiastäd” entschloot.

* * *

Em Meddsomma 1785 späld Homez dän Gaustjäwa fa Winta un Emily von Tiegenhof. See beräde dän nieen Priwiläjium. Eltesta Heinrich Donner von Orloffelfelde, de flemischa Eltesta, haud dee aum 10 April, 1780 in Marienburg aufjeholt. De Erkläarunk doaromshaulwe gauf de Mennonite noch väle Sorje.

“Dise Ordnunk ieescht aune 1772 jefoddat, jeit voll oppe Mennonitische Foddarunk fa relijeese Frieheit un Wäaloosichkjeit en,” meend Emily. “De Mennonite motte aulatoop 5000 Dola em Joa fa aule Rajchte betole, un Kjennich Friedrich vespräakjt an aul dit too. Daut Rajcht opp eewje Tiede fa Frieheit em Haundel un Läwsensfierunk nom Jesaz vom Kjennichrikj Praise, es een Deel vom Gaunsen biejelajcht. De Ordnunk drajcht siene Unjaschreff un Säajel.”

“De Mennonite jleewe, daut de Ordnunk an deeseljwe Rajchte em Haundel jeft aus dee von aundre Praise, oba doaren erre see sich,” meend Winta nu. “Eene besondere Bedinjunk fa Mennonite om Erlaubniss fa dän Koop von leejendom to kjree wort vom Marienburg Kabinett erlote. Dise Forderunk kaum no een Bedinjunk, dee en Elbing aul lang trigj golt, dee Mennonite dwunk Erlaubniss to kjree, om Launt to kjeepe. Dise Bedinjunk kaun aus Äwareenstemmunk met de Jesaze vom Kjennichrikj Praise aunjeseene woare, un soomet aus Deel von de Ordnunk. Daut meent oba een

Charter. It creates though a major restriction on Mennonite activity in commerce.”

Homez was always current on the State's position on any political controversy and he now explained this view to his friends. “A fundamental conflict will always exist between the Prussian state and the Mennonites, so long as the community holds the tenet of non-resistance,” Homez lectured. “The Prussian state is small compared to the three major states that surround it. It is located in a violent neighborhood; Prussia cannot rely on diplomacy for survival. King Frederick must always keep a strong army to oppose foreign aggression.

“In many battles of the previous war the Prussian troops were outnumbered, as the neighboring states are larger. Prussia urgently needs more soldiers. The process of recruitment in the country follows the canton system; each canton must yield a specified number of recruits according to the number of its cantonal hearths. With a greater number of hearths in the canton, the greater would be the number of recruits. Mennonites comprise a part of the population, but due to their military exemption do not increase the number of cantonal hearths. Their non-resistance is clearly against the state's interest. A practical ruler will seek to tighten regulations on exemptions, even try to remove them.

“The King at same time wishes to be seen as a tolerant ruler, one who offers freedom of religion to his subjects. His hands are thus partially tied, as he must follow his stated principles. With regard to non-resistance, his viewpoint follows that of the Lutherans, who consider that it has insufficient scriptural basis. A scriptural passage that is cited is Luke 3:15 which

grootet Hindaniss enne Oat woo Mennonite Jeschafte moake un driewe kjenne.”

Homez wia emma oppem Scheetrua Enj waut daut Launt väähaud wan et om polietische Striedarie jinkj, un nu erkjlääd hee siene Frind dise Aunsecht. “Een Grundkonflikt woat et emma tweschen Praise un de Mennonite jäwe, soolang aus Mennonite opp äare Wäaloosichkeit bestone,” druach Homez vää. “Praise es em Vejlikj to de Hauptlenda om äare Jrenze kjlien. Praise licht enne Medd von jefäädliche Nobasch un kaun sikj nich blooss opp diplomatische Oat un Wies fa daut Äwaläwebliewe velote. Aulsoo mott Kjennich Friedrich eene stoakje Armee habe om andre Lenda em Schach to hoole.

“En väle Kjamfe em vääjen Kjrigh haude de Praise weinja Soldote aus de andre Lende, einfach wiels dise Lenda jrata sent. Praise brukt gauns drinjent mea Soldote. De Oat Soldote entotrakje en disem Launt folcht däm Kantonsisteem; jieda Kanton mott eene bestemde Zol aun Soldoten stale, un dise Zol haft met de Zol von Konton Fiastäde to doone. Daut Veheltniss es einfach oba vebintlich. Mennonite bilde een Deel vonne Bevelkjerunk, oba wiels see Wäaloosichkeit jeneete, jeit de Zol von äare Konton Fiastäde nich hecha. Äare Wäaloosichkeit es gauns kloa nich toom Pauss vom Launt. Een praktischa Fiera woat vesieekje, de Zol von Friejstalde soo läajch aus määjlich to hoole, ooda soogoa gauns auftoschaufe.

“To jlikja Tiet oba well de Kjennich een duldsoma Fiera senne, eena dee de Flichtlinje Frieheit von Reljoon beede deit. Un soo sent siene Henj toom Deel jebunge, wiels hee mott sikj aun sien ieejnet Jesaz hoole. Waut de Wäaloosichkeit aunbetrafft, helt hee daut met de Luterana, dee meene, daut de Schreft aundasch lieet. Een Schreftstekj von Lukas 3:15 sajcht de

advises soldiers not to be abusive in their profession; there is no order for them to leave their post.”

Winter now interrupted Homez to present the Mennonite case. “The problem stems from different interpretations of the Scriptures, from ambiguities in the original text, or from errors in translations,” he said. “But our Church has it right; the Mennonites believe that they as individuals cannot participate in violence committed by the State. It is our belief that the spirit of the Christian religion forbids the use of violence.

“The coming of Christ, the Prince of Peace, surely was to bring about major changes. Prior to His coming, violence had been an acceptable means of settling differences, both at personal and state levels. If this view on violence remained, then no major change was brought by Christ's coming; His sacrifice was in vain. Numerous passages forbidding violence exist in the Bible supporting our church's position. The passages clearly show that love not hate is to be shown to others, even in the face of violence.

“In some Prussian quarters support exists for the Mennonite position. The provincial governor Domhardt considers that a sum of 5000 Thaler plus minor property restriction is sufficient payment for non-resistance. Minister Gaudi in Berlin though wishes to impose further restrictions.”

* * *

Later that day Homez was surprised by the arrival of an elderly couple, whom Homez immediately identified as Mennonites. Both were dressed in the conservative dress of the country Mennonites. The man gave his name as Hartmut Wiens and introduced his companion as his wife Sara. He advised that they were facing a major family problem, and that Homez had been recommended by their good friend Winter

Soldote vää, daut see nich hunjsch em Beroop senne selle; doa steit nuscht von äaren Post to velote.”

Winta unjabruak nu Homez endäm hee dän Mennonitischen Faul väälad. “Daut Probleem kjemt von de veschiedne Erklärunge vonne Schreft, von Onklarheiten em häakjinflichen Takjst, ooda von Fäla enne Äwasatunge,” säd hee. “Oba onse Kjoakj haft Rajcht; Mennonite jleewe, daut see aus Eenzelne sikj nich aune Jewault vom Staut ut bedeelje derwe. Ons Gloowe besajcht, daut de Jeist vonne Christliche Reljoon de Jewault nich toolat.

“Daut Kome von Christus, de Frädensfirst, wia om de Sache aundasch to jestaulte. Ea hee kaum wia de Jewault de Oat met de Mensche perseenlich oba uk opp Stautsgrod Unjascheede uttodroage. Wan dit soo jebläwe wia, haud Christus sien Kome nuscht bewirkjt; sien Opfa wia emsonst. Väle Bibelstäde vebeede de Jewault un unjastette onsen Gloowe. Leew un nich Hauss es de Wajch, de eensja Wajch uk soogoa wan de Jewault sikj derchsate well.

“En eenje praische Jääjende woat de mennische Gloowe unjastett. De Prowinsgouverneur Domhardt meent, daut de Somm 5000 Dola un een poa Beschrenkjunge opp daut leejendom jenuach Tolunk fa de Wääaloosichkjeit es. De Minista Gaudi en Berlin well oba noch wiedre Beschrenkjunge enfiere. “

* * *

Lota aum selwjen Dach wia Homez äwarascht aus een elret Poa, woont Homez fuaz aus Mennonite erkjand, aunkaum. Beid wiere soo aus Mensche oppem Launt daut doone, aunjetrocke. De Maun stald sikj aus Hartmut Wiens, un siene Fru aus Sara vää. Hee gauf to vestone, daut see daut met een groote Famieljepleem todoone haude, un daut äa gooda Frint Winta von Tiegenhof am

from Tiegenhof. Homez replied that he was free for an hour, and asked Wiens to state his problem, starting at the beginning.

“We are landowners in the village of Schoensee in the Grosswerder,” Wiens began. “Our village is on the right side of the Vistula, some two kilometers from the main dike. This village was one of the first villages settled by Mennonites. While some of our ancestors were later expelled, we are now back in full force. We and our Mennonite neighbors are members of the Fuerstenwerder Flemish congregation.

“We are the owners of a productive farm of two Hufen; the farm has been in the family ever since our ancestors came from Holland. The drainage work in this area was completed decades ago, so we have productive grain fields as well as pastures. I inherited the property from my parents.

“As you can see we are no longer young. Our many trials over a half century have taken a toll. We are tiring, and must make plans to pass the land to the next generation. Our youngest son who was to inherit the farm recently passed away after a short illness. At present, the only help we have is our trusted servant, and hired farm laborers. I must mention that we have two other sons, who left our homes years ago, and now live elsewhere in Prussia.

“After the recent decline of our health we must make legal arrangements for the disposal of our property. In consideration of the efforts of our forefathers we want the property to remain in Mennonite hands, preferably within our own family. Curiously, recently an opportunity has arisen to greatly improve our property by purchasing a small plot nearby. Addition of this plot will make the property compact and complete, saving much time and effort for the owner.

vääjeschlone haud. Homez meend, hee haud eene Stund Tiet, un bitte daut Aunligje von Väare aunjefonge, to schildre.

“Wie sent Launtieejendeema em Darp Schoensee em Grosswerder,” funk Wiens aun. “Ons Darp licht oppe rajchte Sied von de Weichsel, onjefää twee Kilomeeta vom Hauptdeich. Dit Darp wia eent vonne ieeschte, woont de Menniste aunläde. Eenje von onse Väaelre worde rutjejoacht, oba wie sent nu wada trigj. Wie un uk onse mennische Nobasch sent Metjlida vonne Fuerstenwerder flemishe Jemeent.

“Ons jehieet eene fruchtboare Foarm von twee Hufen, un dise Foarm es aul en onse Familie seitdäm wie ut Hollaunt hia aunkaume. De Entwoterunk en dise Jääjent passieed aul lang trigj, un soomet hab wie fruchtboare Jeträajdefelda un goode Weide. Ekj orf dise Wirtschoft von miene Elre.

“Soo aus see seene kjenne, sent wie nich mea jung. De väle Lävrensstorms aul dise Joare habe Spoare hinjalote. Wie woare schwind meed, un motte een Plon moake doamet daut Launt goot enne näakjste Jennerazion aunkjemt. Ons jinjsta Sän, dee de Foarm oawa sull, storf ver kortem no eene korte Krankheit. To dise Tiet hab wie een gooden Kjnajcht un twee Foarm-oabeida. Ekj sull noch erwäne, daut wie noch twee Säns habe, dee aul lang von Tus wajch sent, un sestwoa en Praise wone.

“Nodäm wie korz Jesuntheitsprobleeme erlätwde, mott wie jesazliche Schrette unjanäme, doamet daut met ons Launt aules jerääjelt es. En Aunbetracht, daut onse Väaelre sikj soo sea om aules bemieejde, well wie dit leejendom en Mennonitische Henj lote, wan mäajlich en onse ieejne Famielje. Toofalich un ver kortem gauf daut eene Jeläajenheit dän Wieet von onse Wirtschoft jehierich optostocke, wiels enne Nobaschoft gauf daut een Stekj Launt to kjeepe, woont sea jenstich es. Dit Stekj to kjeepe moakt onse

Wirtschaft dicht vepakt un gauns, un spoat däm leejendeema Tiet un Oabeit.

“As you know, purchase of land is a struggle for Mennonites due to the new state regulations. So we have two separate problems, acquiring a plot of land, and keeping our property in the family. For these two matters we seek your assistance.”

“The legal requirements for the purchase of properties by Mennonites under the new Prussian administration have by now become clear,” Homez pointed out. “The case of Reimer have revealed the formula under which approval is given to a Mennonite for a purchase of land. One condition is that the seller must be bankrupt, and a Mennonite purchaser can pay off the debts of a Prussian citizen. A second condition is that an acquisition by a Mennonite will cause no loss of a cantonal hearth. When the sale involves a small plot the second condition is frequently satisfied when the seller parts only with a portion of his property. When the sale involves a large, complete property, the Mennonite must establish a second non-Mennonite resident on the property, and so maintain a cantonal hearth.

“Attempts by Mennonites for a relaxation of the regulations have failed. In particular, the Mennonite petition to King Frederick in 1782 for approval of a purchase in Elbing was denied. The petition claimed that through the new restrictions Mennonites were being driven to extermination and expulsion. While the King did not agree with this argument, he did give instructions to the local government to refer all future purchase applications to Berlin. On another matter, that of requiring Mennonites to pass on their properties to a single heir, the state has also remained rigid.”

“Soo aus see weete, bediet Launtkoop fa Mennonite een Probleem, wiels daut Launt Praise niee Beschrenkjungen enjefieet haft. Un doarut erjåwe sikj twee Probleme: Launtkoop, un daut Launt en onse Famielje to hoole. Un wåajen dise twee Probleme sieekj wie åare Help.”

“De jesazliche Bedinjunge fa dån Koop von leejendom von Mennonite unja de niee praische Vewaultunk sent korz kloa jeworde,” erklåad Homez. “De Fal Reima haft de Formell kloajelajcht, unja woone Mennonite Frieheit jejåft woare, Launt to kjeepe. Eene Bedinjunk es daut de Vekjeepe bankrott senne mott, un een mennonitische Koopmaun de Schulde von een praischen Birja betole kaun. De tweede Bedinjunk es, daut de Koop von een Mennonit kjeen Velust von eene kantonale Fiaståd bediet. Wan de Vekkoop blooss een kijlienet leejendom es, es de tweede Bedinjunk jeeenlich erfelt, wan de Vekjeepe uk mau een Deel von sien leejendom vekjåft. Wan oba de Koop een grootet, aufjeschlotnet Stekj Launt bediet, mott de Mennonit eene niee Wirtschaft opp dån leejendom bue, om daut daut dan eene jesazliche kantonale Fiaståd woat.

“Mennonite habe vesocht dise Råajlunge een båt schlaupa to kjree, oba one Erfolg. Besondasch wort de mennonitische Bedd aun Kjennich Friedrich vonne 1782 fa een Koop en Elbing aufjeschloage. Dise Bedd besåd, daut derch de niee Råajle wurde de Mennonite vedråwe, un an drood de absolute Utrottunk. Un wan de Kjennich uk aundra Meenunk wia, gauf hee nu Orda, daut aule Launtvehaundlungen von de Mennonite von nu aun åwa Berlin passieere muste. Oba de Råajel, daut Mennonite åa leejendom aun een eensjet Kjint lote muste, doaren blift daut Launt Praise hoat.

“Your viewpoint on purchases agrees entirely with my own interpretation,” Wiens said. “I find this agreement partly reassuring. The main problem for which I need help then is in transferring my property to an heir. This problem is of great concern to all elderly Mennonites. Our community is very conscious of its small number, and that we are losing young people. The reasons are many; disease, severe hardships, attraction of careers in the cities, and loss of faith. In our family we recently lost our designated heir through illness. Fortunately, we have two others sons. Our main problem is to locate them; this is where you come into the picture.”

Wiens now looked intently at Homez, who nodded slightly, patiently waiting. Wiens then turned to Sara, indicating that she take up the story. Homez examined Sara more closely and what he saw was reassuring. Although of calm exterior, there was strength in her well-favored face, and her eyes glowed with determination.

“The regulation concerning a single heir to a property has long been accepted in our community,” Sara began. “Already as boys, our two elder sons knew that their future was not on our farm. By their early teens they had become resigned that they must earn their livelihood elsewhere.

“Since a mere toddler our oldest son Jan was know for his physical strength and pleasant disposition. Through his good nature he easily earned the respect of his peers. He was obedient to a fault, but no fool to others. In the fields he was of little help, although he showed a great interest in the livestock.

“One day while transporting clay lining for

“Diene Aunsecht waut Vekoop aunbelangt dakjt sikj gauns met miene Diedunk,” meend Wiens. “Mie kjemt dise Rääjlunge mieeschters tofrädstalend vää. Mien Hauptprobleen met däm ekj Help bruck es de Äwaschriewunk von mien leejendom opp een Oaw. Dit es uk de jratste Sorj fa aundre elre Mennonite. Onse Jemeenschoft weet daut sea goot, daut onse Zol eene kjiene es, un daut wie onse junge Mensch veliere. Doafää jeft daut vääle Uasoake: Krankheite, schwoare Tiede, bätre Oabeitsstäde enne Staut, un Gloowenschwakheite. En onse Famielje hab wie korz dän Oaf derch Krankheit veluare. Toom Jlekj hab wie noch twee aundre Säns. Ons Hauptprobleem es dee to finje; un dit es dan uk de Städ, wuarom wie met die en Kontakt sent.”

Wiens kijkt nu Homez stiew aun, dee leiselkjes nejkopt, un jeduldich wacht. Wiens dreid sikj dan no Sara, un died doamet aun, see sull wieda vetale. Homez bekijkt sikj Sara noda, un waut hee sach, bestäticht sien ieeschten, gooden Endruk. Un wan see uk eenen utjejjikjten Endruck no Bute han muak, haud see Kraufft un Entschlotenheit von Benne, un äare Uage strolde mootjen lewa ut.

“Dit Jesaz, daut eene Eenzeloaw to een leejendom es, es aul lang trigj bie ons, en onse Jemeenschoft, enjefieet,” funk Sara aun. “Aul gauns jung, wiste onse twee elre Junges, daut see kjeene Tookunft opp onse Foarm haude, un daut see äa Lävensunjahoolt sestwua vedeene muste.

“Ons elsta Jung Jan wia aul vonne lote Winjle aun een sea stoakja un vejnieejta Benjel. Wääjen siene goode Natua, vedruach hee sikj met aule, un dee met am. Hee wia soo jehuarsom aus een Laumm, un doobie kjeen Noa. Bute oppe Felda wia hee mau derchschnetlich, oba met Vee vestunt hee sikj vetraflich.

“Eenes Doages aus hee Leem aus

a dike, Jan objected to our servant's rough handling of the horses. Not obtaining support from his father, he stormed away from work, and left home in a rage. Months later we learned he had gone to Danzig and on the waterfront had signed up as a deckhand on a schooner."

"Our second son Heinrich was very different from his older brother. He was slighter of build, of a brooding disposition and a tendency to be obstructive. Calmer in later years, he began to show great interest in formal school work. In his adolescence he ruined his chances for a good marriage.

"Heinrich ran with a lively group in the congregation. One day the group witnessed a society wedding in the city, and was attracted to the fashion of the party. Soon the group had adopted that same fashion. In catechism class, this dress raised the ire of the Elders. The group was expelled from the class, and their baptism that year was abandoned. In his disappointment, Heinrich left home, and sought an apprenticeship in the city.

"While neither boy showed a strong interest in farm work we do wish to leave our property to our own flesh and blood. In these difficult times, a chance to return to a prosperous enterprise may be attractive. We need someone to contact the boys, and to advise them of our new opportunity. Can you help us with this matter?"

Homez now asked about the latest dealing of the family with their sons, and their location and occupation.

"The art of keeping a closely knit family escaped us," Wiens answered. "In this we differ strongly from our neighbors. Our last

wotadichte Dakj fa dän Deich ffeed, wort Jan sea doll aus een Kjnajcht de Pieed ruch behaundeld. Un wiels hee kjeene Unjastettunk vom Voda kjrieed, stormd hee auf, un veleet daut Elrehus volla Wutt. Moonate lota hieed wie, daut hee no Danzig jereist wia, un doa oppe Wotakaunt aus Matroos opp een Säajelschepp oppjenome wia."

"Ons tweeda Sän Heinrich wia gauns aundasch aus sien elra Brooda. Hee wia nich sooforsch jebut un brood jieren ver sikj han, uk wia hee een bät jäajenaun. Met de Tiet intressieed hee sikj emma mea fa Bieekja un Schooloabeit. Aus hee achteen Joa oolt wia, vemacheld hee de Mäajlichkeit sikj goot to befriee.

"Heinrich rand met eene läwendje Grupp enne Jemeent rom. Un dan sage see uk aul, woo eene Kjust aundatwääjes jefieet wort, un kjneepe aus Baunt aulatoop ut. See haude framde Lia aunjenome, wiere "Dietsch jeworde!" Enne Katechismusklauss oajad sikj de Eltesta äwa dise Benjels un juach dee fuat. De Doop wort daut Joa nich jehoole. En siene Enteschunk veloot Heinrich sien Tus, un socht eene Lialinkjstäd enne Staut.

"De elre Junges intressieede sikj nich besondasch aune Foarmoabeit, oba wie welle doch, daut onse Wirtschoft en ons Fleesch un Bloot blift. En dise schwieeje wirtschoftliche Tiede, kaun an de Woolstaunt jankre. Wie brucke eena wää met onse Junges Kontakt oppnemt, un an von onse niee Mäajlichkeite berecht. Kjenne see ons en dise Sach halpe?"

Homez befruach sikj nu, wanea see dän latsten Kontakt met de Säns haude, wua dee wiere, un waut fa een Beroop see uteewde.

"De Fräd eene dichte Famielje om ons to habe, haft ons nich jejekjt," auntuwad Wiens. Doarenn wia wie gauns aundasch

word from our oldest son Jan came over a year ago. An acquaintance in Baerwald who is a sailor mentioned meeting Jan in port at Riga. At the time Jan was serving as an officer on a ship trading in the eastern Baltics.”

“We have not heard from our second son Heinrich for years,” Sara advised. “When he first went to Danzig he served as an apprentice to a painter. When difficulties arose with the Danzig guilds, many Mennonite tradesmen left the city and moved to East Prussia. We last heard of him from a neighbor returning from a trip several years ago. He had seen him in Koenigsberg, where he was serving as a Master Painter.”

“As your two sons have contact with regulated organizations locating them should pose no great difficulty,” Homez observed. “Once they are contacted and advised of the opportunity which is available, they may decline your offer. What are your instructions should this happen?”

“In that case you may remind them of the parable presented in Chapter 22 of Matthew,” Wiens answered. “When the guests to a wedding feast declined to come, the servants were invited. A loyal servant has served the family for decades, and will be happy to take over the farm.”

Homez now added that his Mennonite friend Winter often provided assistance when Homez had need of him. The couple then departed.

* * *

Homez' first step was to scour the waterfront in Danzig. Within hours he had found the name Jan Wiens on a crew list of a coastal trader in the Baltic. The ship had sailed east to St. Petersburg early in the month, and should put into port in

aus onse Nobasch. Daut latste Mol aus wie vom elsten Sän hieede, wia een Joa trigj. Een Bekaunda von Bäärwald, een Matroos, haud Jan en Riga jeseene. To de Tiet wia Jan een Offizia, dee em oostlichen Baltikum Haundel bedreef.”

“Von onsem Heinrich hab wie aul Joarelank nuscht jehieet,” vetald Sara. “Aus hee ieescht no Danzig jinkj wia hee Lialinkj bie een Petrettmeista. Aus daut doa to Schwierichkjeite met de Oabeitsverein un Jewirtschofte kaum, trocke vël Mennonite no Oostpraisse. Daut latste Mol aus wie waut äwa am hieede wia von een Noba, dee ver een poa Joa von eene Foat trigjkaum. Don wia ons Heinrich en Koenigsberg, wua hee aus Molameista oabeid.”

“Wiels june twee Säns met Oabeitsvereine Kontakt habe, sulle dee leicht opptodriewe senne,” meend Homez. “Wan wie dee jefunge habe, un an von june Määjlichkjeite vetale, un dee dee oba aufschlone, waut dan?”

“En däm Faul aum basten an daut Gleichnis, em Matäus Kapitel 22 toom Denkj halpe,” auntwud Wiens. “Aus de Jast, to eene Kjast enjelode, nich kome wulle, worde de Kjnajchte un de Schekjbenjels jekroacht. Een trua Deena haft onse Famielje vüle Joare jedeent, un dee wudd jieren de Foarm äwanäme.”

Homez meend dan noch, daut sien mennonitische Frint Winta foaken Help gauf wan Homez am brukt. Un dan veleet daut Poa.

* * *

Homez jinkj aus ieeschtet no de Wotakaunt en Danzig. Benna twee Stund haud hee uk aul dän Nome Jan Wiens opp eene Maunschoftslist von een Eewaschepp, em Baltikum Haundel driewend, jefunge. Daut Schepp wia tiedja em Moonat nom Nuade,

Koenigsberg in a week. Homez now made a trip to Tiegenhof to visit his friends, the Winters.

Homez briefed Winter on the Wiens case, and indicated the need for a Mennonite to approach the brothers. Recognizing the opportunity to meet both brothers in the same city, Winter was persuaded to make a trip to Koenigsberg.

Winter caught a ship for Koenigsberg the next day. On the first day out westerly winds prevented good progress and he worried that he would not reach in time to catch Jan. While the distance was not great this was Winter's first trip eastward to the capital city of East Prussia. He was aware that the Mennonites had a checkered history in East Prussia, and had long wished to pay them a visit.

In the first decade of the 18th century the plague had killed 40% of the population in East Prussia and eleven thousand farms had lost their owners. The King Elector, the father of King Frederick the Great, had invited the Mennonites in the Vistula delta to immigrate to his country. Many Mennonites answered the call and over the next decade a hundred families had settled in the Memel delta. They found conditions similar to those in the Vistula delta. A dairy industry was developed, supplying butter and cheese to Koenigsberg. Other Mennonites, mainly tradesmen and business owners from Danzig and Elbing, were already established in the capital. The Branntwein and Bortenwirken industries they had opened were thriving.

Then five tall Mennonites in the Memel delta had been caught by press gangs for the Royal Riesengarde at the palace in Potsdam. The Mennonite community objected to this enlistment, and threatened

no Sankt Peetaborch jereist, un sull benna eene Wääkj en Koenigsberg aukome.

Homez reisd nu auf no Tiegenhof om siene Frind, de Wintasch to besieekje. Homez deeld Winta de Wienssach met, un meend, daut wudd helpboa senne, wan een Mennonit de twee Breeda bejreese wudd. Aus Winta ensach, daut beid Breeda opp eenmol to trafe wiere, meend Winta hee wudd straks no Koenigsberg reise.

Winta fua aum näakjsten Dach no Koenigsberg looss. Aum ieeschten Dach blod de Wind utem Ooste, un Winta muak sikj aul Sorje, daut hee nich tiedich jenuach aukome wudd, om Heinrich to trafe. Oppwool daut nich wiet wia, wia dit Winta siene ieeschte Reis oostlich no de Hauptstaut von Oostpraisse. Hee wist, daut de Mennonite en Oostpraisse eene jemischte Jeschicht haude, oba hee wull de onbedinjt mol besieekje.

Wäärent daut ieeschte Tieenjoa em 18den Joahundat haud de Past 40% vonne oostpraische Bevelkjerunk toom tiedjen Grauf jebrocht, un 11,000 Foarme haude de leejendeema veluare. Dee boolt to wälenda Kjennich, de Voda von Friedrich de Groota haud de Mennonite vom Weichseldol en sien Launt enjelode. Väle Mennonite wiere jekome, un wäärent de näakjste tieen Joa wiere 100 Famieljes en dän Memeldelta aunjesiedelt. See meende daut likjent hia aulatoop däm Weichseldelta. Eene Malkjwirtschoft haud sikj entwekjelt, un Malkj un Kjees worde no Koenigsberg jeleewat. Aundre Mennonite von Danzig bedreewe Jeschafte enne Hauptstaut. Uk de Brauntwien un Bortenwirkje Oabeitsjeschafte blieejde.

Un dan worde fief lange un groote Mennonite oppem Memeldelta vom Pressetoakel jejräpe; see sulle fa de Kjennichliche Riesengarde en Potsdam deene. De Mennonitische Jemeenschoft

to abandon their plots if the men were not released. The King was enraged by this threat and sent them packing. The Mennonites in the capital were allowed to stay; as city folk they were not liable for military service, and they were bringing in large tax revenues to the state coffers.

A passenger returning home to Koenigsberg from Danzig regaled Winter about his native city. He spoke about the magic of the central city. Two green islands lay in the Tegrel River, which bisected the city. The islands were served by seven scenic bridges. He spoke also of the city university and its famed professor Euler. This professor had solved an intriguing problem involving the seven bridges, inventing a new branch of mathematics to do so. The professor was a devoted Christian who at the King's court had shamed the French atheist philosopher Diderot with a witty declaration.

* * *

Winter landed in Koenigsberg several days before the scheduled arrival of Jan's ship, and immediately went to visit the Minister of the Mennonite congregation. The congregation had been permitted to hold services already in 1716. By 1769 the congregation had received permission to build their own church. The Minister advised that congregation members were doing well; in addition to other work they were supporting two Alms houses.

Winter asked about Heinrich Wiens and was told that he was an irregular visitor to Sunday services. He lived in a rented house in the city. Winter found Heinrich on one of the central islands, at work on a painting of a bridge. Later at a café Winter told Heinrich of his mission, and advised him of his parent's offer.

wääd sikj jewaultich jäajen dise ruche Oat un droode daut Launt gauns to velote, wan dise Mana nich loossjelote worde. Dit oajad däm Kjennich gauns morschich, un hee juach an aula utem Launt. Enne Hauptstaut durwe de Mennonite bliewe; wiels aus Stautlied brukte see nich militärisch deene, un butadäm brochte see väl Jelt fa Koenigsberg en.

Een Passazhia, dee no Hus no Koenigsberg von Danzig kaum vetald däm Winta luta Wunda von siene Heimatstaut. Hee räd vonne Wunda von de Zentraulstaut. Twee jreene Insle lage em Tegrelriefa, de Riefa woona de Staut deeld. Dise Insle worde von säwen sea straume Brigje bedeent. Uk räd hee von de Stautsuniversität un dän wiet beriemden Professa Euler. Dis Professa haud een knifjet Probleem vonne säwen Brigje jeleest, un haud doobie eene niee matematische Formel aunjelajcht. Butadäm wia dis Professa een strenja Christ, dee aum Kjennichlichen Hoff dän fraunzeesischen Gottloosa un Fillisof Diderot met väl Jeist bie een Jespräakj Schachmat jesat haud.

* * *

Winta kaum en Koenigsberg een poa Doag ver Jan sien Schepp aun, un jinkj fuaz dän Prädja vonne Mennoniten Jemeent besieekje. De Jemeent haud aul aune 1716 Erlaubniss jekjräaje Gottesdeenste aufthoole. Un aune 1769 kjrieenje see uk Erlaubniss äare ieejne Kjoakj to bue. De Prädja vetald, daut siene Jemeent mootich wia, un daut see aul twee Aulmoosehiesa unjastette deede.

Winta fruach no Heinrich Wiens un de Prädja säd, hee wia kjeen räajelmässja Sindachsgaust. Hee wond to Pacht en een Hus enne Staut. Winta funk Heinrich opp eene Zentraulinsel; hee mold doa eene Brigj. Nohäa en een Café vetald Winta däm Heinrich von siene Mission, un waut siene Elre auntobeede haude.

“Recently I received a major commission,” Heinrich answered. “It was to paint the Gruene Bruecke, one of the city’s renowned seven central bridges. The prospect of getting commissions for the other bridges beckons. Until now I have been fortunate here; I have established a rewarding trade, and earn enough to support my wife and family. City life is more attractive to me than struggling in a Werder. I treasure the cultural spirit and intellectual environment. While I appreciate the offer of my parents, my wife and family have no interest in returning to a Vistula Werder.”

Winter now recounted the Parable of the Wedding Feast. Heinrich listened attentively, but became gloomy and unresponsive. Winter realized that the prospect of a servant taking over a family property would be infuriating to any legitimate son. But Heinrich was not ready to make a commitment. Winter advised him that his parents would hold the offer open till the end of next month.

Two days later Winter waited in Koenigsberg harbor for the arrival of the ship bearing Jan Wiens. From his perch on the dock Winter patiently watched as the ship arrived at the quay and ropes were tied to the bollards. There was something in his Mennonite makeup that lightened his heart at the sight of a trim sailing ship. When the gangway was lowered Winter sent an invitation to Jan to meet in the city.

The next day Winter and Jan went on a walk through the center of the city. They were making a tour over the city’s central seven bridges. Jan was familiar with the Euler problem, and explained it to Winter. The problem was to cross all seven bridges, once and only once, and to return to the point of origin. Jan told Winter of Euler’s scientific analysis; no solution was

“Korz, kjrieech ekj een grooten Oppdrach,” auntuwad Heinrich. “Ekj saul de Jreene Brigj mole, eent vonne säwen Hauptbrigje enne Staut. De Määjlichkheit uk de aundre Brigje to foawe es goot. Bat nutoo hab ekj hia enne Staut Jlekj jehaut, un kaun miene Fru un Famielje goot vesorje. Daut Stautläwe jefelt mie bäta aus oppem Werder mie auftrakre. Uk jefelt mie de kulturella Jeist un de intellektuelle Grod. Ekj frei mie, daut miene Elre mie nu waut to beede habe, oba miene Fru un Famielje jankat daut nich trigj nom Weichselwerder to gone.”

Winta kaum nu opp daut biblische Jleichnis vonne Kjast to räde. Heinrich hieed stiew too, wort dan oba diesta un haud nuscht to saje. Winta sach en, daut de Määjlichkheit, daut een Kjnajcht Famieljenieejendom äwanäme wudd, wudd een rajchtschuldjen Sän morschich oajre. Oba Heinrich wull sikj nich doatoo äwajäwe. Winta vetald, daut de Elre daut Aunjebott bat Enj vom näakjsten Moonat op hoole wudde.

Twee Doag lota wacht Winta em Koenigsberga Howe fa daut Schepp met Jan Wiens doabowe. Von siene Kjijkjut oppem Ankaplauz wacht Winta jeduldich aus daut Schepp aunkaum, un de Strenj toom faustbinje aunjelajcht worde. En sien mennischet Hoat feeld hee een Schups Freid wan hee een Säajelschepp em Wint sach. Aus de Laundunksbrigj raufjelote wort, schekjt Winta däm Jan eene Enlodunk sikj am enne Staut to trafe.

Aum näakjsten Dach jinje Winta un Jan derch de Medd vonne Staut. See muake eene Runtreis vonne säwen Stautbrigje. Däm Jan wia daut Euler Probleem bekaunt, un hee erkjläad daut däm Winta. Daut Probleem wia äwa aule säwen Brigje to gone, eenmol un blooss eenmol, un aum Aunfanksplauz trigj to kome. Jan vetald Winta von Euler siene Forschunk; daut gauf

possible for the problem.

Winter now asked Jan about his work as ship's doctor. Jan was instantly energized; he said curing people was his calling. In his travels he had learned of many illnesses and of their remedies. The long sea voyages had provided much spare time; this he had used to study books on health care. Winter then told Jan about the offer sent by his parents. Jan listened impassively, but in the end asked about the health of his parents. Winter answered Jan's further questions about health problems in the Werder. A day later Winter sailed back to Danzig.

On the trip Winter suddenly worried whether a solution to the Wiens' problem was possible. Had the revelation of intriguing lifestyles to two restless sons ruled out their return to their simple roots? What would happen if both sons were to take up their parent's offer? After long reflection, Winter concluded that problems did exist which had no solution, but this was not one of them.

* * *

The end of the next month found Winter at the Wirtschaft of the Wienses. He was accompanied by Emily and Homez. The deadline set by the parents was six o'clock as recorded on the sundial in their garden. Wiens advised of his success in purchasing the small property nearby. This property had been at an inconvenient location for the previous owner, and now formed an annex for his own property. That owner had been hurting financially, needing cash to improve the remainder of his property. As the sale resulted in no loss of cantonal hearth, the government had readily given approval.

The Wienses had prepared two sets of draft documents. The longer set,

fa dit Probleem kjeene Leesunk.

Winta fruach nu Jan wäajen siene Oabeit aus Scheppsdokta. Un fuaz gauf Jan bejierich Auntwuat; Mensche jesunt moake wia Jan sien Roop, un Beroop. Wäarent siene Reise haud hee väl von Krankheite un uk Heelunge jeliheet. De lange Reise oppe Wotasch vonne Welt, haude am de Tiet jejäft Bieekja äwa de Jesuntheitsfroage to studiere. Dan vetald Winta däm Jan von däm Aunjebott von siene siene Elre. Jan bleef meddassen, oba aum Enj fruach hee dan doch no de Jesuntheit von siene Elre. Winta beantwuat Jan siene wiedere Froage äwa de Jesuntheitsprobleeme em Delta. Dan näakjsten Dach reisd Winta trigj no Danzig.

Unjawäajes muak Winta sikj met eenmol Jedanke aus eene Leesunk fa daut Wiensche Probleem äwahaupt mäajlich wia. Haud daut Probleem von twee soo veschiedne Lävensforme, woone de ruloosse Breeda nu fieeda, an dän Wajch nom eenfachen Foarmastiel onmäajlich jemoakt? No langen Nodenkje, jleewd Winta, daut daut werkjlich Probleme gauf, de kjeene Leesunk haude, oba hee jleewd uk, daut dit hia nich de Faul wia.

* * *

Aum Enj vom näakjsten Moonat wia Winta oppe Wiensewirtschaft. Met am wia Emily un Homez. De Tiet vonne Elre jesat wia Klock Sass, opp äare Sonneua en äarem Goade. Wiens erwänd daut hee daut Stekj Launt enne Nobaschoft haud kjeepe kunne. Fa dän Noba wia daut Stekj blooss een Hindaniss jewast, oba am kaum daut sea to Pauss, daut daut to sien Launtieejendom jehieed. Däm Noba fäld daut Jelt om aules oppe Foarm to räajle. Wiels de Vekoop de kantonale Fiastäd Rääjel nich betroff, haud de Rejierunk uk fuaz dän Säajen jejäft.

De Wiense haude twee Sauz leejendeema Papiere oppjestalt. De lenjra Sauz, un däm

corresponding to their preferred disposition, transferred the land to one of their sons. This they expected to be Heinrich, the calmer of the two. The shorter set transferred the land to a stranger.

At five o'clock the small party went to the garden and assumed seats around the sun dial. Slowly the shadow shifted until it neared the mark for six o'clock. The parents by now were resigned to hand the property over to a stranger. A few moments before six a carriage was heard racing down the road. The carriage turned into the Wiens yard, and a man leapt out. Heinrich has arrived at the last moment, the Wienses thought, he has changed his mind.

But it was not Heinrich; it was Jan. He had come not to claim the farm but to open a medical practice in the Werder. He wished to serve the local people and especially his parents.

Wiens quickly adjusted to the situation. A new house would be built on the annex for Jan. He could live there and serve as a physician. Meanwhile Wiens would manage the farm, for he was convinced that Heinrich would come later.

see väätrocke, veschreef daut Launt aun eenem von äare Säns. See naume aun, dit wudd Heinrich senne, dee ruja vonne twee. De kjartra Sauz vemuak daut Launt aun eenem Framden.

Klock Fiew jinkj de kjliene Grupp ennem Goade un sate sikj runt omme Sooneua han. Langsom schoof de Wiesa aune Sonneua bat dicht ver Klock Sass! De Elre haude sikj nu aul doamet aufjefunge, daut daut Launt aun een Framden gone wudd. Een poa Minnute ver Sass kaum eene Kutsch aunjedonnat, un dreid bie de Wiense oppen Hoff nopp. Heinrich wia to gooda latst doch noch aunjekome, dochte de Wiense, hee haud sikj aundasch besonne.

Oba daut wia nich Heinrich, daut wia Jan. Un hee wia jekome, nich om daut Launt to oawe, sonda oppem Werder sikj aus Dokta doltolote, om de hiesje Mensche, un besondasch siene Elre to behandle.

Wiens wort schwind met de niee Loag foadich. Een nieet Hus wudd fa Jan opp daut nieet Launt jebut woare. Sien Voda wudd de Wirtschoft besorje; de Oola wia sikj secha, daut Heinrich uk boolt trigj kome wudd.

Successor

Seek and ye shall find. Matthew 7:7

The sun shone brightly on a Grosswerder Wirtschaft on a glorious summer afternoon. In the morning parents had attended service, and then gone home for dinner. By mid-afternoon all had gathered here for a visit. The women in their finery gossiped in the kitchen while the men in their Sunday coats held court in the parlor. The children in their play clothes meanwhile roamed throughout the house and garden.

The old blue house of the Wirtschaft had stood for long decades on a small hillock. This position had always kept it above dangerous spring waters. The clean walls and shining windows were covered with blooming flowers and welcomed all visitors. A steep thatched roof enclosed a lofty attic in which the owner stored grain from his harvest. In the wet Werder no one dug a basement, so a pantry stood beside the porch at the entrance to the house.

Behind the blue house rose a large stable, where well-fed horses and cattle were resting. Tidy sheds and granaries were scattered around the yard. A well kept garden and a thriving orchard rounded out the farmyard. Stretching off in the distance were green pastures and waving grain fields. Tall pines and oaks stood guard along the fence lines, while ancient willows with shimmering silver leaves lined the dikes and ditches.

The Wirtschaft was the proud possession of an aging farmer, who had carefully tended this ancestral homestead for decades. Two centuries ago his forefathers

Troonfolja

Sieekjt, dan woa jje finje. Matäus 7:7

De Sonn schiend frintlich opp eene Grosswerder Wirtschoft aun eenem prachtvollen Nomeddach em Somma. Zemorjes haude de Elre daut Gottesdeenst besocht un dan wiere see no Hus toom Meddachäte jegone. Medde em Nomeddach wiere see aula toop jekome om to spaziere. De Frulied, sindachsich aunjetrocke vetalde sikj enne Kjääkj, wäärent de Mana enne Sindachsarakj sikj enne Grootestow unjahilde. Un de Kjinja enne Späkjeleeda aunjetrocke, strikjte derch Hus un Goade.

Daut bleiwe Hus vonne Wirtschoft haud aul väl Joatieende opp een Aunboajchkje jestone. Wiels daut hecha lach, wort daut vonne Farjoasch Äwaschwamunge jeschoont. De reine Wenj un noch reine Fenstre wiere met bleejende Bloome bedakjt, un jiedamaun wia Welkom! Een steilet Dak met Schindle bedakjt, hilt een grooten Bän met väl Jeträajd jeschitzt, un sorjd fa een Schmusta oppem Jesecht vom Wieet. Em nauten Werder growd kjeena een Kjala, un soo lach de Koma dicht bie de Väadää em Hus.

Hinja däm bleiwen Hus en däm grooten Staul wiere de gootjespikjade Pieed un daut Vee. Oppjeriemde Schenne un Spikjasch stunde oppem Hoff. Een Jemiesegoade un een Oftgoade toom Aunbiete straum leewade daut Äwaje to een eewjen Sindach jieden Dach em Joa. Soo wiet daut Uag seene kunn, lage jreene Wäse un weifelnde Jeträajdefelda. Jewaultje Daunebeem un leekje stunde aune Tunlienje delenjd, un oole Wiedebeem met Selvabläda wosse besied de Deiche un Growes.

De Wirtschoft jehieed eenem elren Foarma, dee sikj sorjfeltich om daut leejendom seit Denkjestiede jekjemmat haud. Tweehundat Joa trigj haude siene Väaelre Launt utem

had begun to create land here from the sea, and the work had been completed by the following generations. The hardy folks here had endured cycles of war, flood, and machinations, building up land and warding off intruders. The Wirtschaft now housed three generations, all daily praising the Almighty for their good fortune.

The children had adopted the entire homestead for their playground. None had yet crossed into the teens. Four rambunctious boys, Andres, Bartel, Winter and Horst, and three wily girls Agnes, Beatrice and Emily, reveled here on this carefree Sunday. The children were the pride of four pairs of parents in the house. By now the boys had tired of their own games, and the girls of theirs. Faspas had been served; it was getting on to evening. The children were now engaged in hide and seek, which the boys and girls played together.

The game was already in its late innings. Six children would go out singly or in pairs and find hiding places of their choosing. They had a wealth of choices; eight large rooms beckoned in the house along with its vast attic; nooks and crannies signaled in the garden. Dark corners waited in the barn and sheds around the farmyard and further out hedges and trees summoned along the homestead borders. With a loud call the seeker advised that he or she was coming.

In this latest inning the seeker found several children quickly; the popular hiding places were known by now. A child once found must go stand by the pantry near the front door of the house. Five children were soon gathered there, while the seeker scoured the grounds for the sixth child. Time flew by and the five waiting children became restless. The seeker was tired, but doggedly continued with his task. The other five finally joined to help him but to no avail. In all earlier innings all children

Wota akaboa jemoakt, un dise Oabeit wia von äare Nokome lenjst volljebrocht. Dit hoatelje Volkj haud Kjriej, Äwaschwamunge un Derchjedräwenheite äwastone un Launt oppjebut un Fiende vejoacht. De Wirtschaft wia nu Hus un Heim fa dree Jennerazione, dee jieden Dach däm Voda em Himmel dankte fa äa Jlekj un Säajen.

De Kjinja haude de gaunse Heimstäd aus Spälplauz enjenome. Noch wia kjeena von de Kjinja een teenjoascha. Vea een bät wilde Benjels, Andres, Bartel, Winta un Horst un dree lestje Mejales Agnes, Beatrice un Emily toobde hia aum sorjenloossen Sindach rom. De Kjinja wiere de Stolt von vea Sauz Elre em Hus. Oba nu wiere de Junges von de Spälarie meed, un de Määkjes uk. See haude Vaspa jejäte, un daut wort lot. De Kjinja spälde nu Vestääkja Spell; daut spälde see aulatoop.

Daut Spell naum boolt een Enj. Sass Kjinja jinje rut, entwäda auleen ooda aus poatjes un sochte sikj een Vestääkj. See haude eene groote Menj aun Utwol: acht groote Stowe em Hus un uk een grooten Bän, Akje un Krupunjasch em Goadess. Em Staul wachte diestre Akje, enne Schenne oppem Hoff Hocks un dan gaufet uk noch Hakje un Beem velenjd de Heimstäd Jrenze. Met ludem Roop jinkj de Sieekja looss: "Ekj sie unjawääjes!"

De Sieekja funk fuaz eenje Kjinja; hee wist, wua siene june Kommarode sikj vestuake. Un wan jefunge, must de Jefungne ver de Koma dichtbie de Vädäa stone bliewe. Fief Kjinja wiere doa aul toop un nu wia de Sieekja nom Sassten unjawääjes. De Tiet fluach vebie, un de fief Kjinja worde aul onjeduldich. De Sieekja wia meed oba hee gauf nich no. Met de Tiet holpe uk de aundre Fiew am, oba see haude kjeen Jlekj. Bat nutoo haude see emma un aulwada jiedrem jefunge oba nich dit Mol.

had been found, but not in this one. The final child could not be found.

With darkness approaching the parents readied to go home. The six children were still searching and by now had become anxious. Their joy and contentment was fading. When the parents called the children rode off for home. Only one child remained. Horst, the son of the Wirtschaft's owner sensed a feeling of triumph, but it was sadly hollow.

* * *

It was now decades later, 1786, the year of the royal succession. King Frederick the Great had passed on, and his successor was his nephew, King Frederick II. The seven children of that Sunday game long ago had long grown up. Six of them had formed three couples, and the fourth boy had married another woman. Winter and Emily had become one of the couples, who now had their own family.

This day the Winters were on their way to that same blue house on the Werder where they had played that Sunday long ago. They came by invitation from the present owner, Horst, who recently had been widowed. He had invited two other couples, for this meeting was to be a reunion of the seven children who had played there that Sunday. Horst would thank them for their support in his bereavement. More important, the group faced a desperate problem; they must find a solution, or face extinction.

"What will happen to us now?" Emily asked, sighing deeply. Winter kept the buggy going, shaking his head in despair. Many times in war or flood the community had faced disaster, but hope had always glowed for the future. But not now.

Emily recalled the happy days of their childhood. The splendid Sunday

Daut vestoakne Kjint kunn nich jefunge woare.

Wiels daut Schemma wort, muake sikj de Elre reed no Hus to foare. De sass Kjinja wiere noch emma biem sieekje, un nu worde see onruich. Äare Freid un Tofrädenheit wia vebie. Aus de Elre roopte, fuare see aulatoop no Hus. Blooss een Kjint fäld. Horst, de Sän vom Wieet vonne Wirtschaft, feeld sikj aul siegesfroof, oba sien Freid wia holl.

* * *

Nu wiaret joatieende lota, 1786, daut Joa vonne Kjenniche Rieejenfolj. Kjennich Friedrich de Groota wia jestorwe, un de Troonfolja wia sien Neffe de Kjennich Friedrich Wilhelm II. De säwen Kjinja von däm Sindach Vestäakja Spell lang, lang trigj wiere aula groot. Sass von an haude dree Poare jebilt un de vieeda Jung haud eene aundre Fru jefriet. Winta un Emily wiere eent von de Poare, un uk see haude nu äare ieejne Famielje.

Vondoag wiere de Wintasch unjawäajes nom selwjen bleiwen Hus oppem Werder, wua see aum Sindach lang trigj jespält haude. See haude eene Enlodunk von däm leejendeema, Horst, jekjräaje, dee ver kortem Wätmaun jeworde wia. Hee haud uk noch twee aundre Poare enjelode; een Wadaseene vonne säwen Kjinja, wuabie de Wieet sikj fa aule Unjastettunk bie siene Trua bedanke wull. Noch wichtja wia, daut see aulatoop een gauns iernstet Probleem haude, daut see leese muste om nich unjatogone.

"Waut woat ut ons blooss woare?" fruach Emily, un seifzt doabie deep. Winta hilt sien Bogge em gone, un scheddad sien Kopp enne Vetwiewlunk. Foaken em Kjrigh ooda bie Äwaschwamunge haud de Jemeenchoft verem Ut jestone, oba aum Horizont wia emma Hop jewäse. Dit Mol nich.

Emily kaum to Denkj de freeliche Tiet vonne Kjintheit. De wundascheene Sindach

afternoons when their group had played together were among her most joyful recollections. This special group was meeting again today after decades; this was a meeting of adults only, their own children had been left at home for this private meeting. The parents of the seven had since passed on; all responsibility now rested on their own shoulders.

The Winters drove onto the farmyard in a deep gloom. "I will ask Horst to reveal his hiding place that day when no one could find him," Emily said to Winter. "He will tell a funny story and we will all feel better."

As Winter stowed the buggy he caught sight of two other couples sitting in the garden with their host. Around them the homestead showed a sad transformation. The house had been recently painted but somehow lost its lustre. The flowers still bloomed brightly but could not hide the surrounding drabness. The Winters joined the group sitting in the garden. Overwhelming sadness, not joy was etched on their faces.

Winter and Emily were soon in the thick of a discussion on the succession. "The policies of King Frederick William II will stifle our community and lead to its extinction," Horst gravely pronounced to his guests. "While he has promised to retain our basic freedoms he is tightening up all regulations. We are allowed our non-resistance and separate worship, but we must pay dearly for this privilege. The regulations on land ownership now stop Mennonites from buying new land; through attrition we are slowly losing the land we have. Tight restrictions on commerce place great pressure on our people, who are slowly being driven from the faith. Once we surrender our faith, our movement, our separate vision, and our strong contribution will be ended."

Nomeddachs aus see aulatoop jespält haude jehieede toom aulascheensten. Dise besondere Grupp troff sikj vondoag mol wada, oba one Kjinja wiels waut iearnstet to beråde wia. De Elre von de säwen wiere aula doot, un de gaunse Veautwuatunk rud nu opp äare Schulre.

De Wintasch fuare oppen Hoff en deepa Diestaness. "Ekj woa Horst no siene Vestääkj ver soo väle Joare froage, aus wie am nich finje kunne," meend Emily toom Winta, "un dan woat hee waut Sposjet vetale, un wie woare ons bäta feele."

Aus Winta sien Bogge unja Schulinj brocht, sach hee twee aundre Poare, dee em Goade met däm Wieet saute. De Heimstäd haud eene truaje Enderunk erfoare. Daut Hus wia korz jeforwe worde, oba haud dän Glaunz veluare. De Bloome blieejde bunt oba kunne nich de omjāwende Fleiwheit bedakje. De Wintasch sade sikj to de āwaje Grupp em Goade. Jewaultje Trua, un nich Freid wia opp äare Jesechta jetieekjent.

Winta un Emily wiere fuaz deep em Jesprääkj äwa de Rieejenfolj. "De Politikj von Kjennich Friedrich Wilhelm II woat onse Jemeenschoft vestekje, aufwarje, un to ons Enj fiere," meend Horst sea iernst to siene Jast. "Un wan hee uk vesproake haft onse Rajchte to beschitze, dreit hee aule Schruwe enne Väaschreften fausta. Wie derwe noch onse Wäaloosichkheit eewe, un onse ieejne Oat von Gottesdeenst fiere, oba wie motte daut aules sea dia betole. De Jesaze nu, vebeede Mennonite nieet Launt optokjeepe un derch Tiet un Riewarree velia wie langsam waut wie habe. Stiewe Jesaze oppen Haundel eewe grooten Druck opp onse Mensche ut, dee soo langsam von onsem Gloowe jedrāwe woare. Un wan wie ieescht eenmol onsen Gloowe veliere dan kome onse ieejne Väastalunk un onse ieejenoatje Bewääjunk uk to Enj."

“The new King’s religious convictions have borne fruit for the Lutheran church,” Winter now commented. “With their own memberships dwindling the Lutheran clergy can raise revenues from other denominations. The king has ordered Mennonites to pay church fees to Lutheran pastors, adding yet another economic burden to our faithful. As well, children of mixed marriages become members of the non-Mennonite church. Together with the regulations on land purchases, these further burdens will stifle Mennonite initiative and reduce their numbers. Under these restrictions surely Mennonites face economic ruin and eventual extinction.”

At this juncture a rider on a foaming horse appeared at the gate. Horst motioned the rider to enter. Strangers were seldom seen in this area of the Werder, and the entire group rose to hear the man’s message. “A dangerous mental patient has escaped and has been tracked to this area,” the man advised. “A traveler on the Danzig-Elbing road saw the man head in this direction. The police are canvassing the neighborhood. We are ordering all civilians to go inside and lock their doors.”

The group followed these instructions, and Horst led his visitors into the Grossestube. Winter pictured the layout of the home in his mind, visualizing its benefits as a refuge from a demented intruder. The house followed the familiar Mennonite pattern in the Werder. At the north end were found the Grossestube and Eckstube. In the middle were the Kleinstube, Vorhaus and Hinterhaus. On the south end were the Sommerstube, hallway to the barn, and the Kammer. The possible entry points were the front and rear doors, and the door to the barn. Entry through a window need not be feared as glass breakage would give ample warning.

“De relijeese Äwazeijunge vom nieen Kjennich sent de lutierische Kjoakj von grootem Nutze,” meend Winta noch doatoo. “Wiels see Jlieda veliere, doaft de lutierische Kjoakj nu Jelt von aundre Gloowensgruppe endriewe. De Kjennich haft Orda jejäft, daut Mennonite Kjoakjejelt de lutierische Prädjasch tole motte, un doamet stiee onse Schulde wieda. Uk woare Kjinja von Mischehen Jlieda von Nichmennonite Kjoakje. Dit toop met de Rääjle oppem Launtkoop, woat de Mennonite noch dän latsten Moot näme, un wie woare mea Jlieda veliere. Unja soone Omstende steit wirtschaftliche Vedoawen dän Mennonite bevää, un dan kjemt daut oopleesen.”

Krakjt nu kaum een Ritta opp een schweetjen Pieet aum Puat aun. Horst died am aun, nenn to kome. Framde kaume selden en disen Werderdeel aun, un soo rand dise Grupp toop, am to hiere, waut hee to saje haud. “Een jefädliche Jeistichjestieeda es derchjegone un es en dise Jääjent jeseene worde,” vetald de Ritta. “Een Reisenda oppe Danzig-Elbing Strakj sach disen Mensch hiahan kome. De Poliez es äwadäl, un sieekjt disen wilden Kjeedel. Aule Birja selle fuaz nengone, un de Dääre tooschlute.”

De Grupp deed soo aus an jesajcht wort, un Horst leid de Grupp enne Grootestow nenn. Winta stald sikj daut Hus enne ennere Loag vää, un uk de Väadeel fa een Utjerezten von eene Ernaunstault. Daut Hus wia soo aus de mennische Hiesa em Werder. Oppe nuade Sied wia de Grootestow un de Akjstow. Enne Medd wia de Kjlienestow, Väahus un daut Hinjahus. Oppe siedne Sied lach de Sommastow, Gank nom Staul, un de Koma. Daut Nenkome kunn derch de Väadää un de Hinjadää senne, un de Dää em Staul. Daut Nenkome derch een Fensta wia kjeen Probleem, wiels daut Glausvebrääkje wia aul verhää hieboa. Horst entschuldicht sich,

Horst excused himself to lock the doors, and soon returned. Winter wondered if a connection to the barn existed at the upper level, and if this had been secured.

The group now returned to their previous discussion. Rapid changes had taken place in their lives since the Partition of 1772. The Grosswerder community by now was used to worshipping in four separate churches. Slowly the community was weaning itself from Dutch, which had been used for two centuries; most worship services were now celebrated in German. Elder Heinrich Donner of the Orlofffelde Frisian church had become the dominant churchman. Cornelius Warkentin meanwhile was a leading Minister in the Flemish Church.

Emily now noted the diversity in marital form of the four family units gathered here. Horst, the recent widower, had followed tradition and married a Mennonite woman, who came from outside the Werder. He was the father of a single son, who could inherit his land. Andres with his Mennonite wife Agnes had assimilated into Prussian society. They had joined the Lutheran church and could now purchase land at will. His sons though were subject to military service. Beatrice, the wife of Bartel, had inherited her parent's estate during a period when daughters could still inherit land; they had three sons, two of whom would be left landless. Finally Winter, a craftsman was landless. His children could not be set up on a farm, nor could they compete equally with others Prussians so long as they remained Mennonites.

All four Mennonite families present were facing impoverishment due to the heavy state and religious taxes. The families with land faced the prospect of leaving landless sons. No estate could now be inherited by a daughter. Thus each family could at best assure a prosperous future for a single

wiels hee de Dääre tooschlute must, un kaum fuaz trigj. Winta wundad sikj aus daut een Derchgank bowe nom Staul gauf, un auf disa dichtjestopt worde wia.

De Grupp begauf sikj nu wada no äare verhäaje Jeräd. Radikala Wakjsel haud passieet seit de Spoolunk vonne 1772. De Grosswerder Jemeenschoft wia daut nu aul jewant, en vea veschiedne Kjoakje Gottesdeenste aufthoole. No tweehundat Joa passieed de Wakjsel von Hollendisch toom Dietschen enne Kjoakj. Eltesta Heinrich Donner vonne Orlofffelde friesen Kjoakj wia de fierenda Kjoakjemaun. Cornelius Woakjentin wia enne Tweschentiet de leitenda Prädja bie de flemische Kjoakj.

Emily wia daut nu de Veschiedenheite enne Oat woo vea von de aunwäsende Famieljes sikj befriet haude toom wundren. Horst, de Wätmaun von korz, haud sikj no äare Mood met eene Mennonitische Fru befriet. Hee wia de Voda von eenem Sän, dee dit Launt oawe kunn. Andres met siene mennische Fru Agnes haud sikj enne Praische Jesalschoft tusich jemoakt. See wiere bie de Luterana biejegone, un kunne Launt kjeepe, wanea un soo väl see wulle. Siene Säns, oba, muste de Flint droage. Beatrice, de Fru von Bartel haud äare Elre äare Wirtschoft jeorwe, aus de Dajchta noch Launt oawe kunne; see haude dree Junges, wuavon twee kjeen Launt haude. Un schliesslich Winta, een Hauntwoakja, wia one Launt. Siene Kjinja kunne nich eene Foarm bedriewe, ooda met aundre Praise konkurriere soolang see Mennonite bleewe.

Aule vea Mennonitenfamieljes hia aunwäsent stunt Oamoot vää wäajen de huage Launt un relijeese Takse. De Famieljes met Launt stunt bevää, daut blooss eent von äare Säns Launt habe wudd. De Dajchta kunne nu nich mea Wirtschofte oawe. Un soo kunn jiede

child. The Winters who were landless were in the direst position.

Facing such a grim future the community members were left with two main choices; to stay or to emigrate. Those who stayed could assimilate by joining a church that supported military service, and obtain full privileges. Those who refused to assimilate faced heavy taxes and discrimination in land purchases. Those with only a single son would not suffer greatly; clearly the government intention was to limit family size, and so curb Mennonite population. Those who emigrated had first to find a suitable destination. A few optimists remained in the community who hoped that lobbying could improve their situation. They clamored for the dispatch of yet another delegation to Marienburg, Koenigsberg, or Berlin.

When the conversation flagged Emily gathered courage and addressed her host. "Now that we are all together again, can you show us the place where you hid on that Sunday afternoon long ago?" she said. "This mystery had been bothering me for decades."

Emily's question was warmly welcomed as a temporary escape from the dark cloud hanging over them. Horst muttered vaguely that he had already brought them to that place, but refused to clarify his statement. He insisted that it was a secret, which he would reveal at the right moment. More important, he maintained, was to solve the mystery for their survival. Winter now considered that a lighter tone was needed in their discussion, and challenged each person to guess the hiding place of Horst, or to propose a solution to their problem.

Famielje bastenfauls eene scheene Tookunft fa een eenzelnet Kjint besorje. De Wintasch, wiels see kjeen Launt haude, wiere aum schlemsten draun.

Endäm see soone diestre Tookunft ver sikj haude, bleef de Jemeenschoft eent von twee Määjlichkjeite äwrich: hia wone bliewe, ooda utwaundre. Dee hia bleewe kunne sikj aunpasse, eene hiesje Kjoakj aanschlute, daut Militäa unjastette, un aules jeneete. Dee aundre dee hia bleewe muste huage Takse tole un Beschrenkjunge wäajen Launtkoop erfoare. Launtieejendeema met blooss een Sän wudde nich väl to liede habe; daut wia dietlich de Aufsecht vonne Rejierunk de Famieljes to vekjlandre un de Mennonite doamet to schode. Dee, woone utwaundre wulle, muste sikj eene jenstiche Määjlichkheit utsieekje. Een poa Optimiste bleewe, enne Hop, daut see de Eppaschte beoabeide kunne, an eene bätre Jeläajenheit entorieme. See muake sikj lud un läwendich enne Hop daut Marienburg, ooda Koenigsberg ooda Berlin an een metliedschet Ua wiese wudd.

Aus daut Vetal noleet, kjrieech Emily Moot un räd Horst aun. "Nu daut wie entlich mol wada aula toop sent, kaunst du ons de Städ wiese, wua du die aun däm Sindachnomeddach ver väle, väle Joare vestoakje haudst?" fruach see. "Dit Jeheemniss haft mie aul Joarelink jestieet."

Emily äare Froag wia een woama Welkom no aul de diestsre Wolkje, dee äwa de Jast honge. Horst murmeld onbestemt, daut hee an aul dän Vestääkj jewäse haud, oba hee haud wieda nuscht doatoo to saje. Hee bleef doaropp bestone, daut daut een Jeheemniss wia, woont hee to bestemde Tiet openboare wudd. Wichtja, meend hee, wia daut Probleem von äarem Äwaläwe to leese. Winta meend nu, daut een leichtra Toon fa äa Vetal aunjebrocht wia, un foddad jiede Persoon rut däm Horst siene Vestääkjstääd to rode, ooda eene Leesunk toom Probleem väatoschlone.

Agnes was the first to take up Winter's challenge, making a guess at the location of the hiding place. "It must have been somewhere rare or unconventional," she said. "All the usual places were registered several times and found to hold no one. My guess is that Horst hid in a safe place especially prepared for an emergency. I guess that this was in the family wagon, in a shelf constructed under the bench in the rear." When Horst slowly shook his head, Agnes made a wry face.

Agnes's husband Andres now stated his family's view on the survival issue. "We belong to a minority of families that has assimilated into Prussian society," he said. "We have agreed to military service and thus have been required to leave the Mennonite Church. By surrendering our non-resistance status we shed a heavy tax and gained the right to purchase land without restriction. Our children's economic prospects are greatly improved. But we sacrificed a key tenet of our faith and our children are in danger of losing the treasure of our culture.

"We desire to remain a part of this nation, where order, justice and good administration flourish. We must convince the Prussian leadership of the usefulness of our citizenship, and the just reason for holding the non-resistance tenet. This can only be done by strong leaders working together; leaders who have mastered the art of lobbying and persuasion. With determination and endurance we can remain respected, prosperous members of this nation."

Bartel now took his turn and said he would make a guess at the hiding place. "I believe Agnes was correct in stating the hiding place was in a safe place, designed for a time of emergency," he said. "But I believe the location was within the house;

Agnes wia de leeschte, dee opp Winta sien Väaschlach enjinkj, un funk aun to rode, wua hee sikj vestoake haud. "Daut mott een onjeweenlicha Plauz jewast senne," meend see. "Aule jeweenliche Städe haud wie aul besocht, oba hilde kjeenem. Ekj jleew, daut mott eene Städ jewast senne, fa een Famieljennootfaul, veleicht em Famieljenwoage met een Jebu hinje unja de Sett." Aus Horst met sien Jesecht doatoo "Nä" säd, muak Agnes een scheewet Jesecht.

Agnes äa Maun Andres gauf nu siene Meenunk to de Äwaläwenssach. "Wie jehiere to eene Mindaheit von Famieljes, dee vonne praische Jesalschoft oppjeschlukt worde es," meend hee. "Wie habe dän Militäadeenst tojesajcht, un doamet de mennische Kjoakj velote. Endäm wie onse Wäaloosichkheit oppjejäft habe, bruck wie nich de huage Takse tole, un wie kjenne Launt kjeepe. De wirtschoftliche Tookunft fa onse Kjinja haft sikj doaderch jewaultich vebätat. Oba wie habe een wichtjen Grunt von onsen Gloowe jeopf, un rane Jefoa, dän Schauz von onse Kultua to veliere.

"Wie welle een Poat von dise Nazion bliewe, wua Ordnunk, Jerajchtichkheit un eene goode Vewaultunk jedeie. Wie motte de praische Fierunk doavon äwsazeije, daut onse Birjaschoft nitzlich es, un an dän rechtjen Grunt fa onse Wäaloosichkheitslia wiese. Dit kaun oba blooss woare, wan wie stoakje, erfoarne Leidasch utschekje äwazeijent ons Stauntpunkt to veträde. Wan wie doabie uthoole, woare see met de Tiet enseene, waut wie to beede habe."

Boatel erjreep nu daut Wuat, un wull uk mol rode, wua de Vestäakj wia. "Ekj jleew Agnes haud rajcht, aus see meend, daut de Vestäakj eene sechre Städ wia, dee aus Famieljennootfaul jedocht wia," säd hee. "Oba ekj jleew de Städ es em Hus; eene

a place quickly accessed in a time of danger. With my interest in carpentry I know one location where such a place could be constructed. All kitchens have large tables which have high borders. A secret drawer could be built under the table top, hidden by the border. A child could access and hide in that place.” Horst again shook his head, but commented that this guess was warmer.

Beatrice now outlined the view of the Bartel family on the survival crisis. “We have a prosperous Wirtschaft that has been praised by many in our neighborhood,” she began. “Like many other families we have several sons. Those sons who do not inherit face a dismal future, so we must actively consider emigration. One attractive destination is America, where Mennonites have been going for many generations.

“The first permanent Mennonite settlement in America was at Germantown in Pennsylvania, founded in 1683. Under severe persecution Swiss Mennonites and the Amish heeded the call of William Penn to partake of his 'holy experiment'. These Swiss Mennonites were helped in their relocation by the Dutch Mennonites.

“Between 1710 and 1756 several thousand Mennonites settled in Lancaster County, the area surrounding Germantown. The presence of a tolerant Quaker state and the availability of abundant good land made this site attractive. The area contained a large German population, offering a familiar cultural background. They formed a minority in the British society but were tolerated for their many contributions.

“After two centuries of British rule the colonists rose up in revolution. Despite help from Hessian mercenaries the British were defeated, and in 1776 the colonists

Städ leicht errieekjboa, wan et hurtich gone mott. Met mien Kjantriss aus Temmamaun jleew ekj soone Städ to weete. Aule Kjääkje habe groote Descha, met huage Rend. Doa kunn eena eene Jeheemschufloed nenbue, en dee sikj een Kjint leicht vestääkje kunn.” Horst scheddad wada met däm Kopp, oba hee meend doch, daut de Spoa woama wort.

Beatrice mold nu een Plon ut, woo de Boatelfamielje dit Probleem aunjinkj. “Wie habe eene blieejende Wirtschaft, dee von väle Nobasch jeloft woat,” funk see aun. “Soo aus uk väle aundre Famieljes hab wie miere Säns. De Säns woone nuscht oawe, habe eene diestre Tookunft ver sich, un soo mott wie äwalaje uttowaundre. Een Ziel es doobie Amerika, wua Mennonite aul seit Jennerazione aunjesiedelt habe.

“De ieeschte dauerhafte Mennoniten-siedlunk in Amerika wia Germantown en Pennsylvanien, 1683 jejoint. Wiels de Schweiza Mennonite un Amish don schlemm vefoljt worde, boot William Penn an aun een Deel vom “heiljen Experiment” to woare. Dise Schweiza Mennonite worde doarenn vonne hollendische Mennonite jeholpe.

“Tweschen 1710 un 1756 siedelde miere dusedent Mennonite en Lancaster County aun, eene Jääjent om Germantown. Hia wonde de Quaker, un uk väl goodet Launt lokt an doahan. Dise Jääjent haud eene groote dietsche Bevelkjerunk, dee dan uk dän jewenschten un needjen kulturelle Hinjagrunt boot. Un wan see uk eene Mindaheit enne englische Jesalschoft bildete, worde see jeduldet wiels see aulewääjes metholpe.

“No twee Joahundate von enjlische Harschoft, sochte de Koloniste en Amerika äare ieejne Rejierunk. De hessische Seldna kaume de Enjlenda to Help oba de

declared independence. The Mennonites were caught in the middle of the resulting struggle. The British had given them religious freedom, fostered growth of the community, and provided stable government. The colonists on the other hand, while strongly militaristic were not overly oppressive. They fought for the same personal freedoms which the Anabaptists had held dear for centuries. As the Mennonite faith did not allow participation in revolution, their members are in a quandary.

“The Treaty at Versailles in 1783 recognizes the sovereignty of the colonists in America. For the Mennonites in America a situation not unlike that in Prussia now exists. They are comfortable in their homes there, but are under pressure to give up their non-resistance. With an increasing population and land pressure a need exists to find land for their sons to found new homesteads. Word has arrived of cheap land to the north in Canada which has retained a British administration.

“Mennonite scouts have gone north to evaluate land in Upper Canada. Good land has been found around Niagara and northwest along the Grand River. The land was acquired by the government from the Indians. The British are offering freedom of religion and cheap land to the Mennonites, and the chance to keep their own culture.

“Mennonites who are willing to settle in the area face a daunting prospect. They must travel 500 miles over rough trackless terrain, crossing mountains, forests and rivers. A journey in a wagon for several months is required. Settlements are forming at several places, including Twenty near the Niagara river, and along the Grand River.

Enjlenda veluare, un em Joa 1776 erkjlääde de Koloniste sikj selfststendich. De Mennonite befunge sikj enne Medd von disen Kjamf. De Enjlenda haude an relijeese Frieheit jejäft, an jeholpe sikj jesalschoftlich to entwekjle, un haude eene bestendiche Rejierunk jebode. Oppe aundre Sied wiere de Koloniste, stoakj militäarisch, oba nich doldrekjent. See kjamfte fa deeseljwe perseenliche Frieheite, woone de Anabaptiste aul Joahundatelank heilich jehoolle haude. Wiels see oba Kjrachs Jääjna wiere, saute de Menniste enne Bredulj.

“Daut Vetrach von Versailles aune 1783 gauf de Koloniste en Amerika äare ieejne Vewaultunk. Fa de Mennonite en Amerika bedied dit eene Loag, dee de praische likjent. En äare Hiesa sent dee sea maklich un secha, oba see stone unja Druck äare Wääloosichkjeit opptojäwe. En eene Tiet von toonämende Bevelkjerunk un Launtknaupheit, brucke de Menniste fa äare Kjinja nu nieet Launt om Heimstäde to jrinde. Nu haft sikj daut romjerät, daut Launt wieda em Nuade en Canada to habe es, oba unja enjlische Vewaultunk steit.

“Mennonitische Kundschofta sent nuadlich jereist om sikj Launt en Upper Canada to beseene. Goodet Launt jefitet runtom Niagara un nuadwaste däm Grand Riefa delenjd. Dit Launt haft de Rejierunk vonne Indiauna aunjeschaufft. De Britte beede de Mennonite nu Reljoonsfrieheit, biljet Launt un de Jelääajenheit äare ieejne Kultur to hoole.

“Fa de Mennonite, dee jewelt sent en Canada auntosiedle, steit eene jefädliche Reis entjäajen. See motte 500 Miel derch Bosch un Struck un Wota un wääjloosse Jääajent trakje. Dit bediet eene Foat von miere Moonate oppem Woage. Siedlungse sent aul opp veschiedne Städe aunjelajcht, soo aus biem Niagarariefä, un däm Grandriefä delenjd.

“No overwhelming need exists for the Mennonites in Pennsylvania to emigrate. The opportunity for good cheap land in Canada though exists. This location in Canada can also offer opportunities to families in the Werder.”

It was Emily’s turn and she returned to her obsession of unearthing the hiding place of Horst that Sunday. “In summer, one excellent hiding place in a traditional Prussian Mennonite home is the central oven,” she said. “While its heating function rules out its use in winter, in summer it can make a cozy nest even for a small adult. If this was not Horst’s hiding place, then it certainly could have been. It had not been used before for this purpose.” Horst again shook his head, and muttered something like ‘still warm’.

Emily now tensed up and abruptly asked all to hush. Instantly the room was quiet. She pointed upwards and whispered that she had heard footstep. The group remained silent, strained their ears, but heard nothing. After a long uncomfortable wait Winter shook his head, and began his own presentation.

Winter explained that he was an artisan, with a valuable line of work, but with no land. As a Mennonite he paid higher taxes than his competitors, making it difficult to earn a decent living. The prospects for his children in Prussia were unpromising, so his family was a prime candidate for emigration. For years he had studied the question, and had come to the conclusion that Russia was the answer.

“Interest in Russia first arose when Tsarina Catherine the Great appealed for settlers in 1763. The Hutterites accepted her offer and settled on an estate near the Dnepr River in 1770. Before going they had lived in the Werder after their exile from

“Daut jeft kjeen drinjenden Grunt fa de Mennonite en Pennsylvanien uttowaundre. Oba biljet un goodet Launt es en Canada to habe. Un dise Jääjent en Canada deit uk fa Famieljes em Werder eene niee Määjlichkheit beede.”

Nu wia Emily aune Rieej, un see funk wada daut oole Leet aun, wua Horst sikj aum erwänden Sindach vestoake haud. “Em Somma jeft daut een gooden Plauz en eenem jeeenlichen mennischen Hus sikj to vestääkje, un daut es em Bakowe,” meend see. “Em Winta jeit daut nich, wiels de dan jehett woat, oba em Somma kaun eena sikj doa kuzhlich vestääkje. Un wan Horst sikj nich doa vestoake haft, dan weens hauda kunt. Verhää wia noch kjeena nich om dän Jedanke jekome. Horst grummelt ver sikj han: ‘Woam, noch emma.’

Emily wort met eenmol stiew un befool om absolute Ru. Daut wort enne Stow soo stell aus em Grauf. See wees no Bowe, un meend, see haud doa waut jehieet, soo aus een Footstaupe. De Grupp bleef stell, strenjd sikj de Uare aun, oba hieed nuscht. No eene lange onjemietliche Wacht, scheddad Winta dän Kopp un funk met sien ieejnet Teema aun.

Winta säd, hee wia een Hauntwoakja, met ne wietvolle Kjenst, oba hee haud kjeen Launt. Aus Mennist told hee hechre Takse aus de aundre Praise, un soo foll am daut schwoa een veninftjet Låwe sikj to leiste. Daut en Praise to bliewe gauf kjeen Vesprääkje, un soo wia siene Famielje een stoakja Kandidot om uttowaundre. Hee haud dit Probleem aul Joarelank studieet, un haud aul lang Russlaunt aus Auntwuat vääjetrocke.

“De Interesse en Russlaunt funk aun aus Katarina de Groote 1763 fa Siedla opproopt. De Huttera jinje opp dän Roop en, un siedelte opp een Jebiet aum Nippa aune 1770. Ea see loosstrocke haude see em Werder jewont, nodäm see ut Moravien

Moravia. Many other German farmers also settled in Russia, near the Volga River.

“In 1785 Catherine made a direct invitation to the Mennonites to settle in the Black Sea area on land conquered from Turkey. The invitation was recommended by Field Marshal Rumjansow who had served in the Danzig area during the Seven Years War. He was greatly impressed with the achievements of the Mennonite farmers in the difficult Werder surroundings.

“Catherine's invitation is a God-send for landless Mennonites, as it includes free land, moving expenses, and many concessions. Russia is much nearer than Canada. Emigration though may be made difficult by local Prussian officials, not wanting to lose valuable subjects. Seen from another point of view, Catherine's generous offer gives Mennonites a bargaining point to obtain new concessions from the Prussian government.”

Suddenly Emily again signaled, and all hushed at once, and perked up their ears. Horst nodded, and then one of the women whispered that she had also heard it. “It must be the intruder,” Horst said. “We can no longer remain in denial.”

“He could have entered through the barn,” Winter commented. “Then he climbed to the loft and found the door to the attic open. He is familiar with the architecture. He is now wondering whether he can overpower us.”

“It is my fault,” Horst admitted. “There is no lock on the door in the attic connecting to the barn loft. I should have barricaded that entrance, but I thought the risk too small.”

“The man must be hungry and thirsty,” Emily now pointed out. “Food probably is his main concern at the moment, not

vebaunt wiere. Våle aundre dietsche Foarmasch siedelte uk en Russlaunt aum Volgariefa.

“1785 muak Katarina de Mennonite een direkjet Aunjebott sikj aum Schwoaten Måa autosiedle; dit Launt haude de Russe von Turkei frie jewonne. Dise Enlodunk wort von Marshal Rumjansow vääjeschlone, dee em Säwenjoaschenkjrigh enne Danziga Jääjent jedeent haud. De mennische Woakje em trubbelhauffjen Werder haude am sea beendrukt.

“Katarina äare Enlodunk kjempt aus Gottes Bootschoft fa de launtloosse Menniste, wiels see kjreeje Launt emsonst, Help biem Omtrakje, un aunlahaunt Toojestendnisse. Uk licht Russlaunt vål noda aus Canada. De Utwaundrunk woat veleicht vonne praische Vewaultunk vehindat, wiels see nich wieetvolle Birja veliere welle. Oppe aundre Sied, jeft de Enlodunk von Katarina fa de Menniste eene stoakjere Haunt enne Vehaundlung met Praise.”

Plazlich weifeld Emily wada om sikj rom, un see worde aula stell un spetzte de Uare. Horst nekjkopt, un dan meend eene Fru, see haud uk waut jehieet. “Daut mott de Flichtlinj senne,” meend Horst, “Wie kjenne daut nich lenja veneine!”

“Dee mott derch dån Staul nenjekome senne,” säd Winta. “Un dan es hee nom Bån jekrope, un doa bowe wia de Dåa toom Hus op. Un nu äwalajcht hee sikj aus hee ons jeleewat näme kaun.”

“Daut es miene Schult,” stunt Horst too. “Doa es kjeen Schlott aune Dåa oppem Bån, dee nom Staulebån fieet. Ekj haud doa waut väästoppe sult, oba ekj docht, daut de Jefoa too kjlien wia.”

“Dåm Mensch doabowe mott hungre un darschte,” meend Emily nu. “Daut Äte woat am nu wichtja senne aus de Reibarie ooda

robbery or assault. I suggest we prepare him a lunch, and leave it at the top of the stairs to the attic. I have brought Tweebacks, which I'll prepared with ham and cheese. Oh, and I should make him a nice hot drink."

There was nodding around the room and Emily went to make the preparations. When she returned with a brimming tray Winter volunteered to take it upstairs. On the landing he could feel the presence of the man, and the unmistakable odor of a man on the run. He placed the tray on a small table and then beat a hasty retreat. Horst and the other men were ready at the bottom of the staircase with a heavy table. In moments they had barricaded the door leading to the staircase.

The group waited in hushed silence, and after some moments heard a soft shuffling from above. The movement stopped and in the renewed silence they were certain the man was wolfing down the dinner. Emily motioned for everyone to remain quiet and vigilant. Half an hour passed, and then Emily motioned the men back upstairs.

The four men wrapped themselves in heavy coats which Horst supplied. Quietly they removed the barricade, and crept up the stairs. Here reigned absolute silence. Winter hoped the man had returned to the barn and fled the homestead. Registering the secrets of the attic Horst soon made a discovery. The man was fast asleep, hidden under a blanket.

Silently Horst motioned to the others and when all were ready they pounced on him. The police were summoned and the prisoner was taken into custody.

* * *

Emily now insisted that Horst explain how he had escaped discovery that Sunday long ago. Finally feeling cornered, Horst

Mensche jeleewat näme. Ekj jleew, wie sulle am een Vebietsel moake un daut bowe oppe Trap hanstale. Ekj hab Tweebak metjebrocht, un uk Schinkjefleesch un Kjees. Un veleicht sull ekj am een heetet Jedrenkj moake."

Aula nekjkopte un Emily muak sikj draun, däm Onbekaunden waut tweschne Täne to leewre. Aus see met een Tablett met Faspäate trigjkaum, boot Winta sikj aun, daut no Bowe to droage. Oppe Plautform bowe, kunn hee dän Maun one, un uk rikje, woo eena oppe Flucht schweetich rikje deed. Hee stald daut Äte opp een kjlienen Desch, un dan muak hee sikj fuat. Horst un de aundre Mana wiere unje vere Trap reed met een schwoaren Desch. Oppe Städ haude see uk aul de Däa no de Trap faustjekjlamt.

De Grupp wacht en gaunset Schwieeje, un boolt hieede see een ruschle bowe. Don wia wada aules stell, un see dochte sich, de Biekrupa doa bowe, aut sikj nu voll. Emily hoof dän Paussoppfinja, un daut meend 'Silentium!' Eene haulwe Stund jinkj vebie, un Emily wees de Mana wada, see sulle oppen Ban gone.

Dan wekjelde sikj de vea en dikje Poltoos, dee Horst an aunboot. See naume stelkjes däm Desch wajch, un kroope oppe Trap nopp. Hia wia et gauns stell. Winta hopd de Maun wia trigj nom Staul jegone un wia wajch. Endäm sikj Horst aul de oole, jeheemnisvolle Sache oppem Bän besach, funk hee waut Sondaboaret. De Biekrupa wia sea deep enjeschlope, un lach schmock unja eene Dakj.

Gauns stell died Horst no de aundre, un aus see aula reed wiere, sprunge see opp dän Biekrupa. Don roopte see de Poliez, dee am faustnaume.

* * *

Emily bestunt nu doaropp woo see Horst aun däm Sindach soo lang trigj nich jeseene un uk nich jefunge haude. Horst

agreed to give an explanation. "That day we had played the game many times and all hiding places were now known," Horst said. "I felt I had to do something different. I recalled old clothes of my father hanging in our attic, and a wig that had been in fashion decades ago. This wig had been trimmed to resemble a man's hair cut of the present day.

"I went to the attic, put on a Sunday coat, and pulled the wig on my head. Both were on the large side, but I hoped this would not be noticed. I came down and entered the Grosseestube, this very room. This room even then was open, with no good hiding places. The men were sitting there and I asked for their co-operation. They looked at me strangely for some minutes, but then agreed to keep the secret. I placed a chair near the entrance facing inwards. Sitting on a hard pillow laid on the seat I was as tall as the men, and someone at the door could not see my face.

"I remained seated in that chair facing inwards, and did not rise till all guests had departed. In their co-operation individual men left the room now and then, helping to create confusion. I heard the seeker come to the door of the room several times. He stood there only a brief moment, for the room held no hiding places. I'm certain he never looked directly at the men. Thus I evaded discovery each time he came looking. All the men had agreed to keep the secret, and took it with them to the grave."

Horst now summed up the group's position on emigration. "From what I have heard, along with economic welfare and religious freedom, we all appreciate security for our families," he said. "This factor must be considered in making the decision for emigration. The security benefit will be

säd too. "Aun däm Dach haud wie daut Spell aul foaken jespält, un aule Vestääkjstäde wiere bekaunt," säd Horst. "Ekj meend, ekj sull mol waut aundret doone. Mie kaum toom Denkj, daut Voda siene oole Kjeleeda oppem Bän honge un uk eene Pruck, dee ver lange Tiet mol mood jewast wia. De Pruck haude se beschnäde, un doabie sacht dee soo aus een Hoaschnett vom vondoagschen Dach.

"Ekj jinkj oppen Bän un trock mie een Sindachsrock aun, un trock mie de Pruck äwrem Kopp. Beid wiere oppe groote Sied, oba ekj hopd, daut wudd kjeena enwoare. Ekj kaum rauf, un jinkj enne Grootestow nenn; krakjt dise Stow. Dise Stow wia uk aul dan gauns op, met kjeene goode Vestääkjstäde. De Mana saute hia, un ekj bedd an, mie to halpe. leescht kjiktje see mie vebleft aun, oba don holpe see mie, un säde see wudde daut Rotsel dicht hoole. Ekj stald een Stool bie de Dää han, no benne jedreit. Endäm ekj opp een hoadet Kjesse oppe Sett saut, wia ekj krakjt soo lang aus de Mana, un vonne Dää ut, kunn kjeena mien Jesecht seene.

"Ekj bleef opp däm Stoole sette, no Benne jedreit, un stunt nich opp bat aule Jast velote haude. Hanunwada jinkj eena ooda de aundra Maun rut, un holp doabie blooss daut Derchenaunda vom Spell. Een poa Mol hieed ekj een Sieekja kome un sikj rom kijikje. Enne Stow wia kjeen Vestääkj to seene. De Sieekja kijikt de Mana nich mol aun, un wiels ekj mau een jeweeneija Oola wia, foll ekj nich opp. Aul de Mana säde, see wudde daut Jeheemniss bettem Grauf droage, un daut habe see dan uk jedone."

Horst foot nu de Aunsecht vonne Grupp toop waut de Utwaundrunk aunbelangd. "Von däm waut ekj jehieet hab, toop met de wirtschoftliche Utsechte un relijeese Frieheit, rääkjen wie de Sechaheit fa onse Famieljes huach en," meend hee. "Dis Grunt mott wie en Betracht hoole, wan wie

available for those who stay in this country. For those who leave, wherever they go, other privileges may be offered but the security benefit will be wanting. For those leaving it would be wise to choose intelligent leaders who are able to find a way to protect their people.”

eene Utwaundruck plone. De Sechaheitnitze woare fa dee, dee hia bliewe, vääratich senne. Fa de woone oba velote welle, woat de Sechaheit fäle. Aulsoo sulle dee, woone utwaundre welle daut nich doone, ea see Fierasch met vâl Vestentniss finje, dee enne Loag sent, äare Lied Schutz to besorje.”

Hoepner

I praise loudly. I blame softly. Tsarina Catherine the Great

The small shop in Bohnsack in the Danzig narrows sold general merchandise and served food and beverages. The operator was a Mennonite by the name of Jakob Hoepner who rented the establishment. One summer day in 1786 a wagon pulled before the shop and a Russian nobleman stepped out. The shop clerk welcomed him, and listened in surprise as the man said that he wished to order dinner. The clerk bustled to attend to this important person, and told him that the shop operator would soon come to serve him. When Hoepner arrived the Russian introduced himself as George von Trappe, an emissary of the Tsarina. Over a dinner of parsnip with wild duck and fish he delighted Hoepner with an offer to immigrate to Russia.

“The Tsarina has sent me to recruit settlers for New Russia,” von Trappe said. “There is an abundance of good land on the open steppe recently conquered from Turkey. The Tsarina prefers Mennonites as these settlers.”

This claim immediately attracted the attention of Hoepner and his clerk, as emigration was high on their agenda. The Mennonite situation, for those without land and means, held little hope for improvement. By dinner's end Hoepner and his clerk were in rapture, for a man had come with an offer to lead the Mennonites to the 'promised land'.

Von Trappe was directed to Flemish Elder Peter Epp of Danzig to announce the invitation to the Mennonites. The Tsarina hoped to enlist them to her plan, as she had the Hutterites from Moravia in 1770. In that year these brethren of the Mennonites had moved to Russia, near the Dnepr.

Happna

Ekj low lud. Ekj beschulj saunft. Zarina Katarina de Groot

Daut kjliene Laufkje en Bonsack en Danzig vekoft jeeenliche Woare un bedeend uk met Äte un Jedrenkje. De Haundeldriewa wia een Mennonit Nomens Joakob Happna, dee daut Laufkje pachte deed. Aun eenem Sommadach, 1786, kaum een Woage aum Laufkje aunjefoare, un een ruscha Odelsmaun stieech ut. De Laufkjeoabeida bedd am Welkom, un horcht vebleft too, aus de Maun säd, hee wull een Meddachäte bestale. De Oabeida spood sikj dän wichtjen Maun to bedeene, un säd, de Pachta selfst wudd am fuaz bedeene. Aus Happna aunkaum, stald de Russ sikj aus George von Trappe, een Jeschekjta vonne Zarina vaa. Biem Meddachäte von Postanak, wille Ent un Fesch, loot hee Happna en no Russlaunt uttowaundre.

“De Zarina haft mie jeschekjt, om Siedlasch fa daut Niece Russlaunt to jewenne,” säd von Trappe. “Doa jeft daut jenuach Launt oppe Stap, korz vonne Turkei jewonne. De Zarina trakjt Mennonite de aundre Siedlasch vaa.”

Dit Vesprääkje gauf däm Happna un sien Oabeida fuaz spetze Uare, wiels utwaundre an sea wichtich wia. De Mennonitische Loag, one Launt un Meddel, hilt weinich Utsecht opp bätre Doag. Aus daut Meddachäte to Enj wia, wiere Happna un sien Oabeida em Säwenden Himmel, wiels een Maun wia jekome, om de Mennonite en daut “vesproakne Launt” to fiere.

Von Trappe wort nom flemischen Eltesten Peeta App en Danzig jefieet, om de Enlodunk de Mennonite bekaunttomoake. De Zarina wull an en äaren Plon enfiere, krakjt soo aus see daut met de Huttera 1770 en Moravia jedone haud. En däm Joa wiere dise Breeda aune Mennonite no

And during her reign, twenty three thousand Germans from the Palatinate had settled in her domain.

Hoepfner and other interested Mennonites accompanied von Trappe to the Russian Consul in Danzig. The Consul was pleased with von Trappe's mission, and suggested that a few Mennonite men be authorized to serve as delegates to visit Russia. This suggestion was favorably received. The Consul suggested Hoepfner as one of the delegates, but asked that others be nominated by the community. The list would be forwarded to the Tsarina by courier and a reply received shortly.

On August 7, 1786 von Trappe had the Tsarina's invitation read in both Mennonite congregations in Danzig. The city authorities were opposed to the emigration so the church leaders couldn't formally endorse sending delegates. Elder Epp especially was in a delicate position. He was a promoter of emigration but had to heed the wishes of the City Council. Other church leaders including Elder Wiebe of Elbing, and Elder Regier of Heubuden also supported the emigration, but could not take official action.

The community was initially afraid to follow the Consul's suggestion fearing reprisals from the city government. But finally a letter of authorization for delegates was drawn up and passed on to the Russian Resident Ambassador. Along with Hoepfner, Johann Bartsch had been nominated in a letter signed by sixty persons, not including any churchmen. The Ambassador dispatched the letter by courier to St. Petersburg. The Tsarina was scheduled to travel to the Crimea in spring, and it was hoped the delegates would meet her there. When approval for the visit was obtained Hoepfner and Bartsch set

Russlaunt jetrocke, dicht biem Nippa. Un wäärent äare Fierunk haude 23,000 Dietsche ut de Pfalz en Russlaunt aunjesiedelt.

Happna un aundre intressieede Mennonite bejleide von Trappe nom ruschen Generalkonsul en Danzig. De Konsul freid sikj äwa von Trappe siene Mission, un schluach vää, daut see een poa Mennonite berajchte, aus Delegaute Russlaunt to besieekje. De Konsul schluach Happna aus eenen von dise vää, un säd daut noch aundre vonne Jemeenschoft vääjeschloage woare sulle. De List wudd dan aune Zarina jebrocht woare meddels Ielboote, un eene Auntwuat wudd dan boolt kome.

Aum 7 August 1786 wort de Zarina Enlodunk von von Trappe en beid Mennonitische Jemeente en Danzig vääjedroacht. De Stautautoritäre wiere jääjen de Utwaundrunk, un soo kunne de Kjoakjeleidasch nich effentlich de Veschekjunk von Delegaute unjastette. Eltesta App wia enne Bredulj. Hee wia fa eene Utwaundrunk, oba hee must oppause, waut de Stautrot soo aules plond. Aundre Kjoakjefierasch soo aus Eltesta Wiebe von Elbing, un Eltesta Regier von Heubuden wiere uk fa de Utwaundrunk, oba see kunne sikj nich aumtlich doatoo malde.

De Jemeenschoft haud aunfenjlich Angst däm Konsul sien Vääschlach to unjastette wiels see wudde daut dan mette Stautsrejierunk to doone kjree. Oba schliesslich wort een Unjastettunksbreef fa de Delegaute oppjestalt un däm ruschen Bootschofta enne Staut äwarieekjt. Toop met Happna, wort Johaun Bartsch vääjestalt en een Breef von 60 unjaschräwe, Kjoakjenmana nich enjeschlote. De Bootschofta schekjt dän Breef metem Ielboote wieda no Peetaborjch. De Zarina plond em Farjoa enne Kjrirm to reise, un doa sulle de Delegaute ar trafe. Aus Erlaubniss von

off on their mission. The community awaited their return in anxious anticipation.

* * *

A year later the Hoepner and Bartsch families were longing desperately for the return of their fathers. While they had received a few letters from the delegates, the families were not coping well in their absence. The family of Hoepner was going through a major struggle; the margin of the shop was small and required much effort. The Bartsch family which lived near the city could sell dairy products there and had an easier time. When word was heard the delegates were on their way home there was widespread rejoicing. Their safe return bode well for the success of their venture and for the community's future.

Von Trappe arranged for an early meeting to hear the delegates' report. The meeting was held on the 19th January, 1788 at the Royal Russian Embassy on the Marktstrasse in Danzig. The meeting was restricted to Mennonites. Attendees included Elder Epp, the two recently-returned delegates, von Trappe, and parties interested in emigrating. Members of the Flemish congregation, including the Winters, predominated, but a few Frisians were also present.

The meeting began with the presentation of the delegates' report. Hoepner had served as the spokesman on the road and now told the story of their one year journey. "We first traveled to Riga and then to Dubrovna on the Dnepr. These towns will be major way stations on any later emigration. We met Prince Potemkin, the administrator of New Russia, and later the Tsarina herself. At the meeting, we kissed the Tsarina's hand, and were invited to join her court on a tour to the Crimea. We inspected good land north of the Black Sea, and later went to Moscow

Russlaunt trigjkaum, reisde Happna un Bartsch auf. Tus erwacht de Jemeenschoft an met bange Noot.

* * *

Een Joa Iota bangde sikj de Happna un Bartsch Famieljes sikj gauns morschich no äare Vodasch. See haude zwoa een poa Breew vonne Delegaute jekjrääje, oba de tusjebläwne Famieljes worde oppe Wirtschofte nich goot redda. De Happna Famielje haud daut mieeschte Kloppott, wiels daut Jeschaft mau kjlien wia, un daut fäld aulewääjes aun Jelt, un doa wia eenfach too väl Oabeit. De Bartsch Famielje wond dichta aune Staut, wua see Botta, Malkj un Kjees vekofte, un daut leichta haude. Aus vetalt wort, daut de Delegaute oppem Huswajch wiere, freid sikj een jiedra. Äare sechre Aunkunft meend, daut äa Unjanäme goot jegone wia, un daut see fa de Jemeenschoft Jenuss brochte.

Von Trappe muak een tiedjet Trafe reed, doamet de Lied sikj aunhiere kunne, waut de Delegaute to berechte haude. Daut Trafe funk staut aum 19 Jaunewoa, 1788 enne rusche Bootschoft oppe Moakjtgauss en Danzig. Blooss Mennonite worde biejelote. De Besieekjasch wiere Eltesta App, de twee Delegaute, von Trappe, un soone, woone utwaundre wulle. De mieeschte wiere Jlieda vonne flemische Jemeent, oba doa wiere uk een poa Friese mank.

De Vesaumlunk funk doamet aun, daut de Delegaute een Berecht gauwe. Happna wia de Rädna unjawääjes fa de twee jewast un hee vetald nu de Jeschicht von de Foat, dee een Joa jedieet haud. "Ieescht reisd wie no Riga un don no Dubrowna oppem Nippa. Dise Städa woare wichtich bie ons utwaundre senne. Wie trofe dän Prinz Potemkin, de Vewaulta von daut Niee Russlaunt, un dan uk de Zarina. Biem Trafe, kust wie äare Haunt, un see loot ons en ar opp äare Reis enne Kjrimm to bejleite. Wie unjasochte goodet Launt nuade vom Schwoaten Mää, un dan reisd

to request a Charter from the Tsarina. We returned via Warsaw to obtain backing from the Polish crown, in case the emigration is opposed by the Danzig City Council.”

Hoepfner now answered questions. The Tsarina had been very gracious and had repeated promises made earlier. The site they had inspected was at Berislav on the right side of the Dnepr, and it contained good flat land near markets. The Charter approved by the Tsarina offered conditions similar to those enjoyed earlier in Prussia, and the delegates thus strongly recommended emigration to Russia.

The provisions of the invitation and Charter were now listed. Free transportation and board would be provided from the Russian border to the settlement area. Each family would receive 175 acres of free land. Loans would be provided to build houses and purchase farm equipment. A perpetual exemption would be given from military and civil service. Guarantees were made for freedom of religion and the right to organize a mission among the Moslems. The settlers living in agricultural communities had the right of self-government. Also they were allowed to import their belongings free of charge and were given 10-year tax exemptions.

Von Trappe followed Hoepfner on the podium. He confirmed the statements of the delegates and the provisions of the Charter. He had a document in hand which he now read. Copies of this document were passed to all present and extra copies were provided for distribution to others. Von Trappe affirmed that all payments and privileges were guaranteed by the Tsarina and Prince Potemkin.

The report was of major interest to the audience as it suggested a way out of their

wie uk nohäa no Moskau om Dokumente vonne Zarina to erbedde. Wie kaume äwa Warschau trigj om Unjastettunk vonne polnische Kron to kjriee, fauls de Danziga Stautrot ons Trubbel moake wull.”

Un nu beantwuat Happna Froage. De Zarina wia sea jnädich jewast un haud aul äare ea jemoakte Vespräakjunge wadaholt. Daut Launt woont see besondasch goot unjasocht haud, wia bie Berislav oppe rajchte Nippasied; daut wia goodet, flachet Launt un dicht biem Haundelsmoakjt. De Dokumente, vonne Zarina gootjeheete, likjende dee, woone de Menniste en Praise jeneete deede, un soo wiere de Delegaute nu Flaum un Fia fa daut utwaundre no Russlaunt.

De Bedinjunge vonne Enlodunk un Utwaunderunkspapiere worde nu oppjestalt. Transport un Läwesunjahault wudde emsonst vonne rusche Jrenz bat aune Siedlunksstääd senne. Jiede Famielje wudd 175 Aka frieet Launt kjriee. Uk wudd daut Liejelt fa Hiesabu un Foarmjreetschoft to kjeepe, jäwe. Frieheit vom Militäadeenst un Beaumtenoabeit wort bat enne Eewichkjeit vesproake. Frieheit fa Gloowensliere wort jejäft, un uk daut Rajcht de Musleme to bekjere. De Siedla enne Foarmjäajent haude daut Rajcht opp äare ieejne Rejierunk. Uk durwe see äa Toobehia emsonst metbrinje un see brukte tieenjoarelank kjeene Takse tole.

Von Trappe foljd Happna oppem Plautform. Hee bestäticht de Erkläarunge vonne Delegaute un de Uakundebedinjunge. Hee haud een Dokument to Haunt, woont hee nu laus. Aufbilda von dit Dokument worde romjerieekjt aun aule Aunswäsende un Kopiee worde fa de aundre reed jelajcht. Von Trappe bestäticht, daut aule Tolunge un Priwiläjien von de Zarina un Prinz Potemkin gootjesajcht wiere.

De Berecht intressieed de Toohierasch sea, wiels daut bedied een Utwajch von de

economic and religious dilemma. The needy saw a way to escape their poverty, and the pious a way to get away from the worldliness around them. Severe hardships were expected in traveling and beginning a new settlement, so pulling up roots did not sound attractive for the thriving and affluent of the community.

Opposition to the emigration was anticipated from the Danzig City Council, not to mention the West Prussian government. The lawful Mennonites made good subjects who provided a steady stream of tax revenue. But von Trappe soon proved to be an energetic agent, capable of handling all opposition. With his outstanding personal skills he moulded the emigrants and convinced them of the Tsarina's good intentions. Later he would label all obstruction by the City Council as an insult to the Tsarina. An energized public strode out of the meeting, which had new hope for the future. Emigration to Russia was urgently on their agenda.

* * *

Winter and Emily emerged from the meeting and found scores of Mennonites eagerly discussing the presentation. They considered von Trappe and Hoepfner as trustworthy. The uncertainties of the venture were central to all discussion. These lay in two main areas; politics and religion. Would the Danzig City Council and Province of West Prussia consent to the emigration and provide the travelers with the proper passes? Would the church give its blessing, or prefer a policy of seeking a better deal from the government? Would it provide Ministers to enable a continuation of the congregation? The problem of planning for the long trek was one which most people thought they had in hand.

The potential emigrants expected great changes in their lives. Their friends would now be divided into two classes - those

wirtschaftliche un religiöse Klam. De Oame sage een Utwajch ut äare Oamoot, un de Fromme een Wajch to bestiee, om von de Weltlichkeit wajch tokome. Schwoare Hindanisse stunde oba doch noch em Wajch, waut Reise un een nieen Aunfank to moake aunbelangd. Soo wiere de Rikje un de Wieete nu goanich besondasch von aul däm bejeistat.

Jääjnasch vonne Utwaundrunk wudde woll senne de Danziga Stautrot un de Wastpraisse Rejerunk. De Jesazjehuar-some Mennonite wiere goode Birja, dee eene toovelesje Takskjwal bediede. Oba von Trappe wia een läwendicha Ajent, dee met däm Jääjensauz leicht foadich wort. Met sien grootet Jeschekj vestunt hee de Emigraunte to jewenne, un äwazeijd an vonne goode Aufsechte vonne Zarina. Nohää stampeld hee aule Enwandunge vom Stautrot aus eene Beleidjunk vonne Zarina. Een mootichet Publikum veleet de Vesaumlunk; dee niee Hop fa de Tookunft haud. Daut utwaundre no Russlaunt wia drinjent opp äare Doagesordnunk.

* * *

Winta un Emily kaume rut un wiere fuaz meddemank väle Mennonite, dee de Väastalunk iewrich derchdraschte. See hilde von Trappe un Hapna vetruenswirdich. De Onsechaheite vom Unjanäme wiere sea wichtich bie aulet jeräd. Dise lage en twee Jebiete: Politikj un Reljoon. Wudd de Danziga Stautrot un de Prowins Wastpraisse de Utwaundrunk bejoe un de Utreisende de rechtje Papiere doafäa utdeele? Wudd de Kjoakj äaren Säajen jäwe, ooda wudd dee nu een bätret Jääjenaunjebott vonne Rejerunk sieekje? Wudd daut Prädjasch jäwe, woone de Jemeent wieda fiere wudde? Daut Probleem von däm Trek no Russlunt to plone, wia waut de mieeschte Mensche dochte, see enne Haunt haude.

De plonende Utwaundra erwachte groota Wakjssel en äarem Läwe. Äare Frind wudde von nu aun en twee Klausse jedeelt woare:

going to Russia, and those staying. Good relations must be developed with those going, and a search mounted for strong leaders. A new priority scheme would be established; all matters concerning the emigration were important, all others represented wasted effort.

The Winters heard from a few scoffers and pessimists. "The emigration is still far from certain," they heard. "The government and church have practical means of obstructing it. The Prussian government can refuse to allow export of goods and decline to issue visas. The church can ban those leaving without permission. An advantage though is the continued presence of the milder Polish administration in Danzig. It can prove useful in avoiding efforts at obstruction."

At this juncture a couple from the group approached the Winters. The couple appeared energized by the meeting, but also greatly worried. The man asked if they were not the Winters, known for solving difficult problems. When Winter grudgingly nodded, the man indicated that they were facing a major family problem for which they urgently needed assistance. Winter motioned to a nearby Mennonite tavern, and the four were soon seated around a table.

The couple introduced themselves as Daniel and Neeta Kraus. They were landless residents of the Grosswerder, who had been impressed by Hoepfner's presentation. "Hoepfner is a man of outstanding talents," Kraus said. "It took great courage to embark on such a dangerous mission through the frontiers of Russia. He showed exceptional diplomatic skills in negotiating with Prince Potemkin and the Tsarina. Securing a favourable Charter is an excellent achievement. We could hope for nothing better.

dee, woone no Ruslaunt jinje, un dee, woone bleewe. Goode Veheltnisse met de Gonende muste entwekjelt woare, un uk eene Sieekj fa stoakje Fierasch. Nu muste uk schwind nieet Denkje oppjestalt woare; aules waut met de Utwaundrunk to doone haud wia wichtich, aulet aundre wia Näbensach.

De Wintasch hieede uk von een poa Spettasch un Biltvedoawasch. "De Utwaundrunk es noch wiet von secha," hieede see. "De Rejierunk un de Kjoakj habe praktische Meddel enne Henj, daut to behindre. De praische Rejierunk kaun dän Export von Jieta enstale un sikj weigre Visas uttostale. Un de Kjoakj kaun uk dee em Baun sate, dee one Erlaubniss utreise. Een Väadeel es oba de stendje Jäajenwoat vonne polnische Rejierunk en Danzig. De kaun de Hindanisse utem Wajch rieme, wan see well."

Krakjt nu kaum een Poa vonne Grupp oppe Wintasch opptoo. Daut Poa schiend vonne Vesaumlunk beläfft, oba uk sea besorjt. De Maun fruach, aus see nich de Wintasch wiere, dee schwieeje Probleme lese kunne. Aus Winta daut schlorrent toogauf, meend de Maun, daut see een grootet Famieljepleem haude, met däm see drinjent Help brukte. Winta wees no eene Mennonitische Schenkj dichtbie, un de Vea saute dan uk boolt aun een Desch.

Daut Poa stald sikj vää aus Daniel un Neeta Kraus. See wiere launtloosse Birja vom Grosswerder, dee von Happna sien Berecht aunjedone wiere. "Happna es butajeweenlich begoft," meend Kraus, "Daut brukt vål Moot sikj opp soone jefäadliche Mission derch de wille rusche Launtschoft enttolote. Uk bewees hee wundaboaren Talent un Jeschekj met de Zarina un Prinz Potemkin soone Priwiläjien uttooabeide. Wie haude ons nuscht bätret väastale kunne.

“My wife and I consider this invitation to Mennonites as a great opportunity for the entire family, especially our two children. We trust that the problems of visas and church objection can be overcome. It will be good for our children to leave this area with its worldliness and temptations. We are facing though a serious family problem; my son Herman has gone missing.

“Miene Fru un ekj hoole dise Enlodunk aune Mennonite eene groote Jeläajenheit fa de gaunse Famielje, besondsch onse twee Kjinja. Wie hope un jleewe, daut de Probleeme met de Visas un Kjoakjesache jeräajelt woare kjenne. Fa onse Kjinja woat daut goot senne, dise Jäajent met de Weltlichkeit un Vesieekjunge to velote. Wie habe daut oba met een iernstet Famieljepleem to doone; mien Sän Hermaun es veschwunge.

“We have been told that our Wirtschafts in Russia are to be of equal size, even larger than those here in Prussia. To operate them we will need as many family members as possible. My son Herman has always been the black sheep of the family, who prides himself for his strength, and for operating beyond the rules. Our last word of him came from the waterfront in Danzig. We need a man to find him in short order, so that he can join us in the emigration.”

“Ons es jesajcht worde, daut onse Wirtschofte en Russlaunt aula jlikje groot senne woare, un soogoa jrata aus hia en Praise. Om soowaut to bedriewe, woa wie aule Famieljejlida brucke. Mien Sän Hermaun wia aul emma daut schwocate Schop enne Famielje; dee stolt opp siene Krauft es, un uk waut hee deit, un waut hee well. Ons latstet Wuat wia, daut hee sikj oppe Wotakaunt en Danzig romdreef. Wie brucke wäm, dee am kortahaunt finje kaun, doamet hee sikj onse Utwaundrunk aunschliitt.”

Winter agreed to help the Krauses, and said that he would enlist his colleague Homez to find Herman. After the Krauses had left, the Winters felt more subdued about the emigration. Emily commented that the trek of the Israelites from Egypt had faced many problems due to difficulties caused by the stray members of their group. Winter admitted that the Mennonites would provide the Tsarina with many mature emigrants, but their numbers would also include some drifters.

Winta säd too, daut hee de Krause halpe wudd, un daut hee uk Homez bemieeje wudd, dän Hermaun to sieekje. Nodäm de Krause wajch wiere, feelde sikj de Wintasch bedrejt wäajen de Utwaundrunk. Emily meend, daut de Trek vonne Israelite von Ägipten uk väle Probleeme jehaut haude, wäajen de woone jäajenaun wiere. Winta gauf too, daut de Menniste de Zarina väle goode Utwaundra leewre sulle, oba daut doa uk Romdriewasch doamank senne wudde.

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The following week was a busy one for the Winters. They now saw their world from a new perspective; not one of plodding through chores and enjoying minor diversions but one of rushing to prepare for a major trip that would change their lives. On Monday Winter had sent a note to Homez about finding Herman. In the middle of the week, on two consecutive

De näakjste Wäakj wia eene drocke fa de Wintasch. See sage de Welt nu von eene niee Secht un Winkjel, un nich mea von eene Pulkjarie em Staul un oppem Hoff, un sikj äwa Kjlienichkjeite to freie. Daut wia nu een Reedmoake fa eene Reis, dee äa Läwe fa emma veendre wudd. Aum Mondach haud Winta däm Homez eene Notiz jeschekjt, wäajen Hermaun finje.

days, the Winters were called to attend funerals of elderly persons. Attending these functions brought them to a sobering realization; life was fragile and passing, when opportunity knocked, it must be seized without hesitation.

At the end of the week Winter and Emily were resting in their garden when they spied a young couple arriving at the gate. Winter exchanged glances with Emily; the two looked familiar but their arrival together seemed peculiar. Both appeared downcast, yet showed a youthful, energetic air. Winter waved to the couple, and when they approached he motioned them to the garden bench before them.

The man introduced himself as Franz Krahn, and his companion as Anna Lepp. On hearing these names the Winters immediately placed them. Franz had been the bereaved widower at the first funeral in the week, and Anna had been the bereaved widow at the second. Winter immediately expressed his condolences to the pair, and then asked how he could be of service.

The two exchanged glances and then Franz began his story. "We thank you both for attending the two services this week," he said. "We both appreciate the support we received from our community during a difficult time in our lives. You are no doubt wondering about our arrival here together. This relationship so soon after the death of our spouses must appear suspicious if not unseemly. But it is this relationship that is the reason why we have come to consult you.

"Anna and I have been close since childhood, and always planned to spend our lives together. But family problems prevented us from marrying. Some years ago Anna married a Wirtschaft owner three

Medde enne Wäakj, twee Doag hinjarenaunda, wiere de Wintasch opp Bejrafnisse fa elre Mensche. Dise Besuache brochte an eene kloa moakende Bewusstheit: daut Läwe wia mau bräakjlich, un rand stoakj vebie, un wan de Jeläajenheit kjeem, must de jenome woare, un one han un häa.

Aum Enj vonne Wäakj saute Winta un Emily em Goade, aus see een junget Poa aum Puat aankome sage. Winta wakjseld een Blekj met Emily; de twee schiende bekaunt, oba see wiere sikj nich secha. Beid schiende doljeschloage, oba doch jugentlich un fresch. Winta weifeld daut Poatje too, un wees an no de Goadenbenkj ver am.

De Maun stald sikj aus Fraunz Kron vää, un siene Bejleitunk aus Auna Lepp. Aus see de Nomes hieede, wiste de Wintasch uk fuaz wää daut wiere. Fraunz wia de Wätmaun vom ieeschten Bejrafniss von dise Wäakj, un Auna de Wätfru vom tweeden. Winta brocht fuaz sien Metleet toom Utdruk, un fruach dan, woo hee von Help senne kunn.

De twee kjkjte sikj korz aun, un dan funk Fraunz de Jeschicht aun. "Wie danke junt, daut jie bie de Bejrafnisse wiere dise Wäakj," säd hee. "Wie rääkjne daut sea, fa de Unjastettunk von onse Jemeenschoft, jekjraaje wäärent eene schwoare Tiet en onsem Läwe. Jie wundre junt woomääjlich, daut wie hiahan toop jekome sent. Ons Toopgone schient woomääjlich nich blooss vedajchtich, sonda uk onaunstendich. Oba daut es wääjen ons Veheltniss, daut wie no junt jekome sent.

"Auna un ekj sent ons seit onse Kjintheit no, un haude aul emma jeplond, ons Läwe toop to vebrinje. Oba Famieljen Probleme leete daut nich too, daut wie ons befriede. Eenje Joa trigj befried sikj Auna met een

decades her senior, and then I followed by marrying a widow who was already a grandmother. We engaged in these marriages as it was our only opportunity to remain with our own people.

“Our spouses were called home by their Maker on the same day. My wife passed away as a result of a long-term illness, and then also that day Anna's husband perished, victim of a terrible crime. While Anna and I sadly mourned the sudden passing of our loved ones, we saw that we had a new chance to be together. This was especially so following our community's invitation to immigrate to Russia.

“While most of our friends have approved of our renewed relationship, and have understood the need for immediate action, some ill wishers have not. A rumour has spread that the death of Anna's husband is suspicious. I can assure you that their view is entirely without basis. The rumor urgently needs to be exposed and stopped. Can you investigate this matter? Can you find the source of this rumour, and reveal the suspicion to be unfounded?”

Winter had listened to Franz' story with quiet concentration, and after Franz was finished immediately had some questions. “At the funeral of Anna's husband it was said that he died during a home invasion,” he said. “Is there evidence to show that the crime was committed by an outsider? Was anything of value taken, which would connect the criminal with the crime scene?”

“My husband was of moderate means and the invasion could not have been profitable for the criminal,” Anna answered. “But I discovered that our silverware set was missing; the criminal took it with him. Discovery of the set could lead to his arrest.”

Wirtschoft Wieet dartich Joa ella aus see, un dan fried ekj eene Wätfru, dee aul Grootmutta wia. Wie deede daut blooss doamet wie mank onse ieejne Mensche bliewe kunne.

“Onse Ehepoatnasch worde vom Schepfa dän selwjen Dach wajchjeroopt. Miene Fru wia aul lang krank jewast, un aum selwjen Dach kaum Auna äa Maun om, Opfa von een schrakjelja Äwafaul. Wäarent Auna un ekj uk truarich wiere wäajen däm Doot von ons Poatna, sag wie oba doch uk de Mäajlichkjeit nu toop to senne. Un dit es nu besondasch soo, wiels onse Jemeenschoff enjelode worde es, no Russlaunt to trakje.

“Wäarent de mieeschte Mensche ons un ons Veheltniss unjastette, un uk vestone, daut daut port, jeft daut oba uk soone, dee ons nich jesonne sent. Dommet Jeräd behauptet daut Ana äa Maun unja vedajchtje Omstende storf. Ekj weet, daut daut jeloage es. Dit Jeräd mott oppe Städ opphiere. Kjenne see de Kwal fa dit Jeräd utfinje, un de Sach een Enj moake?”

Winta haud sikj däm Fraunz siene Jeschicht met stelle Oobacht aunjehieet, un aus Fraunz foadich wia, haud hee fuaz een poa Froage. “Biem Bejrafniss von Auna äa Maun wort jesajcht, daut hee bie een Heimatäwafaul to Dood kaum,” säd hee. “Es doa een Bewiess, daut daut Vebräakje von een Butensieda kaum? Worde Wieetsache jestole, woone dän Vebräakja met däm Vebräakje en Vebinjunk brinje wudde?”

“Mien Maun haud nich väl, un de Äwafaul kunn nuscht von Wieet jebrocht habe,” auntwad Auna. “Oba ekj wort en, daut aul ons Selwajescherr wajch es; de Vebräakja stool daut. Wan eena daut finje kunn, kunn de Spetzbub faustjenome woare.”

Winter advised that he would assist the couple but would like to inspect the scene of the crime. He also advised that he would consult with his colleague Homez. After the two left he immediately sent a message to Homez about tracing the set of silverware.

* * *

After a search of several days for Herman, Homez had finally located his target. Homez had scoured the waterfront, checking cafés, rooming houses, boats, and nautical associations. A tip from a trading colleague brought Homez to a lively tavern on the waterfront. Homez was now watching Herman drinking with a rowdy group of friends.

Homez took a seat nearby, ordered a Goldwasser, and listened. Herman was telling a longwinded tale of hunting a whale from an open boat when the whale surfaced right below them. The boat was swamped, and all were thrown into the water. Herman had been the lone survivor.

Homez was nursing his second drink when one of Herman's friends began the story of his return to port. In a bout of loud boasting he told of his romantic conquests around the harbor. A third friend followed in a more somber tone. He told the unhappy story of his family, the illness of his wife and death of their child.

A fourth man now began to tell a dark tale in a loud whisper. His three companions leaned closer not to miss a word. Homez meanwhile strained his ears and kept on listening. He heard a story about a robbery in the Werder at which a death had occurred. The victim had resisted, leading to a struggle and then a murder. The stolen goods had hardly been worth it. They had been fenced in Danzig, and the man was planning to head for Sweden.

Winta säd hee wudd halpe, oba hee wudd sikj ieescht mol jieren dän Vebräakjeuat aunseene. Uk meend hee, hee wudd sikj nu uk fuaz met sien Kollege Homez en Vebinjunk sate. Nodäm de twee veleete, schreef Winta fuaz een Breef aun Homez endäm hee daut Selwajescherr beschreef.

* * *

Nodäm hee Hermaun een poa Doagelank jesocht haud, haud Homez daut jejkjt. Hee haud aulewääjes romjeschneffelt, bie de Wotakaunt, Cafés, Pachthiesa, Lomme un nautische Vereine. Rot von een Kollege fieed Homez no eene läwendje Schenkj oppe Wotakaunt. Homez stunt een Enjskje auf, un sach woo Hermaun met Frind Bea drunk.

Homez sad sikj doa dichtbie han, un bestald sikj een Goltwasser un horcht too. Hermaun vetald eene lange Jeschicht von een Waulfesch, dän see jejääjat haude von eene opne Lomm un woo de Fesch krakjt unja an nohecht jekome wia. De Lomm wia unjajegone, un aule wiere vesope, buta Hermaun.

Homez wia biem tweeden Glauss aunjelangt aus Hermaun sien Frint aunfunk to vetale, woo hee trigj nom Howe jekome wia. En eene lude Puchastemm vetald hee Fruesjeschichte enne Howejäajent. Een tweeda Frint vetald dan wieda, oba siene Jeschicht wia leis; von eene kranke Fru un woo daut Kjint jestorwe wia.

Een dredda Frint funk nu aun eene schwoate Jeschicht to vetale em luden Jefuschel. De Frind spetzte de Uare, om jiedet Wuat mettokjree. Uk Homez wia gauns Ua. Hee hieed eene Jeschicht von eene Reibarie em Werder, dee met een Doot beendet wia. Daut Opfa haud sikj jewäat, un dan kaum et to eene Schläajarie un dan dän Mort. Daut Jestolne wia daut nich wieet jewast. Daut wia en Danzig oppem schwoatem Moakjt jestalt, un de Reiba wia nu woll aul unjawääjes no

Schweden.

It was getting late, the group broke up, and each went his separate way. Homez caught Herman at the exit; by now Herman was no longer sober. Homez told Herman that he had brought important news from his family. He was urgently needed at home to join the emigration to Russia.

Herman had difficulty connecting, and at first did not understand the news. When Homez persisted he asked for more information. Homez explained that the Mennonites in the Danzig area had recently received an invitation to immigrate to Russia. A new chance to earn a living and to keep their culture had thus been received. They would be required to leave Danzig, travel a thousand miles to the Russian steppe, and make a new start from the beginning. His parents had hopes of receiving land for their own Wirtschaft and wished him to join them.

At the mention of land Herman's eyes brightened and he began to show interest. He said life as a whaler was a big adventure, but the petty rewards were hardly worth all the drudgery and danger. He had been looking for something different. It would be an exciting adventure to head into the wilderness and take on the elements and all opposition. For the chance of such an experience, he would join the expedition.

Homez now asked Herman about the dark tale told by his friend. Herman instantly became more cautious. Homez told Herman he only wanted to know where the thief had fenced the silverware. Herman mumbled that his life on the waterfront was over, so he had no reason to keep that fact a secret.

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Daut wort lot, de Grupp veleet un dee jinje äare Wäajes. Homez kjrieech Hermaun bie de Däa to hoole; Hermaun wia nu aul dun. Homez vetald däm Hermaun, daut hee wichtje Norecht von siene Famielje haud. Am wort Tus needich jebrukt, wiels see no Russlaunt trakje wulle.

Hermanu kjrieech daut aulatoop nich soo rajcht met un toop, un vestunt dit Niess nich. Aus Homez doaropp bestunt, fruach Hermaun no mea Bescheet. Homez erkjläad am, daut de Mennonite korz eene Enlodunk no Russlaunt jekjräaje haude; doa wia eene niee Mäajlichkheit fa mennische to wone, un äare Kultua to behoole. Boott wudde see von Danzig loossreise un dan een Dusent Miel derche rusche Stap foare, un dan wada von Aunfonk aufange. Siene Elre wudde Launt fa äare Wirtschoft kjriee, un Hermaun sull an doobie halpe.

Aus Hermaun waut von Launt hieed, dachte siene Uage opp, un en am woss de Nieschia. Hee meend, daut daut Läwe aus Waulfesdjääaja oppräajent scheen wia, oba nich aul de Rakarie un Jewoagheit wieet wia. Hee haud aul lang jesocht no waut aundret. Daut wudd eene oppräajende Unjanämunk senne enne Wiltniss nenn to prale un sikj de Elemente un aul de Jääjensauze to stale. Om soowaut to erläwe, wudd hee sikj de Utwaundrasch aanschlute.

Homez fruach dän Hermaun nu wäajen de schwoaate Jeschicht, dee sien Frint vetalt haud. Nu wort Hermaun fuaz sea väasechtich. Homez säd toom Hermaun, daut hee blooss weete wull, wua de Deef daut Selwajescherr, fa een loteren Vekoop vestoake haud. Hermaun murmeld, daut sien Läwe oppe Wotakaunt vebie wia, un soo haud hee kjeene Uasoak mea, daut aus Jeheemness to hoole.

* * *

The Winters were accompanying Franz Krahn to Anna's house where she had agreed to show how her husband had been killed by an intruder. On the way Franz outlined the timeline of the death of his wife and of Anna's husband. "That day last week my wife was much weaker in the morning," he said. "All day I cared for her alone when she suddenly faced a crisis and passed away. The same day an intruder invaded Anna's home in the morning and killed her husband."

When the threesome arrived at Anna's house the Winters listened to Anna's story. "At mid-morning I was seated here in the Sommerstube with the door open to the Vorhaus, when suddenly an intruder burst through the front door," she said. "He turned to me and shouted a demand for money. My husband who was in the Grossestube at the other end of the house heard the commotion. He picked up a broom and came to investigate. Brandishing the broom, he told the intruder to leave at once.

"Instead of leaving the intruder pulled out a dagger and attacked my husband. He turned to me and beat me, knocking me unconscious. Some hours later I woke up, and found the maid bending over me. She had just come to work and found me lying on the floor. I shouted, where is my husband, and the maid tried to calm me. I managed to rise and rushed to the entrance. My husband was lying motionless on the floor, and the room was in a shambles. I sent the maid to find help but it was too late to save my husband. Later I found that our set of silverware was missing.

"The doctor called the police, and they conducted an investigation. I described the intruder to the best of my abilities, and the police said the description matched a

De Wintasch wiere unjawääjes toop met Fraunz Kron no Auna äa Hus, wua see toojestemt haud an to wiese, wua äa Maun von een Endrinja omjebrocht worde wia. Unjawääjes vetald Fraunz, woo daut om de Tiet bestalt wia aus siene Fru storf un uk Auna äa Maun. "Aun disem Dach väaje Wääkj wia miene Fru zemorjes väl schwaka," säd hee. "Ekj besorjd ar dän gaunsen Dach äwa, oba dan kaum äa plazlich een Krise un see storf. Aum selwjen Dach kaum de Reiba bie Auna zemorjes nenn, un brocht äaren Maun om."

Aus de dree bie Auna aunkaume, vetald Auna de Wintasch äare Jeschicht. "Ekj saut meddmorjes hia enne Sommastow, met de Däa nom Väahus op, aus met eenmol een Endrinja derche Vädäa moaracht," säd see. "Hee dreid sikj no mie un schrieech no Jelt. Mien Maun, de enne Grootestow wia oppem aundren Enj vom Hus hieed daut Jebloa. Hee naum een Bassem enne Haunt un kaum om sikj daut to unjasieekje. Hee fuchteld met däm Bassem rom, un säd toom Endrinja, hee sull sikj oppe Städ utem Hus moake.

"Oba aunstaut auftogone, naum de Endrinja een Massa un jreep mien Maun aun. Dan dreid hee sikj no mie un schluach mie, un donnad mie bewustlooss. Eenje Stund lota kaum ekj to mie un sach, daut de Kjääkjsche sikj äwe mie buach. See wia jrods to Oabeit jekome un funk mie oppe Flua ligje. Ekj schrieech, wua es mien Maun? De Kjääkjsche vesocht mie to beschwichte. Ekj kunn oba noch oppstone, un rand no de Vädäa. Mien Maun lach bewustlooss, oppe Flua, un aules wia derchenaunda. Ekj schekjt de Kjääkjsche om Help to hole, oba daut wia to lot mien Maun to rade. Nohäa funk ekj dan uk noch ut, daut ons Selwajescherr wajch wia.

"De Dokta roopt de Poliez aun, un de unjasochte aules. Ekj beschreef dän Endrinja soo goot aus ekj kunn, un de Poliez säd, miene Beschriewunk likjent een

robber who was active in the area. Two similar robberies had been committed recently, but this was the first one to involve murder. The police checked two ferry crossings nearby but the ferrymen had seen no one of that description. The intruder likely swam across the rivers, or escaped in his own boat.

“Now nearly a week later, an arrest has not yet been made. In our grief Franz and I have again been drawn together. We had been childhood sweethearts, and now with the offer of immigration we have been given a new opportunity. I must add that Franz closely fits the description of the intruder. He has no one to back up his alibi for the time of the murder; all day he was alone with his wife, and she is no longer with us.

“Yesterday I overheard my maid talking with a friend in the garden. Her friend mentioned hearing rumors that the death of my husband was suspicious. I can assure you that the rumors of my involvement are without foundation. As Franz and I finally have hopes for a happy future together, we desperately want to stop these rumors. Can you help us; can you find the real intruder?”

The Winters were under severe pressure to complete their preparations before the day of emigration but agreed to Anna's request. As Winter and Emily returned home Winter struggled to find a line of investigation. A search for a suspect for a crime committed a week ago posed a major problem. Winter pondered whether he should search for further witnesses or attempt to trace the silverware. It was then that his friend Homez from Danzig rode into the yard.

Homez seemed relaxed and of good cheer giving Winter hope that he carried good news. “I have some good news and some

Reiba, dee sikj hia romdreef. En dise Jääjent haud daut noch twee aundre Reibariee jejäft, oba blooss disa fieed toom Mort. De Poliez unjasocht de Promfoate dichtbie, oba de Promfoarasch haude kjeenen jeseene, dee onsem Reiba likjend. De Endrinja haud entwäda jeschwomme, ooda wia met siene ieejne Lomm jeroodat.

“Jistre hieed ekj toofalich woo miene Kjääkjsche met eene Frindin em Goade sikj vetald. Äare Frindin meend see haud Jeräd jehieet, daut de Doot von mien Maun vedajchtich wia. Ekj kaun an vesechre, daut daut luta Onsenn es; goajch soo! Nu daut Fraunz un ekj entlich eene Tookunft toop habe, well wie onbedinjt habe, daut soon Jeräd sikj opphieet. Kjenne see ons halpe dän rechten Endrinja finje?

De Wintasch wiere unja grooten Druk, sikj fa de Utwaundrunk reed to moake, oba säde to Auna äare Bedd too. Aus Winta un Emily no Hus kaume, bemieejd sikj Winta eenen Kurs fa eene Unjasieekjunk to finje. Een Sieekje no een Vedachtjen eene Wääkj nom Faul wia een Hauptprobleem. Winta simlieed nu, aus hee wiedre Zeije sieekje sull, ooda vesieekje sull daut Selwajescherr to finje. Krakjt dan, reet sien Frint Homez opp sien Hoff.

Homez wia beruicht un gooda Dinj, un gauf Winta doamet dän Endruk, daut hee goode Norecht haud. “Ekj hab waut goodet to

bad news,” Homez said enigmatically. “The good news is that I have located Herman, and that he has agreed to join the migration with his parents. The bad news is that he lacks proper motivation; his presence may bring less joy than sorrow.

“In my search for Herman, I was given also a lead in solving the murder of Anna’s husband. The stolen silverware has been located with a dealer in Danzig, who has given a good description of a suspect. The dealer has notified the police, who are familiar with the suspect and are expecting to make an arrest.”

When the Winters met the Krauses the next day they were advised that Herman had already joined them. Kraus admitted that his son lacked a healthy interest, and pointed out the need for strong leadership and spiritual guidance in the emigration. Winter expressed the hope that their leader Hoepfner would have this matter well in hand.

As the emigration movement mounted King Frederick William II required all subjects leaving his kingdom to apply for a visa and to pay a ten percent tax on their property. When this did not dampen enthusiasm further difficulties were created for the emigrants by withholding visas. In the face of further obstruction the people asked their Ministers to intervene on their behalf. Elder Wiebe from the Elbing Church volunteered for this task, but could make little progress on this issue.

With legal means denied them and the departure day approaching the emigrants now faced leaving the country on the sly. Some wealthier Mennonites planned to sell their property, and then flee at night to outlying fishing villages to catch ships bound for Riga. Most emigrants were families with modest means; among them were carpenters, weavers, day laborers,

berechte un uk waut schlemmet,” meend Homez rotselhaaft. “Daut Goodet es, daut ekj Hermaun jefunge hab, un daut hee toojesajcht haft met siene Elre toop uttowaundre. Daut Schlemmet es, am jankat daut goanich, un hee woat een jrätret Hindaniss aus Help bediede.

“Opp miene Sieekj nom Hermaun kjrieek ekj uk eene Spua em Mort vonn Auna äa Maun. Daut Selwajescherr wort bie een Hendla en Danzig jefunge, dee eene goode Beschriewunk von däm Merda gauf. De Hendla haft sikj met de Poliez en Kontakt jesat, dee dän Merda kjane, un see hope am jeleewat to näme.”

Aus de Wintasch de Krause dän näakjsten Dach troffe, wort an vetalt, daut Hermaun aul bie an wia. Kraus gauf too, daut sien Sän nich daut rajchtschuldje Fia em Hoate haud, un meend, see brukte eene stoakje Fierunkshaunt un uk jeistliche Lenkjunk, fa de Utwaundrunk. Winta meend uk fuaz, hee hopd, daut Happna de Sach unja Kontroll kjrie wudd.

Aus daut Utwaunderunksfeebe stieech, bestemd Kjennich Friedrich Wilhelm II daut aule sien Rikje velotende Birja een Visa beaundroage muste un uk 10% Taks opp äa leejendom tole muste. Aus dit oba daut Feebe nich dole deed, funge de Beaumte aun to schlure bie de Utstalunk vonne Visas. Wiels noch aundre Hindanisse droode, bedde de Mensche äare Eltestasch fa an enne Sach bietosprinje. Eltesta Wiebe vonne Elbinga Jemeent boot sikj aun, oba hee muak weinich Fortschrett enne Sach.

Wiels jesazliche Meddel an vebode worde, un de Auffoatsdach noda koment wia, fonge de Utwaundre nu aun opp Schlikjwääj daut Launt to velote. Rikje Menniste plonde äa leejendom to vekjeepe, un dan de Nacht to flichte opp Schöp no Riga. Oba de mieeschte Utwaundra wiere eenfache Birja soo aus Temmamana, Wäwa, Doagesleena, Aunjestalde, un

servants, and second and third sons of families. After months of effort the government relented in its opposition and ordered that visas be issued.

With a solid movement jelling behind him Jakob Hoepfner made an early departure to prepare the way for those to follow. On March 22, 1788 he left Bohnsack with a small party of fellow emigrants. They traveled to Riga and then to Dubrovna, where Prince Potemkin had a major staging area in preparation. Meanwhile hostilities with Turkey raged further south, and the Russian winter closed in. Here in Dubrovna the party would wait for the other emigrants to catch up. Only in spring would they move on to their destination.

tweede ooda dredde Buaschsäns vonne Famieljes. No Moonatlangem Schlure, leet de Rejierunk no, un stald de Visas ut.

Wiels eene groote Front hinja am sikj bilde deed, fua Joakob Happna aul tiedja looss, om dän Wajch fa de aundre reed to moake. Aum 22 Moaz, 1788 veleet hee Bonsack met eene kjliene Grupp Utwaundra. See reisde no Riga, un dan no Dubrowna, wua Prinz Potemkin eene groote Städ fa an reed haud. Enne Tweschentiet jinje de Riewariee met de Turkei wada looss, un de ruscha Winta stunt vere Dää. En Dubrowna wudd de Grupp opp aundre Utwaundra wachte, dee boolt nokome sulle. Tiedich em Farjoa wudde see dan no Uat un Städ wieda trakje.

Emigration

In the country which our ancestors with great difficulty and expense wrested from the sea, we have become strangers and many of us have had to leave the country with tears. Mennonite petition 1803

Delegate Hoepfner had left for Russia on March 22, 1788 with an advance party of fifty settlers. It was now July 28, 1788, and a larger group was ready to depart. Following months of preparation the group's members were gathered at the Rosenort church in the Grosswerder for a farewell service. They listened to Elder Cornelius Regier of the Heubuden church give his benediction to their journey. He urged them to stick to the ways of their forefathers, and to cling to the principles of the Gospel.

These emigrants were mostly of the Flemish congregation; poor people from Danzig and its surroundings. They now faced the trip of a lifetime. It was 300 miles by water to Riga, longer for those taking the land route. No roads or bridges had been built on this route, and no one had illusions about the comfort of the coming journey. In Riga they were to receive the first installment of a loan promised by the Russian government. Then they faced another longer ride to Dubrovna, and a final long leg which would take them to their destination in New Russia. At their destination each family was promised free land, 160 acres of their own, access to community pastures, and lumber to build houses.

At the meeting in Rosenort the emigrants wanted to elect Ministers, but this wish was not granted. Some people hoping to travel had not yet received exit visas, said the church leadership, so it was premature to hold ministerial elections. Current Ministers counted among the landowners, who were denied the right to emigrate. Thus the

Utwaundrunk

En disem Launt, woont onse Väaelre met groote Mieej un Onkoste däm Wota wajchjeräte habe, sent wie nu Framde jeworde, un väle von ons habe daut Launt met Trone velote. Mennonitische Beddschreft 1803

Delegaut Happna haud sikj no Russlaunt aum 22 Moatz, 1788 met eene Väagrupp von 50 Siedlasch oppjemoakt. Nu wia daut aul de 28 July, 1788 un eene jratre Grupp wia reed toom velote. No lange Moonate vom Reedmoake wia dise Grupp bie de Rosenuat Kjoakj em Grosswerder fa eene Aufscheetsaundacht toopjekome. See hieede woo Eltesta Cornelius Regier vonne Heubuden Kjoakj dän Säajen fa de Reis gauf. Hee ermond an, see sulle sikj aun äare Väaelre hoole, un sikj aun de Prinziepe vonne Schreft fausthoole.

Dise Utwaundra wiere mieeschtens vonne flemische Jemeent, oame Mensche von Danzig un Omjääjant. Nu stunt an de Reis fa eene gaunse Läwestiet bevää. Daut wia 300 Miel oppem Wota bat Riga, un noch lenja oppem Launtwajch. Opp dise Strakj gauf daut kjeene Wääj ooda Brigje, un von eene makliche Foat wia kjeene Räd. En Riga sulle see de ieeschte Auntolunk vonne rusche Rejierunk vesproake, kjree. Dan stunt an eene noch lenjre Foat no Dubrowna bevää, un dan noch eene lange Strakj bat daut niee Heim en Nieruslaunt. Doa aunjekome, wort jiede Famielje friet Launt, 160 Aka oppe Famielje, Toogank to de Jemeenteweid, un Holt om Hiesa to bue, vesproake.

Opp daut Trafe en Rosenuat wulle de Utwaundra Prädjasch wäle, oba dise Bedd wort aufjesajcht. Eenje Mensche, dee nu utreise wulle, haude noch nich Utwaunderungsvisas jekjrääje, säde de Kjoakjefierasch, un soo wia daut verem Tiet Prädjasch to wäle. De Prädjasch woone see von ea haude wiere Launtieejendeema;

emigrants, despite leaving for religious reasons, would depart unaccompanied by spiritual leaders.

Homez had come to Rosenort to say farewell to the Winters, his long-term friends. "The emigrants are leaving a countryside that has been vastly improved since the arrival of your ancestors two and a half centuries ago," Homez observed. "From fetid swampland the early settlers built up farmland, which generates abundant riches. But the riches will be enjoyed by others."

"Emigration, the act of permanently leaving your homeland, is an act of desperation," Winter observed. "We are leaving because the restrictions enacted against us act as a temptation to abandon our faith. The Privilegium negotiated by the delegates in Russia appear attractive to us now. But we are traveling into the unknown. Once at our destination we will be weak and at the mercy of the Russians."

"In Prussia we have benefitted from strong leadership, which guaranteed us safety," Emily added. "This benefit will disappear when we cross the border. We are traveling with inexperienced secular leaders, and entirely without religious leaders. We have strong faith in the Almighty and trust the assurances of the Tsarina. Only time will tell how well we fare in Russia."

The Winters planned to travel on a wagon train to Riga with a group of neighbors from Tiegenhof. Their elder son Klaas and daughter Laura would come with them. The caravan was led by wagon master Brandt who was accompanied by his wife and daughter Anni. The group had shipped their heavy trunks by sea from Danzig to lighten the load for the horses. Eight

dee durwe nich utwaundre. Un soo kaum daut, daut de Utwaundra, dee wäajen relijeese Jrind utsiedelde, auffuare one Prädjasch ooda Eltestasch.

Homez wia no Rosenuat jekome om sikj vonne Wintasch, siene langjoajsche Frind, to veaufscheede. "De Utwaundra velote eene Launtschoft, dee sikj jewaultich vebätat haft seit de Väaelre ver tweehundatunfeftich Joa hia aunkaume," meend Homez. "Von een sompichet Launt bude de Siedlasch Foarmlaunt, daut Rikjdom brocht. Oba nu woare aundre de Jewenste jeneete."

"Utwaundrunck, de Haundlunk de Heimat opp emma to velote es eene Haundlunk ut Vetwiewlunk jedräwe," meend Winta. "Wie waundre ut wiels de Beschrenkunge, ons äwajehenj, soo wirkje aus eene Vesieekjunk onsen Gloowe to velote. De Priwiläjien von onse Delegaute en Russlaunt vehandelt schiene ons nu jenstich. Oba wie reise en eine onbekaunte Wiltniss nenn. Eenmol aum Uat aunjekome, sent wie schwak un vonne Jnod vonne Russe aufhenjich."

"En Praise haud wie dän Väadeel vonne stoakje Leidunk, dee ons Sechaheit jeef," säd Emily noch doatoo. "Dis Väadeel veschwinjt wan wie de Jrenz äwagone. Wie reise met onerfoarne weltliche Fierasch, un one relijeese Fierunk. Wie habe een stoakjet Vetrue em Aulmajchtjen, un true de Vesechrunge vonne Zarina. Blooss de Tiet woat bewiese auf ons Vetrue opp goode Jrind lach."

De Wintasch plonde oppem Woage toop met Nobasch von Tiegenhof no Riga to reise. Äa elsta Sän Klaas un de Dochta Laura wudde met an foare. De Karawanfiera wia Woagemeista Braunt, met siene Fru un Dochta Anni. Dise Grupp haud de schwoare Kjiste oppem Wotawajch von Danzig jeschekjt, om de Lod fa de Piede leichta to moake. To disem Karawan

wagons were included in this caravan to Riga.

* * *

As the function broke up the Winters bid farewell to Homez who was returning to Danzig. On the way to their prepared wagon Winter encountered Rudi Rempel, a man of means who would be traveling with them. While Winter's last thought was to assume a new case, this is exactly what Rempel had in mind. With a resigned air Winter asked Rempel to state his problem, starting from the beginning.

"While it is mostly the humble people of our community who are leaving, a few well-to-do are also pulling up roots, and I count among those," Rempel began. "The emigration of my family will benefit the members of my family, my wife and my daughters Eva and Tina. In fact I have the strongest reason to leave, but I will not go into that at the moment. It is enough to know that I am a businessman, not a land owner, and thus free to go. My family will travel as other emigrants, and in Russia we expect to receive a Wirtschaft the same as all the others.

"The fact that we plan to run an agricultural enterprise in Russia and do not have any sons puts us in a difficult position. In Prussia, in my business I always depended on hired labor, and I had intended to bring along a hired hand, Arnold, on the trek. But when I found Arnold taking liberties with my daughter Eva I dismissed him. The parting was not on good terms. I have been informed that Arnold has since been hired by another emigrant and will be traveling with us.

"I fear that Arnold has ill feelings toward me, and may cause trouble on the trek.

jehieede acht Woages vom Grosswerder.

* * *

Aus de Vesaumblunk to Enj kaum, naume de Wintasch Aufscheet vonne Homez, dee trigj no Danzig fuare. Unjawääjes toom reedjemoakten Woage, troff Winta Rudi Rampel, een rikja Mennist dee met an reise wudd. Daut latste waut Winta wull ooda brukt wia eene niee Kund, oba daut wia krakjt waut Rampel vää haud. Met Vetwiewlunk bedd Winta Rampel am sien Probleem von Väare aunjefonge to vetale.

"Mieeschtens sent daut de deemootiche Mensche en onse Jemeenschoft de utwaundre, oba daut jeft uk eenje Rikje dee aufreise woare, un ekj jehia mank dise," meend Rampel. "De Utwaundrunck woat Jlieda von miene Famielje von Nutze senne, soo aus uk miene Fru, un miene Dajchta Eva un Tina. Daut es oba einfach soo, daut ekj de stoakjste Uasoak hab, uttowaundre, oba ekj woa nu noch nich de Jrind nane. Daut rieekjt too to weete, daut ekj een Jeschaftsmaun sie un kjeen Launtieejendeema, un doawääjen kaun ekj utwaundre. Miene Famielje woat reise soo aus aule aundre Utwaundra, un en Russlaunt sull wie eene Wirtschoft kjriee, krakjt soo aus aule aundre.

"Daut wie dän Plon habe een Launtwirtschaftsprograum en Russlaunt to fiere un kjeene Säns habe brinjnt ons en eene Bredulj. En Praise, en mien Jeschaft, must ekj mie emma opp een aunjenommen Kjnajcht velote, un ekj haud vää Arnold, een aunjenommen Oabeida met oppen Trek to näme. Oba aus ekj utfunk, daut Arnold sikj met miene Dochta Eva aulahaunt Frieheite erlaubt, leet ekj am rane. Daut Utenaundagone jinkj oba nich jlei. Enne Tweschentiet hab ekj mie oba vetale lote, daut Arnold von een aundren Utwaundra aunjenome worde es, un uk aufreise woat.

"Ekj ferjcht, daut Arnold beeset Bloot jääjen mie fieet, un oppem Trek Trubbel enriere

Recently I have found out that he has an unsavory reputation. I fear that his ill will may be directed against my family. It is possible that he may serve as a spy for a Prussian group hostile to our interests. In short I believe he poses a danger and warrants close attention. Can you undertake this task; can you guard my family against this ruffian?"

Winter made full enquires from Rempel about Arnold and in the end shared some of his misgivings about the man. He agreed that Arnold needed watching, and offered to see what could be done.

Winter now resumed his walk back to the family wagon, a hundred worries on his mind. Their departure was now at hand; the plan was to leave early in the morning. On Winter's arrival at the wagon his son Klaas came forward to meet him. Klaas was nearing twenty, a strong hard-working man who had been a carpenter's apprentice. On hearing that his parents planned to emigrate he had immediately offered to join them. Recently he had been courting Anni, the daughter of the wagon master Brandt. Anni was an attractive girl who had gained the affection of the entire Winter family. Sensing a problem Winter asked Klaas to tell his story, starting from the beginning.

"Today I was offered a position by Rudi Rempel, the businessman who will be traveling with us," Klaas blurted out. "I am to replace a worker whom he recently dismissed. The job will be to drive the Rempel wagon, but I could still perform the family chores that we had planned earlier. Rempel needs help as he has no sons. Accepting the offer will help me put money away for Russia.

"While the offer sounds attractive I have some reservations. I have heard that Rempel has a personal problem and that

woat. Korz sie ekj enjeworde, daut hee een schljachten Roop haft. Un soo ferjcht ekj, daut sien beeset Bloot sikj jaaen miene Famielje rechte woat. Uk es daut määjlich, daut hee aus Spiejoon fa eene praische Grupp jaaen ons oabeide well. Korz jefot, ekj jleew daut hee eene Jefoa es un schoap beoobacht woare mott. Kjenne see miene Famielje jaaen disen Kjieedel schitze?"

Winta erkundicht sikj bie Rampel äwa Arnold un aum Enj wia hee uk de Meenunk, daut Arnold een jefäadlicha Raka wia. Hee gauf too, daut eena opp Arnold een Uag hoole sull, un boot sikj aun, daut to doone.

Winta jinkj nu trigj no sien Woage met een hundat Sorj em Kopp. De Auffoat stunt bevää; de Plon wia aum komenden Morje loosstofoare. Aus Winta bie sien Woage aunkaum, kaum sien Sän am entjääjen. Klaas wia meist twintich, een stoakja, schwoa oabeidenda Maun, dee aus een Temmamaun Lialinkj jeoabeit haud. Aus hee hieed, daut siene Elre utwaundre wulle, boot hee sikj fuaz aun, met to moake. Ver korz haude hee un Anni, de Dochta vom Woagemeista Braunt, Velafniss jefieet. Anni wia een straumet Määkje, daut von aule Wintaschfamielje jieren jeseene wort. Winta sach een bekjemmadet Jesecht, un bedd däm Klaas am sien Problem to vetale.

"Vondoag wort mie eene Städ von Rudi Rampel, de Jeschaftsmaun, dee uk utreise woat, aunjebode," stolpad Klaas rut. "Ekj saul een Oabeida ersate, dän hee korz entlote must. Miene Oabeit es, dän Rampelwoage to fiere, oba ekj kaun troztdäm de Famieljeoabeide verechte, soo aus wie daut verhää beräde haude. Rampel bruk Help wiels hee kjeene Säns haft. Wan ekj de Städ aunnam, kaun ekj mie Jelt fa Russlaunt oppspoare.

"Un wan sikj daut Aunjebott uk goot aunhieet, hab ekj doch Bedenkje. Ekj hab jehieet, daut Rampel een perseenlichet

he is paranoid about his daughter Eva. His previous employee, Arnold, has also joined our trek and may be resentful about his replacement. While I am ready to work for Rempel, I seek your approval to accept his offer.”

Winter mulled over Klaas' story and immediately saw Rempel's ploy. He had used a two-pronged attack, targeting the son and father, in an attempt to impose his will. If Klaas took the offer, the security problem that Winter had accepted could be addressed; but Klaas' help with the Winter wagon would be diminished.

Winter cautiously advised Klaas that taking Rempel's offer would mean struggling with Rempel's personal problem and possibly with an aggressive Arnold. Klaas answered that he was ready to handle both, and then Winter told him to accept the offer. Klaas now went to pass the news to Anni. He gazed into her blue eyes and basked in her radiant smile. But as he explained his commitment to a position without having consulted her, he saw her smile turn frosty. He should never take Anni for granted, Klaas sadly realized.

* * *

The next morning the party rose early and ate a hearty breakfast. Klaas then headed for the Rempel campsite. Rempel outlined his duties to Klaas, and introduced him to the family. Mother Rempel was a portly matron dressed in severe black, who had a furtive look in her eyes. In a haughty manner she rattled off a list of expectations. Klaas now met the oldest daughter Eva, who was a year younger than he. Her innocent beauty brought a smile to his face. She had many orders for Klaas but listed these with a flirtatious grin. The final member of the family, Tina, was a

Probleem haft, un daut hee een bät besäte es, wan daut om siene Dochta Eva kjemt. Sien väaja Oabeida Arnold es uk biem Trek doabie, un woat veleicht neidisch senne wäajen dän Ersaz. Un wan ekj uk reed sie fa Rampel to oabeide, sieekj ekj june Erlaubniss daut Aunjebott auntonäme.”

Winta äwaläd sikj de Klaasjeschicht un sach fuaz waut Rampel em Schilt fieed. Hee haud een tweetinjschet Poakre jebrukt, endäm hee Voda un Sän, aus Ziel brukt om sien ieejnen Welle derchtosate. Wan Klaas daut Aunjebott aunnäme wudd, wudd daut Sechaeitsprobleem von Winta aunjenome jerääjelt senne, oba Klaas siene Help met däm Winta Woage wudd weinja senne.

Winta meend väasechtich toom Klaas, daut wan hee Rampel sien Aunjebott aunnäme wudd, wudd hee dan met Rampel sien perseenlichet Probleem to doone kjreee, un uk met een ruchloossen Arnold. Klaas säd, hee wudd met beid Probleme foadich woare, un dan meend Winta, hee sull daut Aunjebott aunnäme. Klaas jinkj nu auf om Anni daut to vetale. Hee bewundad äare bleiwe Uage un sond sikj en äarem seeten Schmusta. Oba aus hee ar siene Äwanämunk von de Rampeloabeit erwänd, one ar to froage, wort see frostich. Hee kunn Anni niemols aus eene Selbstvestentlichkeit aunnäme, wort Klaas sea haustich en.

* * *

Aum näakjsten Morje stunt de Trekagrupp aul tiedich opp, un aut een harzhoffet Freestikj. Dan jinkj Klaas no däm Rampelwoage. Rampel vetald däm Klaas, waut hee von am oabeitsmässich aules wull un dan stald hee am siene Famielje väa. Mutta Rampel wia eene jestukte Fru, pekjschwoat aunjetrocke, met pluksche Uage. See tald eene Rieej Oabeide auf, dee hee doone sull. Nu troff Klaas uk de elste Dochta Eva, dee een Joa jinja wia aus hee. Äare onschuldje Straumheit gauf am een leeffoljen Schmusta oppe Kjeewe. See haud uk eene gaunse List fa Klaas, oba see

bubbly girl of ten who welcomed Klaas with great joy.

The moment of departure from Prussia now arrived. Many a sad tear was shed when the wagons began to roll. On the first few days the caravan made slow progress. The travelers were listless, miserable about leaving their homeland. Klaas and the other drivers adapted slowly to the rough roads. When the pace slowed to a crawl the women and children got out and walked beside the wagon. In good weather they enjoyed the sights of the green countryside and the distant towns with their high church towers. In rainy weather they sheltered under the cozy canvas cover.

At twilight the caravan stopped and a camp was pitched on a clear site near running water. The wagons were grouped together for safety and companionship. The wagon master made the rounds to see how the families were faring. Klaas returned exhausted to the Winter wagon, but went to visit Anni at the Brandt wagon in the evening. Bedding down at night was uncomfortable; the women slept in the wagons, and the men around the campsite, all missing their comfortable beds in Prussia.

As the days went by Klaas increasingly had Eva on his mind. During the days she would sit beside him and slowly they developed an awkward friendship. Eva was a naturally assertive woman, but was seldom unkind. Klaas meanwhile was not deferential by nature. Mother Rempel had gloomy spells while Rempel slept many days to recover from his nightly bouts. It was young Tina who brought cheer to the wagon.

After several weeks of journey Klaas ran into a problem with the Rempel wagon. He

druach dee soo aus een hoamloossen tendlen vaa. De latste enne Famieleje Tina, wia een lostjet Määkje von tien Joa, met luta Drollichkheit omromt.

Nu wia de Tiet jekome; de Foat von Praise jinkj looss. Maunjch eene Tron foll aus de Woages fonge aun to rolle. De ieeschte Doag jinkj aules mau langsam. De Reisende wiere marood, un miserobel, äare Heimat to velote. Klaas un de aundre Foarasch jewande sikj mau langsam aune schljachte Wääj. Aus daut aulatoop mau sea langsam jinkj, stieeje de Frues, un Kjinja auf, un jinje tofoot. Biem gooden Wada, jeneete see de jreene Natua un de Kjoakjetorms aum Horizont. Un wan et räajent, kuzhelde see aulatoop unjrem Leiwent Bowadak.

Bie Tweediesta muak de Karawan dicht bie ranendet Wota Halt un dan worde Zelte oppjestalt. De Woages worde fa Sechaheit un Jemeenschoft enne Runt hanjestalt. Don reed de Woagemeista Braunt enne Runt om to seene, aus aules en Ordnunk wia. Klaas kaum meed nom Wintawoage trigj, oba zeowes jinkj hee Anni em Brauntwoage besieekje. To Bad gone de Nacht wia onjemietlich; de Frulied schleepe oppe Woages, un de Maunslied dicht biem Loagafia, un aula bangde see sikj no de makliche Bade en Praise.

Aus de Doag vebiejnje, haud Klaas de Eva toonämend em Bennabilt. Dän Dachäwa saut see aun siene Sied, un langsam entwekjelde see eene onjeschekjte Komrodschoft. Eva wia eene selftbewusste Mejal, oba see haud doch een goodet Hoat. Klaas wia von Natua ut nicht bleed. Mumkje Rampelsche haud bromsche Tiede wäärent Rempel sikj dän dachäwa von sien nachtlighet Rooje utreiwd. De junge Tina brocht dän Sonnenschien en däm Woage.

Een poa Wääkj unjawääjes haud Klaas een Probleem met däm Rempelwoage. Hee

was nodding at the reins one day when the wagon jerked to a stop. The team continued to pull with great effort but the wagon only slid forward slowly. Klaas handed the reins to Eva and jumped down to find the problem. The other wagons of the caravan continued forward; those behind rode awkwardly around them.

Klaas walked around the wagon closely examining the wheels. He found the left rear wheel had jammed. He unhitched the horses, tied them up and began to fix the problem. By now the caravan was past them and the Rempel wagon was alone, broken down near a country inn. Klaas had little experience as a teamster, but had much practice as a carpenter. The left rear wheel needed fixing, and he pondered what to do. He wondered if the break-down had been intentional. Rempel meanwhile was in a foul temper. He had never been a handyman and after a brief look at the wheel headed for the inn.

Klaas was crouched under the wagon still struggling with the wheel when he heard a man come riding up. Eva greeted the man warmly addressing him as Arnold; instantly Klaas was alert. As Eva and Arnold conducted a lively conversation Klaas felt pangs of jealousy and anger. He felt Eva watching him closely, and suddenly sensed the bonhomie with Arnold was a feint.

After Klaas had raised the wagon and removed the wheel Arnold came along and accosted Klaas with a rude greeting. He mocked Klaas' efforts, and suggested his plan was misdirected. Eva now stood beside them in cold judgement and Klaas felt his temper rising. The two men were loudly debating the repair when Rempel approached them, walking with an unsteady gait. On catching sight of Arnold,

nekjkoapt eenes Doages aune Lien aus de Woage met eenmol opphieed to rolle. De Pieed trocke met aule Macht, oba de Woage wull nich rolle. Klaas gauf Eva de Lien un sprunk rauf, om to seene, waut doa looss wia. De aundre Karawanwoages pulkjade wieda, un muste runt om dän stonenden Woage sikj vebie kjlame.

Klaas jinkj om dän Woage, un unjasocht de Rāda. Daut linkje Hinjaraut haud sikj faustjekjlamt. Hee spaund de Pieed ut, bunk dee aun een Boom aum Wajchraunt aun, un bekjikt daut Raut. De Karawan wia nu aul vebie un de Rampelwoage stunt doa auleen, twei, dicht bie eene Launtschenkj. Aus Pieedsleida haud Klaas weinich Erfoarunk, oba aus Temmamaun wist hee sich. Daut linkje Hinjaraut must reparieet woare un hee äwalād sich: Waut nu? Am kaum de Jedanke aus irjentwāa dit met Fliet jedone haud? Rampel wia enne Tweschentiet soo doll aus eene Hommel. Hee haud sikj noch niemols en soone Sache jewist, un nodām hee sikj daut Raut aunjekjikt haud, jinkj hee no de Schenkj.

Klaas wia unjrem Woage jebekjt, un muak sikj met dām Raut to schaufe, aus hee hieed, daut wāa opp an toojerāde kaum. Eva bejreest dän Maun frintlich, un rād am met Arnold aun. Klaas wia plazlich waka aus een Morjeshon. Un wāarent Eva un Arnold sikj läwendich unjahilde, feeld Klaas Neid un Wutt. Hee wist daut Eva am tookjikt un wort doobie plazlich en, daut äare Frintlichkjeit met Arnold blooss Nomoaksel wia.

Nodām Klaas daut Raut oppjehowe, un daut aufjenome haud, kaum Arnold aun un bejreest am boasch. Hee muak sikj äwa Klaas lostich un lieed am domm. Eva stunt doobie un kjikt striepich, un Klaas wort doll aus een nauta Hon. De twee Mana breldo sikj aun, un dan kaum met eenmol Rampel opp; hee wia aunjedrunke. Aus Rampel Arnold sach wort hee morschich doll. Hee juach Arnold toom Diewel. Klaas schroof

Rempel flew into a rage. He ordered Arnold to leave at once, which he did with poor grace. Klaas then re-installed the wheel, and prepared to resume the journey.

As they set out Eva joined the family in the back of the wagon. Sitting alone with the reins Klaas heard loud discord behind him; in a drunken tirade Rempel was berating his wife and then loudly scolding Eva. When Tina began crying Klaas urged the team into a canter; he did not wish to spend the night with this family alone in the countryside.

* * *

In the brilliant sunshine of early September the Brandt caravan pulled into Riga. The horses were exhausted from their five week trek and the long ride had taken its toll on the passengers. Brandt planned a two week rest, as the group had business to conduct here. The Winters applied for the first installment of the loan promised by the Russian government, and this was promptly granted. Having received friendly honest service the Winters felt ashamed of their earlier suspicions about the good will of the Russians.

In the months Klaas had been seeing Anni the relationship had turned serious. The constant danger made them aware of the fragility of life, and the need to move forward. But since meeting Eva Klaas was developing strong feelings for this fragile girl. He felt his passion for Anni was slowly cooling. But looking into Anni's eyes one evening he knew he wanted to be with her. He sensed his feeling for Eva was more like pity, and doubted he would fit into the Rempel family. Often he felt Eva's treatment of him was at a level beneath her station. Finally there was the problem of her father's drinking.

daut Raut wada aun, un see fuare looss.

Aus see loossfuare sad sikj Eva met de Famielje hinje em Woage. Klaas saut auleen met de Lien, oba hee hieed hinja sich, woo et doll toojinkj un woo Rampel, besope, siene Fru beschempt un dan Eva utschull. Aus Tina aunfunk to hiele, gauf Klaas de Pieed de Lien, wiels hee wull de Nacht nich met dise Famielje irjentwua enne wille Hundat vebrinje.

* * *

Bie hallichten Sonneschien aum tiedjen Septamba kaum de Braunt Karawan en Riga aun. De Pieed wiere meed von däm Fiefwääkjestrek un de lange Foat haud uk manke Mensche Spoare hinjalote. Braunt plond eene Rast von twee Wääkj, wiels de Grupp must hia Jeschafte aufwekjle. De Wintasch bedde om to ieeschte Uttolunk von däm vesproaknen Liejelt, un daut wort uk jedone. Aus de Wintasch frintlichen un opprechtjen Deenst erfuare, schämde see sich, von äaren verhäajen Vedocht äwre Russe.

En de Tiet aus Klaas met Anni spazieed, wia daut Veheltniss iernst jeworde. De stendje Jefoa erinnad an, woo onsecha daut Läwe doch es; oba daut golt emma väarewajch to piljre. Oba seitdäm Klaas Eva jetroffe haud, entwekjeld hee een stoakjet Jefeel fa dit broshet Määkje. Jlijkjtiedich leet sien lewa fa Anni no. Oba eenes Owents aus hee Anni enne Uage kijkt, wist hee, daut hee met ar toop senne wull; Eva deed am mieeschtens blooss leet, un hee twieweld, aus hee enne Rampelfamielje nenpauze wudd. Foaken docht Klaas sich, daut Eva am soo behaundeld, aus wan hee uk eene Stoop unja äa wankt. Un dan wia je to goda latst daut Probleem, met däm Rampel Voda siene Suparie.

In Prussia long engagements were not the custom, as they could lead to disenchantment, not to mention undesirable family problems. While Klaas and Anni had good intentions, marriage was not immediately in the offing. The emigrants lacked ordained Ministers who could conduct the marriage ceremony. The couple would need to cool their romance until this matter was sorted out. Anni was more upset than Klaas about this restriction; she sensed Eva still posed a danger to their relation.

The Brandt group departed from Riga in mid-September accompanied by Ivan, a Russian guide. Ivan was a huge man, an ex-soldier, with a flat friendly face. Although at times harsh and imposing, he spoke a little German, and with his energy raised their spirits. He warned of a hard six-week journey ahead, and advised it would soon get much colder. Often he would regale them with tales about Russia.

Klaas had resumed his position as driver of the Rempel wagon. One rainy day the caravan stayed in camp and Ivan invited Rempel and Klaas to a tavern. Klaas was reluctant to go, but Eva urged him to accompany her father. In recent weeks their conversations had become friendlier; Eva had become more trustful of Klaas, divulging Rempel secrets.

“The reason for our emigration was father's drinking,” Eva now confided to Klaas. “He developed his taste for spirits managing a liqueur factory in Danzig. After some time his drinking went out of control. When he drinks he often has a temper; I fear that he may get into serious trouble here. Your keeping father company will be greatly appreciated.”

In the tavern Ivan ordered vodka, but Klaas

En Praise wiere lange Velafnisse nich mood, wiels see to Vedrisslichkheit fiere kunne, un to Famielje probleme soowiesoo. Un wan Klaas un Anni uk goode Aufsechte haude, wia eene Kjust nich enne Loft. De Utwaundra haude uk kjeen Prädja, dee daut Aumt haud utfiere kunt. Un soo must daut Poa äaren lewa aufkjeele lote, bat de Tiet Rot brocht. Anni stieed dit dolla aus Klaas wiels see docht Eva wia däm Klaas uk hinjaraun.

De Brauntgrupp veleet Riga Meddseptamba, un Ivan, een ruscha Reise Fiera kaum nu met. Ivan wia een groota Scherwaunda, een jewäsna Soldot, met een frintlichet Jesecht. Un wan hee uk to Tiede boasch un baussich wia, räd hee een beskje Dietsch, un met siene Energie hoof hee dän Moot. Hee woarnd, daut an sass Wääkj hoade Foat väastunde; uk daut daut Wada bediedend kolda woare wudd. Foaken vetald hee aulatoop lostje Jeschichte von Russaunt.

Klaas wia wada de Kutscha vom Rampelwoage. Aun eenem Rääjendach bleef de Karawane em Loaga un Ivan kroagd Rampel un Klaas en eene Schenkj. Klaas wull ieejentlich nich, oba Eva meend hee sull gone, un äa Voda bejleite. Enne latste Wääkje haude see sikj aul foaken frintlich unjahoole. Eva trud Klaas, un haud am däm Voda siene Jeheemnisse vetald.

“De Grunt wuarom wie utwaundre es Voda siene Suparie,” vetald Eva däm Klaas. “Hee entwekjeld sien Jeschmak fa Alkohol aus hee Direkta von eene Liqueurfabrikj en Danzig wia. Daut dieed nich lang ea hee ute Jewault wia. Un wan hee drinj, woat hee rosent. Ekj hab Angst, daut hee hia en iernste Jefoa kome woat. Un wan du opp Voda oppausse woascht, wudd wie die daut huach aunräakjne.”

Enne Schenkj bestald Ivan Vodka oba

insisted he would only drink beer. Soon Ivan was telling more tales of Russia. "At present three persons dominate the stage in Russia; the Tsarina Catherine, Prince Potemkin, and Crown Prince Paul," Ivan told them. "I am in the service of Prince Potemkin who is bringing foreigners to fill the empty spaces of Russia. The Tsarina is an absolute ruler just like King Frederick William II. She succeeded her husband, who was deposed and then murdered. She is a former German princess and strongly supports German immigration. You can feel at ease about her support and good intentions."

"The deputies Hoepfner and Bartsch met all three in their scouting trip to Russia," Rempel mused. "We must conclude that they strongly support Mennonite immigration. For us that is very reassuring."

As the conversation grew more lively Klaas became tipsy. Rempel had never drunk vodka, and was soon unsteady. As Rempel became louder and demanding Klaas at first was indecisive. When a hostile crowd gathered around them Klaas distracted Rempel, and led him out of the tavern. Klaas now found that Rempel was in a temper.

Klaas led Rempel to his wagon in the encampment. On the way Rempel complained loudly of being forcefully taken from the tavern. He lamented loudly of the primitive conditions in Russia and the poor prospects of a businessman on an empty steppe. He wished again to be in Danzig, among educated people with a sense of culture.

On arrival at the wagon Rempel countered greetings from his wife and daughters with curses. Klaas could see their pain, but felt he could not interfere. Instead he retreated

Klaas bestunt opp Bea. Un boolt vetald Ivan wada Jeschichte von Russlaunt. "Nu sent dree Mensche en Russlaunt, dee de Rejierunk fiere: Zarina Katarina, Prinz Potemkin un Kronprinz Paul," vetald Ivan, "Ekj sto biem Prinz Potemkin em Deenst, dee Framde no Russlaunt brinjt, om de ladje Stape hia en Russlaunt to felle. De Zarina es eene absolute Monarchin, krakjt soo aus Kjennich Friedrich Wilhelm II. See foljd äarem Maun, dee raufjesat wort, un dan omjebrocht. See es eene jewäsne dietsche Prinzessin un well onbedinj dietsche Enwaundra hiahan brinje. Eena kaun sikj von äarem Biestaunt secha feele; äare Aufsechte sent vom Basten!"

"De Delegaute Happna un Bartsch habe aule dree bie äare Kundschoftsfoat no Russlaunt jetroffe," simlieed Rampel. "Wie motte aunnäme, daut see de mennonitische Utwaundrunk stoakj unjastette. Fa ons es dit sea ermootjent!"

Aus daut Jeräd läwendja wort, wort Klaas dun. Rampel haud noch niemols Vodka jedrunke, un wia boolt uk aul waklich oppe Been. Rampel wort emma luda un velangent un Klaas wia toiescht onentschlote. Aus eene dolle Grupp sikj om an saumeld, lenkjt Klaas auf, un leid Rampel ute Schenkj. Rampel wia doll aus een Kjriezpaun.

Klaas fiied Rampel nom Woage em Loaga. Unjawääjes grumsaujd hee lud, daut see am jäajen sien Welle ute Schenkj jeholt haude. Uk grumsaujd hee, daut aules en Russlaunt prost wia, un daut de Utsechte fa een Jeschaftsmaun opp eene ladje Stap een Jeschaft to bedriewe dunkel wiere. Hee wudd leewa en Danzig senne mank jebildete Mensche, dee een Senn fa Kultua haude.

Aus see aum Woage aunkaume, bejreeste Rampel siene Fru un Dajchta am, oba hee flieekjt an ut. Klaas sach, woo peinlich, dee daut wia, oba hee wull sikj doa nich

in great embarrassment. As he left he could heard the abuse continue and felt great pity for Eva, her mother and sister. And he felt a great loathing building up for Rempel.

After a few weeks of travel, cold weather set in and Klaas longed for the autumn days of their trip to Riga. From Riga the travelers had followed the Dzivina River, gently ascending. Ivan told them that beyond the headwaters of the Dzivina they would find Dubrovna, which stood near the origin of the Dnepr River.

“Dubrovna is one of Prince Potemkin's estates,” Ivan informed them. “It has been converted to a staging area for immigrants headed for new settlements.”

In Dubrovna the Brandt party was shown to comfortable quarters on a nearby homestead. Here they met Mennonites who had arrived earlier. They were soon told that hostilities were on-going in the south and they would spend the winter here.

* * *

At Dubrovna, the camp supervisor was Lieutenant Stael, who ensured reasonable comfort for the group. 228 Mennonite families were gathered here, preparing for the final push to their destination. The people had exhausted their resources, and were now fully dependent on the Russian government for their existence. The Winters realized that the crunch time for the Russian promises was coming. Here they were well housed, but travel and food allowances were often overdue. Doubts began to form among the Mennonites about the sincerity of the Russian government's commitment.

The emigrants were to spend five stressful months in Dubrovna. To build up capital many men sought temporary work and others exercised their profession.

enmische. Hee wia sea veläaje, un hilt sikj trigj. Aus hee wajchjinkj, hieed hee noch woo Rampel loamd, un am deed doabie de Fru un de Dajchta sea leet; doabie stieech sien Wadawelle jäajen Rampel jewaultich.

No een poa Wäakj oppe Reis, wort daut kolda, un Klaas bangd sikj no de Hoafstdoag oppe Foat no Riga. Von Riga ut, wiere de Reisende dän Dzivinariefa delenjd jefoare, emma leiselkjes boajopp. Ivan vetald an, daut hinja däm Dzivina wudde see Dubrowna auntrafe, un dan wiere see uk aul dichtbie daut Kwaljebiet vom Nippa.

“Dubrowna es een Kuta von Prinz Potemkin,” vetald Ivan an. “Un nu es daut enjerecht fa Enwaundra, dee niee Siedlunge aunreise.”

En Dubrowna wort de Brautpartie no eene Heimstäd jenome, wua daut makliche Stowe gauf. Hia troffe see Mennonite, dee aul ea aunjekome wiere. An wort vetalt, daut em Siede militäarische Riewariee sikj aufspälde, un daut see hia dän Winta vebrinje wudde.

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En Dubrowna wia de Loagaleida Leutnant Stael, dee sikj om de Grupp kjemmad. Hia wiere 228 Mennonitische Famieljes vesaumelt, dee sikj fa dän latsten Schups vonne Reis reedmuake. Dise Mensche haude aules vebrukt waut see haude, un wiere nu gauns opp rusche Help aunjewäse. Wintasch wiste, daut de Kjlamtiet fa de rusche Vesprääkje väastunt. Hia wiere see goot unjajebrocht, oba daut vesproakne Jelt fa Reis un Äte wia foaken äwafellich. Nu funk uk aul Twiewel manke Mennonite aun, aus de rusche Rejierunk uk em gooden Gloowe jehaundelt haud, un wudd de Vesprääkjunge aufleewre kjenne.

De Utwaundra sulle fief belauste Moonate en Dubrowna vebrinje. Om Jelt to kjree, fonge Mana nu aun to oabeide, un äaren Beroop uttoewe. Happna, dee met siene

Hoepfner's advance group which had arrived earlier in Dubrovna had taken up correspondence with the Prussian religious leadership about the election of Ministers. A problem was the delay in correspondence; a reply received within a month was fortunate.

The Prussian leadership suggested the emigrants conduct informal worship services, consisting of the reading of old sermons. Several volunteers were enlisted for this purpose, and the meetings were well attended. Proclaiming the faith gave comfort to a people facing an uncertain future, and helped rekindle interest in many who had become slack in their devotions. A sermon dealing with Israel's flight from Egypt was gratefully received. Another sermon celebrating the conversion of Saul on his way to Damascus led many to deep reflection.

Holding worship services was considered urgent, but parishioners at life's crossroads believed that having the services of ordained Ministers was of greater importance. With the increased social circulation many couples had formed and had become engaged. They now wished to get married. Only ordained Ministers could conduct the marriage ceremony, and so further appeals were made to the Prussian leadership. Authorization to elect Ministers was received in Dubrovna in mid-February of 1789, and the results of the election were received in Prussia by March 27. The Prussian leadership studied the results and sent letters of appointment to Dubrovna.

Thus after months of delay, in a simple ceremony, Klaas and Anni were married.

* * *

In late April 1789 the Russian winter waned and the roads and river became fit for travel. Deputy Hoepfner departed with a new advance group to make preparations at the proposed settlement. A

Grupp aul ea aunjekome wia, haud de relijeese Leidunk vonne praische Mennonite aunjeschräwe, wäajen eene Prädjawol. Daut Problem wia, daut de Korrespondenz emma soo lang dieed. Aum basten dieed een Breef een Moonatlang om autokome.

De praische Leidunk meend, de Utwaundra sulle onformelle Gottesdeenste aufhoole, endäm see oole Aundachte väalause. Eenje Friewellje malde sich, un de Deenste worde goot besocht. De Prädichte gauwe de Mensche Krauft en äare onsehre Tookunft, un holp daut Licht opp to dache, en Soone woone schwak un mootloos jeworde wiere. Eene Aundacht woo Israel von Ägipten derchjegone wia, wort dankboa emfange. Eene aundre Prädicht, woo Saulus sikj unjawääjes no Damaskus bekjiet haud, gauf uk Väle Krauft un Moot.

Gottesdeenste aufhoole wia drinjent, oba dee aune Kjriez wäaj vom Läwe dochte blooss daut Aundachte von enjeweide Prädja mea wichtich wiere. Wiels daut sooväl Kome un Gone gauf met sooväl han un hää, gauf daut boolt väle Poatjes, un Velafnisse. Dise wulle sikj nu befriee. Blooss enjeweide Prädjasch durwe de Poatjes true, un soo porde see bie de praische Jemeenteleidasch. See kjrieje Frieheit un dan uk de Erlaubniss fa Prädja Wole en Dubrowna en Meddfeebawoa 1789. De Wolnofolje kaume en Praise aum 27 Moaz aun. De praische Fieraschoft laus de Resultate, un schekjt dan äaren Säajen no Dubrowna.

Un soo, no Moonatlangen Schlure, bie eene schlichte Zeremonie, befriede sikj Klaas un Anni.

* * *

Lot em Aprel 1789 leet de ruscha Winta no, un de Wäaj un Flisse wiere befoaboa. De Delegaut Happna fua met eene kjliene Grupp auf, om fa de Siedlasch reedtomake. Een poa Wäkj lota fuare

few weeks later those with wagons followed, taking the land route along the Dnepr River, while the others boarded river barges.

With warm weather beckoning the Brandt caravan resumed its journey. Anni now rode in the Winter wagon. Shortly after leaving Dubrovna the Rempel wagon approached a long descent on a narrow road, with steep drop-offs on the side. Klaas shouted loudly for all passengers to leave the wagon, and guided the horses down. Arriving at a slippery patch the wagon began to slide sideways. Klaas hastily unhitched the horses before the wagon plunged down below. Surrounded by the Rempel family Klaas peered down the steep slope. It would be a tedious task to retrieve the wagon and possessions.

Then Eva suddenly shouted, "Where is father? He was sleeping in the wagon." Klaas now scrambled down the steep decline, desperately grabbing at bushes to slow his descent. He expected to find the worst in the wagon, but the wagon had suffered little damage, its progress downward slowed by trees and bushes. Klaas peered into the wagon but found it empty. The Rempel women now arrived and looked fearfully at each other.

In the dense moist underbrush of the gorge Klaas and the Rempel women began a desperate search. Presently Klaas called the others to hush for he had heard something. It was someone moving towards them, and it was Rempel. He appeared unhurt, but Klaas noticed a curious expression on his face.

"I have made a strange discovery," Rempel cried. "Come and look."

After a short walk they arrived at a small

dee en Woages am hinjaraun, un schluage dän Launtwajch dän Nippa rauf en. De aundre worde met Frachtlomme transportiert.

Wiels daut Wada woama wort, sad uk de Braunt Karawane sikj auf. Anni saut nu em Wintawoage; Klaas fieed noch dän Rampelwoage. Korz nodäm see Dubrowna veloote haude, kaum de Rampelwoage no eene steile Strakj raufa opp een schmaulen Wajch un met steile Prewaulje linkjsch un rajsch. Klaas roopt lud, aule Passazhiere sulle aufstiee, un hee leid de Pied väasechtich wieda veropp. Aus see opp eene glaute Plak kaume, funk de Woage aun to rutsche. Klaas spaund de Pied schwind ut, ea de Woage raufa donnad. Vonne Rampelfamielje omjåwe, kijkt Klaas deep no unje. Daut wudd doch kloppottich senne, dän Woage met Toobehia vonne Prewaulj ruttoschlape.

Un don schrieech Eva plazlich opp, "Wua es Voda? Hee schleep em Woage." Klaas rand nu dän steilen Boajch rauf, un leet sikj aune Bescha fausthoolent, raufa. Hee docht aul, daut Schlemste wia däm Woage passieet, oba daut wia goanich soo misrich, wiels de Foat no unje vonne Bescha un Beem jebamst worde wia. Klaas kijkt nu lang un iewrich ennem Woage nenn, oba dee wia ladich. Nu kaume uk aul de Rampel Frulied toop, un bekijkte sikj lang un forchtsom.

Em dichten feichten Struck enne Schlucht fonge Klaas un de Rampelfrulied aun met een wizhagen Sieekje. Plazlich roopt Klaas aule aundre, see sulle stell senne, hee haud waut jehieet. Irjentwaut mulwad am opptoo, un daut wia Rampel. Am wia nuscht jeworde, oba hee haud een koomischen Schmusta oppem Jesecht.

"Ekj hab eene seldne Entdakjung jemoakt," meend Rampel. "Komt, un kijkt mol!"

No een poa Schräd kaume see aun eene

creek flowing through the gorge. On the bank they made out a man lying completely motionless. Rempel insisted that the man was still alive. Eva touched him, but when she registered a cold sensation she shook her head. Klaas laid a handkerchief over his face and found that the man was still breathing. On lifting the handkerchief and looking at the man's face Klaas was greatly amazed. The man was Arnold, the former employee of Rempel. But it was not the aggressive Arnold he remembered, but someone greatly weakened, on the brink of death.

Eva and Klaas now rushed back to the wagon. Klaas gathered up food and a blanket while Eva found strong drink among her father's belongings. They hurried back, wrapped Arnold in the blanket, and poured spirits down his throat. Arnold sputtered, and returned to consciousness. Klaas and Rempel helped him into a more comfortable position and slowly he began to gather strength. Rempel now turned to Klaas, who braced for an outburst of temper. But to his surprise, Rempel's thoughts were solely on Arnold, the man whom he had found and whose life he had saved.

"He must have been the victim of a previous accident," Rempel conjectured. "He was a stowaway on a wagon and injured in an accident, or he was left abandoned. He has been lying here hurt for days. It is a miracle that we found him. We must do what we can to save him." Rempel's great show of kindness convinced Klaas that, like Saul on the way to Damascus, he had reached a great turning point in his life.

Klaas and Rempel brought Arnold to the wagon where he could be better treated. The two men then turned to the recovery operation. It took them a full day to organize the salvage and repair of the

kjliene Ritsch. Oppem Eewa lach een Maun, gauns stell. Rampel wia sikj secha, daut de Kjieedel oba noch läwd. Eva foot am aum Oarm aun, oba aus see eene Kjill späad, scheddad see metem Kopp. Klaas läd däm een Schneppeleuakj äwret Jesecht, un sach, daut de Mensch noch odemd. Aus hee daut Schneppeleuak wajchnaum, wia Klaas onjehea äwarauscht, wiels hee sach, daut daut Arnold wia, Rampel sien jewäsna Oabeida. Oba daut wia nich de zenkjricha Arnold, sonda een schwaka Missa, dee aune Doodes Dää stunt.

Eva un Klaas rande nu fuaz trigj nom Woage. Klaas saumeld Äte un eene Dakj toop, wäarent Eva eene Buddel Schnaups bie äarem Voda sien Toobehia funk. See rande flucks trigj, wekjelde Arnold enne Dakj, un goote am een Schluck Schnaups hinjrem Gorjel. Arnold hoost jewaultich, un wort läwendich. Klaas un Rampel muake am daut maklich, un langsam foot hee wada Krauft. Rampel dreid sikj nu nom Klaas, dee sikj aul reed muak Rampel siene Flikekjarie auntohiere. Oba to siene Äwarauschunk wia Rampel saunftmootich, un gauns biem Arnold, dän Maun, dän hee jefunge, un däm hee daut Läwe jerat haud.

"Hee mott daut Opfa von een verhäajen Onjlekj jewast senne," simlieed Rampel. "Hee wia een blinda Passazhia opp een Woage un Opfa von een Onfaul, ooda hee wort utjesat. Hee haft aul Doagelank hia jeläaje. Daut es een Wunda, daut wie am jefunge habe. Wie motte doone waut wie kjenne, om am to rade." Rampel sien Bewiess von Leefolichkheit äwazeijd Klaas daut, krakjt soo aus Saulus unjawääjes no Damaskus, Rampel een Wakjseleupunkt em Läwe erläft haud.

Klaas un Rampel brochte Arnold nom Woage, wua hee bäta behandelt woare kunn. Un dan muake see sikj doaraun, dän Woage ute Prewaulj to schlape. Daut dieed an eenen vollen Dach dän Woage rut to

wagon. After good meals Arnold's health was on the mend. It appeared that Rempel had truly undergone a change in heart, for he again offered to employ Arnold. Klaas realized that his services would no longer be needed, but assisted in bringing Arnold back to his feet. On leaving service with Rempel, Klaas exchanged poignant glances with Eva, realizing that they would not meet again.

After many weeks of travel the Winters reached the new settler encampment at Kremenchug. The news they heard here was disturbing. Hoepfner had arrived weeks ago and had been summoned by Prince Potemkin. The Prince had dictated a change in settlement site; the site selected earlier by the delegates, he said, was unavailable. The emigrants were to settle instead at Khortitza, a site north of the one chosen earlier. Hoepfner was ordered to go inspect the new site and report back to Potemkin.

It wasn't until August 1789 that the emigrants arrived in Khortitza, their new designated settlement. A former estate of Prince Potemkin, the property consisted of a large island in the Dnepr, and a tract of land on the right side of the river. Here large rock outcrops bordered the river and the land rose into small hills gashed by deep gullies.

The Winters uneasily eyed the cliffs and hills surrounding them. This landscape looked so much different from the flat fertile Werders they had known around Danzig, and the land described earlier by the deputies. This could not be farm land, they thought, here they would face starvation.

With another winter approaching and without proper housing the settlers eagerly opened the crates containing their possessions. These had been shipped

näme un trajchttomoake. Nodäm Arnold goot jefoodat wort, wort hee schwind bäta. Daut schiend soo aus wan Rampel werkjlich een bekjjeeda Maun wia, wiels hee boot Arnold nu aun, am wada auntostale. Klaas sach fuaz en, daut siene Deenste nich mea jebrukt worde, oba hee holp Arnold wada oppe Been kome. Aus Klaas nu siene Wäaje jinkj, wakjseld hee weetende Blekje met Eva, wiels see beid wiste, daut dit Audee wia.

No väle Wäakje eendrajchtjet Foare kaume de Wintasch aun biem nieen Trafspunkt, Kremenchug. De latste Norecht, dee see hia aantroffe wia oppräajent. Happna wia aul Wäakjelank hia aunjekome, un Prinz Potemkin haud am no sikj bestalt. De Prinz haud een aundren Uat aus Siedlunk bestemt, wiels de väaja nich frie wia. De Utwaundra sulle nu no Khortitza trakje, nuade vom Schwoaten Mäa. Happna sull sikj nu dise Städ aukjikke, un däm Prinz weete lote, waut hee doavon hilt.

leescht em August 1789 kaume de Siedla en Khortitza, äare niee Siedlunk, aun. Dit wia een väaja Kuta von Potemkin, eene groote Insel em Nippa, met grootet Jesteen un deepe Prewaulje, un Launt aune rajchte Sied vom Riefa.

De Wintasch wiere vebleft aus see aul de Jlade un Aunboaj sage. Daut sachet soo gauns aundasch aus daut Launt om Danzig, un de plaute Werdasch Tus; un daut wia gauns aundasch aus jeschildat bie de Delegaute en Danzig. Hia wudde see woomäajlich vehungre.

Wiels de Winta wada vere Däa stunt, un one Oppdach, muake de Siedla nu iewrich äare Kjiste op. Dee wiere von Danzig no Riga jeschekjt, un dan met Riefalomme dän

from Danzig to Riga, and then transported onward in wagons and barges. On opening their crates many settlers found that the crates had been opened, the contents removed and replaced with stones or rubbish. A sense of great despair now settled in.

Facing a brutal winter the people sank into a great depression, and began to harbor evil thoughts about their leaders.

Nippa rauf jebrocht. Nu muake de Aunsiedla de Kjiste op, oba aunstaut äa Habungoot doabenne to finje, lage groote Steena un Mell benne. See wiere total vetwiewelt.

Een grausoma Winta stunt vere Dää, un de Aunsiedla wiere stomm voll Enteschunk un Vetwiewlunk, un fonge aun ieble Jedanke äwa äare Fierasch em Kopp un enne Seel to fiere.

Khortitza

God is in heaven, the Tsar is far away, and the local official is a scoundrel. Russian peasant saying

A rider guided his steaming horse to the center of the new village of Neuendorf bearing thrilling news. Neuendorf was one of the eight new villages of the struggling new Khortitza settlement at the great bend of the Dnepr River in New Russia. Lying six kilometers west of the main village of Khortitza it was located on the western periphery of the colony, and served as the gateway to the west.

The Mennonite settlers had arrived in Khortitza five years earlier; land handed over by Prince Potemkin had been distributed among the 228 families, and rough houses had been built. Life had been a series of trials since their arrival. Among their worries was the feud between the deputies Hoepfner and Bartsch and the churchmen. The latter group had the greater number of supporters. Ebbing and surging, this strife disrupted the peace and hindered progress. As well, the people remained bitterly poor and their daily routine often was a struggle for mere survival.

The rider dismounted and shouted stirring news to those gathered around him. The two churchmen from Prussia, requested years ago, had been seen coming from the west and were only miles away. The settlers had left Danzig for religious reasons but had not been accompanied by churchmen. In time they had elected their own Ministers but had on several occasions requested the Prussian church for the dispatch of Elders. Now those churchmen were coming and would be here in minutes.

Elder Cornelius Regier from Heubuden and Minister Cornelius Warkentin from

Khortitza

Gott es em Himmel, de Zar es wiet auf, un de hiesja Beaumta es een Schuft. Ruscha Buaspruch

Een Ritta kaum opp een schweetjen Pieet bat Medde en Nieendarp eene Khortitza Kolonie; hee kaum met oppräajende Norecht. Nieendarp wia eent vonne acht niee Darpa vonne Mennonite Aunsiedlunk bie de groote Bieejunk aum Nippa. Daut Darp lach aune wastne Kaunt vonne Kolonie, un wia daut Puat nom Waste.

De mennonitische Siedlasch wiere ver fief Joa en Khortitza aunjekome; daut Launt wort von Prinz Potemkin utjedeelt mank 228 Famieljes un eenfacha Hiesa haude see uk aul jebut. Daut Läwe wia bat nutoo mieeschtens Triebsaul jewast. Mank de Siedlasch äare Sorje wia de Konflikt tweschen de Delegaute Happna un Bartsch, un de Glooweslierasch. De Jeistliche haude de mieeschte Unjastettunk. Dit jinkj stendich han un häa, oba doaderch wia de Fräd jestieet un daut Wiedakome jehindat. De Mensche bleewe bettaoam un de Doagessisteem wia blooss daut Aumläwebliewe.

De Ritta stieech nu vom Pieet auf un roopt erjriepende Norecht om sich. De twee Kjoakjemana, ver Joare aul jekroacht, kaume nu vom Waste, un wiere mau een poa Miel auf. De Siedlasch haude Danzig ut relijeese Jrind velote, oba kjeene Prädjasch wiere met an metjekome. Met de Tiet haude see äare ieejne Prädjasch jewält, oba see haude miere Mol de praische Kjoakj jebedd, an Eltestasch to schekje. Un nu wiere dise Kjoakjemana, meist vere Däa.

Eltesta Cornelius Regier von Heubuden un Prädja Cornelius Woakjentin von

Rosenort had been sent by the Prussian church to visit the new Khortitza colony. On March 22, 1794 they had set out on the long journey to southern Russia. These two men were respected churchmen that the Khortitza settlers fondly remembered from Prussia. Their task here was to settle the complaints that had been forwarded to the Prussian religious leadership from the colony of Khortitza.

The complaints were in two main areas. The first one concerned the conflict between the deputies and the current local churchmen. The second one dealt with the conflict between the Flemish and the Frisians. The latter conflict had been brought over from Prussia, after starting centuries ago in Holland.

A few miles outside Neuenburg Elder Regier and Minister Warkentin were on the last stage of a long tiring journey. Their ride by wagon on rough roads had included many discomforts including a hold-up outside Warsaw. Now finally on this Good Friday, April 18, 1794 they were nearing their destination. Below, lying in a green valley was a humble Mennonite village. As the wagon turned onto the village street, the sun was hanging low, and a joyful crowd approached them.

Word had spread throughout the village that the churchmen were coming and immediately the people had rushed out of their homes. A blind man was shoved aside as others neared the wagon. The crowd met the churchmen and on seeing their beloved faces, last seen in Rosenort Prussia, tears came to their eyes. The churchmen, recognizing familiar Mennonites after a long journey, were also moved to tears. All rejoiced at the churchmen's safe journey and offered prayers of thanksgiving.

Roosenuat wiere vonne praische Kjoakj jeschekjt om de Khortitzakolonie to unjastette. Aum 22 Moaz, 1794 haude see loossjesat opp de lange Foat no Siedrusslaunt. Dise twee Kjoakjemana worde noch von Tus huach jeieet vonne Khortitza Siedlasch. Daut wia äare Oppgow de Kloag aune praische Kjoakjeleidunk von Khortitz enjerieekjt, to schlichte.

De Kloag betroff twee Sache. De ieeschte wia de Striet tweschen de Delegaute un de Gloowesliersch, aul hiea jewält. De tweede wia de Striet tweschen de Flemische un de Friese. Dis Striet haude se von Praise metjebrocht; dee haud ver hundate Joare en Hollaunt aunjefonge.

Een poa Miel butahaulfs Nieendarp wiere Eltesta Regier un Prädja Woakjentien oppe latste Strakj von eene lange, ermeedende Foat. De Foat oppem Woage opp ruche Wääj haud väl Ommaklichkjeite met sikj jebrocht, un uk eene Reibarie dicht bie Warschau. Un nu, entlich aum Stellen Friedach aum 18 Aprel, 1794 wiere see dicht aum Ziel. Unje, sage see, en eenem jreenen Dol een bescheidnet Mennonitendarp. Aus de Woage en de Darpsgauss nenbuach, wia de Sonn aul läajch aum Himmel, un eene schaftje Menj Mensche jinkj opp an too.

Mensche em Darp haude daut jehieet, daut de Kjoakjemana unjawääjes wiere un fuaz oppe Städ rande see ut äare Hiesa. Een blinja Maun wort tosied jebuchelt aus soo Väle nom Woage rande. De Lied troffe de Kjoakjemana, un aus see de leewe Jesechta sage, toolatst en Roosenuat, Praise jeseene, haude see aula Trone enne Uage. De Prädjasch, dee bekaunte Mennonite no eene lange Foat wada to seene kjreeje, haude uk de Uage volla Trone. Aule freide sich, daut de Prädjasch secha aunjekome wiere, un leete Jebäd volla Dank nom Himmel stiee.

* * *

The next day, Saturday, Klaas and the Winters were giving a tour of their homestead to their former pastor, Minister Warkentin from Rosenort Prussia. "It is our good fortune that the Prussian leadership did not send a delegation when we first sent our invitation," Winter commented. "We had a difficult time five years ago, much worse than the present. Potemkin's new order to settle in Khortitza and the scandal about the delayed payments caused us great disappointment. We saw nothing of the fertile fields and rich meadows that we had been promised. And when our crates arrived filled with rubbish the resentment turned to bitterness. Our situation would have brought despair even to the most fervent of believers."

Emily now reminisced about those early days. "We were among the first settlers to be allocated a Wirtschaft in the village of Schoenhorst," she said. "We were happy to settle in a village lying in the same valley as Neuendorf. Along with other Wirtschaft owners we received the 160 acres of land as promised, plus access to the village pasture. It was a long struggle before we could cultivate the plateau above the village. But our Wirtschaft now has become productive."

"By the time we arrived in Khortitza almost all our money had been spent," Winter commented. "While lumber for building houses had been promised it was not ready. The lumber was delivered over many years, arriving irregularly and in small batches. During the first fall we were forced to build a sod hut as shelter for the winter. A small wooden shack built the next year was somewhat better. It is now home for Klaas and Anni and their children. To complete our new house this year, we had much help from our neighbors."

* * *

Aum näakjsten Dach, Sinnowent, naume de Wintasch un äa San Klaas däm eamoljen Prädja Woakjentien von Roosenuat, Praise, opp eene Runtreis von äare Heimstäd. "Daut wia goot, daut de praische Kjoakjeleidunk ons nich Prädjasch schekjt opp onse ieeschte Enlodunk han," meend Winta. "Wie haude daut fief Joa trigj schwoa, väl schwanda aus nu. Potemkin siene Ordasch en Khortitza auntosiedle, un dän grooten Schkondol vonne vesiemde Tolunge wiere eene groote Enteischunk. Von de fruchtboare Flekja un straume Wäse, woone ons vespruake wiere, wia nuscht nich to seene. Un aus onse Kjiste aunkaume un met Mell voljepakt wiere, dreid sikj onse Veläajenheit om no Bettaniss. Onse Loag haud uk de jratste Jleewende de Vezoagunk enjejoacht."

Emily simlieed nu äwa de ieeschte Doag. "Wie jehieede to de ieeschte Siedlasch, dee eene Wirtschaft en Schoenhorst kjrieje," säd see. "Wie freide ons daut wie en een Darp siedle kunne, daut em selwjen Dol aus Nieendarp lach. Krakjt soo aus de aundre Wirtschaft Wieete, kjrieje wie 160 Aka Launt soo aus vesproake, un uk Toogank to de Darpsweid. Daut wia een langa Kaumf bat wie daut huage Launt bowrem Darp beakre kunne. Oba nu es onse Wirtschaft aul fruchtboa."

"Aus wie entlich en Khortitza aunkaume, haud wie daut mieeschte Jelt aul utjējāft," vetald Winta. "Ons haude see Holt toom Husbu vesproake, oba daut wia nich reed. Daut Holt kaum langsam äwa väle Joare, un emma onräajelmässich. Em ieeschten Hoawst must wie eene leedkot bue, een Semlin, aus Schutz fa dän Winta. Em näakjsten Joa bud wie ons eene kjliene Kot ut Holt, un daut wia een beskje bāta. Nu wont Klaas met siene Famielje doabenne. Om ons nieet Hus foadich to kjrieje, muste onse Nobasch ons väl halpe."

“We had been promised subsistence by the government until the first harvest,” Klaas advised. “After bringing in our first crop we were on our own. A garden and small orchard planted on our best land gives us fresh produce and fruit in the summer, and preserves for the winter. Our small herd of sheep graze in the communal pasture and provide us with wool and mutton. Cultivation of cereals on the dry plateau is very different than in the Vistula delta. The plateau is parched in summer so the small plots of grain, cultivated without tools or irrigation, yield only small crops of grain. The grain is ground into flour which yields baked goods all through the year.”

Winter now transported Minister Warkentin to Khortitza where he would stay with Elder Wiebe. It was customary for the congregation to celebrate a long Easter weekend. Easter celebrated the Resurrection and was the holiest season in the church calendar. This year was special as services were conducted by the visitors. Elder Regier and Minister Warkentin although exhausted from their journey offered to preach on Sunday morning. After endless dissension the community found their solemn sermons very moving.

Winter and Emily were part of a large throng attending the service on Monday morning in Neuendorf. As the parishioners left the service all felt uplifted. The Winters joined the large crowd who joyfully lingered. They were in deep conversation when a man stopped at their side. After some hesitation he asked if they were not the Winters who had solved many difficult problems. Winter nodded in resignation, and made arrangements to meet the man later at his home.

At the appointed hour the Winters arrived at a small Wirtschaft and were warmly welcomed by the owner, Mark Funk and his wife Elizabeth. “Our house is still under

“De Rejierunk haud ons Help vesproake bat de ieeschte Arnt,” vetald Klaas. “Nodäm wie onse ieeschte Arnt nenjebrocht haude, wia wie dan selfststendich. Kjlíene Goades opp ons baste Launt jeft ons freschet Jreens un Oft em Somma un Enjemoaktet em Winta. Onse kjlíene Häad Schop oppe Darpsweid jeft ons Woll un Schopsfleesch. Daut Akalaunt fa Jeträajd oppet hechre Launt es hiea gauns aundasch aus em Weichseldelta. Em Somma es daut hiea drieech, un one Bewoterunk es de Eiwst mau mässich. Daut Jeträajd woat to Mäl jemole, un doamet kjenn wie daut gaunse Joa bake.”

Winta brocht Prädja Woakjentien nu no Khortitza Darp, wua hee bie Eltesta Wiebe bliewe wudd. Daut wia Mood, daut de Jemeent een langet Ostawääkjenenj fieed. Oostre ieet de Opparstonunk, daut heilichste Fast oppem Kjoakjekalenda. Dit Joa wia oba waut besondret, wiels de Jast dän Gottesdeenst hoole wudde. Eltesta Regier un Prädja Woakjentien, wan uk sea meed vonne lange Reis, boode sikj aun, aum Sindach to prädje. No schiea endloose Zankariee, funk de Jemeenschoft de Aundacht sea berujent.

Winta un Emily wiere manke Väle, woone de Aundacht aum Mondachzemorjes en Nieendarp besochte. Aus de Lied rutjinje, feeld dee sikj sea erleichtat. De Wintasch mischte sikj mank aul de Väle, dee freelich bleewe un spazieede. See wiere deep enne Vetal aus een Maun sikj to an stald. No een kjlien Stootskje fruag hee, aus see nich de Wintasch wiere, dee aul soo maunjche schwieeje Probleeme jeleest haude. Winta nekjkopt bedajchtich, un säd too, sikj met am Medwääk en sien Hus to trafe.

Too de bestemde Tiet kaum Winta aun eene kjlíene Wirtschoft aun, un wort fuaz woam von däm leejendeema, Mark Funk un siene Fru Elizabeth, bejreest. “Ons Hus,

construction as you can see, so let's go sit in the garden," Funk said. After they had taken places on a shady bench, Winter asked Funk to tell his story, starting from the beginning.

"As many others, I have longed to build a comfortable house ever since our arrival," Funk began. "Before our departure in Danzig we were promised enough oak timbers to build a home in the German style. Every family was to receive 120 planks, each 12 feet long. It is five years later and my family has received only seventy planks, preventing the completion of our house. It was the deputies who confirmed these promises and they must be held responsible.

"All across Khortitza the settlers are suffering, taken in by the disreputable deputies. Hoepfner and Bartsch have deceived their charges, delivering us into the hands of the government for 30 pieces of silver. While we entrusted them to be our representatives, they were in fact agents for the Russians.

"Besides being allotted the standard benefits of a homestead and a 500 ruble loan from the government, the deputies were promised extra benefits. They were each to receive an extra plot of hay land, to be passed on to their heirs. Each was promised a charter to construct a mill, and a loan to purchase timber and millstones. This loan was to be repaid fifteen years later. Each was also promised a charter to open a store and bakery and given permission to sell their products freely. For opening these businesses a loan of 800 rubles was to be provided. Each deputy was to have the right to brew beer and vinegar and sell it freely in the towns and villages. All their travel was free, and while on route they were provided with subsistence.

soo aus jie seene kjenne, es noch em Bu, un soo sull wie leewa em Goade sette," meend Funk. Nodäm see sikj hanjesat haude, fruach Winta dän Funk siene Jeschicht to vetale, gauns von Väare aunjefonge.

"Soo aus uk väle aundre, wull ekj jieren een jemietlichet Hus bue aus wie hiea aunkaume," funk Funk aun. "Ea wie Danzig veleete, wort ons jenuach Buholt vesproake om een Hus em dietschen Stil to bue. Jieda Famielje wort 120 Stendasch vesproake, jieda 12 Schoo lank. Nu sent aul fief Joa vebie, un wie habe bat nutoo blooss 70 Stendasch jekjräaje, un soo kjenn wie daut Hus nich foadich moake. De Delegaute vespruake dit, un dee sent veauntwuatlich doafää.

"Äwa gauns Khortitza motte de Aunsiedlasch liede, wiels de Delegaute Happna un Bartsch ons bedroage habe. See habe ons fa 30 Selwastekja vekoft, un aun de Rejierunk utjeleewat. Wäarent wie an vetrude, oabeide see aus Ajente fa de Russe.

"Buta ne Wirtschoft un 500 Rubel aun Liejelt vonne Rejierunk, wurde de Delegaute noch wiedre Vespräakjunkte jemoakt. An stunt noch wiedret Hei Launt too, daut see de Kjinja veoawe kunne. Un jieda kjrieach Erlaubnis ne Mäl to bue un Jelt fa Molsteena un Mälbuholt noch doatoo. Daut Liejelt wia ieescht 15 Joa lota fellich. Un dan kjrieach noch een Jiedra daut Rajcht, eene Bakjarie un een Laufkje to bue, un de Woare frie to vekjeepe. Aum Dach vom Jeschaftsaunfonk stunt jiedem noch 800 Rubel too. Uk stunt jiedem Delegaut daut Rajcht too, Bea un Ädikj to koake, un daut enne Darpa un Laufkjes to vekjeepe. Uk wiere aul äare Reise emsonst un uk Kost un Kwatia.

“We settlers do not begrudge the deputies a suitable payment for their services but resent their inability to deliver our promised benefits. Instead of providing the people with their needs, the deputies appropriate the small supply of funds and materials that become available for themselves. This applies also to the breeding stock; the deputies already own healthy herds of cattle, sheep and horses while we struggle on with a few paltry specimens.

“A further outrage of the deputies deserves condemnation. The deputies live in fine homes built at prime locations. Hoepfner chose his homestead beside the existing Potemkin cherry orchard on Khortitza Island. This site was outside the village where other families were forced to settle. Bartsch meanwhile chose a site at the entrance to the colony orchard in Rosenthal.

“It is Hoepfner who is the prime culprit. He consorts with the Russian nobility, and considers himself above his charges. With his corrupt ways he is continuously causing trouble. His behavior and misuse of government funds is that of a self-interested and cunning man. And worst of all, at a barn-raising event he used physical force against a fellow Mennonite.”

Winter listened to this diatribe with a face that was gradually reddening, and the instant Funk paused he stopped him. “Certainly Hoepfner and Bartsch are more prosperous than the other settlers,” Winter admitted. “That is fitting as they were chosen to be our representatives because of their superior abilities. You mentioned that the deputies were promised many benefits. But they have received only the extra pasturage and the additional 800 ruble loan. They are still waiting for the others. In this sense they are suffering along with the other settlers.

“Wie Aunsiedlasch jenne de Delegaute eene aunjemätne Betolunk fa ääre Deenste un Leistunge, oba wie oajre ons schentlich, daut see ons de vesproakne Jenusse nich tookome lote. Aunstaut ons daut Vesproakne tookome to lote, stäle de Delegaute de Meddel, daut Holt un daut Jelt woont fa ons bedocht es. Dit betrakjt sijk uk opp ons Zuchtvee; de Delegaute habe straume Häade Vee, Schop un Pieed, wäarent wie ons met lome Schrugge weete motte.

“Eene aundre groote Beleidjunk mott erwänt woare: de Delegaute wone enne aula straumste Jäajent. Happna naum sijk de Heimstääd besied däm Potemkin-kjoaschegoade oppe Khortitza Insel. Dis Plauz licht butahaulfs daut Darp, wua de aundre siedle muste. Un Bartsch naum sijk de Städ fuaz bie däm Kolonieoftgoade biem Engank no Roosendol.

“Oba Happna es de Hauptschufft. Hee haft Omgank met de rusche Odel un jleefft hee es bowrem un butrem Jesaz. Wiels hee soon kromma Schinda es, brinjt hee ons enjloosen Trubbel. Sien Benäme un Mesbruck von Rejierunxsjelt es daut von een schneiwa, selfstbedochta Schufft. Un aum schlemmsten noch: latst bie een Staulbu vejreep hee sijk aun een mennonitischen Brooda.”

Winta hieed sijk dit doller Loame met een toonäment roodet Jesecht aun, un aus Funk Odem schapd, schoot hee trigj. “Sechalich sent Happna un Bartsch wieda en ääre Wirtschofte aus de mieschte aundre Siedlasch,” gauf Winta too. “Daut jeziemt sijk uk mau wiels see jewält wurde, wiels see butajeweenlich sent. Du hast erwänt, daut dän Delegaute aulahaunt vesproake wort. Oba bat nutoo habe see blooss de bowenäwa Weid un de wiedre 800 Rubel Liejelt jekjräaje. See wachte uk oppe aundre. Aulso liede see, krakjt soo aus de aundre Siedlasch.

“The deputies endured great hardships and deserve some reward for their efforts. Both spent an entire year on a hazardous scouting journey. During this trip Hoepner broke a leg, which took months to heal. Hoepner was burglarized on the island and has now moved to the village on the island.

“The deputies can pass to the settlers only those funds and materials which have been provided by the government directors. Our problem has been one of weak government administrators, who are incompetent or corrupt. Our first director von Essen was well meaning but weak. The second director van Brackel found funds for us but extracted bribes and terrorized us with corporal punishment. Neither of them could protect us from thieves or bandits.”

Funk nodded his head sadly, but then returned to the matter of the missing fifty planks of lumber. Winter agreed to present this case forcefully to Hoepner, and then Funk departed.

* * *

The next day Winter traveled to Khortitza village to attend a congregational meeting called by the visiting churchmen. Left home alone, Emily was weeding the potato garden when she heard a clamor at the front gate of the homestead. She spied an unknown female visitor and sensed the arrival of a new client. Her judgment proved correct as the visitor indicated that she faced a serious problem for which she needed assistance. Emily invited the woman in and asked her to tell her story.

“My name is Maria Neufeld, and I have heard of you and your husband's success in solving difficult problems.” the client began. “I am a patient of the healer Marta, who lives in the next village. Aside from midwives, our only other medical practitioner lives in Aleksandrov. Yesterday

“De Delegaute hilde groote Schwierichkjeite ut, un an steit Loon too fa äare Leistunge. Beid vebrochte een gaunset Joa opp eene jefädliche Kundschoftsfoat. Oppe Foat bruak Happna sikj een Been, un daut dieed Moonatelank ea daut heeld. Happna wort oppe Insel bereibat, un es nu en daut Darp oppe Insel jetrocke.

“De Delegaute kjenne blooss de Jelda aune Aunsiedlasch wieda rieekje, woone see vonne Rejierungskdirektasch kjriee. Ons Probleem es, daut de rusche Rejierunk schwak un kromm es. Ons ieeschta Direkta wia von Essen, un de meend daut goot, oba wia too molsch. De tweeda Direkta, van Brackel, funk daut Jelt, oba hee velangd Bestätunskjelda un leet Mensche vepriejle. Un kjeena vonne beid kunn ons von Reibasch ooda Bandiete beschutze.”

Funk nekjkopt truarich, oba dan kaum hee wada oppe 50 Stendasch to räde, dee fälde. Winta vespruak, daut hee disen Faul sea iernst met Happna beräde wudd, un dan jinkj Funk auf.

* * *

Dan näakjsten Dach reisd Winta no Khortitza om doa een Trafe vom Jemeenterot vonne praische Kjoakjemana besieekje. Emily wia auleen Tus un weed de leedschocke em Goade aus see Jereisch aum Puat hieed. See sach een framden Mensch, un ar ond eene Kund. Daut stemd; doa wia eene Fru met een iernstet Probleem, un dee brukt Help. Emily kroagd dee nenn, un bedd ar äare Jeschicht to vetale.

“Ekj sie Maria Niefelt un ekj hab jehieet, daut see un äa Maun schwieeje Probleme leese kjenne,” funk Maria aun. “Ekj sie Patient von Marta, dee em Nobadarp Trajchtmoakasche es. Buta Häwaume, jeft daut mau een aundra Heela un dee wont en Alexandrowsk. Jistre besocht ekj Marta

I went to Marta for treatment for my back pain. As usual Marta greatly alleviated my suffering.

“Marta took great care rubbing my back with medicine while providing comforting conversation. Marta is knowledgeable about life’s problems and always provides useful information to her patients. She is popular because she accepts small payment which people can afford. On leaving Marta’s house yesterday I saw someone loitering around her home. When the man caught sight of me, he scurried away. I believe the man was a bandit who may wish to rob or harm Marta.

“Marta is an elderly woman who is vulnerable. She lives alone with two young adopted orphans. A third adopted older boy and noted rebel recently left her. Marta is feeble and extremely pious; she could not ward off an intruder. I have spoken to the Schulze about this problem but he cannot provide protection. Can you and your husband assist with this matter; can you help ensure the safety of Marta?”

Emily had listened to Maria with a worried frown and now launched into a series of questions. She asked for details about Marta’s practice, the adopted son who had left her, and the prowler.

“Marta spends her days with her clients, who are mostly Mennonites but include some Russians,” Maria answered. “While most of her clients consult her during the day others come at late hours. She goes to visits clients when they are bedridden. As people are very poor she barely makes enough to feed herself and her children. A bandit intending to rob her will be disappointed and in his rage may wish to harm her.

“The boy who left her has a history of causing problems. He is now in his late

fa miene Ridjeweedoag, un soo aus jeweentlich, holp Marta mie sea.

“Marta bemieejd sikj sea mien Ridje to ruble met Medizin wäarent see beruijnt doabie räd. Marta kjant sikj enne Probleeme vom Läwe ut, un haft emma waut Heelsomet äare Paziente to saje. Uk es see sea beleeft wiels see mau weinich Jelt nemt; sooväl aus Mensche sikj leiste kjenne. Aus ekj Marta veleet, sach ekj, daut sikj doa bie ar wää romschlikjt. Aus de Maun mie sach, sad hee loos. Ekj jleew, daut wia een Baundiet dee Marta schode wull.

“Marta es eene ellerachtiche Fru, dee velazboa es. See wont auleen met twee hanjenomne Weisenkjinja. Een dreddet Weisenkjint, een Stoakopp kjneep latst ut. Marta es schwaklich, un sea fromm, un see kaun sikj nich wääre. Ekj hab aul met däm Schult äwa de Sach jerät, oba hee kaun nuscht doone. Kjenne see un äa Maun en dise Sach halpe? Kjenne see Marta äare Sechaheit aunnäme?”

Emily haud sikj Maria aunjehieed met een Runzle oppem Stiern, un stald nu eene Rieej Froage. See fruag no Marta äare Doktarie, dän hanjenommen Jung dee äa velote haud, un dän Romdriewa.

“Marta vebrinjt äare Doag met äare Paziente, dee mieeschtens Mennnonite sent, oba eenje Russe sent doa uk mank,” gauf Maria to vestone. “Dee kome mieeschtens wäarent däm Dajch oba aundre kome uk lot. Marta jeit de Paziente to Besieekj wan de krank em Bad sent. Wiels de Mensche soo oam sent, vedeent see afens jenuach fa ar un de Kjinja to äte. Een Baundiet met de Aufsecht ar Schod to doone un to bereibre woat sikj oajre, wiels hee nuscht kjree woat.

“De Jung, dee utjekjnäpe es, haft eene lange Striep Probleeme aunjestalt. Hee es

teens. In visits across the river in Alexandrovsk he began to frequent taverns. Marta is a strict woman who could control him when he was younger, but the boy has turned lazy and defiant. He is now running with a rough crowd. While he will likely not harm Marta, his loose talk might give bad ideas to his companions.

“I did not get a good view of the prowler, but know he is not a Mennonite. He looked like one of the few Zaparozhean Cossacks still in the area. On our trip to Russia we heard that these Cossacks were fierce warlike people who were expelled from their homeland in 1775 by Prince Potemkin. Even our deputy Hoepfner has been attacked by one and was fortunate to escape. Besides the Cossacks other groups live on the steppe including the Nogai tribe and the serfs on large Russian estates.”

Emily assured Maria that she would mention the problem to Winter and prepare a plan to help Marta and then Maria departed.

* * *

On arrival at the congregational meeting in Khortitza Winter found a large multitude in attendance. Leading the meeting were the two distinguished visitors, and providing support were the local churchmen. Also present were the two deputies and a majority of the congregation. While the deputies had originally received the Privilegium from the government, they had transferred it to the local churchmen on May 20, 1793. Thus control of the colony's civic and religious affairs was now in the hands of the clergy.

The church was in disarray, having got off on a bad footing. Bernard Penner had been ordained their first Elder, but he had become ill and passed away. Finding a suitable replacement and electing acceptable Ministers had subsequently

nu uk aul boolt twintich Joa oolt. Un nu rant hee en Alexandrowsk rom un fangt aun enne Schenkje to supe. Aus Marta un uk hee jinja wiere kunn see am kontrollieere oba nu es de Benjel ful un jaaenaun. Uk rant hee met schljachtet Peebel de Nacht rom. Hee woat Marta veleicht nuscht doone, oba sien dommet Jeräd, jeft aundre noch domre Jedanke.

“Ekj kunn mie dän Romdriewa nich goot aunseene, oba ekj weet, hee es kjeen Mennonit. Am likjent een zaporozhnen Kossak, dee hiea noch emma wone. Aus wie unjawääjes no Ruslaunt wiere, hieed wie daut dise Kossake Mensche sent, dee von Prinz Potemkin aune 1775 jebaunt wurde. Soogoas ons Delegaut Happna jinje dee todoak, un hee kaum mau afens met heele Hut doavon. Buta de Kossake wone oppe Stap uk noch de Nogazi, un de Muziks oppe rusche Kutasch.”

Emily vesehad Maria, daut see daut aules Winta vetalle wudd un Marta halpe wudd; un dan veleet Maria.

* * *

Aus hee bie däm Jemeenschafftstrafe en Khortitza aunkaum, funk Winta aul eene gaunse Mause aun Mensche toopjekome. De twee Kjoakjemana von Praise wiere veropp, un de hiesje Glooweslierasch an dicht hinjaraun. Uk wiere de twee Delegaute doa, un väle Jemeentejlida. De Delegaute haude dän Priwiläjium vonne Rejerunk aunfenklich jekräaje, un dän dan aum 20 Moaz, 1793 aune hiesje Kjoakjeauthoritäte äwajefieet. Un nu wiere aulsoo de zivile un relijeese Sache enne Prädjaschhenj.

De Kjoakj wia derchenaunda, wiels see von Aunfank aun oppem faulschen Foot loossjesat haud. Beant Pana wia aus ieeschta Eltesta ordiniert worde, oba hee wia krank jeworde, un wia jestorwe. Dän rechtjen Nofolja to finje, un aus Eltesten to

been a problem. The trying situation with the government, the chronic economic problems, and the clash of forceful personalities had split the community into two factions, the larger one led by the churchmen, and the smaller one led by the two deputies.

A letter signed by 18 Khortitza congregation members, including the two deputies, had been sent to Danzig by the smaller faction. It made serious accusations against the local churchmen. The current Elder was accused of buying stolen grain in Danzig years ago and of not paying off his debts. He was also accused of withholding money in Riga and drinking in Dubrovna. The seemingly insuperable problems of the congregation had convinced the home church in Danzig to send the two senior churchmen.

The meeting was now called to order and the visiting churchmen announced their mission and read their letter of authority. They reported having previously summoned Hoepfner and Bartsch and enlisted their cooperation. The visitors now sought to bring the two feuding factions together. The charges in the letter were shown to be without foundation and the smaller faction that had sent it was reproached. Those signing the letter, on being presented clear facts, admitted their error and asked for forgiveness.

Questionable actions by those of the larger faction were now addressed. Evidence of misdemeanour in attitude and action of individuals were listed and condemned. In the end both factions apologized, forgave each other, and a fragile peace was established. A statement of unity gave expression of their agreement in writing.

* * *

After the meeting Winter arranged to see Hoepfner the next week at his home on

wäle wia dan een Probleem jewast. De Riewariee met de Rejierunk, de eewje wirtschoftliche Probleme, un daut Buchle tweschen heete Kjap haud de Jemeenschoft en twee Loagasch jespoolt, daut jratre enne Haunt vonne Kjoakj, un daut kjlandre enne Haunt von de twee Delegaute.

Een Breef von 18 Khortitza Jemeentejlida unjaschräwe, un uk de twee Delegaute, wia no Danzig von de kjlandre Grupp jeschekjt worde. En däm stunde iernste Väaschmietunge jäajen de hiesje Kjoakjemana. De jäajenwuticha Eltesta wort beschuljt en Danzig jestolnet Jeträajd jekoft to habe, un siene Schulde nich betolt to habe. Uk wort am väajehoole, Jelt en Riga trigjehoole to habe, un en Dubrowna jesope to habe. De schienboa onleesboare Probleme enne Jemeent haud de Heimatkjoakj en Danzig bewäacht, de twee erfoarne Kjoakjemana ruttoschekje.

De Mietinj wort nu to Ordnunk jeroope un de Kjoakjemana opp Besuach lause äaren Breef vonne Autoritätsjäwunk väa. See gauwe bekaunt, daut see verhää Happna un Bartsch to de Sach jekroacht haude, un äare Toopoabeit jekroacht haude. De Jast vesochte nu, de Striedhons toop to brinje. De Kloage em Breef erweese sikj aus one Gruntloag, un de kjlandre Grupp, woone dän Breef aufjeschekjt haud, wort daut väajeschmäte. De woone dän Breef unjaschräwe haude, sage nu de werkjliche Omstende ver sich, un bedde om Vezeiunk.

Froaglichet Väagone vonne jratre Grupp worde nu berät. Bewiese von Äwaträdunge enne Enstallunk un Haundlung von Einzelne worde oppjerieecht un vedaumt. Aum Enj prachade beid auf, un vezeide sikj jäajensiedich, un een broscha Fräd wort erklääd. Eene Schreft von Eenickkeit gauf dise Vereenjunk schreftliche Wirkjunk.

* * *

No de Mietinj recht Winta een Trafe met Happna de näakjste Wäakj bie am Tus

the island to discuss the issue raised by Funk. On the cited day Winter hired a boat, crossed the right branch of the Dnepr to the island, and sought out Hoepner's new house in the village. Hoepner was not available, Winter was told, and a hunt was in progress to trap a wolf which had taken a lamb from the Hoepner barn the night before.

Raising sheep for the settlers was serious business and a loss in their herds was of major concern. The entire village had been mobilised to catch the fiend which had dared to raid the herd. Winter joined the enterprise and was assigned to a crew of beaters. These formed a long line across the island driving the wolf towards the hunters hidden up ahead. Winter heard shots and with many others rushed forward. All gathered around Hoepner and a Russian nobleman who were examining a huge wolf stretched out before them. Hoepner was in high spirits, excitedly discussing the hunt with the nobleman in Russian.

In a face-to-face meeting hours later Winter confronted Hoepner with Funk's charges concerning the missing fifty planks of lumber. Hoepner was a busy man with little use for subtle diplomacy, so he launched directly and potently into the problem.

"The steppe is virtually treeless so our promised lumber is provided by a contractor, Chernikin, who is based far up-river," Hoepner said forcefully. "This contractor has a host of customers, and our contact with him is through the government-appointed director in charge of our colony, who is the tyrant Baron van Brackell. The quality of lumber supplied is not consistent, and often the shipments that arrive are of inferior quality.

"Road transport for lumber from the north is not viable and so it is brought south by

oppe Insel en, om de Sach von Funk vääjebrocht, to beräde. Aum bestemden Dach naum Winta sik eene Lomm aun, un leet sikj nom Happnahus em Darp oppe Insel roodre. Happna wia nich Tus, wort däm Winta jesajcht, wiels hee opp eene Jacht wia om een Wulf to fange, dee vääje Nacht een Laum vom Happnastaul jestole haud.

Schop hoole wia fa de Siedlasch een iernstet Jeschaft, un een Veluss vonne Häad wia eene groote Sorj. Daut gaunse Darp wia toopjekome om dän Wulf to jääjre. Winta holp uk met, un am wort aunjewäse, wua hee aus Krachmoaka toop met feftich aundre Darpla gone sull om dän Wulf to joage, doamet de Jääjasch wieda auf oppe Inselspetz däm Wulf aufscheete kunne. Winta hieed uk aul woo jeschote wort, un hee rand verwoaz. See vesaumelde sikj aula om Happna un een ruschen Odelsmaun, dee sikj een jewaultich grooten Wulf bekjijchte, dee utjestrakjt ver an lach. Happna wia sea fideel un unjahilt sikj opp Rusch met däm Odelsmaun äwa de Jacht.

Bie een Trafe unja vea Uage eene Stund lota stald Winta däm Happna wääjen Funk siene Aunkloage enne Sach vonne fälende 50 Stendasch Buholt. Happna haud daut drock un haud kjeene Tiet fa niedliche Heeflichkeit, un soo jinkj hee däm Probleem kort aun.

"De Stap es sootosaje boomlooss, un soo woat daut vesproakne Holt vom Kontrakta Chemikin, jeleewat, un disa wont wiet nuade aum Nippa," säd Happna met Betoonunk. "Chemikin haft vüle Kunde, un de Vemedla tweschen am un ons es de Tieraun Baron von Brackell. Daut Holt es nich emma vonne selwje Kjwalität, un de Leewerunge lote emma to wensche; see sent nich pinkjlich, un foaken woat jestole.

"Wie kjenne daut Holt nich oppe Wääj vom Nuade transportiere, un soo woat daut opp

barges. With the many variables in river transport, shortage of barges, varying water levels, and demands for military shipping, no regular schedule is maintained. As we learned during our immigration, river transport is risky in Russia due to the dangers of theft or damage. When a shipment arrives for the colony thieves from the other side of the river try to steal our lumber.”

“Rumors are circulating that 287 planks have not been accounted for,” Winter replied. “Some settlers have received their supplies but others have not. My only interest is the lot of fifty planks owed to the settler Funk of Schoenhorst. His case is the most serious in the village and deserves immediate attention.”

In a dismissive manner Hoepfner stated that he would look into the matter and subject to supply and other factors would settle it as soon as possible. Recalling the recent statement of unity Winter gave Hoepfner the benefit of the doubt and departed.

* * *

Back home in Schoenhorst Winter was briefed by Emily on the matter of the healer Marta. Judging the matter to be urgent, Winter headed directly to Marta’s village before dawn the following day. He located her dwelling and from under cover discreetly watched at a distance. At dawn he saw Marta emerge from the front door and head for the open steppe. In her absence Winter searched for evidence left by the prowler mentioned by Maria. An hour later he saw Marta return bearing bags of plants. These must be the source of her well known herbal remedies, Winter decided.

Later in the morning Winter watched as a young mother arrived with a child that was clearly ailing. Winter continued his search for clues left by the prowler. As time passed and the young mother did not

Frachtlomme jefieet. Doobie jeft daut luta Probleeme soo aus Wotahecht, Lommeknaupheit, Militääleewrunge; daut jeft kjeen Schepsplon opp dän wie ons velote kjenne. Uk wort wie aul bie de Utwaundrunk en, daut en Russlaunt väl jestole woat. Foaken ligje de Deew aul rom, wan eene Lod Holt aukjemet un stäle daut.”

“Daut jeft Jeräd, daut 287 Stendasch fäle,” behaupt Winta. “De mieeschte Siedlasch habe äa Holt jekräaje, oba aundre nich. Mie kjemre blooss Funk von Schoenhorst siene Stendasch. Sien Faul es de schlemsta em Darp, un mott jeräajelt woare.”

Happna wort onjedulich, un dreid sikj wajch, vespruak oba sikj de Sach auntonäme, un wajch wiera! Wiels aule Siedlasch sikj eenje Doag trigj opp Fräd jeenicht haude, gauf Winta däm Happna een bät mea Spälrum, un jinkj no Hus.

* * *

Tus en Schoenhorst vetald Emily däm Winta enne Sach von Marta, de Trajchtmoakasche. Wiels hee dän Faul fa drinjent hilt, muak sikj Winta aul ver Sonnoppgone aum näakjsten Morje nom Martadarp. Hee kjand daut Hus, un vestuak sich, doamet hee sikj krakjt aukjikke kunn, waut doa väajinkj. Aus de Sonn oppjinkj kaum Marta rut un sad auf no de Stap. Wäarent see wajch wia, bekjikt sikj Winta aules, oppe Sieekj no Bewiese, nom Romschlikja von Maria erwänt. Eene Stund lota kaum Marta met een Sak Plaunte aunjeschlapt; dochwoll de Kjwall von aul äare Arznei, docht Winta bie sich.

Lota aun däm Morje kjikt Winta too aus eene junge Mutta met een Kjint aunkaum, daut gauns dietlich krank wia. Winta sad oba siene Sieekj no däm Romschlikja fuat endäm hee Spure socht. Aus de Tiet

emerge Winter crept to a front window and listened. He witnessed a consultation still in progress. Marta was tenderly attending to the child, while advising the mother on parenting and proper feeding of the child.

A few hours later a wagon drawn by a team of tired horses pulled up at Marta's yard. Winter watched as the driver helped an injured man walk over to Marta's house. The patient again had a lengthy consultation. Winter meanwhile kept up his vigil, and at length found evidence of the reported prowler along a nearby trail.

On his way home Winter followed the trail to a Russian village and near a tavern passed a man with an injured arm. Addressing the man, Winter discovered that he had been assaulted in the tavern and when he had come out had found his horse stolen. As he heard the story an idea began to form in Winter's mind.

* * *

Several weeks later Maria stopped by the Winters and there encountered Emily. Emily listened as Maria told a story of a dramatic robbery attempt which had been told to her by Marta during a recent consultation. "At Winter's insistence Marta hired a man to help around the house," Maria said. "He was a Russian with an injured arm. During the day the man worked in a small shed on the yard of Marta's homestead.

"One day Marta was treating a host of children with the flu. Later she called her worker to inspect his arm and change his bandage. Suddenly a bandit burst into the house. He was amazed to see a strong Russian man receiving treatment from Marta. He pulled out a dagger, but then stopped in amazement. The patient was his uncle who lived in a nearby village. The uncle angrily ordered him to put down his weapon.

vebiejinkj un de Mutta nich rutkaum schlikjt Winta sikj nom Väafensta un horcht. Hee sach, daut de twee noch emma to doone haude. Marta besorjt daut Kjind leefolich, un gauf doobie de Mutta Rot, woo see daut Kjint aum basten vesorje un foodre sull.

Een poa Stund lota kaum een Woage von meede Pied jetrocke bie Marta oppen Hoff. Winta sach too woo de Kutscha een Vewundeta holp no Marta äa Hus gone. De Maun haud uk eene lange Unjarädunk met Marta. Enne Tweschentiet bleef Winta oppe Hutt un schliesslich funk hee Oppwiess vom Schlikja opp een Stich dichtbie.

Oppem Wajch no Hus jinkj Winta dän Stich delenjd un kaum no een Russedarp. Dichtbie eene Schenkj troff hee een Maun met een velatzten Oarm. Winta räd am aun, un fong ut, daut see am enne Schenkj vepriejelt, un dan sien Pied jestole haude. Aus hee sikj de Jeschicht vetalle loot, kaum Winta een Jedanke to auldäm em Denkj.

* * *

Eenje Wäakj lota hilt Maria bie de Wintasch aun un troff doa Emily. Emily hieed sikj Maria äare Jeschicht aun, woo eene jeprouwde hunjsche Reibarie bie de Trajchtmoakasche vääjegone wia. "Wiels Winta doaropp bestunt, naum Maria een Maun aun, dee oppem Hoff halpe sull," vetald Maria. "Daut wia een Russ met een schlemmen Oarm. Dän dachäwa oabeid dee Maun en eene kjiene Schenn oppem Hoff von Maria äare Heimstääd.

"Eenes Doages behaundelt Maria eene Hääd Kjinja fa de Jripp. Nohää roopt see dän Oabeida om sikj sien Oarm to beseene un een nieen Vebunt opptolaje. Plazlich donnad een Baundiet en daut Hus nenn. Hee wia vedutzt to seene, daut een studja Maunsmensch sikj von Maria behaundle leet. Hee hold een Dolch ute Fupp oba don hilt hee en, fa luta Äwarauschunk. De Pazient wia sien Onkel, dee em Nobadarp wond. De Onkel säd sea forsch, hee sull dän Dolch to Sied laje.

“The bandit was a member of the gang that Marta’s adopted son had joined. The boy had told stories about Marta receiving money for her treatment, and that she had money stashed in her house. The bandit had staked out Marta’s house and finally tried to rob her.

“When the uncle and bandit emerged from the house the bandit went to his horse which he had tied to a post. But it was now the uncle who pulled out a dagger, for the horse was his own, stolen at the tavern.

* * *

Some weeks later Funk’s missing boards were delivered and he completed the construction of his house. The clergy from Prussia continued with their consultations but could not heal the great rift, the schism between the Flemish and the Frisians. Defying the government, these two Mennonite groups formed separate congregations.

In 1796 another large group of settlers arrived from Prussia, a total of 118 families. According to their affiliation in Prussia they joined the local Flemish or Frisian churches. Among the Flemish Mennonites the feud between the deputies and churchmen flared up again. The envy of the settlers and the pride of the churchmen led to accusations against the deputies to the Russian director.

Hoepfner and Bartsch were accused of embezzling government funds, tried in a Russian court, found guilty and convicted. Both were banned from the Flemish church. Bartsch apologized and was reinstated. Hoepfner didn’t apologize, was jailed and fined. His farm and possessions were sold at auction. An amnesty was declared when a new Tsar came to the throne in 1801. Hoepfner was freed, but did not seek reinstatement in the Flemish church. Instead he affiliated with the

“De Baundiet wia een Jlied von eene Baund, däm uk Maria äa hanjenomna Jung aunjehieed. De Jung haud vetalt, daut Maria fa äare Oabeit Jelt kjrieed, un daut dit Jelt em Hus wia. Daut haud sikj de Baundiet jemoakjt, un uk daut Hus, un nu schluach hee too.

“Aus de Onkel un de Baundiet vom Maria äa Hus rutkaume, jinkj de Baundiet no sien Pieet, aum Post aunjebunge. Oba nu hold de Onkel een Dolch ute Fupp, wiels daut sien Pieet wia, aune Schenkj jestole.”

* * *

Eenje Wääkj Iota kaume Funk siene fälende Stendasch aun, un hee kunn sien Hus foadich bue. De Prädjasch von Praise oabeide wiede met äare Berodunge oba see kunne de deepe Kluft tweschne Flemische un Friese nich heele. De twee mennonitische Gruppe jinje äare ieejne Wääj, jääjen dän Rejierunksrot.

1796 kaum eene groote Grupp Aunsiedlasch von Praise aun, 118 Famieljes. Je no däm to woone Grupp see en Praise jehieet haude, schloote see sikj de flemische ooda friesische Kjoakj aun. Manke flemische Mennonite funk daut Schwäle tweschen de Delegaute un de Jeistliche wada Fiea. De Aufgonst vonne Siedlasch un de Stolt vonne Prädjasch fieed to Väaschmietunge jääjen de Delegaute biem ruschen Direkta.

Happna un Bartsch worde aunjekloacht wääjen sikj Rejierunksjelt orrachd aunjeieejnet to habe, däm ruschen Jerecht vääjebrocht, schuldich jefunge un veuadeelt. Beid worde vonne flemische Kjoakj vebaunt. Bartsch entschuldicht sikj un wort wada oppjenome. Happna deed daut nich un wort em Jefenkjniss jeschmäte, un must eene Strof tole. Siene Foarm un sien leejendom wort opp een Utroop vekoft. Eene Jnod wort aunjejäft aus de niea Zar Aleksanda aune 1801 aune

Frisian church. Upon his death he was buried on the farm of his children not in the community graveyard.

Hoepfner's court case caused the Russian government to revamp their colonial administration. In the new scheme, village and district officials were given more independence. In the Khortitza colony much power was exercised by the village Schulzes, preventing the emergence of a dictator. Stability came slowly to the colony, and the settlers began to prosper. Many social institutions were started, including schools, a fire insurance system, and a Fuersorge committee for widows and orphans.

In Prussia meanwhile further emigration pressures developed. Between 1803 and 1805 a total of 342 Mennonite families moved to Russia, most settling in the new colony of Molotschna. Within a century the Mennonites had spread further out, and were found over wide areas of rural Russia.

Macht kaum. Hapna wort frijesat, oba hee jinkj nich wada bie de Flemische bie. Hee hilt sikj wiedahans bie de Friese opp. Aus hee storf wort hee opp siene Kjinja äare Foarm begroft un nich em Jemeentekjoakjhoff.

Hapna sien Jerechtsvehia gauf de Uasoak, daut de rusche Rejierunk äare koloniale Vewaultunk omstald. Em nieen Teema to de Sach, erhoolde de Darpa un de Kolonie Beaumte mea Onaufhenjichkeit. Enne Khortitza Kolonie haud de Darpschult nu mea Macht, un kunn Tierane dän Wajch no Bowe schwanda moake. Stabilität kaum langsam enne Darpa un de Siedlasch fonge aun wieda to kome un to jedeie. Våle soziale Enrechtunge worde aunjelajcht, soo aus Schoole, eene Fieavesechrunk, un een Fuersorgekommittee fa Wätfrues un Weise.

Enne Tweschentiet en Praise stieech de Utwaundradruck. Tweschen 1803 un 1805 trocke 342 Mennonite Famieljes no Russlaunt; de mieeschte siedelte enne Molosch, eene niee Kolonie, dee 120 Kilometa siedoostlich von Khortitza lach. Hundat Joa lota haude sikj de Mennonite aul wieda vebreet, un wonde wiet un breet un aulewääjes en Russlaunt.

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