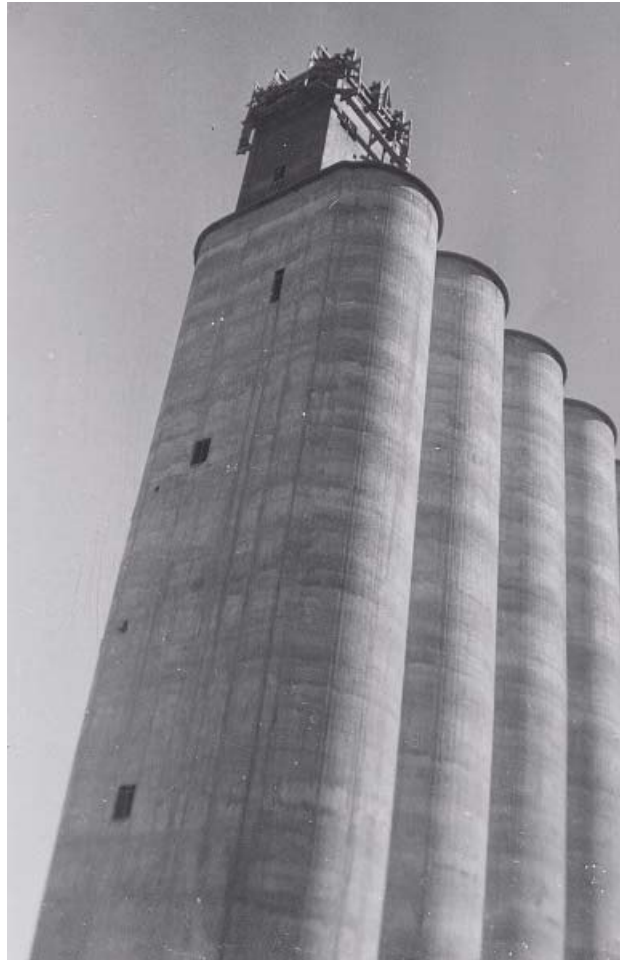


# Mysteries in Cuauhtémoc



# Jeheimnisse en Cuauhtémoc

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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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Construction of grain elevator, Cuauhtémoc.

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Dedication:  
To the memory of Isaak M. Dyck and Klaas Heide.

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## Introduction

When a new public school system was imposed on the Mennonites in Manitoba and Saskatchewan after the First World War many in the community selected to migrate to Mexico where secular and religious freedom was offered. By 1925 some 6000 Mennonites had boarded trains for the state of Chihuahua and settled north of the present day city of Cuauhtémoc. The settlers were mostly conservative Old Colony Mennonites who wished to maintain their traditional religious-agricultural lifestyle established centuries before in Europe.

The Mennonite settlers faced numerous challenges over the following decades. It was necessary to adapt to new climatic conditions and to change their Canadian farming practices to succeed in the new environment. Challenges were made to their possession of the land, and to their unique religious and school system. Other internal and external problems arose which threatened the survival of the community. In time, the Mennonites overcame their many problems and established a robust agricultural community that became a model for the entire nation.

The stories presented herein are fictional, but are representative of the daily lives of the religious, hardworking, brave men and women who settled in the Cuauhtémoc area. The period covered is from the beginning of the Mexican Revolutionary War in 1910 to the early 1950s. 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, the mother tongue of the Russian Mennonites, is not a single established written language; the orthography of the Zacharias dictionary, without 'the n at the end', is used herein. A primary reason for issuing this bilingual version is 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.

## Vääuwat

Aus no däm leeschten Welt Kjrlich een niea Effentlicha School Sisteem opp de Mennonite en Manitoba un Saskatchewan jedwunge wort, enschloot sikj de Jemeent no Mexico to trakje. Doa wort Schoole un Relijeese Frieheit aunjebot. Bie 1925 haude aul 6000 Mennonite von Kanadische Ziej en de Staut von Chihuahua aufjestieeje. See siedelde sikj nuadwoaz von de vondoagsche Staut von Cuauhtémoc han. De Siedlasch wiere mieeschtens Ooltkolonia dee äare hundat-joasche relijeesische Sitte von Europa behoole wulle.

De Mennonitische Siedlasch muste väle Probleeme en de näakjste Joatieende äwakome. See muste sikj to een nieet Klima schekje. Un see muste uk äare Kanadische Foarmarie Sitte omendre om hia em nieen Launt wieda to kome. Äa Rajcht to äa jekoftet Launt wort jedrot. Uk äare ieejenoatije School un Relijeese Sisteem kaume en Jefoa. Aundre Probleeme von benne un bute stieede äa Läwe bat de gaunse Utwaundrunk en Jefoa kaum. Met de Tiet, worde de Siedlasch met aule äare Schwierichjeite foadich, un bude eene Launtwirtschaft daut een Mosta fa daut gaunse Launt wia.

De Jeschichte en dit Buak, oppwool utjedocht, schildre dän auldoagschen Läwe von de fromme, pieniche, browe Mennonitische Mana un Frues dee en de Cuauhtémoc Jääjent aansiedelde. De Tiet tweschen däm Aunfank von de Mexikaunische Rewoluzion en 1910 bat de tiediche 1950ja es hia beschräwe. Oppwool de Jeschichte woll de Siedlasch äa Kumma un äare Siej nich krakjt jerajcht schildre, brinje dee hopnungsvoll Acht to äaren eewichen frommen Jeist.

De Jeschichte sent en tweesproakje Form jējāwt; en Enjlisch un Plautdietsch. Plautdietsch, de Mutta Sproak von de Rusche Mennonite, haft noch miere jeschrāwne Forme; de Ortografie von daut Zacharias Wiedabuak, one 'daut n aum Enj', woat en dit Buak jebrukt. De tweesproakje Utgow wort poatwiess jedrukt om Lāse Materiōl fa Plautdietsche Klausse to leewre. Tolatst, een Ziel von dit Buak es eenen kjlienen Biedrach en de Entwekjlunk en de jeschrāwne Form von dise Sproak to moake.

## Hacienda

*¡Ya basta! ¡Tierra y libertad! Slogans of the Mexican revolution*

It was a cool spring day in March 1911 at the Hacienda in the high sierra of Chihuahua State in northern Mexico. The Hacienda lay 60 miles west of the state capital and was one of the largest in the nation. In its hay day it had produced up to 25,000 steers, 100,000 sheep, 3000 pigs, 2000 mules, 5000 pounds of wool, and 10 carloads of dry meat a year. It was a model ranch of the Porfirio Díaz era, a prosperous enterprise providing its owners with a fabulous lifestyle. The ranch supported also a host of professional cowboys, independent farmers, and an unknown number of Rarámuri Indians.

The spring of 1911 was a tense one for Mexico. The President had been in power now for 35 years. In 1910 he had won yet another election, a victory considered by many as fraudulent. Dissension was afoot and powerful men were resolved not to endure another term under this tyrant. The rebel leader was Francisco I. Madero, a liberal landowner from the nearby state of Coahuila. He had been wounded in a recent skirmish with the military and was recuperating at the Hacienda, where his uncle served as administrator. A meeting had been scheduled to plan radical action to dispose of the aging dictator.

Dominating the meeting was Francisco I. Madero, whose plan was to foment insurrection. He had offered himself as a candidate at the 1910 election, had been arrested, and then escaped to the USA.

## Hacienda

*¡Ya basta! ¡Tierra y libertad! Sprechwied vonne Mexikaunische Rewoluzion*

Daut wia een kjeela farjoasch Dach en Moaz 1911 bie de Hacienda enne huage Sierra von Chihuahua Staut em Nuade von Mexico. De Hacienda lach 60 Miel nom waste von de Hauptstaut un wia eene von de jratste em Launt. En äare Goldne Tiet, haud dee bat 25,000 Rintvee, 100,000 Schop, 3000 Schwien, 2000 Mulasch, 5000 Punt Woll, un 10 Fracht Koalode von driejet Fleesch em Joa produzieet. Dit wia eene Mosta Ranch von de Porfirio Díaz Tiet, een Unjanäme daut äare leejendeemasch een wundaboaret Läwe brocht. De Ranch sad uk een rikjen Desch fa eene groote Menj von vaqueros, selfsttendiche Foarmasch, un eene onjetolde Aunzol von Rarámuri Indiauna.

Daut Farjoa en 1911 brocht grootet Älent no Mexico. De Präsident wia aul schoon 35 Joa enne Macht jewäse. 1910 haud hee aul wada eene Wol jewonne; daut wia een Siech daut väl dochte ne Schwindlarie wia. Oneenichkheit wia aulewääjes un stoakje Mana wiere reed nich noch eene Rejentschoft unja disem Tieraun dulde. De Fiera von de Wadastona wia Francisco I. Madero, een friesenja Launtieejendeema von de Staut von Coahuila. Hee wort en eene Schlacht met daut Militäa ver korz vewunt un erhoold sikj bie de Hacienda, wua sien Onkel aus Eppaschta deend. Eene Mietinj wort nu jeroopt om een Plon to hakje om däm oolen Jewaultja vonne Macht dol to brinje.

De Fiera von de Mietinj wia Francisco I. Madero, dee een Plon fa een Oppstaunt haud. Hee haud sikj aus Kaundidot eene 1910 Wol vääjestalt, wort enjestopt, un wia dan no de USA utjebrent. Nodäm daut hee Jewääre nom

Having arranged for a supply of weapons he had re-crossed the border to engage the government forces, only to be wounded in battle. Backing up Madero was his uncle, Alberto Madero, who was known for his humanitarian convictions, not held by many others of the ruling class. Also present was the man known as Pancho Villa. In his youth he had been an employee at the Hacienda. He had been arrested for a serious infraction, but was saved from execution by the owners of the Hacienda. Recently, Villa had assembled a formidable fighting force which fit in well with the plans of Madero.

Mexico had been slow in peasant emancipation and this delay ensured that the changes would be explosive. The long reign of Díaz had been enormously favorable to the landowners at the expense of the peasants and workers. The plan was to tap into the unrest of the latter and bring about regime change. The immediate objective was to damage Díaz' forces, to humiliate the man in power, and so convince the public to switch their support to new leaders. Militias were to be formed of the peasants and workers to challenge the federal army. The financial contributions from Hacienda owners, as well as the military skills of Villa and other revolutionaries, were of vital importance to field and guide the army of the revolution.

Careful deliberations yielded a plan which benefited from Madero's earlier engagement with the federal forces. An attack was planned at Ciudad Juárez, under the leadership of Madero, and to be carried out by the forces of Villa and other revolutionaries. The plan was put into effect and lead to a major victory,

Siede jeschekjt haud kaum hee trigj äwa de Jrens un foll de Rejierunks Kraufte aun, oba wort dan fuaz enne Schlacht vewunt. Sien Onkel, Alberto Madero, gauf am hia Schitzunk. Hee wia fa siene Menschenfrintliche Äwazeijunge bekaunt, dee nich väle von de rejierende Klauss haude. Uk wia hia de Maun dee aus Pancho Villa bekaunt wia. Aus een junga Maun haud hee opp de Hacienda aus Hauntoabeida jedeent. Hee wort fa eene iernste Velazunk faustjenome, oba sien Läwe wort bie de leejendeemasch von de Hacienda veschoont. Een Monat verhää, haud Villa eene jewaultje Kaumfkrauft toop jebrocht dee met de Plone von Madero goot pause wudde.

Mexico haud sikj veschluad en de Entwekjunk fa de Launtoabeidasch un doawääjen wudde de Veendrunge eksplosiw senne. De lange Harschoft von Díaz wia kostboa fa de Foarma un Oabeida un jenstich fa de Launtieejendeemasch jewäse. Madero sien Plon wia aul de Ontofrädichkheit von de latste to nutze om een Wakjels von de Rejierunk to veusoake. De ieeschta Ziel wia de Kraufte von Díaz to beschädje, dän Harscha demootje, un soo de Mensche enräde äare Unjastetunk fa niee Leidasch to wakjsle. Kaumf Kjrafte sulle von de Foarma un Oabeida jebilt woare om de Bundesarmee entjäajen to gone. De jeltliche Biedrachs von de Hacienda leejendeemasch, un de militärische Sondakonste von Villa un aundre Rewoluzionäre, wiere von groote Wichtichkheit om eene Armee vonne Rewoluzion oppem Felt to brinje.

Vääsechtiche Berodunge brochte een Plon dee Madero siene verhääje Erfoarunk met de Bundeskraufte benutzt. Eene Schlacht wort bie Ciudad Juárez jeplont, unja de Leidunk von Madero, dee von de Kraufte von Villa un aundre Rewoluzionäre derchjefieet woare sull. De Schlacht haud een gooden Erfolg, un

which demoralized the President. He agreed to abdicate and went into exile in May 1911. In June, Madero entered Mexico City in triumph. New elections were scheduled for 1912, and he would then emerge as the nation's new President.

\* \* \*

It was now a sunny afternoon ten years later. A *charreada* was in progress at the Hacienda. A guest at this event was the emerging detective, Truman Homez, who had arrived in Mexico two years earlier. Homez gazed in admiration as the ranch cowboys and local dignitaries showed off their *vaquero* skills in the arena. The knowledgeable crowd on occasion erupted in loud cheers at a daring performance. While the spectacle was enticing, Homez was often distracted as a pretty *señorita* walked by.

The Hacienda had changed greatly since 1911. During 1910-1920 the country had experienced a brutal civil war, which left the Hacienda hurting. While the buildings had been spared, the herds were decimated, and the employees scattered. The plan formed by Madero at the Hacienda in 1911 had been for a quick transfer of power, but the insurrection had spiraled into a violent revolution. Villa had won a great victory in Ciudad Juárez in 1911, and then stepped down as instructed. Madero had been elected President in late 1911, but was assassinated in 1913. The pent-up unrest of the masses and the ambition of revolutionary leaders had then uncorked a full fledged revolution.

Villa had returned to the fray, had fought his way into the capital, but had then been driven back. He had raided the border town of Columbus in 1916, causing American casualties. General Pershing had been sent

de Präsident velua dan dän Moot. Hee stemd too, auftodanke un jinkj em Mei 1911 em Exil. Em Juni marschieed Madero en Mexico Staut ennen. Niese Wole worde fa 1912 jeplont, un Madero wort dan aus nia Präsident vom Launt jewält.

\* \* \*

Daut wia nu een sonja Nomeddach tieen Joa lota. Enne Hacienda wia eene *charreada* em Gank. Een Gaust bie dise Veauinstalunk wia de junga Detektiv, Truman Homez, dee twee Joa trigj no Mexico jekome wia. Homez bekjijkt met bewundrunk too, aus de Ranch vaqueros un hiesje Beaumte äare erstaunliche vaquero Fäichkjeite beweese. Dise Konst wia de Menj goot bekaunt, un see roopte lud jiedat mol wan see eene vewoachte Väästalunk sage. Daut Schauspiel wia Homez intressaunt, oba hee wort foaken aufjelenjt aus eene straume *señorita* vebie jinkj.

De Hacienda haud sikj seit 1911 sea veendat. Enne 1910-1920 Joare haud daut Launt eenen ruchloossen Birjakjrigh erlätwt, dee de Hacienda schwoa beschädicht haud. Un wan uk de Jebieda beschont wiere, worde de Häade dezimieet, un de Oabeidasch vestreit. De Plon dee Madero bie de Hacienda en 1911 utjehakjt haud, haud eenen haustjen Macht Äwagank jebrocht, oba de Oppstaunt wort boolt eene jewaultiche Rewoluzion. Villa haud 1911 een grooten Siech en Ciudad Juárez jewonne, un stieech dan rauf soo aus hee aunjewäse wia. Madero wort enjs 1911 Präsident erwält, oba dan 1913 omjebrocht. De vedrenjde Onru von de Mause un de leajiez von de Rewoluzionsfierasch haude dan eene vollkomne Rewoluzion aunjebrocht.

Villa wia lota trigj em Kaumf jekome, haud bat dän Kapitol jekjamft, oba wort dan trigj jedräwe. Hee haud de Jrens Staut von Columbus en 1916 aunjejräpe, un Amerikaunishe Doodes veusoakt. De

into Mexico to catch Villa, and had made his headquarters at San Antonio de los Arenales, mere miles from the Hacienda. Months later Pershing withdrew to head for the battlefields of Europe and the revolution began to subside. When survivors trickled back to the Hacienda, they sought land of their own as promised by their leaders. Another President, Carranza, was assassinated before Álvaro Obregón was elected President in 1920, and the country returned to stability.

Homez' introduction to the *charreada* had begun with lariat tricksters showing their skill with the rope. Riding events had followed. A favorite with the crowd was the pursuit on horseback of calves for branding. The difficult parts were the riders leaping down, wrestling the calf to the ground and tying its legs. Throughout the event the spectators gazed in awe at the nearby Great House of the Hacienda, and the ring of mountains surrounding the valley.

This week was a reprieve for Homez from his security position with a silver mining company. The company's North American owners had an office in Chihuahua City, while their operations were in Cusi, south of the Hacienda. Homez was spending his furlough as a house guest at the Hacienda. His security post at the mine was demanding, but the immersion in a vibrant culture appealed to his adventurous spirit. The macho life of the country had initially repelled him, but now he found it oddly appealing.

Homez' invitation had come directly from the Hacienda owners, a family known throughout the land. They had offered Homez the promise for an entertaining stay. He suspected an

Amerikaunische Generol Pershing wort dan no Mexico jeschekjt om Villa to jriepe, un haud sien Hauptkwatia bie San Antonio, blooss een poa Miel nom waste von daut Gootet Hus von de Hacienda, jemoakt. Monate lota trok Pershing trigj om no de Schlachtfelda von Europa to wanke, un de Rewoluzion naum dan auf. Aus de Soldote trigj no de Hacienda trocke, sochte see Launt fa sikj selfst krakjt soo aus äare Fierasch an daut vesproake haude. Een aundra Präsident, Carranza, wort aufjemort ea Álvaro Obregón en 1920 Präsident jewält wort, un daut Launt to duarhaufte Fräd kaum.

Homez siene Enleidunk to de *charreada* haud met Kjensla aunjefonge, dee äare groote Fäichkjeit meten Strank beweese. Dan kaume Veunstalunge von Rittasch. De Meng jefoll de Vefoljung opp Pieed von Kjalwa. De wichtichste Poate wiere daut raufspringe von de Rittasch, daut Kaulf oppe leed schmiete, un de Been toopbinje. Dän gaunsen Dach bewundade de Tookjikjasch daut Groote Hus von de Hacienda dichtbie, un dän Kjreiss von Boaj daut erom daut Dol stunt.

Dise Wäakj haud Homez Ferien von siene Oabeit em Sechaheits Aufdeel en eene Selwa Mien Jesalschoft. De Nuad Amerikaunische leejendeemasch haude eene Offiz en Chihuahua Staut, un äare Mien en Cusi, nom Siede von de Hacienda. Homez sull siene Ferien bie de Hacienda vebrinje. Siene Oabeit em Sechaheits Aufdeel wia nich emma Aunjenäm, oba hee intresieed sikj en de läwendje Kultua hia em Siede. Daut forsche Läwe wia am tooieescht wiedrich jewäse, oba nu wia hee aul doamet enjestalt.

Homez siene Enlodunk wia direkjt von de leejendeemasch von de Hacienda jekome, eene Famielje dee em gaunsen Launt bekaunt wia. See haude Homez eene lostiche Tiet



ulterior motive for the invitation, but had accepted for the prospects of riding and hunting. The ranch sat on the high plateau atop the continental divide, water to the east running into the Atlantic, and to the west into the Pacific. The valley itself had no outlet, water accumulating in the Bustillos lagoon.

The family patriarch, the father of the Hacienda owners, had built up the million-acre empire in the past century. Through marriage and shrewd acquisitions he increased his holdings until they extended from one end of the valley to the other. To match the grandeur of the property he had ordered the construction of a Great House, with an impressive marble Chapel. Slowly he had recruited a small army of well-trained cowboys and built up a vast herd of cattle. In the more fertile portions of the valley colonies of agriculturists had been set up, which produced impressive harvests. The patriarch's grand coup had been to convince the railway to build a branch line into the valley. This line conveyed the valley's mineral and agricultural riches to the central line, along which they then were transported south to Mexico City or north to America.

While the accomplishments of the Hacienda owners were impressive Homez knew that beneath their gung-ho façade simmered great worries. The lives of post-revolutionary Mexican landowners were precarious. The revolution had awakened the land hunger of the peasants, who had fought for leaders who promised them land. Radical changes had been promised in the rural areas, and landowners feared that expropriation was coming.

vesproake. Hee haud jedocht daut irjent waut hinja de Enlodunk ligje must, oba hee haud fuaz toojesajcht wiels am daut riede un jääjre goot jinje. De Ranch saut opp Huachlaunt bie de Wota Deelunk vom Kontinent. Wota toom Ooste rand nom Atlantik Ozean, un Wota toom Waste rand nom Pazifik Ozean. De Dol haud selfst kjeen Utlfluss, daut Wota rand en dän grooten Bustillos See nen.

De Elsta Voda von de Famielje, dee de Voda vonne jääjenwuatiche leejendeemasch wia, haud een Een-Million-Aka-Rikj em verhäajen Joahundat oppjebut. Derch Befriearie un schlaue Aunschaufunge haud hee sien Besitz oppjebut bat daut von een Enj vom Dol batem aundren jinkj. Hee huad uk Orda jejäwt een Grootet Hus un een endruksvollet Kjoakjskje ut Marmelsteen to bue. Langsom haud hee eene kjliene Armee von goot utjebilde *vaqueros* un eene onjehää riesje Häad Rintvee toop jebrocht. En de fruchtboare Städe em Dol stift hee Koloniee von Launtschoft Oabeida opp, dee goode Arnte enbrochte. Däm Elsten Voda sien jratsta Erfolg wia de Bon Jesalschoft enräde, eene Lienje em Dol nen to leide. Dise Lienje brocht de Wirkjunk en Launtschoft un Minnerale vom Dol no de Zentraul Lienje, un von doa jinkj et dan nom Siede to Mexico Staut ooda nom Nuade no Amerika.

Oppwool de väle Vollbrinjunge von de leejendeemasch von de Hacienda endruksvoll wiere, wist Homez daut unja äären huagen Moot nu groote Sorje lage. Daut Läwe von de Mexikaunische Launt lieejendeemasch no de Rewoluzion wia onsecha. De Rewoluzion haud daut Launt Hunga von de *campesinos* oppjewakjt, dee fa Leidasch jekjamft haude dee an Launt vesproake haude. Radikale Veendrunge haude see fa de Launtschoft vesproake, un de Launtieejendeemasch ferchte daut Enteijnunk romme Akj lach.

As the sun lowered to the horizon the *charreada* began to wind down. An Hacienda owner had just won an event, when the crowd hushed to watch a dangerous performance by a famed bull rider. Showing outstanding skill the rider clung to the bucking bronco, and then leapt clear. At this instant a shrill whistle sounded from a passing train. The bull was maddened by the startling sound and sought out the rider who was slow to find cover. In a few horrifying seconds the bull gored the rider, trampled him, and left him lifeless in the dust.

The crowd dispersed in a somber mood. Homez joined fellow guests heading for the Great House. In the murmur of hushed conversation around him, Homez gazed at the marble structure standing in bold relief against the darkening sky. The hills in the distance burned yellow in the fading sunlight, while the nearby lagoon ran through many shades of grey. Flocks of birds chirped noisily as they prepared to nest for night.

Homez was headed for his guest room when he heard his name called. Turning, he saw an attendant of the Hacienda rapidly approaching. The man advised Homez that a problem had arisen, and that his host urgently wished to consult him. Swiftly he led Homez to the Family quarters. The co-owners of the Hacienda, a brother and sister, were seated on a sofa and motioned Homez to a chair before them. It was the sister who started the story.

“We appreciate your coming, as your presence is valued by our other guests,” she said. “We are sorry now to impose on you and to ask for your help to solve a difficult problem

Aus de Sonn emma läaja sunk kaum de *charreada* to Enj. De leejendeema von de Hacienda haud jrod eene Wad jewonne, aus de Menj stell wort bie eene jefädliche Väästalunk von een beriemta Boll Ritta. Fa lange Tiet bleef hee opp daut wille Stia bowe, un dan sprunk hee rauf. Krakjt dan hieede see aule een kjrieschendet Piepe von een Zuch dee jrod vebie fua. De Boll wort von dit Jereisch gauns wilt un socht dän Ritta ut, dee mau langsam to Sechaheit rand. En een ferchtalichem Uagenblekj spiesd de Boll dän Ritta, veklunjd am, un leet am läwenlooss em Stoff ligje.

The Menj veleet en diestre Stemmunk. Homez schloot sikj too de aundre Jast too, dee nom Grootet Hus jinje. Hee hied een Murre von saunftet Jespräakj runtom, un bekjikt daut schekjlich Marmolsteen Jebied daut verem dunklen Himmel väästunt. De Boaj wiet opp brende jäl enne veblaussende Sonnelicht, un daut See dichtbie dreid derch väle jreiwe Toons. Een Schwuarm von Vääjel schieprad lud aus see Städe fa de Nacht sochte.

Homez wia oppem Wajch no siene Gauststow aus wää sien Nome roopt. Hee dreid sikj om un sach een Deena von de Hacienda schwind nodakome. De Maun säd Homez daut een Probleem oppjedukt wia, un daut siene Gaustjäwasch am drinjent befroage wulle. Ielich brocht hee Homez toom Famielje Kwatia. De twee lejendeemasch von de Hacienda, een Junga Maun un siene Sesta, saute opp een Soofa un tieekjende Homez no een Stool ver an. De Sesta funk met de Jeschicht aun.

“Wie räakjne dien Besuach, wiels aundre Jast diene Jäajenwuat von väl wieet es,” säd see. “Daut deit ons leet nu die waut optodrenje; wie welle die froage ons met een Probleem

concerning a priceless artefact.”

Homez nodded amicably, encouraging her to continue. “You are aware that we are passing through a difficult era. To cheer our spirits we often organize social gatherings. This week we invited dear friends and family members. Some brought their children, and this is where the problem has arisen. We know of your fame as an investigator and think you may find the problem a challenge. We have solved the easy part of the problem, but now need help with the difficult part.

The brother now took up the story. “Sophie, a child of one of our visiting relatives, disposed of the artefact, in a fit of spite,” he said. “This was before breakfast today, when a visiting Rarámuri Indian woman appeared at the Hacienda asking for food. The maid of our relative saw Sophie give the artifact to the Indian woman. When asked to give a description of the woman, Sophie said only that she was a Rarámuri woman, who had hurried off towards San Antonio.

“We heard about these incidents just minutes ago. It is an urgent matter, which must be handled discreetly. A guest reminded us of your presence, and since you have expertise at solving mysteries we ask for your help. Can you solve this matter Mr. Homez; can you recover that missing artifact?”

Homez had listened to the story with careful concentration, and now paused to organize the main facts in his mind. He assured the pair of his co-operation, but said that he would need support in conducting his search. “I need to speak to Sophie and her parents to

von een kostboaret Kunststekj to halpe.”

Homez nejkopt frintlich un ermoot aä wieda to foare. “Du weets woll daut wie nu derch schwoare Joare gone motte. Om ons selfst moot to jäwe kroag wie foaken ons Frintschoft un onse Bekaunde toop. Dise Wäakj haud wie leewe Frint jekroacht, un uk Kusine met äare Famieljes. Eenje brochte äare Kjinja, un dit es von wua de Problemeem kjemt. Wie habe von dien Rum aus Detektiv jehieet un jleewe daut du daut Problemeem aus een lostja Drief aunseene woascht. Wie habe daut eenfache Poat vom Problemeem jeleest, oba nu bruk wie diene Help met daut schwandret Poat.

De Brooda jinkj nu met de Jeschicht wieda. “Sophie, een Kjint von onse Frintschoft, haft een Konstekj wajchjējāwt, wiels see veoajad wia,” säd hee. “Daut wia zemorjes verrem Freestikj, aus eene Rarámuri Indiauna Fru bie de Hacienda aunhold om Äte to prachre. Eene Deenstmejäl haud Sophie jeseene daut Konststekj to dise Indiauna Fru jäwe. Aus see äa fruach de Fru to beschriewe, haud Sophie blooss jesajcht daut see eene Rarámuri Fru wia, dee fuaz velote haud, no San Antonio opptoo.

“Wie habe von de Bejäwenheite blooss nu jrod jehieet. Dit es eene wichtiche Sach, daut met Besonnenheit behuandelt mott. Een Gaust holp ons von diene Aunwäsenheit denkje, un seitdäm du Erfoarunk met Problemeem to leese hast, sieekj wie diene Help. Kaust du disem Problemeem leese Mr. Homez; kaust du daut Konststekj trigjkjree?”

Homez haud de Jeschicht väasechtich toojehieet, un hilt nu en, de wichtiche Tautsache en sien Vestaunt trachtstostale. Hee boot daut Poa fuaz siene Help aun, oba säd daut hee Biestaunt opp de Sieekj brucke wudd. “Ekj mott met Sophie un äare Elre räde

obtain a description of the artifact and the Rarámuri visitor,” Homez said. “Also I need to speak to your servants. There may be a need to search the woman once she is found, so I will need the assistance of a woman. As soon as I have finished enquiries here, I will begin a pursuit, for which I will need horses.”

The owners agreed to put staff and transport at Homez' disposal. A former *soldadera* was in their employ who could accompany him. When he was ready, horses would be ready for the pursuit.

From the parents Homez received a detailed description of the artifact. It consisted of a necklace of fine gold with nine suspended figures which appear as either crocodiles or human effigies. From Sophie Homez learned that the visitor was an elderly Rarámuri Indian woman, who wore numerous skirts, an old grey shawl and a brown felt hat. She was carrying a knapsack filled with plant material.

Homez now questioned the steward and learned that Rarámuri Indians often followed the railway line on this part of their route between the state capital and their home. They would stop in for food at the Hacienda. This tribe, which had occupied the land before the Spanish, now lived mostly as refugees in a distant canyon to the west. They brought trade items to the capital, walking great distances on journeys that lasted for weeks. Sometimes they searched for peyote in the limestone areas east of the capital. Few Rarámuri had been seen in recent weeks, and furthermore women seldom traveled alone. The woman seen this morning likely was transporting peyote and might supply users along the way home.

om eene Beschriewunk vom Konstekj un von de Rarámuri Fru kjree,” säd Homez. “Uk mott ekj met june Deenasch räde. Daut kaun senne daut wie de Fru äa Kjarpa sieekje motte, un so mott ekj de Help von eene Fru habe. So boolt aus ekj hia miene Aunfroage jemoakt hab, woa ekj de Jacht aufange, un doatoo woa ekj Pieed bruke.”

De leejendeemasch stemde met, Homez Mensche un Transport to leewre. Eene väaje *soldadera* wia nu en äa Hushault un dee kunn met am gone. Wan hee reed wia, wudde see Pieed reed habe de Fru hinjaraun to joage.

Vonne Elre kjreech Homez eene jenaue Beschriewunk von daut Konststekj. Daut wia eene goldne Haulsschnua met feine Figure dee Krokodile un Menschliche Forme haude. Von Sophie hieed Homez daut de Vedochte eene bejoade Rarámuri Indiauna Fru wia, dee een schoof Rocke un een greiwen Schal druach, un een bruna Filthoot oppem Kopp haud. See druach eene Tausch voll met Plaunte Materiöl oppem Rigje.

Homez befruach nu dän Koch un hieed daut de Rarámuri Indiauna foaken de Bon Lienje foljde opp äaren Wajch vonne Hauptstaut to äa Heim. See holde foaken bie de Hacienda opp om Äte to prachre. Dit Menschestaum, haud daut Launt bevelkjad ver de Spaunja, un wond nu mieeschtens aus Flichtlinje en eene Schlucht wiet auf em Waste. See brochte Haundel Sache no de Hauptstaut, endäm see lange Strakje to Foot jinje daut Wäakje lang dieede. Manchmol sochte see Peyote en de Kaulkjsteen Jäajende, nom ooste vonne Hauptstaut. De latste poa Wäakje haude see weinje Rarámuri jeseene, un uk reisde Frues selden auleen. De Fru vondoag zemorjes brocht woll Peyote met, un vielleicht vekoft daut to Mensche opp äa Heimwajch.

Homez now met the female helper provided by the Family. Estella was a *soldadera* who had served in Villa's army, and now helped guard the Great House of the Hacienda. She was a native of the valley who spoke the Rarámuri language. Homez and Estella would carry weapons, as the valley in these post-revolutionary times still held many dangers. The two then set out hoping to catch their quarry at San Antonio.

It was bright moonlight and they headed for the railway line, which they would follow west to town. In San Antonio Homez planned to look up his friend Schmelzer, who ran a business there. Schmelzer was an adventurer, with knowledge of the valley, its Indian and colonial history. Homez meanwhile mused about the circumstances of this commission with the Family. He wondered if he was being groomed for a future, grander undertaking. The prime interest of the Family was to sell their estate and the undertaking, he reasoned, might concern attracting foreign buyers to the land.

Under the bright moonlight Estella told Homez her story in the revolution. "My husband, Tomás, fought with Villa, and I accompanied him on the campaigns," she said. "Tomás was killed in action against the Terrazas troops on this very railway, near the capital. Villa blockaded a tunnel and blew up a bridge, trapping Terrazas. Tomás lost his life in the skirmish that followed."

The two now approached a wooded area and Estella signaled for caution. As they picked their way forward they heard a loud commotion ahead. Shots were fired and then they saw two riders charging towards them. On catching sight of the two the riders opened fire, and Homez heard a bullet whistle past his

Homez lieed nu de Fru dee am halpe sull kjane. Estella wia eene *soldadera* dee en Villa siene Armee jedeent haud, un nu holp daut Grootte Hus von de Hacienda to bewachte. See wia em Dol tusich un kunn de Rarámuri Sproak vestone. Homez un Estella wudde sikj Jewääare aunschnale, wiels de Dol en dise no-Rewoluzion Tiet noch vâl Jefoa hilt. De twee sade dan looss un rääkjende de Fru en San Antonio to finje.

Daut Monkje schiend hall aus see no de Bon Lienje reede, dee see delenjd gone wude no de Staut. En San Antonio wull Homez sien Frint Schmelzer seene, dee een Jeschaft haud. Schmelzer wia een Waundra, dee vâl Kjantriss vom Dol haud, un vonne Indiauna Jeschicht. Homez en de tweschentiet docht äwa de Omstende von disen Oppdrach met de Famielje no. Dit wia kjeen grootet Unjanäme un hee wundad aus daut blooss ne Proow fa waut jratret en de Tookunft wia. Daut wichichste fa de Famielje wia äare Hacienda to vekjeepe un wiedahans, docht hee, wudde see am bedde met Utlenda to haundle.

Unja de halle Mon vetald Estella däm Homez äare Jeschicht vonne Rewoluzion. "Mien Maun, Tomás, street fa Villa, un ekj fua met am to de Schlachte," säd see. "Tomás foll en eene Schlacht met de Terrazas Truppe opp dise Bon Lienje, dicht bie de Chihuahua Hauptstaut. Villa haud een Tonnel blockieet, sprenjd eene Brigj opp, un soo wia Terrazas enne Faul. Tomás velua sien Läwe enne Schlacht daut dan kaum."

De twee kaume nu to een Wooltkje un Estella tieekjend daut see väasechtich riede sulle. Aus see langsam verwoaz kaume hiede see een ludet Jetees ver an. See hiede Schosse un dan sage see twee Rittasch dee an opptoo kaume. Aus de Rittasch an sage schoote see fuaz. Homez hieed eene Kugel biesied sien

ear. Estella and Homez returned fire, and there came a loud shout of pain. Estella now urgently motioned forward and the two raced forward. Minutes later the two made out the ghostly outlines of the San Antonio station. A hard ride brought them to the safety of a warehouse opposite the station.

Seeking shelter at the warehouse the two found the establishment in chaos. The manager told of a raid that had just been fended off. The establishment was rented from the Family and operated as a general store run by an activist. Their usual danger came from the 'guardias blancas,' the vigilantes of the landowners, but this time they had been targeted by bandits. When it was clear the danger had passed, the two rode into town.

San Antonio was a small town which lay on a small hill, hugging the railway and extending only a few blocks to the south. While Estella rode to the Family compound for the night, Homez sought out his friend Schmelzer. He found him at a tavern, where he was having a night cap.

Schmelzer had been a friend of Homez since his first arrival in the area. He was one of a small band of German ex-patriots providing specialist service on the Mexican frontier. While operating a small business in town, Schmelzer also served as manager of a local firm. He replied laconically to Homez' story of their nighttime adventure.

"Banditry remains common in the area," Schmelzer commented. "Many of the returnees from the revolution have yet to settle down. A point of greater interest is your visit to that particular warehouse. The business is operated by a serious activist, Belisario

Ua somme. Estella un Homez schoote trigj, un dan loamd wää lud en Weedoag. Estella wees nu drinjent verwoaz un de twee reede schwind no vääre. Boolt sage de twee daut Jriesdiesta vonne San Antonio Stazion. No een haustjen Riede kaume see to Sechaheit bie een Jebied ver de Stazion.

En daut Jebied wia een grootet Derchenaunda. De Vewaulta vetald daut see jrod von Reibasch aunjejräpe wiere, dee see wajch jejoacht haude. Daut Jebied wort von de Famielje jepacht un deend aus en Stua daut een Radikala aum rane hoold. Äare jeweenliche Jefoa kaum von de 'guardias blancas,' de Mana von de Launt leejendeemasch, oba dit mol worde see von Baundiete aunjejräpe. Aus de Jefoa vebie wia, reede de twee en de Staut.

San Antonio wia eene kjliene Staut dee opp een läajen Boaj lach. Vonne Bon Lienje strakjt see blooss een poa Bloks nom Siede. Estella reet to däm Famielje Hoff fa de Nacht, un Homez socht nu fa sien Frint Schmelzer. Hee funk am en eene Schenkj, wua hee met eene Budel saut.

Schmelzer wia seit Homez siene Aunkunft en de Jääjent een gooda Frint jewäse. Hee wia eena von eene kjliene Baund von Dietsche Utlenda en de Mexikaunische Jrens Jääjent dee besondere Deenste leewade. Hee haud sien ieejnet Jeschaft un wia uk de Vewaulta von een Stua enne Staut. Hee horcht ruich too aus Homez siene Jeschicht von siene jefäadliche Erfoarunk vetald.

"De Reibarie blift en onse Jääjent noch jemeen," säd Schmelzer. "Väl von de Trigj-Jekomne vonne Rewoluzion habe sikj noch nich hanjesat. Een Punkt von grooten Interesse es dien Besuach to daut Jebied bie de Stazion. Daut Jeschaft doa woat von een

Chávez. He is expected to become a man of consequence in the area.

“In this valley the land ownership will soon be strongly contested. The title for the entire valley is held by the Family, but the Constitution of 1917 promises land reform favoring smaller owners. Many veterans, especially those of the earlier Indian wars, have already occupied plots of land. They consider themselves just as entitled to the land as the Family. Most soldiers in the revolution joined because leaders promised them land. Chávez is a man filled with the progressive ideology of the revolution. He will champion the veterans and help them in their quest for land. The problem is unlikely to be solved peacefully. An attempt has already been made to burn down the Chavez family home.”

Homez found Schmelzer’s story about Chávez of interest but was more concerned about solving his case. He asked Schmelzer about a Rarámuri woman. He first received a lecture on the history of the Chihuahua desert, of the life of the Indians centuries ago, and of the Spanish missionaries and settlers who brought Christianity to the valley.

“The Rarámuri at one time occupied vast stretches of the state of Chihuahua including this valley,” Schmelzer explained. “Pressure from Spanish settlers forced them westward into the Copper Canyon where they developed their peculiar culture. Apaches from the north raided the Spanish settlements that had been taken over from the Rarámuri, and then fierce Indian fighters were sent to fight the warlike

ieernsten Maun, Belisario Chávez, vewaultet. Dee woat sechalich een Maun met lange Oarms hia en de Jääjent woare.

“En disem Dol woat de Launt leejendeemaschoft boolt sea bestråde woare. De Tietel fa daut gaunse Dol es bat nu en de Famielje äare Fupp, oba de Konstituzion von 1917 jeft eene Vesprääkjunk fa Launt Reform daut de kjiene leejendeemasch halpe woat. Väle Soldote, besondasch dee von de väaje Indiauna Kjriej, habe sikj aul opp Stekja Launt jesat. See bedenkje daut daut Launt an jehieet, krakjt soo aus aun de Famielje. De mieschte Soldote vonne Rewoluzion schloote sikj aun wiels de Fierasch an Launt vespruake. Chávez es een Maun dee met de veraunkomende Ideologie von de Rewoluzion festendich es. Hee woat een Leida fa de Soldote senne un woat an halpe sikj Launt auntoschaufe. Daut Probleem woat woll nich frädlich jeleest woare. Maun haft aul weenst een Mol daut Hus von de Chávez Famielje dolbrenne wult.”

Schmelzer siene Jeschicht von Chávez interesieed Homez sea oba siene ieejne Sach wia am doch noch wichticha. Hee fruach Schmelzer äwa de Rarámuri Fru. leescht must hee oba eene Räd vonne Jeschicht von de Chihuahua Wiltniss toohiere, un von daut Läwe von de Indiauna Joahundate trigj, un von de Spaunisch Missionoare dee daut Kristendom nom Dol jebrocht haude.

“De Rarámuri besaute een grootet Poat von Chihuahua lang trigj, un uk groote Stekja Launt en disem Dol,” erkljäd Schmelzer. “Druck von de Spaunische Siedlasch bedwunk an nom Waste, en dän *Copper Canyon* nen, wua äare besondre Kultua entwekjeld. Apaches utem Nuade äwafolle de Spaunische Lenda dee see von de Rarámuri äwanome haude, un dan worde rietende Indiauna Kjrieja

invaders. This was an epic battle against great warriors, including Geronimo. When the Apaches were defeated the area was left free for the establishment of great haciendas. The Rarámuri remained in the canyon to the west, making only occasional forays into the valley. The tribe consists of tough survivors, who are famed for their long distance running, their solidarity and individualism, and their use of the drug peyote.”

Schmelzer then addressed Homez’ specific question. He said that he had seen a solitary Rarámuri woman pass his establishment at noon. He had wondered whether she was carrying peyote from the fields east of Chihuahua City to the canyon. He suggested Homez ride north to Rubio, where an old Indian fighters lived on a ranch. He had contacts with the Rarámuri, knew their ways, and perhaps was even a peyote client. The woman in question was on a marathon walk westward. What was needed was expert information for the purpose of her journey, her itinerary, and stops. It was a long way to the canyon, and ample time remained to catch her.

Early next morning Homez rode north with Estella, headed for a ranch near the town of Rubio. Once descended from the small hill on which San Antonio rested they followed a route through a flat valley, crossing a few shallow watercourses on the way. They had some 40 km to cover, and Homez hoped to arrive in the early afternoon. Schmelzer had advised of the endurance of the Rarámuri. It was possibly that their quarry had left San Antonio the previous afternoon, reached Rubio, and then headed westward.

utjeschekjt de kjrliche Endrinjlinje to kjamfe. Dit wia eene groote Unjanámunk jáajen groote Kjrjeja, dee *Geronimo* einschloot. Aus de Apaches venicht worde, wia de Jáajent frie soo daut Maun groote Haciendas aunstale kunn. De Rarámuri bleewe em *Copper Canyon* em Waste, un kaume mau seldom rut. Daut Staum besteit von toage Kjrjeja, dee beriemt sent fa äa Rane opp wiede Strakje, un uk äare Vebundenheit un leejensenn, un äa Jebruck von daut Ruzhjeft Peyote.”

Schmelzer räd dan betrafs Homez siene Froage. Hee säd daut jrod soo to Meddach wia eene eenselje Rarámuri Fru ver sien Jeschaft vebie jegone. Hee haud sik jewundat opp see Peyote von de Felda aum Ooste von Chihuahua Staut nom *Canyon* brocht. Hee schluach vää daut Homez Morje nom Nuade riede sull, no Rubio, wua een oola Indiauna Kjrjeja opp eene Ranch wond. Dee haud Kontakt met de Rarámuri, wist von äare Sitte, un vielleicht wia selfst eene Peyote Kund. Dise Fru schiend opp eene lange Reis nom Waste to senne. Waut Homez doone sull, wia Informazion fa dän Zwakj von äare Reis, un äare Strakj un Haultstäde utfinje. Daut wia noch wiet auf batem *Canyon*, un gauf noch jenuach Tiet äa to jriepe.

Aum foljenden Dach reede Homez un Estella nom Nuade, oppem Wajch no eene Ranch dicht bie de Staut von Rubio. Aus see von däm San Antonio Boajchkje rauf wiere foljde see een Wajch derch daute plaute Dol, un äwakjrietste een Poa flake Wota Lääjchte. See muste 40 km trigj laje, un Homez hopt daut see bie tiedich Nomeddach aankome wudde. Schmelzer haud Homez von de Hoatlichkjeit von de Rarámuri vetalt. Daut wia mäajlich daut de Fru San Antonio jistre Nomeddach velote haud, bat Rubio jekome wia, un dan sikj toom Waste bejåwt haud.



All morning the two met country folk tilling the land in this fertile valley. Many shied away, seeing menace in armed strangers. Their enquiries about a solitary Rarámuri woman on the previous day yielded several positive replies. She was reported to be heading north walking at a steady pace, in deep thought and unminding of her surroundings.

As they passed a flourishing corn field Homez noted a young mother at work while tending two small children. The mother wore a gold chain with a prominent pendant which attracted Homez' attention. He asked whether she had seen a Rarámuri woman the previous day. The mother answered with great animation that she had encountered a Rarámuri woman who had asked for food. As the mother had no food she had regretfully shaken her head. The Rarámuri woman had then pulled out a flashy gold necklace and repeated her request, but the mother had no wish to accept a priceless object of doubtful ownership.

At mid-day the two arrived at Rubio and from there headed for the Ranch San Miguel. They came to a dusty hovel near the ranch house, where the Indian fighter mentioned by Schmelzer lived. The man was a craggy old-timer, wearing a battered black felt hat. He told of the Apache wars which had lasted for decades. The Apaches here had been in their last redoubt, and had fought desperately for their freedom. In the meantime they had paralyzed the economy of the entire valley. It had taken fanatic determination to overcome these deadly opponents.

The old-timer then reminisced about customs of the Rarámuri. "Their obsession is long

Dän gaunsen Morje trofe de twee Lied vom Launt dee en disem fruchtboaren Dol akade. Väle wiere schuchta. Homez fruach äwa eene eensje Rarámuri Fru dee dan vääjen Dach vebie jekome wia. See hiede daut see oppem Wajch nom Nuade wia, un jinkj eendrajchtich to Foot. See wia en deepe Jedanke veluare un kjemmad sikj nich om de Umwelt.

Aus see een fruchtboaret Korn Felt vebie reede kaum Homez eene junge Mutta to seene, die pinklich oabeid wäärent see twee kjliene Kjinja pord. De Mutta druach eene goldne Kjäd met een oppfaulenda Aunhenja, dee Homez fuaz noschneffle wull. Hee fruach äa opp see jistre eene Rarámuri Fru jeseene haud. De Mutta gauf Auntwuat met grooten lewa daut see sikj met eene Rarámuri Fru jetroffe haud dee fa Äte jefroacht haud. Wiels de junge Mutta kjeent haud, haud see met Beduare äa Kopp jeweifelt. De Rarámuri Fru haud dan eene Haulsschnua met feine Figure von Krokodile un Menschliche Forme rutjebrocht un wada fa Äte jefroacht. De Mutta wull oba nich een dieret Konststekj von twiewelhaupte Häakunft oppschnake.

De twee kaume to Meddach bie Rubio aun un dreide dan nom Ranch San Miguel opptoo. See kaume to eene stofje Kot dicht bie daut Ranch Hus, wua de Indiauna Kjamfa dee Schmelzer erwänt haud, wond. De Maun wia een kaunticha Jreis, dee een oolen schwoaten Filt Hoot opp haud. Hee vetald von de Apache Kriej dee Joatieende jedieet haude. De Apaches wiere hia en äare latste Fastinj, un haude drinjent fa äa Launt jekjamft. Enne tweschentiet haude see de Wirtschofte äwa dän gaunsen Dol toom Stelle jebrocht. Daut haud fanatische Entschlotenheit jebrukt, dise doodliche Jääjna to äwastone.

The Kjamfa vetald dan von de Sitte von de Rarámuri. "Äare Vesätenheit es daut opp

distance running, so long journeys are child's play for them," he said. "Their use of peyote dates back to the times when their domain extended far to the east, where it grows in abundance. At this time of year the plants are in season, and men and women make the long journey to replenish their supply."

Homez advised that they were in search of a Rarámuri woman believed headed for this ranch. Their host said that he had heard that a family in the ranch had been visited this morning by a Rarámuri woman. She was a lone elderly woman, wearing a grey shawl, and carrying a knapsack which contained peyote buttons.

Arriving at the designated house the two encountered an attractive woman, who introduced herself as Dolores. Her young daughter was busy tending to a toddler, and a wrinkled grandmother sat resting in a corner. When the young girl caught sight of Homez she screamed in fright and rushed away.

"My daughter has not gotten over the shock of seeing her father killed four years ago," Dolores explained. "It was in 1916 during the Pershing invasion. My husband was a lieutenant of Villa, who fought in many battles, including the raid on Columbus. He was wounded there, and returned to the ranch to recuperate. The Americans sent out an expedition to capture Villa and to kill his men.

"One Sunday afternoon our family was at dinner, when a ranch hand rushed into the house warning that Americans were coming. My husband ran to the window and saw three American cars racing towards the house. He immediately gathered up his weapons, and

lange Strakj rane, soo sent lange Reise Kjinjaspäl fa an," säd hee. "See habe Peyote aul jebrukt von de Tiet wan äa Rikj wiet nom Ooste rieekjt. Aun dise Joarestiet jäwe de Plaunte äare Frucht, un Mana un Frues moake de lange Reis nom Ooste om äare Vesorjunk wada opptofelle."

Homez säd daut see sochte eene Rarámuri Fru dee see jleewde to dise Ranch jekome wia. Äa Gaustjäwa säd daut hee haud von eene Famielje oppe Ranch jehieet dee vondoag zemorjes een Besuach von eene Rarámuri Fru jekräaje haude. See wia eene eenselje ellerachtje Fru, met een greiwen Koppduak bedakjt, un dee een Rigjesack druach, wua see Peyote Kjneep benne haud.

Aus see bie daut jenante Hus aunkaume troffe see eene junge Fru, dee sikj aus Dolores väastald. Äare Dochta paust fa een kjliena opp, un eene runzliche Oma rud sikj en eene Akj ut. Aus de Dochta Homez to seene kjrieech schrieech see lud opp un rand haustich wajch.

"Miene Dochta haft sikj noch nich von dän Shock jeheelt aus see vea Joare trigj sach, daut see aären Voda ombrochte," erkjläad Dolores. "Daut wia en 1916 wäärent de Pershing Aunfaul. Mien Maun wia een Offizia von Villa jewäse, haud met am väle Kjamfe bedeelt, enslutent dän Aunjreff aun Columbus. Hee wort doa vewundet, un kaum no de Ranch om sikj to vehoole. De Amerikauna schekjte eene Strofexpedizion ut om Villa to jriepe un siene Mana omtobrinje.

"Een Sindach jrod aus de Famielje biem Meddachsäte wia, stusd een Ranch Oabeida em Hus ennen un woarnd daut de Amerikauna kaume. Mien Maun rand toom Fensta un sach dree Amerikaunische Koare nom Hus kome. Hee socht schwind siene Jewäare, un rand

rushed out the back door intending to escape. The corral lay behind the house, and my husband with two companions found their mounts, intending to ride off.

“The three cars surrounded the house, and a crowd of soldiers leapt out to cut off their escape. While my mother, my daughter, and I watched my husband and his companions were gunned down by the invaders. My husband was wounded early in this uneven fight, and died a hero. An American officer then entered the house looking for more people to kill. On leaving, the Americans mounted my dead husband and his two companions on the hood of their cars, taking them back as trophies. After the invasion my daughter is terrified of foreigners.”

Homez nodded patiently, but now asked about the Rarámuri woman who was reputed to have come to her home. “Bimorí has visited us before asking for food,” Dolores answered, “and my daughter likes to help her. Today in return for food Bimorí gave my daughter a heavy gold necklace. She left without advising of her route or destination. I assume the necklace is the reason for your visit. I put it away for safekeeping, but will give it to you now.”

Homez then passed Dolores the reward money entrusted to him by the Family, and hee and Estella then began their long ride back to the Great House of the Hacienda.

haustich ut de hinja Dää rut. De Veehock lach hinja daut Hus, un hee un siene twee Kommarode funge äare Pieed, un wulle wajch riede.

“De dree Koare omgauwe daut Hus, un een Schoof Soldote sprunge erut om äa utretse to vemeide. Wiel miene Mutta, miene Dochta, un ekj tookjijkte wort mien Maun un siene Kommarode von de Aunjriepasch doot jeschote. Mien Maun wort tiedich en disem onjlikjen Kaumf jetroffe un storf aus een Helt. Een Amerikaunischa Offizia kaum dan em Hus enenn un wull noch mea Mensche ombrinje. Aus see veleete, hoowe de Amerikauna mien dooden Maun un siene Kommarode oppem Hood von äare Koare, un naume dee aus Jewenst Tieekjen wajch. No dän Aunjreff woat miene Dochta von aule Utlenda vegrult.”

Homez nekjkopt jeduldich, oba fruach nu von de Rarámuri Fru, dee no ää Hus jekome wia. “Bimorí haft ons aul ea besocht un fa Äte jefroacht,” gauf Dolores Auntwuat, “un miene Dochta jefoll daut äa to halpe. Vondoag fa daut Äte gauf Bimorí miene Dochta eene schwoare goldne Haulskjäd. See veleet, one ons äa Wajch ooda Ziel to vemedle. Ekj mott aunnäme daut de Haulskjäd daut Zwakj fa jun Besuach es. Ekj haud dee wajchjelajcht, oba woa dee junt nu hole.”

Homez gauf dan Dolores de Belonunk daut de Famielje am toovetrud haud, un hee un Estella bejinje dan äare lange Trigjreis toom Grootet Hus von de Hacienda.

## Detention

*And be not conformed to this world. Romans 12.2*

The Winters, an Old Colony (OC) Mennonite family in Manitoba, was facing a crisis in 1920. Heinrich Winter had his hands full running his 160 acre farm along the southern border of the province. His wife Emily was busy with household chores, and raising three young children, only one of which was of school age. To their everyday worries now was added a distressing legal problem.

“The government is aggressively moving forward on the school issue,” Winter said to Emily. “I have received a summons to appear in court, for not enrolling our son Peter in the new government district school. The new provincial regulations in education clearly violate the Privilegium granted to our community on arrival in Canada. We were granted the right to educate our children in our own schools with our own teachers. Now after more than forty years we are ordered to send our children to a government school. After our community helped develop an empty prairie and assisted in securing the international border, the government is betraying us.

“I am to appear in court in Altona at four o'clock in the afternoon, one week from today, to answer for the refusal to send Peter to the government school. I am being treated as a suspected criminal, and may be ordered to pay a fine, or face imprisonment. It is not sufficient for the government officials that community members finance the government schools, in addition to their own private schools. Through the threat of fines or detention they wish to force our children to

## Jefangna

*Un stalt junt nich soo han aus dise Welt deit. Reema 12.2*

Enne twintich Joare haude de Wintasch, eene Oolt Koloniesche (OK) Mennonite Famielje en Manitoba, schwoare Tiede ver sikj. Heinrich Winta haud daut drock siene Foarm von 160 Akasch, dicht bie de Jrens aum Siede vonne Prowins, aun rane hoole. Siene Fru Emily haud de Henj voll met dree junge Kjinja optrakje, von woont bloos eent aul no de School jinkj. Nu too aul äare auldoagsche Sorje wort an een Jesaz Probleem tojelajcht.

“De Rejierunk jeit strenj verwoaz met de School Sach,” säd Winta to Emily. “Vondoag sie ekj toom Jerecht oppjefoddat, wiels wie ons Sän Peeta nich no de niee Rejierunk School schekje. De niee School Ordnunge vonne Prowins velatste sechalich onse Privilege dee onse Vodasch kjreeje, aus see en Kanada aunsiedelde. Wie emfunge de Frieheit, onse Kjinja en onse ieejne Schoole met onse ieejne Lierasch to unjarechte. Nu vietich Joa lota, jeft de Rejierunk dän Befäl onse Kjinja no eene Rejierungs School to schekje. Nodäm onse Jemeent jeholpe haft eene ladiche Stap to entwekjle, un eene Stauts Jrens to beschitze, verot ons de Rejierunk.

“Ekj saul mie Klock vea Nomeddach en eene Wäakj en Altona biem Jerecht malde, om de Kloag, daut Peeta nich no de Rejierungs School jeit, to beantwuate. Mie behandle see aus een Vebräakja, un veleicht woa ekj Strof tole motte, ooda woa em Jefenkjnis nen jestopt woare. Daut es de Rejierungsbeamte nich jenuach daut wie Mennonite de Rejierungs School betole, un uk onse ieejne Priewaut School. Derch Bedroonge von Strof ooda Enstoppe welle see ons drinje onse

attend a school. There they wish to lure them away from our religion, into their own militaristic, worldly lifestyle.”

“The Bishop has specified the response which community members are to make in court,” Emily commented. “Given the choice of a fine or detention, the members are to choose detention. We must prepare ourselves for this outcome.”

A week later the Winter family was morosely standing in the center of the village. They were waiting for a wagon that was to provide passage to the courthouse in Altona. A number of other village men had also received court orders, and all would ride together. On their long ride the men anxiously discussed their court appearance, and the eventual fate of their community.

When Winter’s case was called the judge asked him whether he would henceforth send his child to the government’s district school. Without hesitation Winter answered ‘no.’ The judge pronounced sentence against him. He was to pay a twenty-eight dollar fine, or to spend twenty-eight days in jail. Should he elect the latter option, the time would extend over the first four weeks of next month. Winter and the other villagers followed the Bishop’s instructions and opted for detention.

On the way home the men spoke sadly of their treatment as lawbreakers. They had acted in accordance with practice in effect for generations, sending their children to their own private schools. The real fault lay with government officials who were breaking past promises to the community. All men had been ordered to return at the beginning of next month, when they would be taken into custody and begin their sentences. The men felt deep concern about their families. They would have

Kjinja no äare Schoole schekje. Doa welle see dee Wajch von onse Relijion locke, no äa militäarischet, weltlichet Läwe.”

“De Eltesta haft de Jemeent Jlieda aul ermont waut see em Jerecht saje selle,” säd Emily. “Wan see tweschen de Strof ooda de Jefangenschoft wäle motte, dan selle see de Jefangenschoft näme. Wie motte ons fa disem Utkom reedmoake.”

Eene Wäakj lota stunt de Winta Famielje miseroblich em Medd Darp. See wachte opp een Foatich daut Winta nom Rejierungs Hus en Altona brinje sull. Met Winta wiere noch miere aundre Mana vom Darp dee uk Fodrunge jekjräaje haude, un met am toop foare wudde. Opp äare lange Foat beräde de Mana enjstlich äarem Opptrett biem Jerecht, un waut aul dit fa de Jemeent bediede wudd.

Wan Winta jeroopt wort fruach de Rechta am auf hee sien Kjint von nu aun no de Rejierungs School schekje wudd. One sikj to besenne säd Winta “Nä.” De Rechta gauf dan sien Uadeel. Winta sull eene Strof von acht un twintich Dola tole, ooda acht un twintich Doag em Jefenkjnis sette. Wan hee daut tweede wold, dan wudd hee de ieeschte vea Wäakj vom näakjsten Moonat enjestopt woare. Winta un aul de aundre Darps Mana jehorchte dän Eltesten un wälde em Jefenkjnis to gone.

Oppem Wajch no Hus räde de Mana truarich von äare Behaundlunk aus Vebräakjasch. See haude Sitte jefolcht dee aul fa Jennerazione en Wirkjunk wiere, äare Kjinja no äare ieejne Priewaut School to schekje. De werkjilicha Fäla lach met de Rejierungsbeamte, dee de Vespräakjunge to de Jemeent nich hilde. Aule Mana haude Orda jekjräaje dän ieeschten vom näakjsten Moonat trigj to kome, toom enne Hut jenome woare, un äare Bestrofunk auntofange. De Mana wiere iernstlich fa äare

to tend to barnyards and fields as well as handle their usual chores during the men's absence.

\* \* \*

On the first day of the month Winter and his colleagues reported to the sheriff in Altona. They had made arrangements with relatives and friends to provide backup for their families during their absence. The sheriff took the men into custody and escorted them by train to Winnipeg. On arrival at the prison Winter was subjected to the standard procedure for a convicted criminal. The treatment began with a general interrogation. He was asked to empty his pockets, was weighed, and had his height measured. He was then taken to a cell, which would be his home for the next four weeks. All prisoners were given three meals a day, which soon made them long for home cooking. They ate in dining halls, groups of 80 men, under watch by policemen. But the community members ate alone at one table, discussing their humiliating situation.

During his stay Winter reflected deeply on the community's problems and future. The community had arrived in Canada in the mid-1870s from Russia, where they had lived for nearly a century. The Russian Tsarina Catherine had offered privileges to the community which were to last forever. The privileges included freedom of religion and rights to conduct their own affairs and run their own schools. But later Tsars did not fully keep Catherine's promises. When their privileges were challenged, especially their practice of non—resistance and the right to run their own schools, the community sent delegates to North America to search for land. Accepting promises from the Canadian federal government for these privileges, the community had relocated to Canada.

Famieljes bekjemmat. Dee wudde äare jeweenliche Oabeit doone un uk enne Stauls un Felda schaufe motte, wäarent äare Mana em Jefenkjnis hukte.

\* \* \*

Aum ieeschten Dach vom nieen Moonat malde Winta un siene Kollege sikj biem Sheriff en Altona. See haude sikj met Frintschoft un Frind berät äare Famieljes bietostone wiel see em Jefenkjnis wiere. De Sheriff naum de Mana faust, un fieed an metem Zuch no Winnipeg. Aus Winta biem Jefenkjnis aunkaum wort hee soo aus een jeweenliche Jesaz Vebräakja enjenome. Daut Behandle funk aun met eene auljemeene Befroagunk. Hee must dan siene Fuppe ladich moake, wort jewoacht, un haud siene Hecht jemäte. Hee wort no eene Zell jenome, wua hee fa de näakjste vea Wäakj sette wudd. Aule Jefangne aute dree Moltiede dän Dach, un boolt hungat an nom Äte von Tus. See aute met eene Grupp von 80 Mana en eene Ätstow, dee von Poliez bewacht wort. Oba de Mana von de Jemeent aute auleen opp eenem Desch, wua see äare truariche Loag beräde.

En de vea Wäakj docht Winta väl von de Probleme von de Jemeent, un äare Tookunft. De Jemeent wia enne Medd 1870 no Kanada jekome von Ruslaunt, wua see meist hundat Joa jewont haud. De Rusche Tsarina Katarina haud an Privilege aunjebode daut fa emma jeltich senne sull. Mank de Väärajchte wiere de Relijion Frieheit un daut Rajcht äare ieejne Sache to behandle, un uk äare ieejne Schoole to vewaulte. Oba Katarina äare Nokomasch hilde nich aul äare Vesprääkjunge. Aus äare Privilege rutjefoddat worde, besondasch daut Väärajcht von Wäaloosichkjeit un äa Rajcht äare ieejne Schoole to vewaulte, schekjt de Jemeent Delegaute no Nuad Amerika om Launt to sieekje. Endäm see de Vesprääkjunge von de Kanadische Stauts Rejierunk fa dise

Väarajchte aunnaume, kaum de Jemeent no Kanada.

Now two generations later the community's Russian experience was being repeated. Responding to vocal interest groups, provincial leaders had taken steps to end the community's privilege of private schooling.

The dispute had so far been carefully handled by the community's Bishops. They took seriously their duties to guide the community in its faith, to recognize spiritual dangers, and to recommend appropriate action. The community members were pacifists with high principles, descendants of the martyrs who had survived violent persecution at the beginning of the Reformation. They would not accept man-made laws which threatened to destroy their faith or take away control of their children.

Winter's reflections convinced him that the incarceration, although a hurtful experience, was only the first of many scheduled tribulations. With dedication he read and meditated upon the Scriptures, as the Bible was permitted to the inmates. The incarceration of citizens for a religious reason demonstrated to him the ungodliness of the state, and its danger to the community. With its pacifist convictions the community would not resist with violence, but would resort to other methods. One alternative method was emigration.

On the 28th of the month Winter and his companions were released with the warning that they should send their children to the new district schools. Only then would the government leave them in peace. Winter anxiously looked forward to returning to his family, but his plans for an immediate homecoming were not to be realized.

Nu, twee Jennerazione lota, wadahold sikj de Jemeent äare Rusche Erfoarunk. De Beaumte von de Prowins hieede nu stemmoatliche Interesse Gruppe too, un wulle daut Schoole Rajcht wajch näme.

Dän Striet haud de Eltesta von de Jemeent bat nu sorjfeltich behaundelt. Dee naum siene Oppgow, de Jemeent en äa Gloowe to leide, sea iernst: de relijeese Jefäadlichkjeit to auerkjane, un dän rechten Wajch to wiese. De Jlieda von de Jemeent wiere Wäaloose Mensche met huage Gruntjesaze, de Nokomasch von de Martiera, dee de jewaultsome Vefoljunge aum Aunfank von de Reformazion äwaläft haude. Dee wudde nich Jesaze aunnäme, von Mensche jemoakt, dee äa Gloowe un äare Kjinja wajchnäme wulle.

Winta siene Betrachtunge äwazeijde am daut daut enstoppe, oppwool eene schätliche Erfoarunk, bloos daut ieeschte von väl jeplonde Tribsaule senne wudd. Met groote Fromheit laus hee un besonn de Schrefte, wiels de Bibel hia nich to de Jefangne vebode wia. Daut Enstoppe fa eene relijeese Uasoak bewees am daut de Staut ongotlich un eene Jefoa fa de Jemeent wia. Wiels see eene wäaloosiche Äwazeijunk haud kunn de Jemeent nich met Jewault wadastone, oba wudd aundre Oate brucke. Eene soone aundre Oat wia daut utwaundre.

Aum 28sten vom Moonat worde Winta un siene Kollege frijelote met de Monunk daut see äare Kjinja no de Rejierunk School schekje sulle. Bloos dan wudd de Rejierunk an tofräd lote. Winta wull aul jieren siene Famielje seene, oba sien Plon tiedich no Hus to foare wudd nich Werkjlichkjeit woare.

\* \* \*

Winter and his colleagues sighed in relief as they passed through the gate of the prison. They gratefully sniffed the fresh morning air and gathered around to plan their return home. A stranger now approached them and asked if he could speak privately with Heinrich Winter. Mystified, Winter excused himself and went to hear the man out.

The man identified himself as Truman Homez. He stated that he was here in Canada on a mission from Chihuahua, Mexico. He was a representative of Mexican land owners, come to find buyers here in Manitoba. The owners were selling their vast ranch, and having heard of Mennonite settlers, wished to tap into their interest.

Winter looked the man over carefully while digesting his unusual story. He was aware that the community had sent delegates south to look for land. Suspicions formed in his mind. Land owners and agents were known for having powerful motives and crafty methods. Could someone be manipulating relations between the community and the government of Manitoba? Land agents fought hard to make a sale, but would they resort to instigating an emigration?

Homez observed Winter's distraction but continued with his story. He said that while working in the province he had formed friendships with businessmen in the capital. One of these, Nevil, had heard of Homez' reputation as a detective. Winter's mind again drifted off. Wasn't it amazing, he thought, that he likewise had a reputation for investigation as did Homez?

\* \* \*

Winta un siene Kollege sefte aus see derch daut Puat vom Jefenkjnis jinje. See schneffelde jieren de fresche Morjes Loft un plonde fuaz no Hus to foare. Een Onbekaunda kaum nu an opptoo un fruach opp hee Priewaut met Heinrich Winta råde kunn. Vebleft, entschuldicht Winta sikj un jinkj seene waut de Maun wull.

De Maun säd daut hee Truman Homez wia, no Kanada jekome von Chihuahua, Mexico. Hee wia een Veträda von Launt leejendeema en Mexico dee am jeschekjt haude Kunde en Manitoba to finje. De leejendeema wulle äare groote Ranch vekjeepe. See haude von Mennonitische Enwaundra jehieet, un wulle seene opp hia wää intressieet wia.

Winta bekjikt sikj dän Maun sorjfeltich un vedeiwd siene butajeweenliche Jeschicht. Daut wia am bekaunt daut de Jemeent Delegaute nom Siede jeschekjt haud om Launt to sieekje. Hee wort vedajchtich. Von Launt Hendlasch wist hee daut eenje stoakj aundriewe kunne. Uk kunne see Hinjalestiche Oate habe. Oba kunn eena de Kontakte tweschen de Jemeent un de Rejierunk von Manitoba beenflusse? Launt Veträdasch wudde stoakj haundle om een Vekoop to moake, oba wudde see soo wiet gone aus eene Utwaundrunk opphetze?

Homez wort Winta siene Auflenkjunk en, oba hee vetald siene Jeschicht wieda. Hee säd daut wiel hee hia enne Prowins jeoabeit haud, haud hee Koopmana enne Hauptstaut kjane jeliieet. Eena von dise, Nevil, haud von Homez sienen Roop aus Detektiew jehieet. Winta siene Jedanke worde wada auffjelenkjt. Wia daut nich sondaboa, docht hee, daut hee selfst uk beriemt fa Probleme leese wia, krakjt soo aus dis Framda Homez?



Homez again noted Winter's distraction but continued with his story. "Last night Nevil asked me to help with a newly arisen family problem," Homez said. "Sunday morning he took his family for a ride in his new car. They drove for hours in the countryside, reaching points far to the south. They came to the USA border and then passed through Mennonite villages nearby.

"Nevil has a son Wayne, fourteen years old, and two younger daughters. During the ride the three children rode in the rear seat. Nevil said that for hours Wayne was teasing and tormenting his sisters and otherwise misbehaving. Just after passing a Mennonite village he made a rude remark to his mother.

"At this point Nevil had stopped the car and demanded that Wayne get out to settle the matter. Nevil demanded that Wayne apologize to his mother and sisters and promise to behave himself. When the boy remained insolent Nevil got in the car and drove off leaving the boy stranded on the roadside.

"Nevil drove around for half an hour and then doubled back. He stopped the car at Wayne's drop-off point, but the boy was gone. Pastures bordered the road and beyond lay woodland. Nevil checked the road for tracks but saw none. He honked the horn and they all shouted loudly but received no answer. Nevil cruised the neighborhood but the boy had disappeared.

"Nevil then made enquiries at the nearby village and was told that the land at the drop-off point belonged to Heinrich Winter. He was in prison in Winnipeg and would be released the next morning. The village was missing many of its men so a search could not be

Homez wort Winta sien Auflenkjunk wada en oba fua met siene Jeschicht wada wieda. "Jistre zeowes fruach Nevil mie aus ekj am met een nieet Famielje Probleem halpe kunn," säd Homez. "Sindach zemorjes fua hee met siene Famielje spaziere en siene niee Koa. See fuare fa Stunde em Siede enenn. See kaume bat de USA Jrens un fuare dan derch Mennonitische Darpa.

"Nevil haft een Sän Wayne, vieetieen Joa oolt, un twee jinjre Dajchta. Aus see lota enne Koa fuare saute de Kjinja oppe hinjaschte Sett. Nevil säd daut fa Stunde lang haud Wayne siene Sestre jekjrääjelt un jetualeit un haud sikj sest domm benome. Jrod nodäm see derch een Mennonitischet Darp jefoare wiere haud hee waut driest to siene Mutta jesajcht.

"Nevil haud dan mete Koa oppjehoole un haud Wayne befoole von de Koa rut to stieeje om dän Probleem to räajle. Nevil haud Wayne jesajcht daut hee siene Mutta un Sestre aufprachre sull, un vespräakje an nich mea Trubbel to moake. Oba de Jung bleef frajch, un dan stieech Nevil enne Koa enenn un fua wajch. De Jung bleef auleen oppe Gauss.

"Nevil fua soo ne haulwe Stund rom un dan trigj. Hee hilt bie Wayne sien Auflode Punkt aun, oba de Jung wia wajch. Weide stunde runtom un wieda lach Woolt. Nevil bekjikt sikj dän Wajch oba kunn kjeene Spua seene. Hee blodd dän Huarn un aule roopte lud, oba doa wia kjeene Auntwuat. Nevil fua noch om de Nobaschoft rom oba de Jung wia verschwunge.

"Nevil fua dan toom Darp dichtbie om Aunfroage to moake. Hee leet sikj saje daut daut Launt bie dän Auflode Punkt däm Heinrich Winta jehieed. Dee wia nu em Jefenkjnis en Winnipeg un wudd dän näakjsten Morje rutkome. Em Darp fälde väle

organized. In his frustration Nevil became very angry. He went to the Winter homestead, where he left money for Wayne should he turn up. Believing that the boy was just being obstinate, the family drove home to Winnipeg.”

Homez now told that last night Nevil had contacted him. He had told him the story of his son’s disappearance near the Winter farm and that Winter would be released from prison this morning. Nevil had requested Homez to track the boy down, and Homez now wanted Winter’s co-operation. Nevil had asked for discretion, still thinking that Wayne was just being obstinate, and not in danger.

\* \* \*

Homez and Winter now put their head together to hatch a plan to find Nevil’s son. The month was October; fall was well under way. While the mosquito season was over, temperatures were dropping and snow would soon be falling. This was the time for preparing for winter, not for a disruptive adolescent to be skulking around on the prairie.

Homez explained to Winter the character of Wayne as told by Nevil. The boy was an obstinate child, prone to disobedience. Homez next described the family’s parting with Wayne. The boy was dressed with a light jacket and a sturdy cap, adequate wear for fall. He had carried no food or water, and had no special outdoor training.

Winter now described his property to Homez. The family lived in a village, which lay close to the international border, a few miles on the Canadian side. The countryside was mainly

Mana, un soo kunn kjeen jrintlichet Sieekje organisieet woare. En siene Enteschunk wort Nevil sea doll. Hee fua nu no daut Winta Hus, un leet doa een Schoof Jelt fa Wayne wan hee äwadäl kaum. Endäm Nevil noch emma docht daut de Jung bloos nekjsch wia, fua de Famielje trigj no Winnipeg.”

Homez säd noch daut Nevil am Jistre zeowes aunjeroopt haud. Hee haud am de Jeschicht von Wayne sien Veschwinje dicht bie de Winta Foarm vetalt, un daut see Winta disem Morje vom Jefenkjnis loos lote wudde. Nevil wull daut Homez dän Jung finje sull, un nu wull Homez daut Winta metmoake sull. Nevil haud Homez velangt taktvoll to haundle, un docht noch emma daut Wayne bloos nekjsch wia, un nich en Jefoa.

\* \* \*

Homez un Winta saute sikj dol om een Plon to bereede, däm Wayne to finje. Daut wia aul Oktooba, de Hoafst wia aul doa. Oppwool de Migje wajch wiere, wort et nu kolt un boolt wudd et schniee un stieme. Aun dise Joarestiet sull Maun reed toom Winta moake, un nich sikj met een Jugentlicha kjemre motte, dee oppe Stap romstrikje wull.

Homez erkjläad Wayne sien Karakta to Winta soo aus Nevil däm väajestalt haud. De Jung wia een mukschet Kjint, daut nich hierie wull. Homez vetald nu woo de Famielje dän Jung velote haude. De Jung wia mau leicht aunjetrocke met ne korte Jack un ne denne Metz, dee fa däm Hoafst goot jenuach wiere. Hee haud kjeen Äte ooda Wota met jenome, un wia nich besondasch utjeliieet sikj enne Wiltnis rom to strikje.

Winta schildat nu siene Foarm to Homez. Daut Hoffstäd wia em Darp, daut een poa Miel toom Nuade von de USA Jrens lach. Siene Felda wiere butrem Darp. Doa woss hee

grain land, interspersed with creeks, meadows, and woodlands. While cultivated for decades, wild game was seen in the area from time to time, including rabbits, foxes, and the occasional bear.

As Homez had pressing business in the city later in the morning, he asked that Winter take the train back with his colleagues. After attending to his family needs he was to visit Wayne's drop-off point and plan a search. Homez would be free the next day and make the drive south to meet Winter.

\* \* \*

On the train ride Winter was soon pondering the community's uncertain future. He had a major decision to make for his family, to stay in Canada, or join the emigration. Winter's logical mind began to churn, reeling over the numerous facts relevant to his decision.

A fact of major importance was that the community no longer was united, having divided into two major factions. The split had officially begun on October 5, 1880 at a Brotherhood meeting. The conservatives were asked to stay with the main group while the others were to join the Bergthalers. The schism had separated the conservative Reinlaender OC group west of the Red River, from the more liberal Bergthaler group east of the Red River.

The division had initiated over the singing of hymns during devotions. The conservative group wanted to continue to sing in harmony, while the Bergthalers wanted singing by notes. This seemingly minor disagreement had evolved into a rift that threatened to rival the major schism that had plagued the early Anabaptists. That schism between the Flemish

mieeschtens Jeträajd, oba doa wiere uk Ries, grose Launt, un Welda. Oppwool Maun doa aul Joatieende jeakat haud, leete sikj wille Tiere nu un dan seene, soo aus Hose, Fosse, un maunchmol een Boa.

Vondoag zemorjes haud Homez Oabeit enne Staut, un soo sull Winta met dän Zuch no Hus foare. Wan hee no siene Famielje jeseene haud wudd hee Wayne sien Auflode Punkt besieekje un een Plon reedmoake am to finje. Morje wudd Homez Tiet habe un wudd dan nom Siede foare un Winta trafe.

\* \* \*

Oppem Zuch muak Winta sikj Sorje äwa de onsehre Tookunft von de Jemeent. Hee must eene groote Entscheidunk fa siene Famielje moake, en Kanada to bliewe, ooda met de Utwaundra metfoare. Winta sien Vestaunt funk aun to dreie, un brocht äwadäl de väle Tautsache dee fa siene Entscheidunk wichtich wiere.

Eene Sach daut von groote Wichtichkheit wia, wia daut de Jemeent hia en Manitoba sikj nich mea eenich wia. Dee haud sikj aum 5ten Oktooba, 1880 en twee Poat oppjespoolt. Daut spole wia aunjefonge, bie eene Broodaschoft Vesaumlunk. De Konservative bleewe don met de Haupt Grupp un de aundre jinje met de Bergtolasch toop. De Spoolunk haud de konservative Reinlenda OK Grupp aum Waste vom Red River jetrant von de friesenje Barjchtolashe Grupp aum Ooste vom Red River.

De Tranunk wia äwrem Singe von jeistliche Leeda enne Aundacht aunjefonge. De konservative Grupp wull eenteenich singe, un de Barjchtolashe met Note. Dise schienboare kjliene Oneenichkheit wia en eene Scheedunk jewosse dee nu soo groot wull woare aus de groote Kjoakje Tranunk daut de Anabaptiste lang trigj jeploacht haud. De Tranunk

and Frisians in Friesland in the mid 1500s had not been settled until three centuries later in Russia.

In 1889 the Bergthalers had formed a Mennonite school association and opened a Normal school. The OC thereafter treated the Bergthalers as an 'enemy'. This split placed pressure on the individual members as they would be forced to decide between two choices that would be offered. Winter thought in particular of his cousin Wellem Winter who had joined the Bergthalers on marrying a girl of that denomination.

The current split was aggravated by government intervention in community affairs. The OC had maintained the village system brought over from Russia in which the spiritual leaders played a major role in secular affairs. The Bergthalers meanwhile had followed the recommended Canadian style, to live on the land, not in a village, and have each individual look after his own secular affairs. Most importantly the OC wanted their schools conducted entirely in German and using the Bible as the main text. The Bergthalers wanted to improve their education and adopt English as a language of instruction as advised by the government.

The ban and excommunication, operated by a Lehrdienst, were used by the OC as means of control. A major thorn in the relation between the two groups was the acceptance by the Bergthalers of persons banned by the OC.

\* \* \*

On arriving home Winter had a passionate reunion with his children and Emily. They delighted in seeing each other again and felt resentment at their separation. Emily had an

tweschen de Flemische un Friese en Frieslaunt enne 1550 Joare wia nich bat dree Joahundate lota jerääjelt.

En 1889 haude de Barjchtolash eenen Mennonitischen School Vereen jefornt un eene Lieraschool opjemoakt. De OK von don aun haude de Barjchtolash aus 'Fiend' behaandelt. Dise Spoolunk brocht eenen Druck opp de Famieljes wiels see nu tweschen twee Utwole entscheide muste. Winta docht vâl von sien Vada Wellem Winta dee sikj met de Barjchtolash toopjeschlote haud aus hee sikj met eene Mejal von dee Jemeent befriet haud.

De Tranunk wort von de Rejierunk oaja jemoakt wan see sikj en de Jemeent Sache enmischet. De OK haude daut Darp Sisteem daut von Russlaunt metjebrocht wia, noch behoole. En daut Sisteem spâlde de jeistliche Leidasch een wichtichen Roll en de weltliche Sache. De Bergtolasch oba brukte dän Kanadischen Sisteem, oppem Launt to wone, nich em Darp, un een jieda must sikj met siene ieejne weltliche Sache foadich woare. Noch wichtja wia daut de OK wulle bloos Dietsch en äare Schoole unjarechte, un de Bibel aus daut Haupttakjst brucke. De Bergtolasch wulle äare Schoole vebätre, un Enjlisch em Unjarecht brucke soo aus de Rejierunk daut wull.

De Kjoakje Baun, daut de Lehrdienst haundeld, wort von de OK aus een Meddel von Kontrol jebrukt. Eene wichtiche Dorn en daut Veheltnis tweschen de twee Gruppe wia daut de Bergtolasch de Vebaunde von de OK oppnaume.

\* \* \*

Aus Winta Tus aunkaum haud hee een zoatet Toopkome met siene Kjinja un Emily. See freide sikj wada to seene un wiere noch doll daut see jetrant wiere. Emily haud ne Oarm

arm—long list of matters requiring Winter’s urgent attention but Winter told her about the life-and-death commission he had received from his new friend Homez. The boy was in danger and he wanted to find him.

Winter asked about Emily’s meeting with the Nevil family on Sunday. She soon had Winter up-to-date and they were on their way to Wayne’s drop-off point on their field outside the village. Winter scoured the area for clues to Wayne’s direction of departure but could find nothing. He placed himself into Wayne’s shoes, and scanned the surroundings, looking for an attractive destination. He sought Emily’s collaboration and after an hour they had come up with a promising idea.

On their return home Emily raised the issue of schools, the major sticking point between the community and the government. “The federal government promised our delegates that the community would have the right to conduct its own religious schools,” Winter said. “When the Mennonites left Russia and arrived in Canada in the mid 1870s they proceeded to build schools and run them in the German language according to their long—held tradition. They arrived in Canada shortly after Manitoba received its provincial charter.

“The charter placed education in the jurisdiction of the province, but initially the province did not interference in the community’s schools. In 1890 through the Manitoba Public Schools Act the province placed all schools under a Department of Education and specified English as the language of instruction. Due to objections from the French community the act was amended in 1897 to allow bilingual instruction.

“During the term of office of Premier Roblin

lange List von Sache daut Winta uzhent doone sull, oba Winta vetald äa von dän Vetrach dee hee met sienen nieen Frint Homez jemoakt haud. De Jung stunt en Jefoa un hee wull am finje.

Winta befruach sikj äwa däm Besuach von de Nevil Famielje aum Sindach. Emily vetald Winta schwind de Jeschicht un de twee jinje dan to äarem Felt butrem Darp to Wayne sien Auflode Punkt. Winta socht en de Jääjent fa Spuare dee Wayne siene Aufreise Rechtunk wiese sull, oba funk nuscht. Hee stald sikj en Wayne siene Schoo, kijkt sikj lang erom, un socht fa een lockenda Ziel. Emily holp am, un een Poa Stunde lota haude see eene vespräakjende Idee jefunge.

Aus see trigj Tus wiere fruach Emily äwa de Schoole, daut jratste Dorn tweschen de Jemeent un de Rejierunk. “Wie weete daut de Stauts Rejierunk onse Delegaute vespruak daut de Jemeent de Erlaubnis habe wudd äare ieejne relijeese Schoole to vewaulte,” säd Winta. “Wan de Mennonite Ruslaunt veleet un no Kanada enne Medd 1870s kaume bude see Schoole un brukte de Dietsche Sproak soo aus see daut aul fa hundade Joare jedone haude. See kaume en Kanada aun korz nodäm Manitoba äare Uakund aus Prowins jekjräaje haud.

“De Uakund stald de Bildunk em Prowinse Loaga, oba toom Aunfank leet de Prowins de Jemeent met äare Schoole toch. Dan en 1890 derch de *Manitoba Public School Act* socht de Prowins aule Schoole unja een *Department of Education* to stale, un Enjlisch aus de Sproak vom Unjarecht to bestemme. Wiels de Franzosische Jemeent doajäajen wia wort daut Jesaz en 1897 omjeendat om een Tweesproakja Unjarecht too lote.

“Wäarent de Tiet von Offiz von Premier

during 1900-1915 inspectors were hired to upgrade the Mennonite schools. Controversy erupted during the war about the community use of German, the language of the enemy in its schools. In 1916 at the height of the war—time hysteria the School Attendance Act was passed. It specified English as the sole language of instruction and required all children to attend government schools, unless private schools met government specifications. The OC continued to operate its own schools, even after the school board judged them deficient. The government later opened its own schools in the OC areas and ordered the OC parents to send their children to these schools.”

“The community considers that the government has failed to honor its promise with regard to schools,” Emily concluded. “A sinister purpose is seen to lie behind this - the promotion of assimilation and nationalism. One flag, one sovereign, one empire has become the government’s agenda. With its practice of non-resistance the community opposes a lifestyle that is militaristic. In desperation the OC sent a petition in 1919 to the government to sanction their schools. This petition was denied, and now the community faces a major crisis.”

\* \* \*

The next day found Winter and Homez at Wayne’s drop-off point. They had come riding on Winter’s horses; car rides were not permitted to OC members. Nevil opposed a massive search and had instructed the two to try to locate the boy through a process of deduction. It was now the third day of his disappearance; the chance of finding him unhurt was diminishing. Where had he headed and what was he doing, the two wondered?

Roblin enne 1900-1915 Joare, worde Inspakjtäsch aunjestalt om de Mennonitische Schoole to vebätre. Wäärent de Kjrchstiede wort de Jemeent veuadeelt wiels see en äare Schoole Dietsch brukt, de Sproak com Laundes Fient. Aus de Kjrchs Opprua en 1916 aum hechsten wia wort de *School Attendance Act* veaunstault. Dee nand Enjlisch aus de eenselje Sproak vom Unjarecht un bedwunk aule Kjinja de Rejierungs Schoole to besieekje, wan de Priewaut Schoole nich de Rejierungs Ordnunge befrädje kunne. De OK fuare met äare ieejne Schoole wieda, soogoa wan de School Oobrichkjeit dee aus mangelhaufft beuadeelde. Joare lota bud de Rejierunk äare ieejne Schoole en de OK Jääjende un jeef Orda daut de OK Elre äare Kjinja to dise Schoole schekje sulle.”

“De Jemeent es von de Meenunk daut de Rejierunk daut Vespräakje von de Schoole nich jehoole haft,” säd Emily. “Eene dunkle Uasoak steit doahinja - daut feistre von Aunpaussunk un Raussenstolt. Eene Flag, een Harscha, een Reich es nu de Doages Ordnunk von de Rejierunk. Wiels de Jemeent wääloos es steit see jääjen een millitäärischet Läwe. En Vetwiewlunk schekjt de Jemeent en 1919 eene Aunfroag to de Rejierunk äare Schoole to bestätjen. De Aunfroag wort aufjesajcht, un nu steit eene schwoare Tiet ver ons.”

\* \* \*

Dän näakjsten Dach stunde Winta un Homez bie Wayne sien Aufloode Punkt. See wiere met Winta siene Pieed jekome wiels Jemeent Jlieda nich en Koare foare sulle. Nevil wia jääjen eene groote Sieekj fa dän Jung un haud Homez befoole am derch Entschluss to finje. Daut wia nu de dredda Dach von sien verschwinje; de Määjlichkjeit am jesunt to finje wort emma weinja. Wua wia hee nu, un waut deed hee, wundade de twee? Wua haud hee

How had he satisfied his basic needs for food and shelter? They ruled out a precipitate flight which could have placed Wayne dozens if not hundreds of miles away.

Winter felt that Wayne was most likely sulking around somewhere within a comfortable walking distance. Homez suggested they conduct a search for a range of ten miles. They would check huts and other shelters in the area for his presence. During the days he probably stayed off the roads; no report of a sighting had yet been made. All day they kept their eyes peeled for him, and made enquiries of all they met.

Assuming Wayne kept off the roads, which followed the cardinal directions, they first headed north-west for five miles, checking huts, woods, and other shelter options. They then rode seven miles east, and finally south-west back to the starting point. After a late lunch they resumed the search now heading south. On his visit yesterday this was the direction of Winter's greatest interest. They rode up to the international border and stopped. Separately they rode parallel to the border, and then doubled back. On return neither reported having seen a trace of the boy.

On their way back to the village Homez was disappointed about their day's search, but Winter was cautiously optimistic. Homez headed back to Winnipeg where he had a commitment the following day. Winter advised that he would continue the search in the morning. He felt that he had a hot prospect.

\* \* \*

That evening Winter and Emily sought to examine other aspects of the school issue in the hope of finding a solution besides emigration. To date they had opposed compromise with the government, considering

Äte un Schulinj jefunge? See dochte nich daut hee wiet utjeretst wia un nu dutzende ooda hundade Miele wajch wia.

Winta docht daut Wayne woomääjlich irjent wua dichtbie wia, soo een kortet gone wiet. Homez schluach vää daut see aule Kote un aundre Krupunjasch fa tieen Miel wiet nosieekje sulle. Äwadach wudd hee woll nich oppe Wääj gone; kjeena haud bat nu berecht daut see am jeseene haude. Dän gaunzen Dach sochte see fa am, un befruage aule Mensche opp see am jetroffe haude.

Wiels see dochte daut Wayne de Wääj, dee de Kardinale Rechtunge foljde, nich brucke wudd reede see ieescht fa fief Miel nom Nuadwaste, un bekjijkte aule Kote, Welda, un aundre Vekrups. See reede dan säwen Miel now Ooste, un entlich nom Sied-waste trig to wua see aunfunge. Aulet wia vejäfs. See aute lot Meddach un dan reede see nom Siede. Aus Winta Jistre jekome wia haud am dise Rechtunk aun jratsten intressieet. See reede bat de USA Jrens un hilde doa aun. Dan reede see oppoat de Jrens delenjd, un kaume trigj. Kjeena haud dän Jung jeseene.

Oppem Trigjwajch nom Darp wia Homez enteischt, oba Winta haud sien Moot nich veloare. Homez fua trigj no Winnipeg wua hee dän näakjsten Dach wada daut drock haud. Winta säd daut hee Morje wieda sieekje wudd. Hee docht daut hee noch eene goode Määjlichkjeit notoseene haud.

\* \* \*

Zeowes besonne sikj Winta un Emily wada äwa de School Froag un wulle een Utwajch vom Probleem finje, buta daut utwaundre. Bat nu wiere see jääjen dän Plon jewäse, sikj met de Rejierunk oppem haulwen Wajch to trafe.

it would inevitably lead to a gradual assimilation. They would now look at the idea that compromise with the government was possible and preferable to emigration.

Practically, the community-government dispute reduced to the choice of language used in Mennonite schools. Those favoring compromise considered that to teach English offered an important advantage, and to oppose it led to a contradiction. The community in its dealing with the outside world needed English translators. Those in the community who had learned English were entrusted with this task. Thus learning English was not a transgression if it were done outside the school system, and these translators were held as blameless. Then why should learning English in schools be a sin?

Those favoring compromise stated that the impasse with the government was the doing of the community's Bishop. When legislation specifying exclusive use of English in schools had been enacted the school inspector had expected a difficulty, and had come to the Bishop to seek an agreement in how to proceed. The inspector had proposed that the community teach some English every day along with German, as a compromise. But the Bishop had said no, it would be exclusively German.

After that, the two men were at an impasse, each wanting complete victory and refusing to yield in any way. The inspector ordered that in districts with English schools German parents had to send their children there. Failure to do so would be considered a crime. It was at this point that Winter and Emily reached a turning

See ferchte daut met de Tiet de Aunpaussunk kome wudd. Nu wulle see mol jrintlich noseene opp daut nich mäajlich wia soonen haulwen Wajch to folje, un dan nich motte utwaundre.

Em praktischen Senn, wia de Striet tweschen de Jemeent un de Rejierunk äwa de Sproak daut de Mennonite en äare Schoole brukte. De Jlieda dee een Äwareenkome väaschluage dochte daut Enjlisch liere jenstich wia, un daut "Nä" to saje een Wieda Spruch wia. De Jemeent, wan see met de Butawelt haundle must, brukt Enjlische Dolmetschasch. Dee enne Jemeenschoft dee Enjlisch jeliieet haude worde fa dise Oppgow aunjenome. Daut meend daut Enjlisch liere nich eene Äwatradunk wia wan daut buta dän School Sisteem jedone wort, un daut de Dolmetschasch nuscht faulsch deede. Dan wuarom sull Enjlisch enne Schoole liere ne Sind senne?

Dee doa een Äwareenkome väaschluage, säde daut de Sack Gaus met de Rejierunk de Schult vom Eltesta von de Jemeent wia. Wiels Jesaze dee bloos Enjlisch enne Schoole velangde aul bestädicht wiere haud de School Inspakjta een Probleem jeont, un wia toom Eltesten jekome om eene Eenjunk to finje daut an verwoaz brocht. De Inspakjta haud väajeschlone daut de Jemeent een beskje Enjlisch jieda Dach brukte biesied Dietsch, aus een Äwareenkome. Oba de Eltesta haud fuaz nä jesajcht, daut see bloos Dietsch brucke wudde.

Nohäa, wiere de twee Mana opp eene Sack Gaus; jieda wull een vollen Siech un nuscht aundret. De Inspakjta befool dan daut en de Jääjende met Enjlische Schoole sulle de Dietsche Elre äare Kjinja no de Rejierungs Schoole schekje. Wan see daut nich deede, wudd daut aus een Vebräakje aunjeseene



point. They could see the inspector's decision only as a major injustice. As community members they found it impossible to embrace the government position.

\* \* \*

Early the next morning Winter again headed south from the drop—off point but this time he did not stop at the international border. Yesterday he had spotted what appeared to be a hut about a mile across the border. He headed in that direction, and slowly approached. Peering through a small window he caught sight of someone sleeping on a rough cot. In moments Winter was inside, and was confronting a teenage boy.

The boy appeared greatly startled and looked fearfully at Winter. Emily had packed some sandwiches and a thermos and these Winter now offered the boy. He eagerly took the sandwiches and ravenously ate them. He appreciatively sipped the coffee and then turned to Winter. When Winter asked if he was Wayne Nevil the boy nodded. Winter then asked him what had happened on Sunday.

"I am adopted," Wayne began with his eyes roving around the room. "My two sisters are natural children and are the family favorites. The two girls are five years younger than me and like to torment me. Sometimes I get impatient with their silly games, and on Sunday I had stopped speaking to them. The parents were quarreling, and when the daughters complained about me, father became angry. He stopped the car, asked me to get out, and then drove off.

"I was scared for a moment but then felt great relief. Immediately I set out, away from the road, wanting to get far away. I ran toward a woodland sticking to deep grass to avoid

woare. Opp disen Punkt wiere Winta un Emily sikj gaunz eenich. See dochte daut dän Inspakjta sien Entschluss eene Onjerajchtichkjeit wia. Aus Jlieda von de Jemeent wia daut dan nich mäajlich een Äwareenkome met de Rejierunk moake.

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Tiedich zemorjes fua Winta wada nom Siede von Wayne sien Auflode Punkt, oba dit Mol hilt hee nich bie de Jrens opp. Jistre haud hee waut jeseene daut aus eene Kot schiend, soo een Miel äwa de Jrens. Hee jinkj en de Rechtunk, un kaum langsam noda. Hee kijkt derch een kjlienet Fensta un sach een Jung, dee opp een kjlienet Bad schleep. En een Uagenblekj wia Winta benne, un stald sikj een junga Benjel jäajenäwa.

De Jung wia vebleft un kijkt Winta grulich aun. Emily haud Sandwiches metjejäft un eene Kaun von Koffe un dise gauf Winta nu däm Jung. Dee naum de Sandwiches iewrich un aut dee haustich opp. Hee drunk vom Koffe un dan dreid sikj no Winta. Aus Winta däm Jung fruach opp hee Wayne Nevil wia, nekjkopt hee. Winta fruach am dan waut Sindach passieet wia.

"Ekj wort aus Kjint hanjenome," funk Wayne aun. "Miene twee Sestre sent Kjinja von Jeburt un sent de Lieblinkjs Kjinja enne Famielje. De twee Mejales sent fief Joa jinja aus ekj. An jefelt daut mie to tualeide. Maunchmol woa ekj met äare Dommheite onjeduldich, un Sindach haud ekj oppjehieet met an to råde. De Elre jachte sikj krakjt, un wan de Dajchta mie aun kloagde wort Voda doll. Hee hilt dee Koa opp, befool mie rauf to stieeje, un fua dan wajch.

"Ekj haud fa een Uagenblekj Schis, oba fuaz wia ekj sea erleichtat. Ekj sad fuaz loos, vom Wajch erauf; ekj wull bloos wiet wajch. Ekj rand derch huaget Grauss to een kjlienen

being followed. I found a hiding place in bushes and watched as the car returned. I felt no desire to return to the family. Instead I went further away into the woodlands, heading south. Far off I spotted a hut, but remained in the woods for safety. When it was dark I went to the hut. Here I am now warm and comfortable. In the days I pick apples and berries and drink water from a creek.”

Winter now told Wayne that Nevil's commission was to bring his son back to Winnipeg. Wayne thought for a moment and then said loudly that he did not want to see the family again. His trust had been broken by Sunday's incident and he would never be comfortable with them again. He would be better off on his own, as he could find work here south of the border. Winter told Wayne that he would tell the family of his decision, wished him good luck, and headed back to the border.

That night Winter told Emily that he had decided for emigration and Emily gave him her full support. A government which had broken a solemn promise could not be trusted any longer. It was important for the community to keep their schools and to avoid assimilation. Their youth would otherwise go astray in a world which every day was becoming more permissive.

All emigrants would have relatives who would remain in Canada because they favored a compromise or couldn't afford to travel. In the days ahead both factions of the community faced major adjustments and a long bitter struggle.

Woolt soo daut kjeena mie folje kunn. Doa funk ekj een Vestääkj mank Bescha un sach de Koa trigj kome. Ekj wull goanich met de Famielje trigj. Aunstaut jinkj ekj deep em Woolt enenn, emma nom Siede. Wiet auf sach ekj eene Kot, oba ekj wacht een Stoot em Woolt. Aus daut dunkel wort jinkj ekj no de Kot. Dee es woam un maklich, aus see seene kjenne. Äwadach plock ekj Apel un Bäare un drunk Wota von een Rie.”

Winta säd Wayne nu daut Nevil sien Oppdrach wia sien Sän trigj no Winnipeg to brinje. Wayne docht fa een Uagenblekj un dan säd lud daut hee de Famielje nich mea seene wull. See haude sien Vetrue Sindach jebroake, un hee wudd met an niemols wada maklich senne. Hee kunn sikj auleen bäta weete, wiels hee hia aum Siede von de Jrens Oabeit finje kunn. Winta säd Wayne daut hee siene Entscheidunk to Nevil schekje wudd, wenscht am goodet Jlekj, un jinkj trigj de Jrens opptoo.

Dee Nacht säd Winta to Emily daut hee sikj entschlote haud uttowaundre, un Emily gauf am äare volle Unjastettunk. Eene Rejierunk dee een iernsten Vespräakje jebroake haud kunn Maun nich mea vetrue. Daut wia wichtich daut de Jemeent äare Schoole behilt om de Aunpaussunk to vemeide. Sonst, wudd äare Jugent veloare gone en eene Welt dee jieda Dach mea duldsaum wort.

Aule dee utwaundade haude Frintschoft dee en Kanada bliewe wudde wiels see met de Rejierunk stemde ooda wiels see nich Jelt tom reise haude. Enne Tookunft haude beid Siede von de Jemeent wichtiche Veendrungen un een langen betren Kaumf ver sikj.

## Distrito Federal

*The law is obeyed, but not enforced. Mexican saying.*

Homez was heading for the train station across a city which was now peaceful. It was February 1921, and it had been a year since Álvaro Obregón had been installed as President. Much turmoil had preceded his inauguration. Adolfo de la Huerta, his predecessor, had served as an interim President for only six months. He had replaced Venustiano Carranza, who had been deposed in a bloody coup. The passing of Carranza's predecessor, Francisco I. Madero, had also been marked with bloodshed.

Homez crossed the wide new avenue, Paseo de la Reforma, and arrived at the huge gleaming station. The train from Guadalajara puffed in ten minutes later, and Homez looked sharp for a party of eight. He kept his eyes peeled and then saw the men emerging from a first class carriage. First to appear were Daniel Salas López and J. F. Wiebe, the guides of the party, and shuffling behind them were six foreigners, who looked dazzled by this modern metropolis.

So here were the six Mennonites delegates from the far north, the ones seeking a new home for their community! With rumpled suits, on the road for nearly a month, they looked less than impressive. Homez shook hands with the spiritual leaders of the group, the Reverends Julius Loewen and Johan Loepky, with the effective leader Klaas Heide, and with the three other members. Homez looked at their faces and saw fatigue, but also great strength and determination.

## Distrito Federal

*Daut Jesaz woat jehorcht, oba nich bedwunge. Mexikaunischet Sprechwuat.*

Homez fua jrod nom Zuchstazion derch eene Staut dee nu frädlich wia. Daut wia Feebawoa 1921 un et wia nu aul een Joa seit Álvaro Obregón aus Präsident enjeweit wia. De Staut haud vâl Bredulj derchjemoakt ea hee aune Majcht kaum. Adolfo de la Huerta, sien Vääjenja, haud blooss sass Monate jedeent aus ersaz Präsident. Dee wia de Nofolja von Venustiano Carranza, dee en een bloodajen Putsch biesied jebrocht wort. Daut aufläwe von Carranza sien Vääjenja, Francisco I. Madero, wia uk derch Mort jewäse.

Homez fua äwa de niee wiede Gauss, Paseo de la Reforma, un kaum bie de jlensende niee Stazion aun. De Zuch von Guadalajara kaum no tieen Minnute aun, un Homez socht dan fa eene Grupp von acht Mensche. No een stootskje sach hee de Mana von een Wagon vonne ieeschte Klauss aufstieje. De ieeschte dee eraufkaume wiere Daniel Salas López un J. F. Wiebe, de Fierasch von de Grupp, un hinja an wankte sass Utlenda. Daut schiend daut dise latste von de groote Staut een bät beendrukt wiere.

Hia wiere dan de sass Mennonitische Delegaute vom wieden Nuade, dee Mana dee hia eene niee Heimat fa äare Jemeent sochte! Met äare veknutschte Aunziej, no eene Reis von meist een Monat, leete dee een bät prost ut. Homez hauntrieed met de Jeistliche Leidasch von de Grupp, de Ooms Julius Loewen un Johan Loepky, met dän wirkjsoma Vääschta Klaas Heide, un met de dree aundre Metjlieda. Homez sach meede Jesechta, oba uk groote Krauft un Entschlotenheit.

“This group of delegates has been dispatched by the Old Colony (OC) Mennonites in Manitoba and Saskatchewan,” Wiebe told Homez as they headed across town to the hotel. “The stay of their community in Canada has soured, and the delegates have been sent to secure a Privilegium and to find land for a new settlement. Previous delegations went to South America, visiting Argentina, Brazil, and Paraguay. Others toured in North America, going south to Mississippi and east to Quebec. The present group entered Mexico at El Paso, and guided by Salas López and myself has scoured the north-west and the Pacific coast looking for a suitable plot of land.

“The OC community is scrupulous about its customs, and exact about the practice of its religion. The search is more than just for land that provides a living; it is also for a refuge where a peaceful lifestyle can be enjoyed, and where children can be raised according to past traditions. As their lifestyle is extraordinary, they require special tolerance from the government. The group’s arrival in the Distrito Federal is for the express purpose of petitioning the President for a Privilegium.

“Here in the capital they are in store for an unusual experience, something surely unexpected. The delegates’ community is agrarian, resident in the remote Canadian prairie. The delegates have been visiting rural north-western Mexico, a backward undeveloped region. The group has seen extreme poverty, common to the Mexican countryside. Now suddenly they arrive in a majestic city; they see it as a green oasis in a burning desert.”

“Dise Grupp wort von de Ooltkolonia Mennonite en Manitoba un Saskatchewan utjeschekjt,” säd Wiebe däm Homez aus see derche Staut nom Hotel fuare. “Daut vewiele von äare Jemeent en Kanada es betta jeworde, un de Delegaute worde utjeschekjt om een Privilegium to vehaundle un Launt fa eene niee Siedlunk to sieekje. Veträdunge sent aul ea no Sied Amerika jefoare, un habe Argentina, Brazil, un Paraguay besocht. Aundre reisde en Nuad Amerika rom, siedlich bat Mississippi un oostlich bat Quebec. De jäajenwuatliche Grupp kaum derch El Paso en Mexico nen, un met de Fierunk von Salas López un ekj habe biem nuad-waste un de Pazifik Wotakaunt derchjekromt fa een Siedlunks Launt.

“De Ooltkolonia Jemeent es jewessenhaufft awa äare Jewanheite, un hoajeneiw en äare Reljoon. De Delegaute sieekje mea aus blooss Launt wua see sikj daut Läwe vedeene kjenne. See sieekje uk eene sechre Städ wua see een frädlichet Läwe habe kjenne, un wua see äare Kjinja optrakje kjenne no äare Häakunftssitte. Wiels äa Läwensoat butajeweenlich es, bruke see besondere Toleranz von de Rejierunk. De Grupp es hia nom Distrito Federal jekome fa dän sondalichen Zwakj dän Präsident fa een Privilegium to velange.

“Hia en de Hauptstaut woare see waut butajeweenlichet erfoare, secha waut see sikj nich woare jedocht habe. De Jemeent von de Delegaute wont oppem Launt, en eene eensome Prowins en Kanada. De Delegaute kome jrod vom nuad-waste en Mexico, eene Jääjent de trigjwoaz un nich entwekjelt es. De Grupp haft groote Oamheit, dee hia jemeensom oppen Launt es, jeseene. Nu oppeenst sent see en eene majestätische Staut, daut an aus eene jreene Oasis en de Wieste väakome mott.”

To Homez the delegates appeared distracted, worried no doubt about their upcoming meeting with the President. If they could prevail in the interview their grueling journey would be a success, otherwise it would be another failure.

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As Homez brought the group to the Zócalo, the heart of the city, he explained to them the amazing facts of this ancient city. "The present form of the city is the work of the former dictator, Porfirio Díaz, who sought to create a European city in the Americas, based on the model of Paris," he lectured. "The city rests on the ruins of Tenochtlán, the capital of the ancient Aztec state, which preceded the Spanish. The city is multi-cultural, embracing the culture of Spain, and that of a dozen other European nations. While these cultures are seen in pure form, there is also a mix of the European with the American, the world of the mestizo. Lastly, remnants of the Aztec culture are seen everywhere, showing its tenacity in opposing the Spanish invaders."

The delegates spoke no Spanish, so Homez and Salas López assisted with formalities at the hotel registration. With a rough journey behind them, the delegates were exhausted. The two men left them and headed for the rooftop terrace of a nearby hotel, where they were joined shortly by Wiebe. Nursing drinks, and overlooking the vast Zócalo, the trio plotted the group's agenda in the capital.

Wiebe was a land agent from Saskatchewan who was assisting the group in dealing with the Mexican authorities. The delegates

Homez docht daut de Delegaute aufjelenkjt wiere, veleicht besorjt met äa Trafe met dän Präsident. Wan see en daut Toopkome Äwahaunt kjreeje kunne, dan wudd äare strebotskje Reis eenen gooden Erfolg habe; sonst wudd dee een Veluss senne.

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Aus Homez de Grupp nom Zócalo, de Medd von de Staut brocht, erkjläd hee aun de erstaunliche Bejäwenheite von dise steenoole Staut. "De vondoagsche Form von de Staut es daut Woakj vom väajen Vollmajchtja, Porfirio Díaz, dee eene Europäische Staut, opp dän Paris Mosta, en Amerika bue wull," belieed hee. "De Staut sett opp de Ruine von Tenochtlán, de Hauptstaut von de Aztec Nasion, daut hia ver de Spaunische Harschoft wia. Enne Staut jeftet veschiedne Kulture, dee de spaunische un uk dee von eene Dutz aundre Europäische Nazione, omfote. Dise Kulture sent en eene reine Form to seene, un dan sitt man uk eene jemischte Form von de Europäische met de Amerikaunische, de Welt von de Mestizos. Tolatst, daut Äwabliefsel von de Aztek Kultua es aulewääjes to seene, un bewiest de Hoatnakichkjeit von de Aztek Nasion en äa Wadastone jäajen de spaunische Aunjriepasch."

De Delegaute kunne nich Spaunisch räde, un soo muake Homez un Salas López sikj behelplich met daut enschriewe. No eene ruche Reis wiere de Delegaute Huntmeed un wulle sikj vereiwe. De twee Mana veleete un jinje no de Terrase oppem Dak von een Hotel dichtbie, wua Wiebe boolt uk hankaum. See foddaden waut to drinkje, bekjijkte sikj dän riesichen Zócalo, un plonde daut Prograum fa de Grupp hia enne Hauptstaut.

Wiebe wia een Ajent dee Lenda en Saskatchewan vekoft. Hee gauf Unjastettunk to de Grupp en äare Behaundlung met de

themselves were farmers, some with ecclesiastic duties, all unfamiliar with major legal and financial transactions. Salas López was facilitating the group's travel, playing an official role for the Mexican government, and serving as translator. The government was on the lookout for new immigrants with agricultural experience. During the Diaz era the country had undergone great industrial development in the cities. The nation needed development in the countryside, which could be brought by expert agricultural immigrants.

Homez carefully explained his peculiar role in the matter. As a security agent with a reputation for solving difficult problems he had been approached by a ranching family in Chihuahua to undertake a project in the capital. The family was anxious to sell their vast hacienda, and considered foreigners as their best prospects. With his knowledge of English, Homez assisted land agents in the capital, shepherding clients around the city, with hopes of directing their interest to Chihuahua. Homez had a second reason for being in the capital, which he did not divulge to his companions.

The agenda of the delegates in the city was quickly settled. They would rest for the remainder of the day, and then go site-seeing the next day with Mr. Wulff, a guide supplied by the German embassy. The delegates' request for an audience with the President had been submitted by the land agent Arturo J. Braniff, the son-in-law of the President. A date for an appointment was expected shortly from the President's office. When it arrived the delegates, accompanied by the Minister of Agriculture, would officially present their case to the President.

mexikaunische Rejierunk. De Delegaute selfst wiere Launtwieets, manche met Flichte enne Kjoakj, dee weinich Erfoarunk met Jesazliche un Jelt Haundlung haude. Salas López erleichtad de Reis von de Grupp, späld eene offizielle Rolle fa de mexikaunische Rejierunk un deend aus Äwasata. De Rejierunk socht niee Immigraunte met goode Launtwirtschaftliche Erfoarunk. Wäarent de Porfirio Díaz Ära haud daut Launt eene groote industrielle Entweklunk en de Städa jemoakt. De Nazion brukt Entweklunk oppem Launt, daut von sachvestendiche Enwaundra jebrocht woare kunn.

Homez erkläad sorjfeltich siene ieejenoatliche Roll en de Sach. Wiels hee bie Beroop een Sechaheitsbeaumta wia, dee schwieriche Probleeme jeleest haud, wort hee von eene Ranch Famielje en Chihuahua aunjenome, fa een Projekt enne Hauptstaut. De Famielje wia iewrich, äare riesje Hacienda to vekjeepe, un docht daut Utlenda äare baste Kunde senne kunne. Met sien goodet enjilisch kunn Homez de Launt Ajente en de Hauptstaut unjastette, Kunde de Staut wiese, met de Hopninj, äare Interesse no Chihuahua to lenkje. Homez haud eene tweede Oppgow en de Hauptstaut, dee hee siene Poatna nich vemedeld.

Daut Prograum fa de Delegaute en de Staut wort schwind entschlote. See wudde sikj vondoag utreiwe, un dan dän näakjsten Dach jinje see met Har Wulff, een Fiera von de dietsche Botschoft, spaziere. De Bedd von de Delegaute fa eene Mietinj met däm Präsident wudd vom Launtvemedla Arturo J. Braniff, de Schwiasän vom Präsident, väajelajcht woare. Een Dotem fa de Mietinj wort vonne Offiz vom Präsident korz erwacht. Wan dee aunkaum, wudde de Delegaute, toop met däm Launtwirtschafts Minista, äare Sach ver däm Präsident väastale.

The meeting would be held at the Palace in Chapultepec and would be the delegates' opportunity to present a petition for a formal Privilegium. The group planned to remain in the capital until their request had been processed. Should a favorable response be forthcoming, they would resume their other duty. They would then proceed to Durango and Chihuahua states, continuing their search for a remote, fertile, safe home, available at a good price, before returning to Canada.

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After the departure of his two companions Homez remained seated on the terrace to finish his drink. He turned now to his second commission here in the capital. Just prior to leaving for the capital, Homez had unexpectedly received a personal commission from an acquaintance. This had occurred while having his boots blacked by his regular shoe shiner, Eulalio, in the central plaza of Chihuahua City. Eulalio was a handicapped man, a double amputee, who had lost both legs years ago. In casual conversation Homez had mentioned that he was headed to the capital on a special mission. Eulalio had turned pensive, unlike his exuberant self, and finally asked for a favor. In so doing so he had revealed to Homez the full horror of his accident.

"During the revolution, like numerous others in Chihuahua, I served with Pancho Villa," Eulalio had revealed to Homez. "I was raised in a village to the north, one of many youths won over by Villa's promise to bring justice to the poor. As a ranch hand I could ride and shoot, so one day I left my post and joined Villa's campaign. A member of this Villa unit was an information officer, whose name was Juanita. Juanita was an educated woman who came from a family active in commerce, and notoriously wealthy. Despite her background,

Daut Trafe wudd em Paulaust en Chapultepec jehoole woare, un wudd eene Jeläajenheit fa de Delegaute senne, een Pettischen fa een Privilegium to stale. De Grupp wull enne Hauptstaut bliewe bat de Sach von äaren Pettischen jeräajelt wia. Wan eene jenstiche Auntwuat kaum, wudde see äare aundre Flicht wada oppnäme. See wudde dan no de Durango un Chihuahua Staute foare un wieda sieekje fa een wiet auf, fruchtboaret, sechret Launt, daut fa eenem gooden Priess väarätich wia, ea see no Kanada trigjfuare.

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Nodäm siene beid Poatna jegone wiere bleef Homez opp de Terrasse sette. Hee dreid nu to siene tweede Oppgow hia en de Hauptstaut. Jrod ea hee fa de Hauptstaut veleet, kjrieech Homez meteenst eene perseenliche Oppgow von eenen Bekaunten. Dit passieed wäarent sien räajelmässicha Schooputza Eulalio, siene Steewle enne groote Plaza von Chihuahua Staut putzt. Eulalio wia een behindata Maun, een dobbelt Amputieeda, dee väl Joare trigj beid Been veluare haud. En toofaliche Vetal haud Homez erwänt, daut hee fa eene besondere Oabeit no de Hauptstaut foare wudd. Eulalio wia iernst, em Jäajensauz to siene jeweenliche Lostichkjeit, un schliesslich fruach Homez fa een Jefaule. Doamet haud hee Homez dän gaunsen Schrakj von sien Onjlekj openboat.

"Wäarent de Rewoluzion deend ekj met Pancho Villa, soo aus väle aundre en Chihuahua," haud Eulalio däm Homez jesajcht. "Ekj wort en een Darp em Nuade oppjebrocht, eena von väle Jugentliche, dee von de Vespräakjunge von Villa äwazeicht worde, de Oame Jerajchtichkjeit to brinje. Aus een Ranch Oabeida kunn ekj riede un scheete, un soo veleet ekj een Dach mien Amt un schloot mie met Villa siene Baund aun. Een Metjliet von miene Grupp wia eene Informazionsoffizia, met Nome Juanita.

Juanita had a strong feeling for social justice. In addition, she was brave, and accompanied the unit into battle. After many months of shared hardships we had become more than just comrades.

Juanita wia eene jebildete Fru, dee von eena Famielje kaum, dee em Haandel aktiew, un sea woolhabent wia. Trotz äa Hinjagrunt haud Juanita een stoakjet Jefeel fa de soziale Jerajchtichkjeit. Butadäm wia see jewoacht un kaum met de Grupp enne Schlacht nen. No väl Monate von jemeensome Schwierichkjeite wia wie mea aus blooss Kommarode.

“One day our unit received orders to engage in a dangerous battle. Juanita sensed great unease, and entrusted me with a small box, which she said contained a precious possession. That day we encountered fierce resistance and I suffered my grave injuries. A shell exploded nearby, severing both my legs. I was rushed to the infirmary, where against great odds my life was saved. My disability forced me into this humble profession. Juanita, meanwhile, advanced with the unit to the capital.

“Een Dach wort onse Grupp no eene schwoare Schlacht jeschekjt. Juanita späad groota Onru un trud mie met eene kjliene Kjist, en daut, säd see, eene kostboare Besitz lach. Aun disem Dach betroff de Grupp eenem schwoaren Wadastaunt un ekj kaum doaren to splät. Eene Schaul eksplodieed dicht bie un schneet beid miene Been auf. Ekj wort no eene Krankenstazion jebrocht, wua onverhofs mien Läwe jerat wort. Miene Onbehelplichkjeit dwunk mie en disem bescheidenen Beroop. Juanita, entweschen, fua met de Grupp no de Hauptstaut.

“It is now five years since that battle, and I have not heard from Juanita since. She has not returned to Chihuahua, and I have heard from a comrade that she remains in the capital. All these years I wanted to return the possession, but had no means to do so. In your trip to the capital, can you find Juanita? Can you return this box to her?”

“Daut sent nu fief Joare seit dise Schlacht, un ekj hab nuscht wieda von Juanita jehieet. See es nich no Chihuahua trigj jekome, un ekj hab von eenem Kommarod jehieet, daut see en de Hauptstaut wont. Aul väle Joare wull ekj de Kjist trigj jäwe, oba kunn doat nich foadich brinje. En diene Reis no de Hauptstaut kaunst du Juanita finje, un äa de Kjist trigj jäwe?”

When Homez accepted the commission Eulalio passed to him a small sealed box. Before leaving Chihuahua, Homez obtained vital personal information about Juanita, including the address of relatives in the capital. Now sitting here on the terrace Homez gazed at the box, wondering once more about its contents. He had time to spare today, and would begin this second commission by looking up Juanita's relatives.

Aus Homez de Oppgow aunnom, gauf Eulalio am eene kjliene vesäajelte Kjist. Ver Homez Chihuahua veleet, haud hee wichtiche perseenliche Utkunft von Juanita jefunge, enschlutent de Adrass von Vewaunte en de Hauptstaut. Aus Homez nu hia opp de Terrase saut kijkt hee de Kjist aun un fruach sikj noch eenmol waut de Enhault wia. Hee haud friee Tiet vondoag, un wudd dise tweede Oppgow aufange, endäm hee Juanita äare Vewaunte besieekje wudd.



Homez headed westward through the city to the Colonia Juárez and searched for an address on Calle Hamburgo, north of the Avenida Chapultepec. Before the revolution this area had been a haven for the wealthy. Some properties had been shelled during the fighting, but when Homez located the address for Juanita's relatives he was relieved to see the building intact. Homez now sought entry to an imposing stone mansion surrounded by a green garden.

After a lengthy wait Homez was brought to a venerable matron, the owner of the mansion. When Homez advised that he had come from Chihuahua and was in search of Juanita, the matron subjected him to a long cross-examination. Learning that Homez wished only to deliver a package, the matron relented. She advised that Juanita resided elsewhere, but would attend a party in the house the following evening. She invited Homez to the party, promising to introduce him to Juanita.

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Homez had invited the delegates for breakfast the next morning and now sat with them on the terrace overlooking the Zócalo. While the group waited for their Presidential audience the group would tour the city. With them was Mr. Wulff, a German-speaking man, who would serve as their guide. Wulff began with a discourse on the Zócalo lying before them.

"This huge plaza is the center of the city, and indeed of all Mexico," he said. "It is built over the former center of the Aztec capital. The buildings you see here are the national cathedral, the national palace, the city hall, and major commercial buildings. During the recent revolution several major events took place here. In the violent days of 'La decena trágica' of February 9-18, 1913, the national palace was bombarded by rebels. In 1914 the revolutionaries Villa and Zapata entered the

Homez fua nom Waste derch de Staut to de Colonia Juárez un socht no eena Adrass opp de Calle Hamburgo nuadlich von de Avenida Chapultepec. Ver de Rewoluzion wia dit Jebiet een Toofluchtsuat fa de Rikje. Eeenje Jebiede wiere em Kaumf jeschädicht worde, oba aus Homez bie de Adrass fa Juanita äare Vewaunte aunkaum, wia hee froo, daut daut Jebied noch opprejcht stunt. Homez socht nu dän Entrett to een stotet Harenhus, daut en eenem jreenen Goade stunt.

No langem luare wort Homez to eena ierliche Taunte jebrocht, dee leejendeema vom Harenhus wia. Aus Homez säd, daut hee von Chihuahua jekome wia un Juanita socht, befruach am de Taunteforsch. Aus see hieed, daut Homez Juanita blooss eene Kjist leewre wull, leet see no. See säd, daut Juanita opp eene aundre Städ wond, oba daut see aum foljenden Owent no een Party em Hus kome wudd. See loot Homez to däm Party en un vespruak, am Juanita väatostale.

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Homez haud de Delegaute aum näakjsten Morje to Freestikj enjelode un saut nu met an opp de Terrase, met Blekj opp dän Zócalo. Wäarent see opp de Mietinj metem Präsident wachte, wudde see de Staut besieekje. Met an wia Har Wulff, een dietschrädenda Maun, de aus Fiera deene wudd. Wulff vetald an ieescht vom Zócalo, dee ver an lach.

"Dise riesje Plaza es de Meddpunkt von de Staut, un zwoa von gaunz Mexiko", säd hee. "Dee es äwa de eamolje Medd von dee aztekische Hauptstaut jebut. De Jebieda, dee jie hia seene, sent de nazionale Katedrale, de nazional Paulaut, daut Rothus un groote Jeschafts Jebieda. Wäarent de Rewoluzion funge hia miere wichtiche Bejäwenheite staut. En de dolle Doag von "La decena trágica" vom 9. batem 18. Feebawoa 1913 wort de nazional Paulaut von Wadastona bombardieet. 1914

city. Fighting in the Zócalo left the plaza littered with casualties.”

Mr. Wulff next took the group north to the Villa de Guadalupe to see the Basilica. “The construction of the Basilica began in 1531 and was completed in 1709,” he lectured. “It is built on the site where on the 9<sup>th</sup> December, 1531 the peasant Juan Diego saw visions of the Virgin. She spoke to him in his native tongue Nahuatl, telling him that she was the Virgin Mary and wished a church to be built on the site. The Virgin of Guadalupe has become recognized as the symbol of Catholic Mexico.”

The delegates showed moderate interest in the tour, as their thoughts were focused on the expected interview with the President. Two of their members were consecrated Ministers, and they pointed out that their community’s ancestors were persecuted by the Catholic Church in Holland. Their own faith was founded by Menno Simons an ex-priest of the Catholic Church.

On another tour later Homez asked about the petition the community would submit to the President. The secular leader of the delegation, Klaas Heide, provided the answer. “The privileges we seek will serve to protect the Anabaptist beliefs which the community has held for centuries,” he said. “In its history, since the middle ages the community had made such request in its various countries of residence. These countries include Prussia, Russia, and Canada.

“The five main requests are for privileges which will allow us to follow the mandates of the Scriptures. The first one addresses our non-resistance, and gives us freedom from

kaume de Rewoluzion Leidash Villa un Zapata en de Staut ennen. De Kaumf em Zócalo leet väle Opfa enne Plaza ligje.”

Har Wulff naum de Grupp nuadlich to de Villa de Guadalupe, om de Basilika to beseene. “Daut Bu von de Basilika funk 1531 aun un dieed bat 1709,” säd hee. “De Basilika es opp de Städ jebut, wua aum 9. Dezamba 1531 de *campesino* Juan Diego Sechte vonne Jungfru haud. See spruak met am en siene Muttasproak Nahuatl un säd to am, daut see de Jungfru Maria wia un wull, daut eene Kjoakj opp de Städ jebut worde sull. De Jungfru von Guadalupe es daut Simbool vom katoolschen Mexiko aunerkjant worde.”

De Delegaute intressieede sikj nich sea en dän Tour, wiels äare Jedanke opp de erwachte Mietinj met däm Präsidenten wiere. Twee von äare Metjlieda wiere enjeweide Prädjasch, un see weese doaropp han, daut äare Väaelre enne Jemeent von de katoolsche Kjoakj en Hollaunt vefoljt worde. Äa ieejna Gloowe wort von Menno Simons, een väaja Priesta von de katoolsche Kjoakj, jejrint.

Opp eene aundre Runtreis lota fruach Homez no de Pettischen, dee de Jemeent däm Präsident väalaje wudd. De weltliche Fiera von de Delegaute, Klaas Heide, gauf de Auntwuat. “De Privilegien, dee wie sieekje, deene doatoo, de täuferische Äwazeijnisse Schutz jäwe, dee de Jemeent seit Joahundate jehoolt haft”, säd hee. “En äare lange Jeschicht haft de Jemeent seit de Rittatiet en äare veschiedne Aufenthaultslenda soone Aunfroag jemoakt. To dise Lenda jehiere Puisse, Russlaunt un Kanada.

“De fief Hauptfodrunge sent fa Privilegien, dee ons de Jeboote von de Schreft folje lote. Daut ieeschtet rajcht sikj aun onse Wäaloosichkjeit aun, un jeft ons de Frieheit vom Millitää

military service. The second one concerns the swearing of oaths, and allows us to make affirmations in government transaction with a simple 'Yes' or 'No'. The third one concerns the practice of our religion, and allows us to exercise our religious principles and worship without restrictions by the state. The fourth one concerns the education of our children, and enables us to found and operate our own schools. This privilege includes the use of our own teachers and of the German language for instruction. The fifth one concerns the administration of a community welfare system, the 'Waisenamt'. It allows us to manage and invest the estates and inherited property of community members, especially those of widows and orphans. This privilege will enable the establishment of a trust system, which will benefit our entire community."

Homez at this juncture made a phone call to Salas López, who advised that word had come from the Palace that the President had approved an appointment which was set for that evening, at 9 PM. It was arranged that the delegates would meet the Minister of Agriculture earlier at his residence, and that he would accompany them to the Palace. The group now returned to their hotel to prepare for the meeting.

Later, seated on the terrace Homez and Salas López reflected on the petition for the privileges. "Clearly the delegates are not making a request for citizenship," Homez pointed out. "The lifestyle which they have in mind, and their input to the nation, vary greatly from that of the typical citizen. The community must assume that it will make an extraordinary contribution to the nation for such privileges to be granted. As the requests pertain to religion, they may be at odds with the country's new constitution. In addition to the religious

Deenst. Daut tweedet betrafft daut Schwiere von Eide un erlaubt ons, en eenem Rejierungsgeschäft met eenem eenfachen "Jo" ooda "Nä" to bestätjen. Daut dreddet betrafft de Praxis von onse Reljoon un erlaubt ons onse relijeesische Gruntsauze uttoewe, un autobäde, one Beschrenkjunge von de Staut. Daut viedet betrafft daut Optrakje von onse Kjinja un erlaubt ons, onse ieejne Schoole to jrinde un to vewaulte. Dis Privileg enhelt daut Jebruck von onse ieejne Lierasch un de dietsche Unjarechtspraak. Daut feftet betrafft de Vewaultunk von daut "Waisenamt" Sisteem. Daut erlaubt ons, de Gruntstekja un de jeorwne leejendoms von de Jemeente Metjlida to vewaulte un Jelt uttoliee, besondasch vonne Wätfru un Weise. Dis Privileg moakt de Enrajchtunk von een Vetruet Sisteem mäajlich, daut onse gaunse Jemeent togood kjemt."

Homez roopt nu Salas López aun, dee beroot, daut Norecht vom Paulaut jekome wia, daut de Präsident eenen Dotem väajeschowe haud, dee fa disem Owent om 21:00 Ua enjestalt wia. De Delegaute haude enjeschlote daut see sikj verhää met dän Launtwirtschofts Minista en sienem Wonsitz trafe wudde, un daut hee see toom Paulaut bejleite wudd. De Grupp fua nu nom Hotel trigj, om sikj fa daut Trafe väatobereedje.

Lota saute Homez un Salas López opp de Terrase un bedochte de Pettischen fa de Privilegien. "De Delegaute moake woll kjeene Aunfroag fa Stauts Birjaschoft", säd Homez. "De Läwesstil, dän see em Senn habe, un äa Biedrach to de Nazion, es gauns Aundasch aus vonne jeweentliche mexikaunische Birjas. De Jemeent mott woll denkje, daut see eenen butajeweentlichen Biedrach to de Nazion moake woat om soone Privilegien to kjreeje. Wiels de Fodrunge sikj opp de Reljoon betrakje, kjenne see met de niee Konstituzion

privileges the community will request economic privileges, which Mexican citizens may consider pose unfair competition.”

“Our new constitution was approved only four years ago, in 1917.” Salas López pointed out. “Although it is based largely on the previous one of Benito Juárez in 1857, many of the provisions have yet to be enacted. Several articles appear to be in conflict with the community’s petition.”

“Article 3, for example, establishes the basis for a mandatory secular education. It requires that education, in both public and private schools, be free of any religious instruction, and prohibits the participation of members of religious orders. Thus religious schools or even religious education in private schools is forbidden. Likewise, the article prohibits Ministers or religious groups from aiding the poor. Furthermore, the constitution prohibits churches from owning property, thus making all houses of worship state property.

“Article 130 of the constitution denies churches any kind of legal status, and allows local legislators to limit the number of Ministers. It denies Ministers freedom of association, the right to vote and freedom of speech, prohibiting them and religious publications from criticizing the law or government.

“The community clearly wishes that the privileges that they request remain in force for an extended period of time. If the community obtains Presidential approval, such approval could be rescinded by later Presidents, or other branches of government.”

vom Launt em Wadaspruch stone. Bowenäwa to de relijeese Privilegien woat de Jemeent wirtschaftliche Privilegien fodre, dee de mexikaunische Birja fa eenen onjerajchten Konkurrenz hoole kjenne.”

“Onse niee Konstituzion wort ieescht ver vea Joa, 1917, gootjeheet,” wees Salas López han. “Oppwool dee opp däm vääjen von Benito Juárez von 1857 oppjebut es, sent vüle von de Bestemmunge noch nich veordnet worde. Miere Artikjel schiene em Trubbel met de Pettischen von de Jemeent to stone.”

“Toom Biespel en Artikjel 3 woare de Gruntloage fa eene onbedinjte weltliche Belia jeschaufft. Daut foddatt, daut de Belia beid en effentliche un uk en priewaute Schoole frie von relijeesen Unjarecht es, un daut Metjlieda von relijeese Orde nich metnäme kjenne. So sent relijeese Schoole ooda soogau relijeeset Belia en priewaut Schoole vebode. Krakjt soo vebot daut Artikjel de Prädjasch ooda relijeese Gruppe, de Oame to unjastette. Uk noch, vebot de Konstituzion daut de Kjoakje Lenda ieejne, soo daut aule relijeese Jebieda daut leejendom von de Nazion sent.

“Artikjel 130 von de Konstituzion sajcht daut de Kjoakje kjeen Rajchtsstaunt habe un erlaubt hiesje Beamte, de Zol von Prädjasch to bejrense. Daut vebot uk de Prädjasch daut Vesaumlunksrajcht, daut Stemmrajcht en de Wole, un vebot uk aule relijeese Zeitunge, daut Jesaz ooda to Rejerunk to kritisiere.

“De Jemeent wenscht eendietich, daut de Privilegien, dee see velange, fa eenem langen Tietspaun enne Kraufft bliewe. Wan de Jemeent vom Präsident Erlaubniss erhelt, kunn dise Erlaubniss von lotre Präsidente ooda aundre Beamte oppjehowe woare.”

Early in the evening Homez and Salas López met with the delegates. They were about to meet the supreme leader of the country, the most powerful man any would meet in their lifetime. Salas López briefly outlined the remarkable history of this man.

“Curiously, President Obregón has an agricultural background, in common with you gentlemen,” he advised. “He is the son of a landowner in the north-west state of Sonora. As a result of backing the losing political faction in an election, the family property was confiscated and the boy grew up in poverty. In time, he became a small landowner, and in 1909 invented a chick-pea harvester which proved useful in his area. He founded a modern factory to manufacture the implement, and a firm to bring it to market. Later, he served as a municipal politician. In 1912 he joined the Madero group to oppose Oroasco. While serving in the Sonora military force he experienced rapid promotion, and soon was recognized as a military genius.

“When Madero was overthrown by Huerta in 1913 in ‘la decena trágica’, Obregón joined Villa and Carranza in the struggle against the usurper. He led the column from the north-west and fought the federal forces on his way to the capital. His troops entered the Distrito Federal in March 1914 ahead of the forces of Villa and Carranza. Obregón was vindictive against the Catholic Church, which he considered to have conspired with the rich to oppress the poor. In a volatile relation with Villa, Obregón once faced execution from this impetuous leader. Obregón broke with Villa, and in 1915 defeated him in the battle of Celaya, where he was wounded.

Aum tiedjen Owent trofe sikj Homez un Salas López met de Delegaute. See wiere doobie, dän hechsten Fiera vom Launt to trafe, de majchtichsta Maun, dän aule en äarem Läwe trafe wudde. Salas López vetald korz de butajeweenliche Jeschicht von disem Maun.

“Daut es schnorrich, oba Präsident Obregón haft eenen launtwirtschaftlichen Hinjagrunt, jemeensom met jie Haren”, säd hee. “Hee es de Sän von een Launtieejendeema em Nuadwast Staut Sonora. Wiels see ne verluarne politische Grupp bie eene Wol Unjastettunk gauwe, wort daut Famielje leejendom wajch jenome un de Jung woss en Oamoot opp. Met de Tiet wort hee een kjliena Launtieejendeema, un 1909 erfunk hee een Drascha fa Heenaoafte, dee sikj en sienem Jebiet nutzboa erwees. Hee jrind eene moderne Fabrikj fa de Häastalunk vom Jereetschof un eene Firma, om daut oppem Moakjt to brinje. Lota deend hee aus Staut Politika. 1912 jinkj hee met de Madero Grupp toop, dee sikj jäajen Oroasco stald. Wäarent hee en de Sonora Millitää deend, erläwd hee eene schwinde Ferderunk un wort boolt aus millitärarische Schoapsenja erkaunt.

“Aus Madero 1913 von Huerta en ‘la decena trágica’ raufjebrocht wort, stunt Obregón met Villa un Carranza em Kaumf jäajen däm Endrinjlinja bie. Hee fieed de Armee vom Nuadwaste un schluach de Bundes Kraufte oppem Wajch no de Hauptstaut. Siene Truppe kaume Moaz 1914 em Distrito Federal ennen, ver de Truppe von Villa un Carranza. Obregón socht Rach jäajen de katoolsche Kjoakj, dee hee docht, haud mete Rikje veschwuare, dee Oame to unjadrekje. En een jnietscha Kontakt met Villa stunt Obregón eenmol de Hanrechtunk von disem jlekjoatichen Fiera jäajenäwa. Obregón bruak met Villa, un 1915 schluach am en de Schlacht bie Celaya, wua hee vewundet wort.

“During the Presidency of Carranza, Obregón served as Minister of War. He was active in the coup that deposed Carranza in 1920. In his candidacy for the Presidency that year, he built up a strong central organization, and obtained the support of the workers. He is now in the second year of a stable Presidency.”

Homez and Salas López now arranged for transport to the Hotel Imperial, which was the residence of the Minister of Agriculture, A. I. Villareal. Like the President, Villareal was a veteran of the revolution. He had been in the Carranza camp, and had carried out sensitive diplomatic missions that helped keep the peace between the Villa, Obregón, Zapata, and Carranza revolutionary factions.

The group arrived at the Imperial Hotel, and after a brief meeting with Minister Villareal the entire party departed in two cars for the Presidential Palace. Villareal’s car was in the lead, and when it entered the Chapultepec compound guards immediately approved entry of the party. They were presently ushered into a stately salon, where they were seated and tensely awaited the President.

The President arrived shortly and warmly welcomed the delegation. He shook hands using his left hand, as his right arm had been lost in battle. The Rev. Julius Loewen handed over the community’s petition for privileges. Each article was discussed in detail. Articles about marriage and the ‘Waisenamt’ were quickly agreed to. Other articles proved to be more contentious. Concerning the schools, the President was willing for the community to begin instruction in German, but stated that the use of Spanish would be expected later. When told that the community wanted to stick

“En de Präsidentschoft von Carranza deend Obregón aus Kjrichsministra. Hee wia en däm Putsch aktiew, daut Carranza 1920 raufbrocht. En siene Kandidatur fa de Präsidentschoft, daut Joa, bud hee eene stoakja zentraula Verein opp un kjrieech de Unjastettunk von de Oabeida. Hee es nu em tweeden Joa von eene stendje Präsidentschoft.”

Homez un Salas López roopte nu fa Transport toom Hotel Imperial, wua de Launtwirtschofts Minista A. I. Villareal wond. Soo aus de Präsident, wia Villareal een oola Soldot von de Rewoluzion. Hee wia em Carranza Loaga jewäse un haud emfintliche diplomatische Missione derchjefieet, dee de Fräd tweschen de Villa, Obregón, Zapata un Carranza Gruppe hilt.

De Grupp kaum em Imperial Hotel aun, un no eenem kortem Trafe met Minista Villareal fua de gaunse Grupp en twee Autos toom Präsidenten Paulaust. De Koa von Villareal wia veropp, un aus dee biem Chapultepec Paulaust aunkaum leete de Wajchtasch de Partei fuaz enenn. See worde jäänwuatich en eenen stotlichen Salon jebrocht, wua see sikj hansade un jespaunt fa däm Präsident wachte.

De Präsident kaum korz un gauf de Delegaute een leefftollichen Welkom. Hee hauntrieed met de linkje Haunt, aus sien rajchta Oarm em Kjrich veluare wia. De Prädja Julius Loewen gauf de Pettischen fa Privilegien von de Jemeent toom Präsident. Jieda Artikjel wort jeneiw besproake. De Artikjels äwa de Ehe un däm “Waisenamt” worde schwind toojestemt. Aundre Artikjel worde dolla besträde. Betrads de Schoole wia de Präsident reed fa de Jemeent, dän Unjarecht opp Dietsch auntofange, stald oba faust, daut daut Jebruck von Spaunisch lota velangt woare wudd. Aus

to German and cited strong reasons, he grudgingly conceded the point.

The meeting proceeded cordially with both sides candidly expressing their views. The interpreter Salas López heard the President say that the country urgently needed such humble competent people for its agricultural sector. After an hour and a half Johan Loeppky, with tears shining in his eyes, told the President that he and the Agricultural Minister would receive a reward for the friendly greeting and the offer of freedom that they had given their group. He added that the reception they had received here was better than anywhere else, and that Mexico was the Promised Land for the community. The President and Minister were deeply moved by Loeppky's emotional tribute. On departure, there were again warm handshakes for all from the President.

On their way out the group was called by a retainer, who offered to show them sites of the city from the Palace. From the high courtyard on the top floor the group saw the immense expanse of the illuminated city. The group was further invited to return the next morning for a full tour of the Palace. On the return to their hotel Homez sensed a subdued feeling of relief and triumph in the delegates.

\* \* \*

Homez now prepared to attend the party to which he had been invited. He retrieved the package which he was to deliver, and again gazed at it in wonder. This time he could not overcome his curiosity, so he carefully opened it, and inspected its contents.

Despite the lateness of the hour Homez then set out for the Colonia Juárez to the residence

Maun säd, daut de Jemeent wull opp Dietsch bliewe un gauf stoakje Jrinde, gauf hee wadawellich dän Punkt.

De Bejäajnunk jinkj hoazlich vää, un beid Siede brochte äare Aunsechte toom Utdruck. De Dolmetscha Salas López hieed dän Präsidenten saje, daut daut Launt drinjent soone bescheide fäiche Mensche fa äare Launtwirtschaft brukt. No eentunhauhf Stunde, met Trone enne Uage, säd de Prädja Johan Loeppky däm Präsident, daut hee un de Launtwirtschafts Minista eene Belonunk fa dän frintlichen Gruss un daut Aunjebott von Frieheit, daut see äare Grupp jejäwt haude, kjrie wudde. Hee jeef too, daut de Oppnom, dee see hia erhoole haude, bāta wia aus irjentwua aundasch, un daut Mexiko daut versproakne Launt fa de Jemeent wia. De Präsident un de Minista worde von Loeppky siene ennaliche lea deep bewäajt. Biem loosreise gauf et wada woamet hauntriere fa aulle vom Präsident.

Biem Aufscheet wort de Grupp von eenem Deena jeroopt, dee an aunboot, an Uate von de Staut vom Paulaust to wiese. Vom huagen Hoff oppe eppaschte Etage sach de Grupp de onjeheire Utdänunk von de bedachte Staut. De Grupp wort wieda enjelode, aum näakjsten Morje fa eenen vollstendjen Besuach derch dän Paulaust trigjtokome. Bie de Trigjfoat nom Hotel späad Homez een saunftet Jefeel von Velindrunk un Triumpf en de Delegaute.

\* \* \*

Homez wia nu reed, en daut Party mettodeele, wua hee enjelode worde wia. Hee hold de Kjst ut, dee hee aufjäwe sull, un bekjikjt dee wada vewundat aun. Ditmol kunn hee siene Nieschia nich äwawinde, un soo muak hee dee sorjfeltich op un bekjikjt dän Enhault.

Trotz de lote Stund sad Homez nu no de Colonia Juárez loos, fa de Wonunk von de

of the aunt of Juanita. Encountering difficulties obtaining a taxi he did not arrive until after midnight. The party was winding down, and Homez glimpsed a girl in the act of leaving, who he was certain was Juanita. He instructed the taxi man to discreetly follow her car, and later saw her enter a humble residence. Homez decided against contacting Juanita at this late hour. He returned to his hotel, still clutching the package entrusted to him by Eulalio.

\* \* \*

On the day following their audience with the President the delegates returned to the Chapultepec Palace to a warm reception. They were taken through the historic building, shown the lavish lifestyle enjoyed by the former colonial rulers. The delegates' humble background did not allow them much pleasure in the ostentatious display of luxury. In the afternoon the group met Arturo J. Braniff, the land agent, who described to them the large estates among his listings. He had many properties for sale across the country, in the price range from \$5-14 an acre, which the group considered within its means.

\* \* \*

Homez arrived at Juanita's residence in the early evening, at the magical hour in the city, and saw a woman approaching, whom he recognized as Juanita. Like the President, she had lost an arm in the revolution.

"Juanita, I have a message for you from Eulalio in Chihuahua," Homez called out. Juanita stopped with a wary, wistful look. She agreed to accompany Homez to a nearby park. They found a bench and Homez handed her the package.

"You have opened it," Juanita said accusingly. Homez nodded, but assured her that the

Taunte von Juanita. Hee haud Schwierichkjeite, een Taxi to bekome, un kaum ieescht no Meddanacht aun. Daut Party wia jrod äwa, un Homez sach eene Mejal krakjt em velote, dee hee wist, Juanita wia. Hee säd sien Taxi Maun, daut hee äa Auto väasechtich folje sull, un lota sach hee aus see en eene bescheide Wonunk nenjinkj. Homez wull Juanita oba en dise lote Stund nich stiere. Hee dreid om, no sien Hotel trigj, un hilt noch emma daut von Eulalio vetruude Pakeet.

\* \* \*

Aum morje no äare Mietinj met däm Präsident kaume de Delegaute nom Chapultepec Paulaut trigj to eene woame Oppnom. See worde derch daut jeschichtlichet Jebied jebrocht, daut an dän grootatjen Läwesstil von de verhääje Kolonial Hare bewees. Daut bescheidne Hinjagrunt von de Delegaute erlaubt an nich väl Freid en dise prachtvolle Luxusutstalunk. Aum Nomeddach troff de Grupp met Arturo J. Braniff, däm Launtvemedla, dee groote Haciendas von siene Auflistunge beschreef. Hee haud väle Wirtschofte em Launt to vekjeepe, en de Priessspaun von \$5-14 een Aka, dee de Grupp en äare Meddel bedocht.

\* \* \*

Homez kaum aum tiedjen Owent no Juanita äare Wonunk, en de bezeibade Stund von de Staut, un sach eene Fru, dee hee aus Juanita aunerkjand. Soo aus de Präsident, haud see eenen Oarm en de Rewoluzion veluare.

"Juanita, ekj hab Norecht fa die von Eulalio en Chihuahua," roopt Homez. Juanita bleef met eenem väasechtjen truajen Blekj stone. See stemd to, met Homez to eenem Park dicht bie to gone. See funge eene Benkj un Homez äwagauf daut Pakeet.

"Du hast daut opjemoakt", kloagd Juanita. Homez nekjt, oba vesehad äa, daut de



contents were intact. Juanita put the package aside and turned to face Homez.

“What is the significance of the heavy chain and the golden cross?” Homez asked. “It is a family heirloom,” Juanita replied, “given to me by my mother. That day five years ago I sensed danger and gave it to Eulalio, hoping that it would help protect him.

“I took seriously my duties as commissar, thinking that in that role I would help provide land to the peasants. The heirloom is a religious symbol. But I see the organized church as being neglectful in representing the intentions of its Founder, who championed the poor. I see that it stands for the rich, so I can not support it. I have come to realize that my own side has faults, and often agonize over my decision. My resolve though is to continue with my mission, even at the expense of personal friendships. Please return the package, and give my best wishes to Eulalio.”

\* \* \*

The following day the delegates were disappointed when their Privilegium was not ready as scheduled. While the delegates thought the issue of instruction in schools had been resolved, the exclusive use of German caused problems in the Presidential office. The group remained in the city, sightseeing and working on the Privilegium. Ten days after their audience with the President an acceptable version of the Privilegium had not been printed, and the group decided to resume their land inspection.

On their last full day in the capital Homez took the delegates to a dairy farm on the outskirts

Enhault gauns wia. Juanita läd daut Pakeet besied un dreid sikj no Homez.

“Waut es de Bediedunk von de schwoare Kjäd un daut goldne Kjriez?”, fruach Homez. “Daut es een Famielje Oawstekj”, auntwuat Juanita, “von miene Mutta jejäwt. Aun däm Dach ver fief Joa späad ekj de Jefoa un gauf daut to Eulalio, en de Hopnunk, daut et am beschitze wudd.

“Ekj naum miene Flichte aus Kommissar ieernsthauft aun un docht, daut ekj en dise Roll de *campesinos* halpe wudd, Launt to kjrieeye. Daut Oawstekj es een relijeeset Simbool. Oba ekj jleew nich daut, de Kjoakj goot besorjt es en de Aufsechte von äarem Jrinda doatostale, dee de Oame socht to veteidje. Ekj jleew, daut see fa de Rikje steit, soo kaun ekj dee nich unjastette. Ekj vesto, daut miene ieejne Sied Fäla haft, un hab mie foaken äwa miene Entscheidunk jekwält. Miene Entschlotenheit oba es, met miene Mission wiedatofoare, soogao wan daut perseenliche Frintschofte kost. Bitte nemm daut Pakeet trigj un jeff Eulalio miene baste Wensche.”

\* \* \*

Aum näakjsten Dach wiere de Delegaute enteischt, wan äa Privilegium nich aus vesproake reed wia. Wäarent de Delegaute jedocht haude daut de Froag vom Unjarecht en de Schoole jeleest worde wia, haud dee Bruck von blooss Dietsch Probleeme en de Präsident Offiz veuasoakt. De Grupp bleef en de Staut, besichticht un beoabeid däm Privilegium. Tien Doag no äare Mietinj met däm Präsidenten wia eene annnäamboare Doastalunk vom Privilegium noch nich jedrukt worde, un de Grupp beschloot, äare Launtbesichtunge wada optonäme.

Aum latzten vollen Dach en de Hauptstaut naum Homez de Delegaute to eene Malkj

of the city. The group expressed great interest in the workings of a modern farm which earned their owner a good living. The following day Homez brought the delegates to the train station. They were headed to Durango and Chihuahua states to inspect more land.

During this trip a printed form of the Privilegium which followed the community's wishes and was signed by the President, reached them. The delegates were then free to head home, knowing that they had brought a difficult mission to completion.

Veewirtschaft aum Raunt vonne Staut. De Grupp intressieed sikj sea en de Wirkjunk von eenen modernen Buahoff, daut äaren leejendeema een goodet Läwe brocht. Aum näakjsten Dach fua Homez met de Delegaute toom Bonhoff. See wudde no Durango un Chihuahua foare, om mea Launt to beseene.

Wäarent dise Reis kaum eene jedruckte Form vom Privilegium aun, dee de Wensche vonne Jemeent foljde un vom Präsident unjaschräwe wia. De Delegaute wiere dan frie, no Hus to foare, met de Bewustheit, daut see eene vewekjelde Mission to Vollkommenheit jebrocht haude.

## Emigration

*If they persecute you in one city, flee to the next. Matthew 10:23*

The Old Colony delegation arrived back in Canada from Mexico on the 12th of March 1921. The group had left in the dead of winter, six weeks earlier, at a low point of the community's life. At the start of a new term, the government had again been on the offensive in the school war. Community members not sending their children to government district schools faced renewed threats of fines or imprisonment. Also the community was disheartened by repeated failures by delegations to find suitable land. Delegations returning from Mississippi, Quebec, South America and Florida had brought reports indicating either that the land inspected was unsuitable for agriculture, or that the authorities had not approved a Privilegium.

When rumors circulated that the present delegation had been successful the community reacted with cautious optimism. The delegation had included Klaas Heide and Cornelius Rempel from Manitoba, Rev. Julius Wiebe and David Rempel from Swift Current, and Rev. Johann P. Wall and Johann Wall from Hague, all determined and competent men. The community members looked forward to hearing the delegates' report, hoping it would offer a way out from their dilemma.

Winter joined numerous others at the general information meeting held for the Reinlaender Old Colony Mennonites in Manitoba. The meeting mirrored Hoepfner's historical information meeting in Danzig after his journey to Russia in 1787. The delegates began their report with an account of their month long

## Utwaundrunk

*Wan see junt en eena Staut vefolje, dan flicht to de aundre. Matthäus 10:23*

De Delegaute von de Ooltkolonia kaume aum 12. Moaz 1921 en Kanada von Mexiko trigj. De Grupp wia sass Wääkj verhää en medd Winta, eene truarje Tiet fa de Jemeent, looss jefoare. Aum Aunfank vom nieen School Semesta, haud de Rejierunk een nieen Aunjreff em Schoolkjrigh jemoakt. De Metjlieda von de Jemeent, dee äare Kjinja nich no de Rejierunks Schoole schekjte, worde met niee Jeltstrofe ooda aundre Strofe bedroot. Uk wort de Jemeent derch wiedaholde Fälschläaj von Delegazione enteischt, dee nich paussendet Launt finje kunne. Delegazione, dee von Mississippi, Quebec, Siedamerika un Florida trigkaume, haude dunkelsiediche Berechte vääjelacht, dee besäde, daut daut Launt, daut beseene wia, nich fa de Launtwirtschaft paust ooda daut de Jerierunk kjeen Privilegium jäwe wull.

Aus Jeräd enne Runt rand, daut de jääjenwuatiche Delegazion daut jejkjt haud, wort de Jemeent hopninjsvoll. De Delegazion schloot Klaas Heide un Cornelius Rempel von Manitoba, Prädja Julius Wiebe un David Rempel von Swift Current un Prädja Jihaun P. Wall un Jihaun Wall ut Häag en, aule vepekjte un fäiche Mana. De Jemeente Metjlieda freide sikj doaropp, dän Berecht von de Delegaute to hiere, en de Hopninj, daut et een Utwajch von äarem Probleem wiese wudde.

Winta wia mank de Menj dee to de auljemeene Informazion Mietinj fa de Reinlaender Ooltkolonia Mennonite en Manitoba kaum. Daut Trafe spieejeld de historische Informazions Mietinj von Hoepfner en Danzig no siene Reis no Russlaunt em Joa 1787. De Mietinj funk aun met eenem Berecht

search for land in western Mexico. Then they moved to the highlight of their trip. In the country's capital the group had met with the Agricultural Minister A. I. Villareal, and then the President of the Republic, Álvaro Obregón. Through hard negotiation the group had obtained a Privilegium addressing all their demands.

With relish items three and four of the Privilegium were read out: "You will be given complete freedom to practice your religious principles and to live according to the rules of your church without being molested or in any way restricted; you will have full permission to establish your own schools with your own teachers without any interference of the government." A copy of this Privilegium, signed by the President was now displayed. The gate to Mexico was open! The long search for a new place for settlement was over!

"Light at the end of the tunnel can now be seen in the community's battle with the province," Winter reported to his wife Emily after the meeting. "But a difficult struggle remains ahead. The continued fines of the government are causing financial hardship in the community, reducing some to destitution. And while emigration is now possible, we must still purchase lands in Mexico, and sell our properties here in Canada.

"There remain other related problems. One is the imbalance in the resources of our members to carry out a migration. Another is the difference in the commitment in our members to moving. If a partial emigration takes place, with some members leaving and others staying, the community will be greatly weakened."

vonne Delgaute äwa äare monatlange Sieekj fa Launt en Mexiko. Dan kaume see to dän Huachpunkt von äa Berecht. En de Hauptstaut vom Launt haud de Grupp sikj met däm Launtwirtschofts Minista A. I. Villareal un däm Präsidenten von de Republik, Álvaro Obregón, jetroffe. No schwoare Behaudlung haud de Grupp eenen Privilegium erhoole, daut aul äare Fodrunge befrädicht haud.

Daut dredde un vieede Punkt vom Privilegium worde väajeläst: "Jie woare de volle Frieiheit habe, june relijeese Gruntsauze to eewe un no de Rääjle von june Kjoakj to Läwe, one en irjent eene Wiess enjeschrenkjt to senne; jie habe de volle Erlaubniss, june ieejne Schoole met june ieejne Lierasch one irjent eene Enmischunk von de Rejierunk to habe." Eene Kopie von disem Privilegium, dee vom Präsident unjaschräwe wia, wort nu jewäse. De Dää no Mexiko wia op! Daut lange Sieekje fa een nieet Launt toom omsiedle wia entlich äwa!

"Daut Jestried von de Manitoba Rejierunk met de Jemeent sull nu boolt äwa senne", berechte Winta to siene Fru Emily no de Mietinj. "Oba eene schwoare Tiet blift noch ver ons. De Jeltstrofe vonne Rejierunk brinje Schwierichkjeite to onse Metjlieda un väle von onse Mensche kome enne Noot. De Utwaundrunk es nu woll mäajlich, oba wie motte noch Launt en Mexiko kjeepe, un onse Lenda hia en Kanada vekjeepe.

"Daut jeft noch aundre Probleeme, doamank de Onjlikjichkkeit mank onse Metjlieda, om eene Utwaundrunk derchtofiere. Noch een Probleem es daut Unjascheet en de Veflichtunk en onse Metjlieda uttowaundre. Wan eene deelwiese Utwaundrunk stautfinjt, wua eenje Metjlieda velote un aundre bliewe, woat de Jemeent sea jeschwacht woare."

“A major goal of the leadership must be to convince as many members as possible to commit for emigration,” Emily replied. “A large group leaving will show the Canadian government the resolve of the community, and yield a vigorous group of settlers in Mexico. The community can offer to sell the lands of all members in one block to a large corporation. This will assure that all members sell their lands at a just price, and will be able to pay for moving, and buying new land in Mexico. If the attempt fails and members must sell their lands separately, the emigration will become much more difficult.”

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The purchase of land in Mexico was the first of these matters settled. In September 1921, the delegation sent to buy land returned, and declared success for their mission. The Manitoba group headed by Klaas Heide had bought 155,000 acres of land in the Bustillos Valley in Chihuahua State. The Swift Current group had bought an adjacent plot of land of 75,000 acres, each paying \$8.25 per acre. Due to a clash of personalities the Hague group had bought land in far off Durango State. Commitments from community members to purchase portions of these Mexican estates were now to be accepted, with a down payment of \$2.25 required per acre.

In the selling of their Canadian lands the community experienced great frustration. The attempt to sell all the land in a single block to a corporation foundered when the alleged buyer repeatedly missed deadlines. Land prices plummeted meanwhile and eventually community members began to sell their properties separately hoping to raise sufficient funds for travel and the Mexican land purchase.

“Een Hauptziel vonne Fierunk mott senne, daut soo väl Metjlieda aus mäajlich äwazeijcht woare en de Utwaundrunk mettomoake”, auntwuat Emily. “Wan eene groote Grupp utwaundat woat see de Manitobasche Rejierunk de Entschlotenheit vonne Jemeent wiese, un eene stoakje Grupp von Siedlasch no Mexiko brinje. De Jemeent kaun aunbeede, de Lenda von aule Metjlieda en eenem Block to eene groote Jesalschoft vekjeepe. Dit wudd sechastale, daut aule Metjlieda äare Lenda to eenem gooden Priess vekofte. Dan wudde see Jelt habe daut Omtrakje to betole, un niee Lenda en Mexiko to kjeepe. Wan de Metjlieda äare ieejne Lenda auleen vekjeepe motte, woat de Utwaundrunk väl schwoara senne.”

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Daut Kjeepe von Launt en Mexiko wia daut ieeschte daut foadich jebrocht wort. Em Septamba 1921 kaum de Delegazion dee no Mexiko fua Launt to kjeepe trigj, met Erfolg en äare Mission. De Manitoba Grupp unja de Fierunk von Klaas Heide haud 155.000 Hekta Launt em Bustillos Dol em Chihuahua Staut jekoft. De Swift Current Grupp haud een aunjrenzendet Launtstekj von 75.000 Hekta jekoft. Beid Gruppe tolde \$8,25 pro Hekjta. Wäajen eene Perseenliche Oneenichkjeit haud de Häag Grupp Launt wiet auf en Durango Staut jekoft. De Jemeent Metjlieda, dee en dise mexikaunische Lenda Wirtschofte aunschaufe wulle, sulle nu eene Auntolinj von \$2,25 pro Hekjta moake.

Em Vekoop von äare kanadische Lenda beläwd de Jemeent groote Vetwiewlunk. Aus see proowd, daut gaunse Launt en eenem Block to eenem Unjanäma to vekjeepe, jink daut to Grunt, wiels dee soo jesajchte Kjeepasch wiedaholt sikj trigj trocke. Launtpriese jinje entweschen erauf un schliesslich funge Jemeent Metjlieda aun, äare Wirtschofte selfst to vekjeepe en de Hopninj, jenuach Jelt to saumle fa de Reis un

fa daut mexikaunischet Launt.

The financial problems concerning the buying and selling of lands were accompanied by the government's continued enforcement of its public school regulations. Fines or jail-time was the punishment for those who refused to send their children to government schools, even though the community was poised for emigration. Government fines and dropping land prices in the weakening post-war economy reduced many households to a precarious financial status.

"Under unprecedented economic pressure one sees an ominous decline in the moral standards of some community members," Emily pointed out to Winter one day. "High principles were set by our forefathers and have largely been followed, but maintaining these in a period of raw survival is difficult. Individual personal interest is beginning to reign, and in the end it is the weak that suffer.

"Our group is splitting into two factions, those leaving and those staying. The factions have conflicting interests, and mutual respect is fading; many members of one faction are treating members of the other as rivals. In the rush to settle matters before the emigration unkind things are being done which will be regretted later. And a result of the frustration is a weakening of the entire emigration movement.

"The harshness is not restricted to personal interactions but extends to the community organizations. The Waisenamt, which serves as the trustee for the estates of orphans, will be taken by those leaving, causing losses for those staying. Those staying, who were granted loans, will be harshly affected. Just as

De fienansiele Probleme biem kjeepe un vekjeepe von Launtstekja bedrekje de Lied, un de Rejierunk bleef strenj met äare School Ordnunge. Jelttolunge ooda Jefenkjnisstiet wia de Strof fa deejansje, dee sikj stiepade, äare Kjinja no de Schoole to schekje, oppwool de Jemeent aul plond uttowaundre. De Stroftolunge to de Rejierunk un de lääje Launt Prieese en de schwachre Nokjrichswirtschaft brochte väle Hushaults to eenem onsehren fienansielen Staunt.

"Doat Läwe woat schwoa fa de Lied, un wie seene nu daut daut moralischet Benäme von eenje Metjlida enne Jemeent rauf jeit", säd Emily een Dach to Winta. "Onse Väaelre stalde huage Gruntsauze opp, dee fa lange Tiede jefoljt worde. Dise to opphoole en eene Tiet von reiwen Äwaläwe es schwierig. De perseenliche Interesse sent aum wichtichsten jeworde, un aum Enj motte de Schwache emma liede.

"Onse Grupp woat sikj en twee kloare Poate spoole, dee doa velote un dee doa bliewe. De Poate habe veschiedne Interesse, un daut jääjensiedjet Vestone woat emma weinja; väle Metjlida von een Poat behandle Metjlida vom aundret Poat aus Konkurrente. En de lel aule Sache ver de Utwaundrunk to räajle, doone Mensche onfrintliche Dinja, dee an lota leet senne woare. Un een Utkom von de Vetwiewlunk es eene Hollinj von de gaunse Utwaundrunks Bewääjunk.

"De Strenjheit es nich blooss opp perseenliche Kontakte beschrenkjt, sonda strakjt sikj to de Vereine vonne Jemeent. Daut Waisenamt, daut aus Truhendla fa de Jeeta von de Weise deent, woat von deejansje dee velote, metjenome, un soo veuasoakt een Veluss fa deejansje dee bliewe. De Lied de Kjrediet

lenders who are leaving, the Waisenamt will demand settlement of debts now, not at the normal time later. As well, the funding for the sending of delegations abroad was taken out of the Waisenamt fund. Those staying will have gained no benefits from those expenditures.”

Winter was ready to reply when he heard a tapping on the door. He went to open and there stood a woman, Maria Pankratz, whom Winter knew to be an Anwohner in the village. Winter realized from her grim expression that she was bringing a difficult problem. Winter invited Maria to tell her story, starting at the beginning.

“As you are aware I am a widow without land,” Maria began. “I am living with my children in a house built on the public domain. Ever since the emigration issue was raised our many problems have multiplied. Being a widow, and belonging to the lower class of our society, I sometimes fear my problems are without solution.

“Many of us see emigration as an impossible dream, and face the prospect of being abandoned by our more fortunate neighbors. This is a very real worry as many of our betters are showing no understanding for our precarious economic state. Such an attitude is disappointing in view of the warning given in the Holy Scriptures.

“I am referring to the story of the unforgiving servant, given in the book of Matthew. The servant appealed to a kind lord to forgive a 10,000 dinarii debt and his wish was granted. But when the servant went out he came upon a fellow servant who owed him a hundred

kjrieeje mank deejansje dee bliewe, woare hoat betroft woare. Jrod soo aus de Kjredietjäwasch, mank deejansje dee velote, woat daut Waisenamt nu de Vejeltunk von Schulde velange, nich aune jeweenliche Tiet. Un uk, de Tolunk fa de Koste de Delegazione nom Utlaut schekje, worde vom Waisenamt betolt. Deejansje, dee bliewe, habe kjeenen Benutz von dise Utgowe jekjräaje.”

Winta wia reed Auntwuat to jäwe, aus hee een Putre aun de Däa hieed. Hee jinkj op to moake un doa stunt eene Fru, Maria Pankratz, de Winta wist, een Aunwona em Darp wia. Winta kunn von äarem dunklen Utdruck seene, daut see een schwierichet Problem brocht. Winta loot Maria en, äare Jeschicht vom Aunfank aun to vetale.

“Soo aus junt bekaunt es, sie ekj eene Wätfru one Launt”, bejinkj Maria. “Ekj won met miene Kjinja en een Hus, daut oppem effentlichen Jebiet jebut es. Seit de Utwaundrunksfroag oppjekome es, habe onse väle Probleme sijk vemieet. Aus Wätfru von de unjre Klaus en onse Jesalschoft, hab ekj maunchmol Angst, daut miene Probleme one Leesunk sent.

“Väle von ons seene de Utwaundrunk aus een onmäajliche Droom, un erkjane nu, daut onse jlekjliche Nobasch ons oppjäwe kjenne. Daut es eene groote Sorj, wiels väle von dee jlekjliche kjeen Vestentniss fa onsen onsehren Wirtschoftstostaunt wiese. Soon Denkje es enteischent wiels eene Woarnunk doajäajen gauns kloa en de Heilje Schreff steit.

“Ekj meen de Jeschicht vom onvejäwenda Deena, dee en Matäus steit. De Deena prachad eenen frintlichen Harn, eene 10.000 Dinarii Schult to vejäwe, un sien Wensch wort erfelt. Aus oba de Deena erut jinkj, kaum hee to eenem Metdeena, dee am hundat Dinarii

dinarii and he demanded immediate repayment. The fellow servant begged for patience and promised to pay all he owed. But the servant refused and put him in prison till he should pay the debt. When the other servants of the lord saw this merciless action they reported it to their lord. Then the lord summoned his servant and said to him, I forgave you all your debt, should you not have mercy on your fellow servant? And in anger the lord delivered him to the jailers, till all his debt was paid.”

Maria stopped here, close to tears. “All members of our society are on edge,” Emily said quickly in support of Maria. “But we must all struggle and persevere.”

Maria nodded sadly, gathered up her courage and now addressed her own situation. “My husband died in the great flu epidemic four years ago,” she said. “He left me with five young children. When debts became due, I was forced to sell my property. The proceeds were enough to build a small house, for which the community provided public land.

“Although I have no relatives or in-laws to count on, my situation is not hopeless. My eldest is a teenage boy who does his best to help me. I have two teenage daughters who can soon hire out as maids. I have the health and strength to work once my younger children are a little older. With a loan I hope to set up an enterprise that will earn my family a decent living.

“At present I can not afford to emigrate; I lack enough savings even to pay the transport. Certainly I cannot buy land in Mexico and at best would again become an Anwohner. To

schult wia, un hee foddad soo fuaz eene Trigitolunk. De Metdeena bat om Jedult un vespruak, aules to betole, waut hee schuldich wia. Oba de Deena länd auf un stekjt däm Metdeena em Jefenkjniss, bat hee de Schult betolt haud. Aus de aundre Deenasch vom Harn von dise onjnädje Haundlunk hieede, brochte see äarem Harn de Norecht. Dan roopt de Har sienen Deena un spruak to am: ekj hab die aul diene Schult vejäwt, sulst du die nich met dienem Metdeena erboarme? Un em Oaja gauf de Har am toom Jefenkjniss-wajchta, bat aul siene Schult betolt wia.”

Maria hilt hia aun, met Trone enne Uage. “Aule Metjlida von onse Jesalschoft sent nu jereizt”, säd Emily om Maria to unjastette. “Oba wie motte aule kjamfe un beharre.”

Maria nekjt truarich, wort wada mootich, un vetald von äare ieejne Bredulje. “Mien Maun es ver vea Joa en de groote Flu Epidemie jestorwe”, säd see. “Hee haft mie fief kjliene Kjinja jelote. Aus de Schulde fellich worde, must ekj de Wirtschoft vekjeepe. Daut Ennom rieekjt ut, om een kjlienet Hus to bue, fa daut de Jemeent effentlichet Launt gauf.

“Oppwool ekj kjeene Vewaunte ooda Schwiaelre hab, es miene Bredulje nich hopninslooss. Mien elsta es een Jugentliche, dee sien bastet deit, mie to halpe. Ekj hab twee Jugentliche Dajchta, dee sikj boolt aus Kjinjamejales utmeede kjenne. Ekj hab de Jesuntheit un Krauft uttoschaufe, soboolt miene jinjre Kjinja een bät ella sent. Met eenem Kjrediet hop ekj, een Unjanäme to jrinde, soo daut miene Famielje sikj een aunstendichet Läwe vedeene kaun.

“Jäajenwuatich kaun ekj daut Utwaundre nich leiste; mie fält noch väl om blooss dän Transport to betole. Sechalich kaun ekj kjeen Launt en Mexiko kjeepe un wudd bastenfauls



date nobody has offered me assistance. My children attend the district school as I cannot pay the government fines for non-attendance. The children do not want to leave as their friends in school will stay in Canada. No, I am not seeking money for emigration, but need help in a problem of repaying a loan.

“There is one particular lender who is making my life miserable. He is planning an early emigration and totally disregarding my present financial situation he is insisting on an early repayment of his loan. To accommodate him I have in mind a potential substitute lender, Dirk Schmidt, who is not emigrating.

“My potential rescuer lives in a village where a district school was recently opened. To avoid paying fines or sending children to that school he has taken his family into hiding. I need someone to locate that man, but with discretion. I hope that he will be able to assume this debt; otherwise I will be forced to sell family assets. Can you help me find this man?”

Winter glanced at Emily and immediately offered to help. After she had provided particulars, Maria departed. For some moments the Winters dwelt on Maria’s sad situation. Their thoughts spanned the intransigent government attitude toward Mennonite schools and the stubborn Elders who would not yield an inch. Winter sought to justify the community actions.

“Our Elders have a more profound view of our situation than the individual community members,” Winter commented. “The Elders must follow the principles of our faith, and do

wada Aunwona senne. Bat hiahää haft mie kjeena Help jebode. Miene Kjinja besieekje de Rejierunks School, wiels ekj de Jeltstrofe vonne Rejierunk nich betole kaun. De Kjinja welle nich utwaundre, wiels äare Frind en de School en Kanada bliewe woare. Nä, ekj sieekj nich Jelt fa de Utwaundrunck, sonda Help om eene Schult to betole.

“Daut jeft eenen besondren Kjredietjäwa, dee mien Läwe miserobel moakt. Hee well tiedich utwaundre un kaun miene jäajenwuatiche Bredulje nich enseene. Hee besteit opp eene tiediche Trigitolunk von miene Schult. Om am auntepauze, hab ekj eenen Ersauzkaandidot, Dirk Schmett, jefunge, dee woll nich utwandre woat.

“Mien mäajlicha Rada wont en een Darp, wua ver korz eene Rejierunks School opjemoakt wort. Om to vemeide, Jeltstrofe to tole ooda Kjinja to dise School to schekje, haft hee siene Famielje em Vestääkj jenome. Ekj bruck eenen, dee disen Maun finje kaun, oba met Väasecht. Ekj hop daut, hee dise Schult aunäme kaun; sonst woa ekj motte eenje von miene Sache vekjeepe. Kaust du mie halpe disen Maun finje?”

Winta kijkt no Emily un dan vespruak Maria fuaz to halpe. Nodäm see Winta de Eenzelheite jejäwt haud, veleet Maria. Fa een Stoot äwaläde de Wintasch Maria äa truarichet Probleem. Äare Jedanke fuare to de hoatloosse Strofunge vonne Rejierunk to de mennonitische Schoole, un to de hoatnakiche Stalunk vom Eltesta, dee kjeen Zoll jäwe wulle. Winta socht de Wirkjunk vonne Jemeent to rajchtfoadje.

“Onse Eltestasch habe eene deepre Vestentniss von de Bredulje aus de eenselne Metjlieda,” säd Winta. “De Eltestasch motte de Gruntsauze von onsem Gloowen folje, un

what is right; that must be their dominant concern. Those members who follow the Elders should accept the sacrifices needed to obtain the stated objectives. The children of Israel were asked to make many sacrifices to escape from Egypt. They abandoned a settled life and for forty years wandered in a scorching desert. But in the end they prevailed; they had obeyed their Maker and escaped from bondage.”

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The musings of the Winters were interrupted by a loud knocking on the door. The Winters looked at each other in surprise, and then Winter went to open the door. He brought in a neighbor, Daniel Harder, who seemed beset by an urgent problem. Winter invited the man to be seated and to tell his story.

“My grandfather was born in the village of Rosenthal in the Khortitza colony of Russia and arrived in the West Reserve in 1875,” Harder began. “My father built up our Wirtschaft and for 35 years it has been my home. Along with my neighbors I have accommodated myself to our country, and would like to stay here.

“On emigration I am completely with our Elders. I agree with the sentiment that the faction leaving forms the true community and the others are backsliders. When Elder Johann Friesen at the Brotherhood meeting of January 1922 outlined his plan to canvass the community about emigration he had my full support. When the Minister arrived at my home to record my decision I immediately committed for emigration, ensuring that my family’s name would remain on the community’s register.

“Due to the government’s pressure and fines it is in my family’s interest to leave as soon as

motte doone waut rajcht es. Daut mott äare jratste Sorj senne. Deejansje, dee de Eltestasch folje, sulle de Opfa aunnäme, dee needich sent, om de jenande Ziele to erieekje. De Kjinja Israel worde jebode, vâle Opfa to moake, om ut Ägipten to kome. See gauwe een jesiedeltet Lâwe opp un waundade vieetich Joare lang en eena brennende Wieste. Oba aum Enj haude see jewonne; see haude äarem Schepfa jehorcht un wiere de Kjnajchtschoft entkome.”

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De Jedanke von de Wintasch worde derch een ludet Putre aun de Dâa unjabroake. De Wintasch sage sikj äwarauscht aun, un dan jinkj Winta no de Dâa. Hee brocht een Noba, Daniel Hoda, enenn, dee an een drinjendet Probleem brocht. Winta kroagd am sikj hantosate un siene Jeschicht to vetale.

“Mien Grootvoda wort em Darp Rosenthal en de Khortitza Kolonie en Ruslaunt jebuare un kaum 1875 to de Wastresarw”, säd Hoda. “Mien Voda haft onse Wirtschaft oppjebut un seit 35 Joa es dee miene Heimat jewäse. Toop met miene Nobasch hab ekj mie en ons Launt engrawieet un mocht hia jieren bliewe.

“Bie de Utwaundrunk sie ekj gauns met onsen Eltesten bie. Ekj stemm doamet too, daut de Metjlida dee utwaundre, de woare Jemeent sent, un de aundre Rikjfelje sent. Aus Eltesta Jihaun Friesen bie de Broodaschoft von Jaunewoa 1922 sien Plon beschreef, daut de Jemeent utwaundre sull, haud hee miene volle Unjastettunk. Aus de Prädjasch en mien Hus ankaume, om miene Entscheidunk opptonäme, entschloot ekj mie fuaz fa de Utwaundrunk, soo daut ons Famielje Nome em Rejista von de Jemeent bleef.

“Wäajen däm Druck un de Jeltstrofe von de Rejierunk es daut fa miene Famielje wichtich,

possible, and I have already made a booking on the second of the emigrant trains.

“I have not yet sold my land here in Canada and know that a sale before departure is unlikely.. The family has some savings and will use earnings from an auction to keep afloat. But we will need money from the land, as that is our major asset. Without a sale the family will be condemned to a life of poverty as was my grandfather on first arrival in Canada. We feel no guilt in taking the proceeds from our free homestead out of the country. The family deserves to be compensated for developing an empty prairie into a land of bounty which will be enjoyed by others.”

Winter had been listening impassively and Harder now paused to gauge his reaction. Winter nodded slightly, wishing though that Harder would get to the point and clearly state his business.

“I have been informed that you will not be leaving until the second round of trains, in July or later,” Harder now continued. “I have arranged a relative, Johann Wiens, to sell my land. With many Mennonites leaving and others entering, the village could experience confusion and unknown hazards. I need someone to offer support to Wiens, to provide assistance and protection should matters get out of hand. As well, I need someone to deliver the proceeds to Mexico. Can you help with these matters?”

When Winter asked for directives in conducting the sale Harder paused long before answering. “I have told Wiens that when conducting business he should never forget that he is a Mennonite,” he said.

so schwind aus määjlich to foare, un ekj hab aul eene Bestalunk fa däm tweeden von de Utwaundra Ziej jemoakt.

“Ekj hab mien Launt hia en Kanada noch nich vekoft un weet, daut een Vekoop ver de Aufloat woll nich määjlich es. De Famielje haft waut Jelt toopjespoat un wie woare uk daut Jelt von een Utroop nutze, om wieda to kome. Oba wie bruke Jelt von daut Launt, wiels daut es ons Hauptvemieeje. One eenen Vekoop woat de Famielje to Oamoot veuadeelt, soo aus mien Grootvoda bie de Aunkunft en Kanada wia. Wie feele kjeene Schult, wan wie dän Ennom von ons Launt, daut wie friee kjrieje, utem Launt näme. De Famielje haft daut vedeent, wiels dee holp eene ladje Präarie to een rikjet Launt to entwekje, daut nu von andre jenotte woare woat.”

Winta haud aunhoolent tojehorcht un Hoada hilt nu en, om siene Reakzion to mäte. Winta nekjt leicht un wenscht sikj, daut Hoada to de Sach kome wudd.

“Mie habe see metjedeelt, daut du ieescht em Juli ooda lota Utwaandre woascht”, fua Hoada wieda. “Ekj hab eenen Vewaunta, Jihaun Wiens, veaunstault mien Launt to vekjeepe. Wiels väle Mennonite velote un andre nenkome, kunn daut Darp Vewerrunk un onbekaunde Jefoa erfoare. Ekj bruck eenen, däm Wiens unjastette kaun, am Help un Schutz leiste, wan daut schwierig woat. Butadäm bruck ekj eenem, dee daut Ennom no Mexiko brinj. Kaust du met dise Sache halpe?”

Aus Winta Befäle velangd fa dän Vekoop, muak Hoada eene lange Pause ea hee Auntwuat gauf. “Ekj hab Wiens jesajcht, daut hee bie de derchfierunk von Vekoop nich vejäte saul, daut hee een Mennonit es”, säd

“Maximizing returns is an objective, but not the only one. I believe that our planned emigration is morally right. Making concessions to the government in the field of education will lead to a steady adoption of the ways of the world. This can only be avoided by emigration.

“While believing in the justice of our cause I sympathize with those staying. Some can not afford to travel while others are aged or not up to the problem of relocating. Still others are convinced that the problem with the government is exaggerated, or arose due to the obstinence of our Elders. After the emigration, those staying will be religiously deprived, as the entire ministry is leaving. Those staying will be ex-communicated and thus effectively abandoned to Satan.

“We must recall that our founders in Canada made a pledge never to sell the land to outsiders. Their basic principle was to treat others fairly. Unfortunately this principle is being disregarded by both sides now. Those of us leaving, consider it unfair that those staying should profit from low prices for our land. Those staying consider it unjust that those leaving ignore the pledge, and sell their land to outsiders who are certain to cause discord in the community later. It is the latter action that Wiens must avoid.”

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After the second of the clients had departed Winter and Emily put their heads together to devise a scheme for handling the two cases. With firm plans to join the emigration their spare time was limited. Emily advised that she knew the wife of Maria’s potential lender

hee. “Goode Veedenste to krieje es een Ziel, oba nich dee eensja. Ekj jleew, daut onse jeplonde Utwaundrunk moralisch rajcht es. Wan wie to de Rejierunk en de School Sach nojäwe, dan woa wie ons langsam to the Welt aunpauze motte. Dit kaun blooss derch Utwaundrunk vemeide woare.

“Wäarent ekj aun de Jerajchtichkeit von onse Belia jleew, kaun ekj met deejansje, dee bliewe, metfeelee. Väl kjenne sikj de Reis nich leiste, un fa bejoade es daut Omtrakje sea schwierig. Noch aundre sent davon äwazeicht, daut daut Probleem met de Rejierunk äwadräwe es, ooda wäajen de Hoatnakichkeit von onse Eltestasch entstone es. No de Utwaundrunk woare deejansje dee bliewe relijees beraubt, wiels daut gaunse Jemeent Deenst velote woat. De Lied woare enne Baun jestalt woare un doamet wirkjungsvoll tom Soton oppjejäwt.

“Wie motte doaraun denkje, daut onse Jrindasch en Kanada een Vespräakje muake, daut Launt niemols aun Butastonende to vekjeepe. Äare Grunträajel wia, aundre rajchtich to behaundle. Leida woat dit Prinziep nu nich von beid Siede beachtet. Deejansje dee velote, betrachte daut aus onrajcht, daut deejansje dee bliewe von läaje Launt Priese Nutz näme. Deejansje, dee bliewe betrachjte daut aus onrajcht, daut deejansje dee velote daut Vespräakje nich hoole. Launt vekjeepe to Butastonende woat sechalich fa deejansje dee bliewe lota Zwietracht habe. De latztjenante Oat von vekoop, es waut Wiens vemeide saul.”

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Nodäm äare tweede Kund aufreisd, saute Winta un Emily toop, om een Plon fa de Behaundlunk von de beid Fal to moake. Wiels see aul entschlote wiere en de Utwaundrunk mettomoake, wia äare Frietiet kort bemäte. Emily säd, daut see de Fru von Maria äarem

Schmidt, and would undertake the search for his whereabouts. Winter in turn would assist Wiens in the sale of the Harder property.

The next day Emily asked their eldest son to hitch up the sleigh, and they set out for Schmidt's village. It was a chilly winter morning and while speeding through the frigid snowy countryside they were soon shivering. On arrival at the village they found Schmidt's property abandoned. Emily approached the neighbor across the street, who viewed her with suspicion. Recognizing her as a member of the community he invited her in from the winter's chill. With great patience Emily determined that the Schmidt family had relocated to a nearby village.

Emily found the Schmidt family living in cramped temporary quarters in the house of a relative. This village so far had no district schools so the Schmidt children were free to attend the community school. Schmidt soon revealed that he had problems of his own; evading the school board regulations, and now planning an emigration. He would need all his own money for the trip and down payment for the land in Mexico. As one leaving he could not make loans to those staying. Emily and her son returned from their cold trip in deep disappointment.

The next day Winter and Emily went to Maria's house to bring her the bad news. She advised them that the lender had again troubled her since the last meeting and she would search for other ways to raise the funds. The community permitted people to dispose of movable goods at auctions, so she would search for something to sell. Her store of goods had been brought down in the years

määjlichen Kjredietjäwa Schmett kjand, un wudd de Sieekj no sien Oppenhaultsuat unjäname. Winta entweschen wudd Wiens biem Vekoop vom Hoada siene Wirtschoft unjastette.

Dän näakjsten Dach bedd Emily äaren elsten Sän, dän Schläde ruttobrinje, un dan fuare see Schmett sien Darp opptoo. Daut wia een kolda Winta Morje un bie de stoakje Foat derch de schneebedakjte Launtschoft, zettade see boolt. Aus see bie Schmett sien Darp aunkaume, wort an jesacht daut Schmett daut Darp velote haud. Emily jinkj toom Noba oppe aundre Gaussesied, dee äa met Mestruue bejäajend. Aus hee äa aus Metjlied von de Jemeent erkjand, loot hee äa von de Wintakold ennen. Met groote Jedult kjrieech Emily erut, daut de Famielje Schmett to een dichtbie ligjendet Darp jetrocke wia.

Emily funk de Famielje Schmett en een schmaulet Kwatia em Hus von een Vewaunta. Dit Darp haud noch kjeene Rejierunks School, un soo wiere de Schmett Kjinja frie, de Jemeent School to besieekje. Schmett gauf boolt to vestone, daut hee selfst Probleme haud; hee must väasechtich met de Schoolordnunk bliewe, un wull nu uk utwaundre. Hee wudd aul sien Jelt fa de Reis un fa de Auntolunk fa Launt en Mexiko brucke. Aus eena dee velote wudd, kunn hee kjeen Kjrediet to eene dee bliewe wudd, liee. Emily un äa Sän fuare dan en Enteschunk trigj.

Aum näakjsten Dach jinje Winta un Emily to Maria, om äa de schlachte Norecht to brinje. Maria vetald an, daut äa Kjredietjäwa äa seit däm latsten Trafe wada beonruicht haud, un see must nu aundre Wäaj sieekje, om Jelt to beschaufe. De Jemeent erlaubd de Metjlieda, bewääjliche Jeeta opp Utroops to vekjeepe, aulso socht see nu waut to vekjeepe. Äa Gootsbesitz wia läach jeworde, en de Joare

after her husband's death. Prices paid at auctions recently had been disappointingly low. Her most valuable asset was a cow, but as it provided milk for her young children, a sale was out of the question.

Winter suddenly asked Maria whether he could search through her store of goods. In his search Winter found a post hole-digger, and a sturdy oak chest. Both items would be useful for him, either on the trip or in the new homestead in Mexico. Realizing they were of little use to her, Maria quickly offered them for sale to Winter. The funds were sufficient to pay off the persistent lender, but Maria was not yet in the clear. Further debts to the Waisenamt and neighbors would require more sacrifices in the future.

\* \* \*

By now the Winters' preparations for departure were well under way. Shortly after Harder had taken the emigrant train Winter met his relative, Wiens, who was entrusted to sell the Harder property. Wiens spoke of the difficulty of selling property in the current buyers market. Would he find a buyer? Could the sale be finalized before he and Winter also boarded the emigrant train? Would the sale yield enough money to give Harder a chance to make good in Mexico?

The selling of Harder's land proved a protracted and difficult enterprise. The target buyers were fellow Mennonites, but the number of emigrants in the community exceeded those staying. Many of those staying lacked funds for emigration and thus could not buy property. Many properties thus would have to be sold to Mennonites of other groups, or outsiders, even speculators, destroying the homogeneity of the community.

nom stoawe von äarem Maun. De Priese wiere nu enteischt läach. Äa wietvolstet Goot wia eene Koo, oba wiels see Malkj fa äare klijene Kjinja brukt, wia een Vekoop utjeschlote.

Winta fruach Maria oppeenst, aus hee derch äare Goote sieekje kunn. En siene Sieekj funk Winta een Post-Loch-Growa, un eene stoakje Eiche Kjist. Beid Sache wudde fa aum nutzboa senne, entwäda opp de Reis ooda en siene niee Wirtschoft en Mexiko. Maria wist daut see dee nich brukt, un bot dee schwind aun. Daut Jeltl wia Jenuach, om dän aunhoolenden Kjredietjäwa to betole, oba Maria wia noch nich kloa un secha. Wiedre Schulde aum Waisenamt un de Nobasch wudde en de Tookunft mea Opfa fodre.

\* \* \*

Entweschen wiere de Väabereedunge von de Wintasch fa de Reis no Mexico aul em Gank. Korz nodäm Hoada dän Utwaundrazuch jenome haud, trof Winta sienen Vewaunta, Wiens, dee aunvetrut wia, de Hoada Wirtschoft to vekjeepe. Wiens vetald von de Schwierichkeit, Wirtschofte em vondoagschen Kjeepamoakjt to vekjeepe. Wudd hee eenen Kjeepa finje? Kunn de Vekoop veschlote woare, ea hee un Winta uk dän Utwaundrazuch enstieeje? Wudd de Vekoop jenuach Jelt leewre, om Hoada een Schans jäwe, en Mexiko oppe Been to kome?

Daut Vekoop von Hoada sien Launt wia een langet un schwieejet Unjanäme. Wiens socht Mennonitische Kjeepasch, oba de Zol von Reisende en de Jemeent äwatrof de Zol von de Bliewende. Väle von de latste haude weinich Meddel un kunne doawäajen kjeen leejendom en Mexico ooda Kanada kjeepe. Väle Wirtschofte muste dan aun Mennonite von aundre Gruppe ooda nich-mennonite vekoft woare, soogoa aun Spekulate, dee de Jlikjheit von de Jemeent vestieede.

One day in early summer the fortunes of Wiens and Winter suddenly changed. That day Winter was walking along the village street when he suddenly saw the widow Maria Pankratz approaching. With her was a newcomer whom Winter did not recognize. The man had a hard face, appeared to be a foreigner, but spoke Plautdietsch.

Maria introduced the man as a new Mennonite immigrant who had escaped from the horrors of Marxist Russia. He was a widower; his family had perished in the epidemics after the revolution. After witnessing the terror of Russia, he viewed Canada as the promised land and could not understand the emigration to Mexico. Maria shyly advised that the two planned to marry and wished to buy a property.

Winter calmly advised Maria that he knew of a good property available at a fair price. The transaction was duly carried out and Winter was entrusted with carrying the proceeds to Harder in Mexico.

Winter had made reservations for space on the first of the July trains. During the past few months some news had trickled back from Mexico. All emigrants so far had enjoyed a safe passage and on arrival had occupied their homesteads. The preparation of the land had been competently done. This was due to the effort of Klaas Heide who had supervised the surveying of the villages and the lands.

On the evening of their departure the Winters joined the community in an emotional farewell ceremony. Friends and relatives of the Winters were in attendance in force. They had assisted with the transport of the Winter goods and livestock to the train station. After a touching

Een Dach em tiedjen Somma veendad sikj oppeenst daut Schekjsol von Wiens un Winta. Aun disem Dach jinkj Winta jrod delenjd de Darp Gauss, aus hee de Wätfru, Maria Pankratz trof. Met äa wia een Nielinkj, dän Winta nich kjand. De Maun haud een hoadet Jesecht, haud Maniere von een Utlenda, räd oba Plautdietsch.

Maria stald dän Maun vää aus een niea mennonitische Enwaundra, dee dän Schrakje von daut marxistische Russlaunt entkome wia. Hee wia een Wätmaun; siene Famielje wia en de Krankheite no de Rewoluzion aufjesterwe. Nodäm hee dän Terror von Russlaunt erläwt haud, erkjand hee Kanada aus daut vesproakne Launt un kunn de Utwaundrunk no Mexiko nich vestone. Maria säd schuchta, daut de twee sikj plonde to befreee un eene Wirtschoft to kjeepe.

Winta vetald Maria ruich, daut hee von eene goode Wirtschoft fa eenem gooden Priess wist. De Haundel wort ordnungsmässich derchjefieet, un Winta wort met daut omfiere von de Ennom no Hoda en Mexiko vetrut.

Winta haud eene Bestalunk fa siene Famielje en dän ieeschten Zuch en Juli. En de Monate verhää kaume aunjenäme Norechte ut Mexiko trigj. Aule Utwaundrasch haude bat nu eene sechre Reis jehaut un haude bie de Aunkunft äare Darpa besate kunt. De Darpa wiere fäich utjelajcht worde. Dit wia opp de Aunstrenjunge von Klaas Heide trigjtofiere, dee daut Bemäte von de Darpa un de Lenda äwawacht haud.

Aum Owent von äare Auffoat fieed Wintasch äare Jemeent een jefeelsvollen Aufsheet Zeremonie. Äare Frind un Frintschoft wiere aule doa. See haude met däm Transport von äare Sache un daut Vee toom Bonhoff metjeholpe. No eena Aufsheet Prädicht bäd

farewell message the Bishop prayed for the protection of the people on the trip and a safe sojourn in their new home.

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All passengers boarded the train early the next day. The Winters were allocated the second last compartment in the last passenger car, with neighbors before them at the end. A huge crowd was present to see the train off. Right on schedule the train pulled out, bound for the border. Friends and family waved frantically, and then watched silently with tearful eyes until the train was out of sight.

After an uneventful ride through the USA the train pulled into El Paso. After crossing the Mexican border the train was held up for customs in Ciudad Juárez. From the government officials processing the train the passengers received a preview look of their new compatriots. The passengers saw faces that looked very different; dark and unemotional. The officials worked with great calm, and the stop stretched to a full day during which all passengers and goods were registered.

Winter had read that Ciudad Juárez had played a major role in the recent revolution. The rebellion against Diaz had begun here in 1910, instigated by Madero and aided by Villa and Oroasco. In 1916 Villa had attacked federal troops in Juarez in the campaign to bring down the usurper Huerta. After being eclipsed by other leaders Villa attacked the nearby American border town of Columbus to embarrass the Mexican government. Villa now lived in government supervised retirement, on a ranch in southern Chihuahua.

A switch was made to Mexican locomotives and crew in Juárez. Two squads of armed

de Bischof fa Schutz fa de Mensche oppe Reis un eene sechre Oppenhooft en äare niee Heimat.

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Aule Passazhiere stieeje aum näakjsten Morje oppem Zuch. Däm Winta wort daut latste Aufdeel ennem latsten Woage toojedeelt, met Nobasch ver an aum Enj. Eene riesje Menj wia aunwäsent, om Audee to saje. De Zuch fua pinkjlich auf, de Jrenz opptoo. Frind un Famielje weifelde truarich un kijkte dan stell met Trone enne Uage, bat de Zuch wajch wia.

No eena ruiche Foat derch de USA kaum de Zuch en El Paso aun. Hia fuare see äwa de mexikaunische Jrenz un dan wort de Zuch en Ciudad Juárez em Zoll oppjehoole. Von de Rejierunksbeamte, dee oppem Zuch kaume, kjrieeye de Passazhiere eenen Blekj von äare niee Launtslied. De Passazhiere sage Jesechta, dee gauns aundasch utsage, dunkel un nichta. De Beamte oabeide met groote Ru, un de Aunslach dieed eenen gaunsen Dajch, en däm aule Passazhiere un äare Jeeta registriiet worde.

Winta haud jeläst, daut Ciudad Juárez eene groote Roll en de Rewoluzion jespält haud. De Oppstaunt jääjen Diaz wia hia 1910 aunjefunge, von Madero jefieet un von Villa un Oroasco unjastett. 1916 haud Villa en Juarez de Bundestruppe aunjejräpe en sien Kaumf däm Endrinjlinja Huerta doltobrinje. Nodäm hee von aundre jratre Fierasch vedunkelt wort, jreep Villa de dichtbie amerikaunische Jrenzstaut Columbus aun, om de mexikaunische Rejierunk en Velääajenheit to brinje. Nu läwd Villa en Rustaunt, vonne Rejierunk äwawacht, opp eena Ranch en Sied Chihuahua.

En Juárez wort eene Veendrunk to mexikaunische Lokomotive un Besatzung



soldiers boarded before the train pulled out. Although friendly, the soldiers left passengers nervous and worried. Realizing that the soldiers served to protect against bandit attacks, many now longed for the safety of Canada.

Winter and Emily gazed out of the car window anxious to see their new country. For a full day and night the train traveled south in a desert region which offered disappointing scenery. The wreckages of trains damaged in the revolution lay on the side of the roadway along with carcasses of steers that had perished in a drought. The train finally arrived at Chihuahua City, the capital of the state that was to be their new home.

At this station a new worry arose; the train was split into two parts, with passengers cars assigned to the first and freight cars to the second. The journey now switched to a branch line which led to their destination in Bustillos valley. An hour into the ride the train entered a formidable mountain chain, with high crossings and sharp turns. The reason for the splitting of the train now was apparent. Hours later the train puffed into San Antonio de las Arenales, their final destination.

The Winters observed the desolate scene around them. A dozen wind-blown trees grew in a small settlement containing a handful of adobe buildings. Steep hills loomed nearby and in the distance a chain of mountains was observed circling the entire valley. Their only solace was a small delegation standing on the platform; these were their co-religionists, who had arrived on earlier trains and had come to greet them.

jemoakt. Twee Gruppe von bewafnete Soldote stieeje oppem Zuch. De Soldote wiere frintlich, oba de Passazhiere worde narwees un besorjt. See wiste daut de Soldote deende, om jaaen Baundiete Schutz to jawe. Boolt bangde sikj vüle fa de Sechaheit en Kanada.

Winta un Emily kjkjte daut Fensta rut, om aa nieet Launt to beseene. Fa eenen gaunsen Dach un eene Nacht reisd de Zuch nom Siede en eene Wieste, dee enteischende Launtschoft wees. De Wracks von Ziej, dee en de Rewoluzion beschädicht wiere, lage opp de Sied von de Foabon toop met Kjarpa von Vee, daut en Drieeje Tiede unjajegone wia. De Zuch kaum schliesslich en Chihuahua Staut aun. Dit wia de Hauptstaut von de Staut, dee aa nieet Tus senne sull.

Bie disem Bonhoff entstaunt eene niee Sorj; de Zuch wort en twee Poate oppjedeelt, wua Passazhiawagone en dän ieeschten, un Frachtwagone en dän tweeden Zuch jedeelt worde. De Reis wakjseld nu to eena Sied Lienje, dee to äarem Ziel em Bustillos Dol fieed. Eene Stund von Chihuahua fua de Zuch derch eene furchtboare Boajkjäd met huage Brigje un schoape Akje. De Grunt fa de Spoolunk vom Zuch wia nu vestentlich. Stunde lota puft de Zuch bat San Antonio de las Adrenales, aa vollstendichet Ziel.

De Wintasch kjkjte daut trostloosse Bilt om sikj aun. Eene Dutz wintjeblosde Beem wosse en eene kjliene Siedlunk met eene Hauntvoll von Jebieda, von Adobe jebut. Steile Boaj stunde dichtbie un wietauf kunn Maun eene Kjäd von Boaj seene, dee daut gaunse Dol omkjreisid. Äa eensja Trost wia eene kjliene Grupp, dee opp däm Bonwajch wajcht; daut wiere äare Metjlida, dee en vääje Ziej aunjekome wiere un hia wiere, om aun to bejreese.

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A few years after the migration the Winters recalled their traumatic arrival in a town that was now called Cuauhtémoc. The former Reinlaender OC Mennonite congregation of Manitoba had sundered into two factions, those emigrating to Mexico and those staying in Canada. Of the 4,526 OC Mennonites in Manitoba in 1922, 3,340 left for Mexico by 1926. Meanwhile in Swift Current Saskatchewan of the 3250 originally present, 1000 went to Mexico. During the emigration a Higher Power clearly provided protection as all emigrants arrived in Mexico safely. The migrants were now hard at work restructuring their lives in their new homeland.

Een poa Joa no de Utwaundrunk kunne de Wintasch sikj noch denkje aun äare truariche Aunkunft en eena Staut, dee nu Cuauhtémoc heet. De väaje Reinlaender Ooltkolonia Mennonite Jemeent von Manitoba haud sikj en twee Poate, dee no Mexiko fua, un dee en Kanada bleef, aufjesondat. Von de 4.526 Ooltkolonia Mennonite en Manitoba em Joa 1922, fuare 3.340 no Mexiko bat 1926. Entweschen en Swift Current Saskatchewan von de 3.250 aunfenkijlich aunwäsende, fuare 1000 no Mexiko. Wäarent de Utwaundrunk haud eene Hechre Majcht eendietich Schutz jejäwt, wiels aule Utwaundra secha en Mexiko aunkaume. De Lied wiere nu bosich doaraun, äa Läwe en äare niee Heimat to vewaundle.

## Manitoba Colony

*Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. Luke 6:30*

When Heinrich Winter came home for lunch that day he could see that Emily was bursting to tell him her news. The Winters had been living in their homestead in Manitoba Colony in the state of Chihuahua now for over two years. Their home was situated in the Bustillos Valley about halfway between the railway town of San Antonio and the town of Rubio. Numerous neighbors had moved here from Manitoba with them and nearby, some miles to the northwest in the Swift Current Colony, lived many new Mennonite friends from Saskatchewan.

The Winters had arrived in Mexico in mid 1922, on the sixth emigrant train. From the station they had transferred their goods to their home village. The first two years had been difficult but had been endured in the company of good neighbors. The family of Emily's cousin lived next door and three properties north lived one of the Ministers who had come with the migrants.

The new settlers had lived in tents while they ferried their goods from the station and while they built a rough shelter on their homestead. Shortage of building lumber meant that the first structures were small, and that animals were given minimal shelter. A drought that first year not seen for decades led to a meager harvest and a scanty hay supply. This meant a pitiful supply of milk for the children and dire conditions for the livestock.

## Manitoba Kolonie

*Wäa die om waut prachat, däm jeff daut; un wan die wäa daut dienje wajchnemt, dan fodda daut nich trigj. Lukas 6:30*

Aus Heinrich Winta dän Dach no Hus to Meddachäte kaum sach hee daut Emily sea jespaut wia am äare Norecht to vetale. De Wintasch haude opp äare Wirtschoft hia en de Manitoba Kolonie en Chihuahua Staut aul twee Joa jewont. Äa Darp lach em Bustillos Dol soo medd Wajch tweschen de Bonstaut San Antonio un de kjliene Staut Rubio toom Nuade. Een Schoof Nobasch von Manitoba Kanada wonde dichtbie, un eenje Miele nom nuadwaste en de Swift Current Kolonie, wonde väle niee Mennonitische Frind von Saskatchewan.

De Wintasch wiere aune Medd 1922 en Mexico aunjekome, oppem sasten Utwaundra Zuch. Von de Bon Stazion haude see aul äa Habe un Goot no äa Hushault em Darp jebrocht. De ieeschte twee Joare wiere schwoa jewäse, oba de Schwierickjeite schiende goanich soo groot wiels see goode Nobasch haude. De Famielje von Emily äare Kusine wond em näakjsten Hus un dree Hiesa wieda nom nuade wond eena von de Prädjasch dee met de Utwaundra jekome wiere.

De niee Siedlasch haude en Zelte jewont wiel see äare Sache von de Stazion brochte un äare ieeschte Wonunk bude. Een Mangel von Bumateriol meend daut de ieeschte Hiesa kjlien wiere un daut daut Vee een miserobeljen Oppdach haud. Em ieeschten Joa, om driejet Wada wäajen, haude see bloos eene moagre Arnt jekräaje, un weinich Hei eifste kunt. Doarom gaufet weinich Malkj fa de Kjinja un schwoare Tiede fa daut Vee.

The second year had seen a return of the rain and a demonstration of the fertility of the soil. Gardens and fields were initially planted according to Canadian practice. It became clear that changes were called for, as wheat which had led to bounty in Canada did not thrive here. The differences in the coming of the rains and frosts required a change in the sowing and harvesting schedules. Different brands of grain needed to be tested to find those best suited for this soil and climate. The Mexican crops of corn and beans were seen to deserve major attention.

Two factors reduced the hardships in the early years. The emigrants had arrived well equipped, bringing not only household goods and implements but also livestock and reserves of food. Hunger was averted by the plentiful supply of flour transported from Manitoba. The other factor was that emigrant trains kept arriving, each bringing further resources from the north. The early emigrants who were in difficulty could earn precious funds helping newcomers get settled. Newly arrived stocks of food could be distributed until the local soil yielded enough for all.

For Winter and Emily it was an uneven adjustment to life here in the south. The weather was milder in winter, but due to the valley's high altitude, great differences in daily temperature were observed. Days were pleasantly warm, but the nights could be bitterly cold. The thunder and lightening was frightening. It was fortunate that the vegetables that Emily had planted in Manitoba soil also thrived here. Many emigrants had brought flowers, shrubs and trees and soon the homesteads began to look like home.

After lunch was on the table Emily could no longer contain herself. As Winter feared her

Daut tweede Joa wia de Rääjen wada jekome un see haude jeseene woo fruchtboa daut Launt senne kunn. Goades un Felda worde to ieescht oppem Kanadischen Systeem jeplaut. Daut wort boolt kloa daut see Veendrunge moake muste. Weit, daut en Kanada sea goot woss, jedeid hia nich. Wiels de Rääjen un Frost hia to aundre Tiede kaume, must Maun de Tiede to plaunte un arnte endre. Aundre Sorte Jeträäjd muste jeprooft woare om de baste fa dise leed un Kjiema to finje. De Mexikaunische Arnte von Korn un Schauble worde met de Tiet sea wichtich.

Fa twee Uasoake wiere de Schwierichkjeite enne ieeschte Joare goanich soo oajch. De Siedlasch wiere goot besorcht aunjekome. See haude Sache toom Hushault un Jereetschoft jebrocht un uk Vee un Äte. Hungre deed kjeena wiels een gooda Väarot von Mäl von Kanada jebrocht wia. De tweede Uasoak wia daut de Ziej von de Siedlasch noch emma kaume, un jieda brocht mea Meddel vom Nuade. De Siedlasch dee aum ieeschte jekome wiere un en Noot wiere kunne sikj Jelt vedeene aus Oabeida fa de Nielinje. Nieet Väarot kunn vedeelt woare bat de Felda jenuach Arnt fa aule brochte.

Fa Winta un Emily wia daut eene onjlikje Enstalunk hia em Siede jewäse. Daut Wada wia em Winta milda, oba wiels de Dol soo huach wia, wia de däajliche Hett sea veschieden. De Doag wiere scheen woam, oba de Nachte kunne bettalich kolt senne. Daut rumle un blitze wia ferchtalich. Toom jlekj woss daut Jekjäakjs daut Emily en Kanada jeplaut haud hia uk goot. Väl Siedlasch haude Bloome, Bescha, un Beem met jebrocht un en een poa Joa sage de Wirtschofte aul aus Tus.

Aus Emily daut Meddachäte oppjesat haud kunn see sikj nich mea hoole. Krakjt aus Winta

news dealt with the main conversation topic of the community. This was not the major agricultural challenge faced by the community but the problem of thieving and banditry. The valley had been a major center of the Mexican revolution, and an operations district in the Pershing expedition. Many recruits for the revolution had come from the valley, and after demobilization had returned home. Scores had not adjusted to civilian life, seeking an easy life through force of arms. Emily now addressed this dreaded topic.

“Everybody is talking about the break-in in our village last night,” she began. “I was visiting with the Minister’s wife this morning and heard the gory details. People are horrified by what happened, and fear they will be next. In my visit I heard about the contacts the Minister has had with our Mexican neighbors. All previous contacts were harmless, peaceful learning experiences, but this last one was horrific.”

Winter sought to interject at this point, to advise Emily that he had special information which was more complete, but she was in full flow and eager to share all that she had heard. Initially ignoring the night’s violence, she launched into a full account of the Minister’s earlier contacts with the Mexican community.

“The first major contact the Minister had with the Mexicans in the valley occurred when the emigrant train arrived in San Antonio in July 1922,” Emily continued. “With him he brought a full allotment of goods which family and friends in Canada had packed onto the train car. As here in Mexico each family must unload their own goods the Minister was saddled with a major task. The unloading was to be completed in two days as specified by

sikj daut jedocht haud haundelt äare Norecht met daut wichtichste Teema von de Jemeent. Dit wia nich de groote Veautwuatunk von de Launtwirtschaft sonda daut Probleem vom stäle un reibre. Daut Bustillos Dol wia een Meddpunkt von de Mexikaunische Rewoluzion jewäse, un een Jebiet fa de Pershing Strof Reis. Väle Mana vom Dol wiere Soldote en de Rewoluzion jewäse, un wiere nu trigj. Von dee haude sikj noch nich aule toom Zivil Läwe trigj jewant, sonda vedeende äa Brot derch Stälarie. Emily spruak nu von disem ferchtalichen Teema.

“Aulemaun em Darp rät von daut Enbräakje von väaje Nacht,” funk see aun. “Ekj wia bie de Prädjasche zemorjes un hieed doa aul de gruliche Einzelheite. De Mensche sent vefieet von de Schrakjlichkjeit, un ferchte daut see daut Näakjste senne woare. Ekj hieed doa von de Kontakte dee de Prädja met onse Mexikaunische Nobasch jehaut haft. Siene verhääje Kontakte wiere oschuldiche Erfoarunge, oba dise latste wia schrakjlich.”

Winta socht hia sikj enenn to drinje, om Emily to saje daut sien Bescheet volstendicha wia. See fua oba iewrich wieda un wull am aules waut see jehieet haud saje. Toieescht räd see nich von de Jewault von Jistre Nacht, sonda gauf eenen vollen Berecht von aul de verhääje Kontakte vom Prädja met de Mexikaunische Jemeent.

“De ieeschta wichticha Kontakt daut de Prädja met de Mexikauna em Dol haud wia en Juli 1922 aus sien Utwaundra Zuch en San Antonio aunkaum,” fua Emily wieda. “Hee haud siene Famielje jebrocht un uk aul siene Sache, woone hee un siene Frind en Kanada opp dän Zuch Woage oppjelot haude. Hia en Mexico must jiedre Famielje äare ieejne Sache auflode un de Prädja haud ne groote Oppgow ver am. Daut auflode sull en twee

the train crew.

“With no relatives here yet, only a wife tending small children, the unpacking seemed an insurmountable problem. Other newly arrived emigrants were busy with their own work. A small group of Mexicans was standing around, but communication was a problem. Suddenly two strong Mexican men entered the car. They lifted some objects indicating they were ready to help unload the car.

“The Minister hesitated, so the Mexican men took the initiative. They began with gestures which the Minister tried to understand. Slowly he followed their sign language. The men indicated they would work full days, at a rate of one peso per day. The Minister agreed to this, and two days later to his pleasant surprise the unloading was complete. The next day the Minister had the money ready and paid them. This deal was the start of a constructive relation between the three men which has lasted until this day.

“The second major contact occurred some months later when the Minister was on route to his field one day. His custom was to leave home early and bring along his young son, to accustom him to work on the Stap. That day the two met a Mexican man on the road leading a donkey on which sat a woman holding two small children. The man gestured to the Minister to stop.

“The Minister halted, regretting that he spoke no Spanish. He was unfamiliar with Mexicans, and now he struggled to understand the man’s gestures. The man and his family looked cold

Doag foadich senne, säd de Eppaschta vom Zuch.

“Wiels hee hia noch kjeen Frintschoft haud, bloos eene Fru met kjliene Kjinja, sach daut auflode sea schwierig ut. Aundre Siedlasch dee met am aunjekome wiere, wiere met äa ieejnet auflode drock; eene kjliene Grupp von Mexikauna stunt dichtbie, oba met dee kunn Maun sikj mau schwoa vestendje. Plazlich stieeje twee stoakje Mexikauna enne Koa enenn. See hoowe eenje Sache opp am to wiese daut see reed wiere de Koa auflode to halpe.

“De Prädja schluad, un soo naume de Mexikauna de Väahaunt. See tieekjende met de Henj un de Prädja vesocht an to vestone. Mete Tiet kunn hee äare Tieekjens bejriepe. De Mana säde daut see volle Doag oabeide wulle, un een Peso dän Dach betold woare. De Prädja stemd doamet too, un to siene Äwarauschunk wia daut Auflode twee Doag lota foadich. Dän foljenden Dach haud de Prädja daut Jelt reed un betold an. Dise Haundlunk wia de Aunfank von eene wietvolle Vebindunk tweschen de dree Mana dee bat disem Dach noch jeltich es.

“De tweeda wichticha Kontakt passieed eenje Moonate lota wan de Prädja oppem Wajch no siene Felda wia. Siene Jewanheit wia tiedich von Tus loos to sate un sien junga Sän mettobrinje, soo daut am de Oabeit oppe Stap bekaunt wort. Dän Dach oppem Wajch troffe de Twee een Mexikauna dee een Burra leid opp däm siene Fru un twee kjliene Kjinja saute. De Maun tieekjend dän Prädja stell to hoole.

“De Prädja hilt stell, un beduad daut hee nich Spaunisch räde kunn. Hee wia nu mea met de Mexikauna bekaunt, un hee proowd däm Maun siene Tieekjen to vestone. De Maun un

and hungry. The gesture from mouth to stomach the Minister understood as asking for food. The Minister sent his son to the wagon to fetch his pouch containing their lunch. He took out a piece of dry bread and handed it to the man.

“The man gestured appreciation and then passed the bread to the mother. The mother broke the bread and passed the pieces to her children. The children devoured the dry bread with great appetite. The man and his family then continued on their way. The Minister’s son now asked his father why the mother didn’t put butter or honey on the bread; that would make it taste much better. The Minister through this meeting received a great insight; as new settlers they were struggling but were more blessed than others. And he was greatly impressed by the Mexican couple’s love for their children.”

Winter now wished to interrupt Emily to tell her his more detailed information, but she was not finished yet and firmly asked him to wait.

“The third major contact occurred when the Minister was on route to a funeral in a distant village,” Emily continued. “The Minister is on call for all villages in the colony. While the villages are located mostly on the eastern side of the valley the Minister must travel distances up to twenty miles. As signs in the valley are non-existent he must struggle to his destination the first time like any other newcomer.

“On this day the Minister was headed to a distant village for the first time. The invitation gave no clear directions and after traveling some hours he began to doubt his sense of direction. He was far from the lake, it was

siene Famielje schiende kolt un hungrich to senne. Daut Tieekjen vom Mul toom Buck vestunt hee aus een Wensch fa Äte. De Prädja schekjt sien Sän toom Woage om äare Doos von Meddachäte to hole. Hee neem een Stekj driejet Broot erut un gauf daut toom Maun.

“De Maun bedankt sikj un jeef daut Broot to siene Fru. De Fru bruak daut Broot un gauf een Stekj to jiedret Kjint. Beid Kjinja aute daut driejet Broot met grooten Apetiet. De Maun un sien Famielje jinje dan wieda. De Sän vom Prädja fruach sien Voda nu wuarom de Fru nich Botta ooda Honnich oppem Broot jeschmät haud; dan wudd daut vâl bätä schmakje. Von disem Toopkome kjrieech de Prädja eene groote Ensecht; aus niee Siedlasch haude see daut schwoa, oba see wiere doch jlekljicha aus aundre. Un hee wia sea beendrukt von de Leew daut de Mexikaunische Elre äare Kjinja weese.”

Winta wull Emily nu wada saje daut sien Bescheet volstendicha wia, oba see wia noch nich foadich un tieekjend mete Haunt daut hee wachte sull.

“De dredda wichticha Kontakt passieed aus de Prädja no een Bejrafnis en een Darp wiet auf fua,” säd Emily wieda. “De Prädja mott aule Darpa en de Kolonie bedeene. Un oppwool de Darpa mieeschtens opp de Ooste Sied vom Dol ligje mott de Prädja maunchmol bat twintich Miel foare. Wiels daut kjeene Seins em Dol jeft mott hee sträwe no sien Ziel kome, krakjt soo aus aul de aundre Nielinja.

“Disen Dach fua de Prädja daut ieeschte Mol no een Darp wiet auf. De Enlodunk gauf kjeene kloare Rechtunge un nodäm hee aul fa Stunde jefoare wia funk hee aun siene Rechtunk Feelinj to twiewle. Hee wia wiet auf

overcast, and he had not seen a landmark for some time. He was uncertain which way was north. When his stomach told him that it was near mid—day he became uneasy. As he reached a fork, he could only guess which direction to take. The horses were tired, and he feared he was going in a circle.

“He reached an unfamiliar road which he reasoned was a Mexican road outside the colony. He thought it headed southeast from the mountains towards town and followed the road intending to go to town and from there to the village. To his delight he saw travelers approaching. A Mexican couple was coming towards him, separately riding on donkeys.

“The couple looked friendly and the Minister decided to seek help. He signaled them to stop, to ask for directions. But how could he get the message across knowing no Spanish? After many attempts his gestures were understood by the woman for she suddenly showed comprehension and spoke sharply to her husband. The Mexican man alighted from his donkey, found a stick, and drew lines on the ground. The Minister saw that he was to go to the east and then take a bend to the south. He had erred far to the west, the Minister realized.

“Thanking the couple the Minister now followed the directions arriving finally at a dry river bed. He looked for a sign of Mennonites and was delighted to spot a haystack, something the Mexicans did not build. Soon the Minister was at the village where the people rejoiced at his safe arrival. All were grateful for the intelligence and honest directions given by the Mexican couple.”

vom See, de Dach wia dunkel, un hee haud aul lang kjeen bekaundet Uat jeseene. Hee wia sikj nich secha wua Nuade wia. Sien Buck säd am daut et aul Meddach wia un hee wort onruich. Aus hee to een Kjriez wajch kaum, kunn hee bloos rode woone Rechtunk to näme. De Pieed wiere aul meed, un hee fercht daut hee en een Kjureiss jinkj.

“Hee kaum no eenen onbekaunden Wajch woona, hee docht, een Mexikaunische Wajch buta de Kolonie wia. Hee docht de Wajch fieed von de Boaj toom Siedoost no de Staut. Hee foljd dän Wajch un docht hee kunn no de Staut foare un dan nom Darp. To siene Freid sach hee Rittasch dee noda kjeeme. Daut wia een Mexikaunischet Poa, een jieda opp een Burra.

“Daut Poa schiend frintlich ut un soo entschloot de Prädja sikj Help to sieekje. Hee tieekjend an opptohoole. Oba woo kunn hee an waut froage wan hee kjeen Spaunisch kunn? No miere Proowe vestunt de Fru siene Tieekjen. See räd dan schoap met äa Maun. De Mexikauna kroop vom Burra erauf, funk een Stock, un mold Lienje oppe leed. De Prädja sach daut hee sull nom Ooste foare un dan nom Siede bieje. Hee wia too wiet nom waste jekome, sach hee en.

“De Prädja bedankt sikj frintlich, un foljd de Rechtunge. Hee kaum schlieslich to eene drieje Schälran. Hee kijkt erom fa een Tieekjen von Mennonite un sach dan een Heihupe, dee bloos de Mennonite muake. Bools wia hee em Darp wua de Mensche sikj freide daut hee jlekjlich aunjekome wia. Aule wiere dankboa fa daut Vestentnis vom Mexikaunischet Poa un de rajchte Rechtunge daut see jejäft haude.”



Emily was tiring of her own long narrative but when Winter attempted to intervene again she raised her hand, and said that she needed just a few more minutes.

“At our own choice we are not learning Spanish and are minimizing contact with the local people,” Emily went on. “The Mexicans are Roman Catholics who were our persecutors in the Netherlands centuries ago. In Khortitza we had minimal contact with Russians and didn’t learn the Russian language in a century of residence. We emigrated from Canada because the government wanted to force the use of English in our schools. Our reason for coming to Mexico was to stay aloof from the world, so no Spanish.

“We have avoided Spanish here but cannot completely avoid contact with our Mexican neighbors. Our community occupies the central part of the valley, but Mexican people live on the borders. We are not self-sufficient so must purchase products from them. We also need their labor, to build houses with adobe bricks, for example, which needs skills which we have not yet mastered.

“The robbery in the village last night wiped out our feeling of safety and good will towards the Mexican people. As the event happened at night it was very frightening. As violence was involved it has caused lasting damage. We are fortunate to be people of faith; our faith will help us, but our feeling of well-being has been lost.”

Winter had been listening with a patience that was waning, and he waited a moment after Emily paused to ensure that she was finished. Rather than plunging into his tale he joined

Emily wia nu aul meed von äare lange Jeschicht oba wan Winta proowd mank to råde hoof see de Haunt, un säd daut see bloos een poa mea Minnute brukt.

“Wiels wie daut soo welle, lia wie nich Spaunisch un habe soo weinich Kontakt met de hiesje Mensche,” jinkj Emily wieda. “De Mexikauna sent Katolikje dee onse Väävodash Joahundate trigj en Hollaunt vefoljde. En Khortitza haud wie soo weinich Kontakt met de Ruse aus mäajlich un lieede, en een Oppenthault von een Joahundat, kjeen Rusch. Wie waundade von Kanada ut wiels de Rejierunk ons bedwinje wull Enjlich en onse Schoole brucke. Wie kaume no Mexico wiels wie wajch von de Welt senne wulle, un soo kjeen Spaunisch.

“Wie vemeide hia Spaunisch, oba kjenne onse Mexikaunische Nobasch nich gaunz utem Stich bliewe. Onse Jemeent wont em medden vom Dol, oba Mexikaunische Mensche wone aune Siede. Wie kjenne ons nich selfst vesorje; wie motte Produkte von an kjeepe. Wie habe uk äare Oabeit needich, om Hiesa ut Adobe to bue, toom Biespel, woont Jeschekjlichkeit brukt daut wie noch nich jeliheet habe.

“Daut Enbräakje em Darp Jistre Nacht haft onse Feelinj fa Sechaheit jestole un onsen gooden Welle to de Mexikaunische Mensche vedorwe. Wiels daut enne Nacht passieed, wia daut sea furchtboa. Wiels Jewault jebrukt wort haft daut bestendich Schode jemoakt. Wie sulle froo senne daut wie Mensche von Gloowe sent; ons Gloowe woat ons halpe, oba onse Feelinj von goot senne es nu veloare.”

Winta haud Emily toojehorcht met eene Jedult dee aul schwak wort, un wan Emily Pause muak wacht hee om secha to senne daut see werkjlich foadich wia. Hee sprunk nich en

Emily in digesting the shattering events of last night. Their minds reeled with the atrocity which their neighbors had suffered. They marveled at the neighbors' reaction, wondering if they could act with similar calm in a desperate situation. They questioned, would they be next? When would it happen? The mental preparation for that dreaded event must now begin.

\* \* \*

When Winter felt that they had regained their equilibrium he told Emily that he had much to add to her story. As Emily gazed with mouth agape Winter said that he now understood Spanish. He often conversed with his Mexican worker Chu who was helping to enlarge their home. Today Chu had told him that he knew not only honest members of the Mexican community around them, but also those engaged in crime. Also, Chu knew those who had been in contact with the Minister since his arrival.

"In the Mexican community the Minister is known as 'El Religioso'," Winter continued. "He is considered distinct from the other settlers, as a priest is considered distinct from his parishioners. The Minister is considered an honest man who is sincere in his duties. The Mexican community marvels that, unlike a priest, the Minister cares for a family, and performs manual labor to earn a living.

"You told of three contacts the Minister had earlier with the Mexican community. Chu has cited to me the names of each individual involved in them. The first contact was with two men who helped unload the train car. The men, Leonardo and Jorge, are Chu's cousins. Both were soldiers in the revolution but are now family men in town who earn a living tending small plots and carrying out odd jobs.

siene ieejne Jeschicht enenn sonda wacht een bät om de schrakjliche Bejäwenheite von Jistre Nacht to vedeiwe. Äa Vestaunt tommeld von de Grausomkjeit woone äare Nobasch utjehoolt haude. See wundade auf see met deeseljwe Ru eene hopnungslose Loag bejäajne kunne. See fruage sikj, stunde see aum näakjsten enne Rieej? Wan wudd daut passiere? Daut reedmoake fa soone gruliche Bejäwenheit must nu aul aurfange.

\* \* \*

Aus Winta docht daut Emily äare Jlikjewicht trigj haud säd hee daut hee väl to äare Jeschicht bietolaje haud. Emily stunt met Mul op aus Winta äa vetald daut hee nu aul Spaunisch vestunt. Hee räd foaken met sien Mexikaunischen Oabeida Chu, dee am holp metem Hus Aunbue. Vondoag haud Chu am jesajcht daut hee nich bloos de väle opprechtiche Jlieda von de Mexikaunische Jemeent rom an kjand, sonda uk dee weiniche Vebräakjasch. Uk kjand Chu dee met woone de Prädja von siene Aunkunft en Kontakt jewäse wia.

"En de Mexikaunische Jemeent es ons Prädja aus 'El Religioso' bekaunt," jinkj Winta wieda. "See betrachte am soo veschiede von de aundre Siedlasch aus een Priesta von siene Jleewende. De Prädja es aus een opprechticha Maun betracht dee ierlich siene Flicht derchfiet. De Mexikaunische Jemeent wundat daut de Prädja mete Henj schauft, un uk ne Famielje besorje mott.

"Du hast von dree Kontakte vetalt daut de Prädja ea met de Mexikaunische Jemeent haud. Chu haft mie de Nomes jenant von een jiedren dee doamet bedeelicht wia. De ieeschta Kontakt wia met de twee Mana dee am holpe däm Zuch Woage aufode. De Mana, Leonardo un Jorge, sent Chu siene Vadasch. Beid wiere Soldote enne Rewoluzion oba habe nu Famieljes enne Staut

Early in 1922 they assisted Klaas Heide's survey team stake out the colony's boundary. From the stationmaster they heard that the Minister was an important leader and were honored to be his helpers.

"The second contact was with the man leading a burro carrying his family. This man, Luiz, is a friend of a cousin of Chu. He was a herdsman for the owners of the Hacienda Bustillos before they sold the land to our community. He has since moved to a small plot to the west of the colony, where he works a small farm. He often takes his wife and young children to visit relatives in town.

"The third contact was with the couple which gave the Minister directions to the village where he officiated at a funeral. The couple, Rolando and Ramona, are Chu's uncle and aunt. They are school teachers in town, and often travel in the valley to visit former students and friends. They are highly respected in the community, and have a deep knowledge of the history of the valley.

"The last contact is that of last night, and Chu is certain that the perpetrator is Carlos, a black sheep of an otherwise illustrious family. Carlos had a normal childhood but struggled to get along with others. As he grew older hard drinking worsened his dark disposition. He runs with a crowd of like minded outcasts who choose inoffensive foreigners as their victims. Violence and plunder are his pleasures, bringing shame and humiliation to his kin."

Emily was listening closely, avidly absorbed in Winter's story. "I will tell you Chu's stories of the contacts of his friends and family with 'El

un vedeene Jelt met kjiene Felda besorje un dääjlich utschaufe. Aunfanks 1922 holpe see Klaas Heide de Jrense von de Kolonie utmäte. Von dän Meista en de Bon Stazion hieede see daut de Prädja een wichticha Leida wia, un wiere froo am to unjastette.

"De tweeda Kontakt wia met dän Maun dee met siene Fru un twee Kjinja kaum. Dis Maun, Luiz, es een Frint von Chu sien Vada. Hee wia een Vee Hoat fa de Hacienda Bustillos ea de leejendeema daut Launt no onse Jemeent vekoft. Hee es to eene Städ aune waste Sied von de Kolonie jetrocke, wua hee eene kjiene Wirtschoft haft. Hee nemt siene Fru un junge Kjinja foaken no de Staut om Frintschoft to besieekje.

"De dredda Kontakt wia met daut Poa daut däm Prädja Rechtunk nom Darp gauf wua hee een Bejrafnis fiere sull. Daut Poa, Rolando un Ramona, sent Chu siene Onkel un Taunte. See sent School Lierasch enne Staut, un reise foaken em Dol om äare jewäsne Scheela un Frind to besieekje. See woare en de Jemeent huach jeieet, un kjane väl von de Jeschicht vom Dol.

"De latsta Kontakt wia Jistre Nacht, un Chu es sikj secha daut de Aunstefta Carlos es, een schwoatet Schop en eene Famielje dee aundasch väastonent es. Carlos haud eene jemeene Kjintheit oba fa am wia daut schwoa met aundre toostemme. Aus hee jrata wort funk hee aun to drinkje un daut muak siene dunkle Jesennunk noch hoada. Hee es met aundre änliche Romstrikjasch vebunge, dee oschuldje Utlenda aus Opfa sieekje. Jewault un Plindre es äa Plezhia, un see brinje Schaund to äa Frintschoft."

Emily horcht bejeistat to, vetieft en Winta siene Jeschicht. "Ekj woa die Chu siene Jeschichte von de Kontakte von siene Frind

Religioso', beginning with the one at the train station," Winter told Emily. "By viewing the contacts between the Mennonite and Mexican communities from a different perspective, we have a chance to lighten our feeling of despair at last night's violence.

"Before the first contact Leonardo and Jorge had been out of work. It was a daily struggle to supply their families with food before harvest time. They heard about the arrival of a new emigrant train at the station and went to investigate. The station manager alerted them about a Minister who had no adult help. The two went to look and saw a man staring aimlessly, overwhelmed at the huge task before him.

"Both men had helped with unloading trains earlier in March, so they were familiar with the ways of the emigrants and the procedure to unload the train cars. The work appealed to them, representing a change of pace, and a chance to see new products.

"Leonardo was especially impressed by the Minister's family; he found the young son so different from his own. Jorge admired the strong horses and the cow which he knew gave much milk. They were both surprised that the Ministers helped with manual work and worked as hard they did. While a learned man, he was well versed in street smarts which are essential for survival in a frontier town.

"Just before the second contact cousin Luis' family was low on food. They had a small holding and it was a dry year. Small crops usually meant hunger for the family. Luiz was headed to town to find work to earn money for food.

un Famielje met 'El Religioso' vetale, un met dee biem Zuch Stazion aufange," säd Winta to Emily. "Wan wie de Kontakte tweschen de Mennonite un Mexikaunische Jemeent von een aundret Punkt beseene, hab wie eene Jeläajenheit onse Feelunk von Vetwiewlunk von de Jewault Jistre Nacht to erleichtre.

"Kraajt ver dän ieeschten Kontakt haude Leonardo un Jorge kjeene Oabeit. Daut wia een däajliche Kaumf ver de Arnt äare Famielje Äte to leewre. See hieede daut een niea Zuch von Utwaundra bie de Stazion aunjekome wia un jinje doahan. De Vewaulta vonne Stazion säd an daut een Prädja kjeene Help von aundre haud. De twee jinje to däm bestemden Woage un sage een Maun dee zielloos erom kijikt, un von de groote Oppgow ver am äwamacht wia.

"Beid Mana haude aul em Moaz Ziej auflode jeholpe, un soo wiere see met de Maniere von de Enwaundrasch un de Ziej Woages auftolode bekaunt. Daut wia eene scheene Oabeit fa an, aundasch aus daut Jeweenliche, un eene Jeläajenheit waut Nieet to seene.

"Leonardo intressieed sik besondasch en däm Prädja siene Famielje; hee sach daut de Jung soo aundasch aus sien ieejna wia. Jorge bewundad de stoakje Pieed un de Koo dee hee wist väl Malkj jeef. See wiere beid äwarauscht daut de Prädja selfst met de Hauntoabeit holp, un uk soo schwoa aus see. Oppwool een jelleeda Maun, wist hee uk sik enne Gauss ut, un daut wia wichtich om en een Jrens Jebiet to äwaläwe.

"Korz ver däm tweeden Kontakt haud Luis siene Famielje weinich to äte. See haude eene kjiene Wirtschoft un daut wia een driejet Joa jewäse. Kjiene Arnte meende jeweenlich Hunga fa de Famielje. Luiz wia oppem wajch no de Staut om Oabeit to finje

om Äte to kjeepe.

“Luiz had saddled his donkey and set off with his wife and two children. They had not eaten well for days and were feeling weak. Luiz himself was tired from walking but kept going. Traveling through barren landscape they found nothing good to eat. The foreigners had taken over this land leaving local people with small plots which could barely feed their families. Meanwhile the foreigners wasted much land planting cash crops which did not alleviate hunger.

“Luiz haud sien Burra oppjesodelt un met siene Fru un twee Kjinja fa de Staut loos jesat. See haude aul een poa Doag nich goot jejäte un wiere schwak. Luiz selfst wia meed vom gone oba hee must wieda. Aus see derch de kole Launtschoft reisde funge see nuscht goodet to Äte. De Utlenda haude aul dit Launt äwanome un de hiesje Mensche muste nu met kjliene Felda foadich woare, daut see afens fa äare Famielje sorje kunne. Un enne Tweschentiet vekwosde de Utlenda väl Launt endäm see soone Arnte plaunte dee dän Hunga nich stalde.

“On route Luiz saw a foreigner traveling in a wagon with a young boy. That might be the Minister of whom we have heard so much, Luiz said to his wife; maybe they have some food. Leonardo and Jorge had told him that the foreigners often carried food with them.

“Oppem Wajch sach Luiz een Utlenda dee en een Woage met en kjlienen Jung kaum. Daut kaun El Religioso senne von wäm wie soo väl jehieet habe, säd Luiz to siene Fru; veleicht haft hee waut to äte. Leonardo un Jorge haude am jesajcht daut de Utlenda foaken Äte met an brochte.

“When the wagon came up to him Luiz saw that indeed it was the Minister. What great fortune! This man was known to be generous. In the past Luiz had found that some emigrants were arrogant; they pretended not to see others, especially when they seemed hungry. Luiz now motioned the Minister to stop and asked him for food. The man did not understand, and then Luiz made the mouth to stomach gesture to indicate hunger.

“Aus de Woage dichta kaum sach Luiz daut et werkjlich de Prädja wia. Daut wia je goodet Jlekj! Dis Maun wort aus een Friejäwa bedocht. Verhää wia Luiz enjeworde daut eenje Utlenda äwabrostich wiere; see deede soo aus see aundre nich seene kunne, besondasch wan dee hungrich wiere. Luiz tieekjend nu nom Prädja stell to hoole un fruach am no Äte. De Maun vestunt daut nich, un dan tieekjend Luiz vom Mul nom Buck om Hunga to bewiese.

“When the Minister understood, he asked his son to bring his pouch and gave Luiz a small piece of dry bread. Clearly the Minister is also experiencing hunger these days, Luiz thought, he is not being stingy. Luiz expressed his thanks, gave the bread to his wife and they rode away.

“Aus de Prädja vestunt, bedd hee sien Sän eene Doos to brinje un gauf Luiz dan een Stekj driejet Broot. Daut wia dietlich daut de Prädja dise Doag uk von Hunga liede deed, docht Luiz, hee es nich jiezich. Luiz bedankt sikj, gauf daut Broot to siene Fru un jinkj dan wieda.

“In his third contact the Minister met a couple who enjoy a better life than many others in the valley. Don Rolando and Doña Ramona are teachers who are paid a small salary by the government. They have money to buy food and do not need to grow it. Much of their spare time is spent visiting friends.

“The couple own two burros and often leave town to visit their friends in distant ranches. They are brave; the thunder, lightning and dust storms in the valley do not frighten them. They travel very light so bandits do not molest them. Also they put up a brave face to show they have friends who will avenge them if necessary. Although they stick mostly to Mexican roads they are familiar with the entire valley.

“One day the two were returning to town after visiting their daughter’s family in a ranch. It was around mid—day and they were surprised to see a foreigner far off the usual track. The foreigners usually kept to the east side of the valley near the lake. Judging by his bearings it might be the Minister of whom they had heard before.

“The foreigner motioned them to stop; it was clear that he could speak no Spanish. He began to gesture; he motioned someone sleeping and then pointed to the ground. Don Roland was mystified. The foreigner now pointed to himself and then all around him. Don Rolando could not fathom his signs but Doña Ramona suddenly got an idea. He is lost, and he wants to know where his people are around here, she whispered.

“Don Rolando tried to remember where foreigners lived nearby and then he

“En sienen dredden Kontakt troff de Prädja een poa Lied dee een bätret Läwe aus väl aundre em Dol habe. Don Rolando un Doña Ramona sent Lierasch dee een kjlienen Loon von de Rejierunk kjree. See habe Jelt toom Äte kjeepe un brucke daut nich arnte. Mieremol en äare friee Tiet kjenne see spaziere gone.

“Daut Poa haft twee Burrasch un foaken gone see butastauts un besieekje äare Frind en Ranchos wiet auf. See sent brow; de Donna un daut Blitze, un de Sauntstorms em Dol grule an nich. See reise sea leicht soo daut Baundiete an nich stiere. Uk wiese see browe Jesechta om to wiese daut see Frind habe dee wan needich fa an Rach eewe kjenne. Oppwool see jeeenlich opp de Mexikaunische Wäaj riede kjane see dän gauzen Dol.

“Een Dach kaume de Twee trig no de Staut nodäm see äare Dochta en eene Ranch besocht haude. Daut wia rom Meddach un see wiere äwarauscht daut see een Utlenda troffe. De Utlenda bleewe jeeenlich aum Ooste vom Dol dicht biem See. Von siene Kleeda dochte see daut et de Prädja kunn senne von wäm see ea jehieet haude.

“De Utlenda tieekjend an stell to hoole; daut wia kloa daut hee nich Spaunisch råde kunn. Hee funk aun met de Henj to tieekjne; hee wees daut irjentwäa schleep un dan wees hee no de leed. Don Rolando wia vebleft. De Utlenda wees nu no sikj selfst un dan tieekjend runt om sikj. Don Rolando kunn nuscht doamet vestone. Dan haud Doña Ramona plazlich eene Idee em Kopp. Hee is vebiestat, un well weete wua siene Mensche hiarom wone, fuscheld see to Don Rolando.

“Don Rolando wull sikj daut biefaule lote wua de Utlenda hia dichtbie wonde, un dan foll am

remembered the village which had been built some miles towards the east. They had laid it out in a dry river valley; they would they get a surprise when a wet rainy season came along! Rolando got down from his donkey and sketched a map on the ground showing the village to the east. The foreigner studied the lines, showed comprehension and oriented himself. He expressed his thanks, mounted his wagon and rode to the east.”

“The break-in last night was the fourth major contact for the Minister. Compared to other criminal events that the community has suffered this was one of medium severity. Others have been milder, involving no personal injuries and no material losses of consequence. Still others have been worse involving severe injuries and even death. What the community needs is an approach to ward off or minimize such events, and a means to cope regardless of their severity.

“In our search for a solution we must realize that only a small portion of the Mexican people commit acts of violence and that only a small number of our community become victims. As the majority of people are spared this suffering we can not allow it to dominate our agenda.”

After careful thought Emily agreed that a plan of action was needed. “Satan never sleeps, so there will always be tribulation,” she said. “We must be on the lookout for offenders who carry out their evil designs, in ourselves, in our own community, and elsewhere. While the Mexican government promised us protection we know they cannot be everywhere. Besides, should we accept that others use violence to protect us?”

bie daut dee een Darp hia eenje Miel toom Ooste jejrnt haude. Daut Darp haude see opp eenen driejejen Riefa utjelajcht; dee wudde sikj vefiere wan een Joa eene stoakje Rääjientiet kaum! Don Rolando kroop von sien Burra erauf un met een Stock mold eene Koat oppe leed daut daut Darp toom Ooste wees. De Utlenda studieed de Lienje un vestunt dee fuaz. Hee bedankt sikj, kroop oppem Woage, un fua nom Ooste.”

“Daut Enbrääkje Jistre Owent wia de vieda Kontakt fa däm Prädja. Wan daut vejlikjt woat met aundre hunjsche Dote aun woone de Jemeent jeliert haft, dan es daut von meddel Schwierichkeit. Aundre Dote, wua kjeene Perseenliche Velazunk un kjeen Veluss von Materiell passieed, wiere milda. Noch aundre, wua schwoare Velazunge un soogoa Doodes passieede, wiere schlemma. Waut de Jemeent brukt es een Plon soone Dote to vemeide ooda to vekjlandre, un rikjsichtloos von äare Schwierichkeit, doamet foadich to woare.

“En onse Forschunk fa eene Leesunk mott wie aunerkjane daut bloos een kjliena Aufschnitt von de Mexikaunische Mensche Jewault Dote aunjeit, un daut bloos een kjlienet Deel von onse Jemeent Opfa woat. Aus de Mierheit von onse Mensche dit Liede vespoat es, kjenn wie nich toolote daut dis Teema ons Läwe rejieet.”

Nodäm see daut väasechtich nojedocht haud sach Emily en uk daut een wirksoma Plon huachneedich wia. “Soton schlapt nie, un soo jeft et emma Triebssaul,” säd see. “Wie motte fa Beesewichta oppause, en ons selfst, en onse ieejne Jemeent, un aundatwääjes. Oppwool de Mexikaunische Rejierunk ons Schutz vesproake haft weet wie daut see nich aulawääjes senne kaun. Bieaun, sull wie daut annäme daut aundre Mensche Jewault brucke om ons to beschitze?”

Winter stated that the community's security was not a new issue and that they were not the only ones who suffered. "We were told about the problem but chose to ignore it," he said. "At their information meeting for the community our delegates warned that in Mexico life could be like it was in Russia. On our trip to Mexico an educated man at a train station in Kansas warned our community that in moving to a Catholic land we were headed into danger. The German consul on his visit to the community the first year conveyed the same message. He expressed pity for us because we had moved into harms way, into the abode of bandits."

Emily now pointed out the community had no choice but to leave Canada. "We were aware that in Canada we lived under a wise and orderly government as far as personal safety was concerned," she said. "But the personal safety was at the cost of our souls. Our greatest concern must be for our salvation, and we must be in a state of grace when passing on. A government that defies the dictates of our teaching would not permit this to be so."

Winter now suggested a plan of action. "The community must be pious to obtain the support of the Creator," he said. "The example of the Israelites in the Old Testament shows the need for this. We must follow the methods which our people have used for centuries, that is, stay aloof from the world when we can. When people of the world attack us, we must not use violence to resist them. We must consider an attack as a test of our faith and must pass the test following the dictates of the Scriptures. After the ordeal is over, we must

Winta säd daut de Sechaheit von de Jemeent nich eene niee Sach wia, un daut see nich dee eensje wiere dee liede muste. "Wie worde von däm Problemeem jechoarnt oba naume daut nich iernst," säd hee. "Opp de Vesaumlunk von onse Delegaute met de Jemeent aus see trigj von Mexico kaume woarnde see daut daut Läwe en Mexico soo senne wudd aus doa en Russlaunt. Opp onse Reis no Mexico kaum en Kansas een jeliiede Maun nom Zuch Stazion un säd ons daut Mexico een Katoolschet Launt wia un daut wie enne Jefoa nen fuare. Aus de Dietscha Konsul daut ieeschte Joa de Jemeent besocht brocht hee de selwje Woarnunk. Hee säd daut wie deede am Leet wiels wie en de Jefoa nen jetrocke wiere, en de Woninj von de Baundiete."

Emily muak daut nu kloa daut de Jemeent kjeen aundren Utwajch en Kanada haud jehaut aus uttowaundre. "Wie wiste daut wie en Kanada en een Launt wonde wua de Rejierunk weis un jescheit wia betrafs onse perseenliche Sechaheit," säd see. "Oba de perseenliche Sechaheit wudd ons onse Seel koste. De Erleesunk es onse wichtichste Unjanämen, un wie motte en een Staunt von Jnod senne wan wie no de Eewje Ru gone. Eene Rejierunk de Jääjen ons Gloowe jeit, wudd daut nich lote."

Winta schluach nu een wirkjsoma Plon väa. "De Jemeent mott fromm senne om de Unjastettunk vom Schepfa habe," säd hee. "Daut Biespel von de Israelite em Oolen Tastament bewees daut. Wie motte de Oate von onse Väaelre, dee onse Mensche fa Joahundate Joare jebrukt habe, folje; daut heet wie motte ons von de Welt oppoat hoole, wan daut jeit. Wan de Mensche von de Welt ons äwafaule, sull wie dee nich met Jewault wadastone. Wie motte een Aunjreff aus eene Proow von ons Gloowe aunseene, un motte



not despair of our corporal suffering or material loss, but exult in passing the test.”

Emily nodded in agreement, and then commented on the community’s need to suffer. “If we are the true believers, and if we actively seek our salvation, we know from the Holy Scriptures that we must suffer,” she said. “From the book *Martyr’s Mirror* we know that some true believers were beset by bandits. When they were put to the test, they took the punishment without retaliation. They did not dwell on their loss or injury, but rejoiced at having passed the test. This is the example that we must follow.”

de Proow bestone soo aus de Schreft daut sajcht. Wan de Aunjreff äwa es, mott wie nich vetwiewle äwa onsen kjarpalichen Liede ooda Materiöl Veluss, sonda wie sulle froo senne daut wie de Proow bestone kunne.”

Emily stemd doamet Äwareen, un säd daut de Jemeent wudd emma liede motte. “Wan wie de werkjliche Jleewende sent, un wie werkjlich onse Erleesunk sieekje, weet wie von de Heilje Schreft daut wie liede motte,” säd see. “Vom Buak *Martiera Spiegel* weet wie daut eenje Jleewende von Baundiete äwafolle worde. Aus see oppe Proow jestalt wiere, naume see äare Strof one trigtoschlone. See vetwiewelde sikj nich wäajen äa Liede ooda äa Veluss, oba wiere froo daut see de Proow bestone haude. Daut es daut Biespel daut wie folje motte.

## Agraristas

*The land belongs to those who till the soil.  
Emiliano Zapata*

“You invited me to the Swift Current colony for this reason?” Winter gently asked his host. “I am to serve as an eye witness to the provocations of the Agraristas? Well I was on your side already, I did not need this demonstration.”

Winter was visiting his Mennonite friend Ben Stobbe who lived on the north-western corner of the Swift Current colony. This colony lay north-west of the Manitoba colony and had been settled at the same time. The settlers were Old Colony (OC) Mennonites from the Swift Current area of Saskatchewan.

The Stobbes owned a full Wirtschaft at the western edge of the colony. They had six children, including two sons, Jasch and Isaak who were now grown up. The Stobbe family was struggling, just as were the Winters and the Manitoba Colony settlers. The lot of the Stobbes was to be facing a tougher Agrarista challenge.

Winter peered around him and saw a view different from that seen in his village in the Manitoba colony. The fields around him were as flat as those of his, but hills reared up nearby to the north and west. Squeezed in between the Mennonite land and the hills was a Mexican agricultural community occupied by Agraristas. These were actively contesting parts of the Mennonite land. The Agrarista land lay outside the colony’s boundary, but the proximity and the lack of strong fences allowed for easy trespassing onto Mennonite land. What Winter had witnessed was the result of the grazing of the Agraristas’ cattle on

## Agraristas

*Daut Launt jehieet deejansje dee de leed  
beakre. Emiliano Zapata*

“Du hast mie fa disem Grunt to de Swift Current Kolonie enjelot?” fruch Winta jeduldich sienen Gaustjäwa. “Ekj saul aus een Uagezej fa de Boosheite von de Agraristas deene? Na, ekj wia aul aun diene Sied, ekj brukt dise Väafierunk nich.”

Winta spazieed met sienen mennonitischen Frint Ben Stobbe, dee opp de nuadwastliche Akj von de Swift Current Kolonie läwd. Dise Kolonie lach nuadwastlich von de Manitoba Kolonie un wia to de selfsje Tiet besiedelt. De Siedlasch wiere Ooltkolonia Mennonite von de Swift Current Kolonie en Saskatchewan.

De Stobbes äare volle Wirtschaft wia aum Raunt vonne Kolonie. See haude sass Kjinja, doamank twee Säns, Jasch un Isaak, dee nu enne twintja Joare wiere. Fa de Stobbe Famielje wia daut äwaläwe noch schwoa, krakjt soo aus fa de Wintasch un de aundre Siedlasch vonne Manitoba Kolonie. De Stobbes muste oba met schwandre Probleme met de Agrarista liede.

Winta bekjikt sikj de Wirtschaft un sach waut aundret aus en sienem Darp en de Manitoba Kolonie. De Felda hia wiere so flak aus bie am, oba Boaj stunde hia dichtbie toom Nuade un Waste. Tweschen daut mennonitischet Launt un de Boaj wia eene mexikaunische Launtwirtschafts Jemeent, wua de Agraristas wonde. De Agraristas striede aktiew un mootich fa een Deel von daut mennonitischet Launt. Daut agraristischet Launt lach buta de Jrenz von de Kolonie. Daut mennonitischet Launt wia oba dichtbie, un de Fense wiere schwak, soo wia daut leicht oppem mennonitischet Launt to äwatrade. Waut

the Stobbe crop land.

“The oats on this field was growing nicely but now the crop has been ruined,” Stobbe mourned, while his two sons nodded sadly. “The losses we have incurred are severe; we’ll have difficulty in making our mortgage payment again this year. Allowing their cattle to graze on our fields is not the only provocation of the Agraristas. We have been forcefully prevented from collecting hay from our fields, and have had our fences cut deliberately. And all this time we are paying taxes on the ‘disputed’ land.”

The Swift Current colony was a third as large as the Manitoba colony. Many emigrants from Saskatchewan had settled in Durango rather than in Chihuahua due to a disagreement between the Mennonite leaders responsible for purchasing Mexican land. While the Swift group was not alone in being affected by the Agraristas it was suffering more severely due to the proximity of its Agrarista neighbors.

“The fault lies completely with the Agraristas,” Jasch, the older son of Stobbe, added. “We farm strictly within our surveyed boundaries and at no time encroach on the land of others. We faithfully pay the installments and interests on our property, as required by the terms of our purchase contract. That contract clearly assigns the responsibility of providing clear occupancy of the land to the vendor. A settlement of our land will not be complete until that obligation is fulfilled. My brother and I have postponed marriage until that event takes place.”

“While legally the fault lies with the Agraristas, we must understand that they can not view our arrival here as fortunate,” Isaak said,

Winta jrod erläwt haud, wia daut Utkom wua Rinda vonne Agraristas een Stobbe Howa Felt joweit haude.

“De Howa wia scheen oppjekome, oba nu es de Arnt vedorwe”, jaumad Stobbe, wäarent siene beid Säns truarich nekjte. “De Veluss, dee toodoak jekome es, es schwoa; wie woare dit Joa daut schwierig habe, onse Schult to betole. Äa Vee to erlaube, opp onse Felda to grose, es nich de eensje Proow von de Agraristas. See habe ons vehindat, Hei von onse Felda to saumle, un habe onse Tuns mootwelles jeschnäde. Un de gaunse Tiet betol wie Taks opp daut ‘vestriednet’ Launt.”

De Swift Kolonie wia een dreddel so groot aus de Manitoba Kolonie. Väle Utwaundra von Saskatchewan haude leewa en Durango aunjesiedelt aus en Chihuahua, wäajen eene Meenunks Veschiedenheit tweschen de mennonitische Fierasch, dee daut Launt jekoft haude. Nich blooss de Swift Grupp wia von de Agraristas betrouffe, oba see muste dolla liede wäajen de Noheit von äare Agrarista Nobasch.

“De Schult licht gauns bie de Agraristas”, jeef Jasch, de elra Sän von Stobbe too. “Wie schaufe krakjt benna onse bemätne Jrenze un fote goanich Launt von aundre aun. Wie betole jieda Joa daut Schultjelt un de Interesse opp onse Wirtschoft, soo aus de Bedinjunge von ons Koopvetrach velange. Dis Vetrach bewiest eendietich, daut de Veautwuatunk fa eene kloare leejenschoft vom Launt bie de Vekjeepasch licht. Dise Sach woat blooss jerääajelt senne, wan dise Veflichtunk erfelt es. Mien Brooda un ekj habe de Ehe veschowe bat dit passieet es.”

“Wäarent de Schult jesazlich bie de Agraristas licht, mott wie vestone, daut see onse Aunkunft hia nich aus jkekijlich aunseene

expressing clearly a different view. "After the revolution the landless had high expectations of being rewarded for their years of struggle and sacrifice. On their return to their former ranches they expected to become owners of the land which they had previously tilled. The arrival of well-to-do foreigners who purchased that land from under their feet was a major blow to their own hopes for progress."

"While the Agraristas had a right to pursue their dreams we must not forget that we have come here on a mission, and at the instruction of our religious leaders," Jasch countered. "We are a people that is obedient to a government which has received its mandate from our Maker. Our presence here is blessed by the highest government officials and we need not second-guess their purpose. Our part is to make the best of the lands which have been entrusted to us. With hard work we can fulfill the government's plans, to serve as models for local farmers who lack our knowledge and experience. Our role is to provide leadership and we must insist on proper conditions to do so."

"It has been the misfortune of our people to have no state of their own," Isaak interjected. "In the desire to practice their faith the Mennonites have been forced to move from country to country. To remain aloof from the world the Mennonites have turned to rural areas, far from the cities where unbelievers concentrate. In our struggle to practice agriculture, and in our need to move from country to country, we have been obligated to take land from local people."

"In Russia we were offered free land from the government and promised a place to settle in

kjenne", säd Isaak un soo wees dietlich opp eene aundre Aunsecht. "No de Rewoluzion haude de Launtloose en Mexiko Hopninj, fa äare Joare von Opfa un Kaumf, beloont to woare. Aus see trigkaume to äare väaje Ranch velangde see, leejendeemasch vom Launt to woare, daut see verhää jeakat haude. De Aunkunft von woolhabende Utlenda, dee dit Launt unja äare Feet kofte, wia een groota Stuks fa äare ieejne Hopninj verwoaz to kome."

"De Agraristas habe je een Rajcht äare Dreem to folje, oba wie sulle nich vejäte, daut wie hia opp eene Mission jekome sent, opp Aunwiesunk von onse relijeese Fierasch", auntuwad Jasch. "Wie sent een Volkj, daut de Rejierunk jehuarsom es, woont ons hia hanjekroacht haft. Onse Aunwäsenheit hia es von de hechste Rejierunksbeaumte jesääajent un wie sulle äaren Zwakj nich twiewle. Onse Flicht es, daut Baste ut de Lenda, dee ons aunvetrut worde, to moake. Met hoade Oabeit kjenn wie de Plons von de Rejierunk erfelle, om aus Mosta fa de Foarmasch to deene, woone ons Weete un onse Erfoarunk fält. Onse Oppgow es Fierunk en Wirschoftliche Sache to leiste, un wie motte opp rajchte Omstende bestone, om dit to doone."

"Daut wia een Onjlekj fa ons Volkj, kjeen ieejnet Staut to habe", säd Isaak nu. "En äare Flicht äaren Gloowe to eewe, sent de Mennonite jedwunge, von Launt to Launt to trakje. Om sikj von de Welt wiet auf to hoole, habe de Mennonite butastauts Jebiete utjesocht, wiet auf von de Städa, wua Onjleewende mierendeels wone. En onse Bemieejunk enne Launtwirtschaft to haundle, un en ons Bedoaf von Launt to Launt trakje, must wie emma Launt von de Einheima näme."

"En Russlaunt wort wie von de Rejierunk friet Launt vesproake. De Jelääajenheit wort ons

the open steppe, alleged to be free of inhabitants. The government settled the Mennonites on a separate reserve, effectively segregating them from the Russian people. This was an outcome which was welcomed by our people. Some Cossacks and other minorities who still lived on the land were resentful, and resorted to criminal actions against the settlers.

“When the OC delegates visited Manitoba in the 1870s they were offered free land in settlements to be reserved for Mennonites. It was understood the Mennonites would receive clear occupancy to the land, and also that the government had the right to offer the land. The Mennonites considered that the fate of previous occupants were the sole concern of the government which had its mandate from the Maker. When the Mennonites arrived the English press was welcoming. The French press was mute as many of the former occupants, the Metis, were French. Clearly the Metis were not overjoyed to see foreigners come settle on their perceived land.

“A similar situation occurred in America during the Oklahoma land rush. Land which in acts passed between 1820 and 1840 had been designated as Indian territory forever, was opened for white settlement in 1893. Mennonites, in individual family units, participated in the land rush. The situation was again one where land was opened for settlement by government action after native people were cleared out. Some confrontations did occur, although not with Mennonites.

“Here in Mexico our OC delegates in the capital obtained the right to settle according to privileges similar to those obtained in Russia and Canada. The OC Church purchased

jebode, oppe ladje Stap to aundsiedle, dee soo aus jesajcht, frie von Enwona wia. De Rejierunk sad de Mennonite opp eene Resarw, dee an wirkjungsvoll vom russischen Volkj trande. Dit wia een Utkom, daut von onse Lied bejreest wort. Eenje Kosaken un aundre Mindaheite, dee noch opp däm Launt läwde, wiere oajalich, un jreepe de Siedlasch aun aus Vejeltunk.

“Aus de Ooltkolonia Delegaute en de 1870ja Joare Manitoba besochte, wort an friet Launt en Siedlung aunjebode, daut fa Mennonite reservieet wia. De Mennonite vestunde, daut see een kloara Besitz vom Launt kjriee wudde, un uk daut de Rejierunk daut Rajcht haud, an daut Launt autobeede. De Mennonite vestunde uk, daut daut Schekjsol von väaje Enwona de Sorj von de Rejierunk wia, woont äare Majcht vom Schepfa jekjräaje haud. Aus de Mennonite aunkaume, gauwe de enjlische Zeitunge an een Welkom. De französische Zeitunge oba wiere stomm, aus väle von de jewäsne Enwona, de Metis, französisch wiere. Kloa un dietlich wiere de Metis nich jleklich, daut Utlenda sikj opp äarem vemutlichen Launt dolsade.

“Een änlichet Probleem passieed en Amerika wäarent de Oklahoma Launtflucht. Launt, daut tweschen 1820 un 1840 aus eene Indiauna Jäajent betieekjent wia, wort 1893 fa de Witte opjemoakt. Eenselne Mennonite Famieljes bedeeljde sikj aun disem Launtflucht. De Omstende wiere wada soone, wua daut Launt fa de Besiedlunk derch Rejierunkswirkjunk opjemoakt wort, nodäm de Enwonasch utjeriemt wiere. Daut kaum to Jestriede, wan uk nich met Mennonite.

“Hia en Mexiko kjrieeje onse Ooltkolonia Delegaute en de Hauptstaut daut Rajcht, fa de Jemeent sikj autosiedle, met Privilegien dee änlich wiere, dee en Russlaunt un Kanada

230,000 acres owned by a wealthy landholding family. The contract required the former owners to remove any occupants from their land. By the time Mennonites arrived most of the people had been removed. A small few, the Agraristas, resisted removal from land that they considered theirs. The Mennonites again consider this problem does not concern them. What is not being faced is that the owners' moral right to transfer the land to the Mennonites was not clear."

Stobbe now asked Winter to convey to the community leadership the facts on the ground and to request that urgent action be taken to obtain a peaceful solution.

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One fine morning in the fall of 1923 Winter was sound asleep at home when he heard a loud pounding on the door. He went to open and before him stood his friend Homez. Homez advised that a Commission had arrived from the capital to look into the dispute with the Agraristas. He said he was providing support to its members and invited Winter to join him.

On the way to town Homez explained the reason for the visit of the Commission to the colony. "The Commission has been authorized by President Obregón," he said. "He has appointed Engineer Don Francisco Salido, an uncle of the President, as its head. The action was taken partly in response to appeals from the Mennonites to stop the Agraristas from blocking their land. The commission's duty is to investigate the dispute and provide a solution."

Homez further explained that the Agraristas had an influential spokesman, Belisario Chávez. Chávez had a powerful friend in

toojeieejent worde. De Ooltkolonia Kjoakj koft 230.000 Hekta von eene rikje Launtwirtschafts Famielje. De Vetrach velangd dän jewäsnen leejendeema, aule Enwonasch vom Launt auf to rieme. Aus de Mennonite aunkaume, wiere de mieeschte Lied aul wajch. Eene kjliene Aunzol, de Agraristas, wulle daut Launt nich velote, woont see fa äa ieejnet hilde. De Mennonite wiere von de Meenunk daut dit Probleem nich an betrof. Waut see sikj nich väastale kunne, wia, daut daut moralischet Rajcht von de leejendeema daut Launt to de Mennonite to vekjeepe, nich kloa wia."

Stobbe velangd nu daut Winta de Jemeent Fieraschsocht de Eenselheit vom Uat to vemedle, un drinjende Väasorje to näme, om eene frädliche Leesunk to finje.

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Een scheena Morje em Hoafst 1923 schleep Winta noch, aus hee een ludet Schloage aune Däa hieed. Hee jinkj optomoake un doa stunt sien Frint Homez. Homez säd, daut eene Kommission von de Hauptstaut aunjekome wia, om dän Striet met de Agraristas to haundle. Hee säd, daut hee de Metjlieda vonne Kommission Unjastettunk jäwe wudd, un loot Winta en mettholpe.

Oppem Wajch no de Staut erkjläad Homez de Uasoak fa den Besuach von de Kommission to de Kolonie. "De Kommission wort von Präsident Obregón beoppdracht", säd hee. "Hee haft dän Ingenieur Don Francisco Salido, een Onkel vom Präsident, aus Fiera ernant. Dit wort toowääj jebrocht mieeschtens wiels de Mennonite haude Help jesocht om de Agraristas doavon auftohoole, äa Launt to blockiere. De Kommission saul dän Striet Unjasieekje un eene Leesunk finje."

Homez erkjläad wieda, daut de Agraristas een stoakjen Fiera, Belisario Chávez, haude. Chávez haud een Frint em Stautsgouverneur

Chihuahua, the state governor, who favored the Agraristas over the Mennonites. When Homez and Winter met the Commission members an eclipse of the sun was just beginning. They viewed the impressive spectacle through a dark glass. Their vantage point was at a height of 2000 meters overlooking the prairie. As it became dark the prairie looked cold and lonely, and the hills cast fearful shadows.

During the eclipse a sympathetic member of the Commission briefed Homez and Winter on the events leading to its authorization. "When the vendor of the land asked the renters to vacate the land purchased by the Mennonites, they refused to move," he said. "This Agrarista group claimed their ancestors had been soldiers of Pedro el Cojo, the famed Apache fighter. They therefore had the same right to the land as the vendor, and thus the right to continue living there.

"The Agraristas recruited Belisario Chávez as their spokesman. He pointed out that the renters were in the process of forming an Ejido, including the allocation of its corresponding land. The land therefore could not be sold to a third party. This was denied by the lawyer of the vendor, who claimed that the people involved were merely renters who refused to vacate rented land.

"In the capital President Obregón was advised of the claim for land rights by this group. Complaints coming from the Mennonites meanwhile indicated that the Agraristas were interfering with their mission. The government feared that if the Mennonites were denied access to their purchased land they might leave the country.

von Chihuahua, dee de Agraristas äwa de Mennonite bejensicht. Aus Homez un Winta de Metjlida vonne Kommission bejäajende, bejinkj een Sonnenvedunkle. See sage daut grossoatje Schauspell derch een dunklet Glaus. Äa Utsechtspunkt wia opp eena Hecht von 2000 Meeta met Blekj opp de Präarie. Aus et dunkel wort, sach de Präarie kolt un eensom, un de Hempel schmeete furchtboare Schautes.

Wäarent daut vedunkle belieed een simpatischa Metjlied von de Kommission Homez un Winta äwa de Erieejnisse, dee to äa kome fieede. "Aus de Vekjeepasch de Rentna vom Launt daut säde, daut see daut Launt woont de Mennonite toojeieejent haude, velote sulle, stiepade dee sikj omtotrakje", säd hee. "Dise Agrarista Grupp behaubt, daut äare Väaelre Soldote von Pedro el Cojo, däm berienden Apache Kjamfa, jewäse wiere. See haude doarom daut jlikje Rajcht fa daut Launt aus de Vekjeepasch, un doamet daut Rajcht, doa to bliewe.

"De Agraristas naume Belisario Chávez aun aus Fiera. Hee wees boolt daut de Rentna jrod em Prozass wiere een Ejido to jrinde, enslutent daut Toodeele vom paussendet Launt. Daut Launt kunn doawäajen nich aun ne dredde Partei vekoft woare. Dit wort vom Ofkot vom Vekjeepa aufjesajcht. Hee behauptet, daut dise Mensche blooss Rentna wiere, dee sikj stiepade, jepachtet Launt to velote.

"En de Hauptstaut wort Präsident Obregón von de Fodrunk bie dise Grupp fa äare Launt Rajchte berecht. Kloage von de Mennonite weese entweschen, daut de Agraristas äare Mission behindade. De Rejierunk fercht, daut wan dän Mennonite de Toogank to äarem jekofen Launt aufjesajcht wort, wudde see daut Launt velote.

“As the Agraristas threatened his Mennonite colonization project the President viewed the Agraristas with disfavor. But in the current political climate it was undiplomatic to oppose claims made by veterans of the revolution. The President thus ordered the Secretary of Agriculture to set up a Commission to investigate the situation and to take appropriate action. The President also sent a message to the state governor. He was to take measures to see the Mennonite project did not fail, while still respecting the wishes of the Agraristas.

“Aus de Agraristas sien mennonitischet Kolonisierungsprojekt bedroode, sach de Präsident de Agraristas met Onjnod aun. Oba em jaaenwuatichen politischen Kjliema wia et ondiplomatisch, sikj jaaen de Fodrung von Wetteraune vonne Rewoluzion to stale. De Präsident velangd doawääjens, daut de Launtwirtschofts Minista eene Kommission oppstale sull, om daut Probleem to unjasieekje un paussende Väasorje to moake. De Präsident haft uk eene Tiedinj aun dän Stautsgouverneur jeschekjt. Hee sull Väasorje moake, daut daut mennonitische Projekt nich derchfaule sull, un daut de Wensche von de Agraristas respakjt worde.

“The dispute is serious for those involved and time is of the essence. If the Commission doesn’t solve the problem, it will continue to fester. The lawyer of the vendor, Porras, believes that the Mennonites consider themselves helpless in the situation. He considers that dissension will arise in their ranks causing the immigration to founder. Porras also considers that the Canadian government will strive to avoid losing more Mennonites. They want those that left to return, to discourage others from leaving.”

“De Striet es iernst fa de twee Siede, un de Tiet es kort. Wan de Kommission daut Probleem nich leest, woat de Striet wieda gone. De Ofkot vom Vekjeepe, Porras, jleewt, daut de Mennonite sikj en daut Probleem halplooss feele. Hee es von de Meenunk, daut Oneenichkjeit en äare Rieeje entstone woat, dee de Enwaundrunk enne Grunt brinje woat. Porras es uk von de Aunsecht, daut de kanadische Rejierunk doano sträwe woat, nich mea Mennoniten veliere. See welle daut deejansje dee veleete, trigjkome, om aundre vom Utwaundre aufhoole.”

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The sight of the sun reappearing was a welcome spectacle and later all looked with greater appreciation at the bright world around them. Following the eclipse the Commission members began their tour through the Bustillos valley. The main group traveled in the luxury car of the vendor. The group visited Mennonite villages and the ranches of Agraristas to gather information.

De Secht vonne Sonn, dee wada oppdukt, wia an sea Welkom. Een jieda kjikjt nu no de halle Welt erom an met groote Fräd un jratrem Wieetschazen. No daut lange Diesta reisde de Metjlieda vonne Kommissions derch daut Bustillos Dol. De Hauptgrupp fua em Luxuswagon von däm Vekjeepe. De Grupp besocht eenje mennonitische Darpa un Ranches vonne Agraristas, om de Loag selfst to beseene.

Commissioner Salido and his group then met with Belisario Chávez and the Agraristas.

Kommissar Salido un siene Grupp troffe sikj dan met Belisario Chávez un de Agraristas.



Salido was a consummate politician who had prepared a powerful argument to handle these shrewd contenders. He advised Chávez that he brought a message directly from the President. The President sent congratulations to the Agraristas for their patriotism, and their courage to resist the attempt to take away their land. The immense latifundios should be handed over to those who had won the revolution.

But then Salido argued that the Agraristas should consider the special situation of the President. The USA and European countries refused to recognize the Mexican government, giving domestic disorder as the reason. International observers claimed that the President couldn't control the situation. Salido said that through their defiance the Agraristas were shaming the President who had promised the land to the Mennonites. He advised that the President had been lied to by the vendor about the land ownership leading to his invitation of the Mennonites. Based on the President's promises the Mennonites had already sold their lands in Canada. If the Mexican government now went back on the deal there would be international condemnation and their President would be exposed to ridicule.

Salido further argued that the President didn't want to remove the Agraristas by force as in that case the vendor who would be the only beneficiary. The sale of the land to the Mennonites had netted the vendor three million pesos. Other parties involved should cash in on this bonanza. The Agraristas could ask for compensation from the vendor for relinquishing their just claim to the land. This would benefit both the Agraristas and Chávez. The federal government would guaranty an agreement for any amount which couldn't be

Salido wia een vollendeta Politikja, dee eene stoakje Rajchtfoadrunk väabereet haud, om dise kluake Kjamfa to behaundle. Hee säd Chávez, daut hee eene Tiedinj direkjt vom Präsident brocht. De Präsident schekt dän Agrarista Jlekwenske fa äaren Patriotismus un äaren Moot, de Proow to wadastone, äa Launt wajchtonäme. De riesje Latifundios sulle dänen äwajäwt woare, dee de Rewoluzion jewonne haude.

Oba dan stald Salido faust, daut de Agraristas daut besondret Probleem vom Präsidenten bedenkje sulle. De USA un de europäische Lenda stiepage sikj, de mexikaunische Rejierunk auerkjane un gauwe de hiesje Onordnunk aus Grunt. Beobachta von aundre Lenda gauwe auntovestone, daut de Präsident de Probleme nich kontrolliere kunn. Salido säd, daut de Agraristas derch äaren Trotz dän Präsidenten beschämde, dee daut Launt de Mennonite vesproake haud. Hee berod, daut de Präsident von de Vekjeepasch äwa daut Launtbesitz veleit worde wia, waut to siene Enlodunk von de Mennonite fieed. Opp de Vespräakjunge vom Präsident haude de Mennonite aul äare Lenda en Kanada vekoft. Wan de mexikaunische Rejierunk nu sikj doavon trigjtrok, wudde aundre Lenda däm Präsidenten veuadeele un doavon Spott moake.

Salido naum siene Rajchtfoadjunge wieda, un säd daut de Präsident de Agrarista nich met Jewault vom Launt wajchnäme wull, wiels dan wudde blooss de Vekjeepasch bejensje. De Vekoop vom Launt aun de Mennonite haud de Vekjeepasch dree Millione Pesos vedeit. Aundre Parteie sulle von disem Jelt Hupe uk woat kjrieeje. De Agraristas kunne om Vejeltunk vom Vekjeepa froage, om äare jerechte Behauptunk opp daut Launt opp to häwe. Dit wudd de Agraristas un uk Chávez togood kome. De Bundes Rejierunk wudd

extracted from the vendor. Thus funds were available so that the Agrarista families could be relocated to alternate places, even better than the ones now occupied. This argument of Salido was convincing, as the Agraristas hopefully bought it.

One day after meeting Salido, the Agraristas had prepared their demands. They asked that 50 family heads each be given 15 hectars of cultivable land. Each head should get a building lot in San Antonio and \$200 from the vendor for moving. The Ejido should in addition get 5000 hectars of pasture land. If their demands were met, they promised to leave their lands once their crops were brought in.

The agreement was approved a few days later and the Agraristas promised to evacuate their lands by end March 1924. They also promised not to plant further crops, or trouble the Mennonites. The vendor agreed to this request, but no arrangement was made immediately to implement the deal.

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Some months after the Commission had left the area Winter paid another visit to the Stobbe Wirtschaft in Swift colony. Although gratified that the federal government had sent a Commission to investigate their grievances, the Stobbes were disappointed that the agreement struck between the vendor and Agraristas had not been implemented.

“The relations with the Agraristas remain the same and we can make no long term plans,” complained Stobbe. “The harassment continues as before. The objective of the Agraristas appears to be to delay the process with the hope that a new government will be

eene Bestemmunk fa jieda Betrach vesechre, dee nich vom Vekjeepa erutjetrocke woare kunn. Meddel wudde dan väarätich senne, soo daut de Agrarista Famieljes to aundre Uate veloagat woare kunne, soogoa noch no bätre aus dee, dee see nu haude. Dise Rajchtfoadjunk von Salido wia äwazeijent, un de Agraristas naume dee hoffentlich aun.

Een Dach no däm Trafe von Salido haude de Agraristas äare Fodrunge aul reed jemoakt. See voddade, daut 50 Famieljekjapp jieda 15 Hekta Launt jejäwt woare sulle. Jieda Kopp sull een Bu Gruntstekj en San Antonio un \$200 vom Vekjeepa fa daut Omtrakje kjree. De Ejido sull bowenäwa 5000 Hekta Weidelaunt kjree. Wan äare Fodrunge erfelt worde, vespruake see, äare Lenda to velote, soboolt äare Eifste enenn jebrocht wiere.

De Bestemmunk wort een poa Doag lota gootjeheet un de Agraristas vespruake, äare Lenda bat Enj Moaz 1924 erut to rieme. See vespruake uk, äare Felda nich wada to plaunte ooda de Mennonite to stiere. De Vekjeepa stemd disem Vetrach to, oba kjeene Bestemmunk wort jetroffe, om dän uttofiere.

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Eenje Monate nodäm de Kommission daut Jebiet velote haud, wia Winta wada bie de Stobbe Wirtschaft en de Swift Kolonie. Oppwool de Bundes Rejierunk eene Kommission fa de Unjasieekjunk von äare Kloage jeschekjt haud, wiere de Stobbes enteischt, daut de Bestemmunk tweschen däm Vekjeepa un de Agraristas nich omjesat worde wia.

“Daut Veheltnis met de Agraristas es daut selwsje, un wie kjenne kjeene Plons opp lange Tiet moake”, bekloagd sikj Stobbe. “De Belaustunk jeit wieda soo aus verhää. Daut Ziel von de Agraristas schient, dän Prozass to veschluare met de Hopninj, daut eene niee

elected which will take a more favorable view. The vendor is in no hurry to make a settlement which requires him to supply major resources. Our plans for introducing new crops, and attempting irrigation farming must be kept on hold. This condition of uncertainty can not be sustained.”

“The Agraristas still hold onto their long term hopes,” Stobbe’s son Jasch explained. “They expect that the Mennonites will tire of the process and return to Canada. Delay is reasonable from their perspective as they genuinely believe the land is theirs. In the negotiations of the Commission no priority was given to the Mennonite’s right to occupy the land they paid for. Instead the negotiations focused on obtaining an agreement between the vendor and the Agraristas. Not implementing the deal does not hurt those two parties, while we Mennonites continue to suffer. Our community will have to renew its efforts to get the lands we paid for.”

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As the harassment of the Agraristas continued the community again sent a group to the capital to meet the President. The delegation contended that Agraristas had been offered alternative land but still blocked Mennonites land. Meanwhile their community had remained peaceful. The vendor’s lawyer, Porras, co-operated and blamed outside agitators. He said that the root of the problem was the intervention of agitators anxious to exploit the situation. The effort came to naught; two years after the Salido agreement Agraristas still blocked Mennonite farmers from their land.

Rejierunk jewält woare woat, dee eene jenstje Aunsecht näme woat. De Vekjeepe es nich ielich, een Jerääjel to moake, dee am foddat, groote Meddel to leewre. Onse Plone fa niee Kulture to plaunte un de Felda to bewesre motte noch oppjehoole woare. Soo een Toostaunt von Onjewesheit kaun nich opp lang bliewe.”

“De Agraristas hoole emma noch opp äare Hopnunge opp lange Tiet”, erklääd Jasch, Stobbe sien Sän. “See wachte doaropp, daut de Prozass woat de Mennonite meed moake daut see trigj no Kanada foare. De Sach oppschuwe es ut äare Utsecht veninflich, wiels see werkjlich jleewe, daut daut Launt an jehieet. En de Vehaundlung von de Kommission wort daut Rajcht von de Mennonite, daut Launt daut see betolt haude, to besate, nich Priorität jejäwt. Enne Städ sulle de Vehaundlung to eene Bestemmunk tweschen däm Vekjeepe un de Agraristas brinje. Dän Haundel nich aufschlute brinj kjeene Velazunk to dise beid Parteie, oba de Mennonite motte noch wieda liede. Onse Jemeent mott sikj bemieeje, om de Lenda to kjriee, dee wie betolt habe.”

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Aus de Belaustunge von de Agraristas aunjilde, schekjt de Jemeent wada eene Grupp no de Hauptstaut, om dän Präsident to trafe. De Delegazion deeld met, daut de Agraristas wia aundret Launt aunjebode wort, oba see blockieede emma noch daut Mennonitischet Launt. Entweschen wia äare Jemeent frädlich jebläwe. De Ofkot vom Vekjeepe, Porras, stemd met dit too un beschuldicht Hitzats von Bute. Hee säd, daut de Wartel vom Probleme wia daut de Hitzats nenfoote om de Mennonite uttonutze. De Aunstrenjunk kaun to nuscht; twee Joare no de Salido Bestemmunk blockieede de Agraristas noch de Mennonitische Lenda.

By 1925 the mood in the Mennonite camp was becoming bitter. The Vorsteher Abram Neudorf sought to calm his people. He advocated further investigations, patience and trust. He kept to his hope that a peaceful resolution acceptable to all would be found. One of the leaders, Klaas Heide strongly opposed a return to Canada. Their co-religionist who had stayed behind still lived there, and viewed this problems with skepticism. But individual settlers threatened to return to Canada. The threat to leave had some effect on the government but still no solution was in sight.

With continued stalemate the Mennonites considered their further options. Should another delegation go to the capital? At this point their unofficial leader, Klaas Heide, received a major insight. Sending large groups created complicated problems, he thought. A single competent person might have a better chance at obtaining results. He could focus on the most pressing issue, would have few logistic or translation problems, and not need to balance conflicting inputs. The perfect man for this delicate job, he thought, was Walter Schmiedehaus the German consul. Schmiedehaus was an accomplished diplomat, a man fluent in Spanish, a man with insight into the colony's issues, and one who had the settlers' interests at heart. Heide consulted Elder Friesen, and Schmiedehaus was recruited for the mission.

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Schmiedehaus first met with the Governor of Chihuahua. Then, late January 1925, he left for the capital. He was apprehensive about his mission, as he would have to deal with the new President who lacked the sense of obligation of Obregón. He first conferred with General Martinez, an experienced and

Em Joa 1925 wort de Stemmunk em mennonitischen Loaga betta. De Schult socht sien Volkj to beruje. Hee rod wiedre Unjasieekjunge, Jedult un Vetrue. Hee hilt sikj aun siene Hopninj, daut eene frädliche, fa aule paussende Oppfotunk jefunge woare kunn. Eena von de Fierasch, Klaas Heide wia stoak jääjen eene Trigjfoat no Kanada. Äare Metjlida, dee trigjjebläwe wiere, wonde doa noch un sage dit Probleem met Twiewel aun. Oba eenselne Siedlasch dreiwde no Kanada trigjtogone. Dise Aufsecht haud eene jewesse Wirkjunkt opp de Rejierunk, oba noch emma wia kjeene Leesunk to seene.

Aus aules stonebleef muste de Mennonite äare wiedre Määjlichkjeite besenne. Sull noch eene Delegazion no de Hauptstaut foare? Aun disem Punkt erhilt äa Butaamts Fiera, Klaas Heide, eenen grooten Enblekj. Groote Gruppe schekje muak komplizieede Probleme, docht hee. Een eensja fäicha Maun wudd een bätra Schans habe, een gooden Utkomen to erlange. Hee kunn sikj opp de drinjenste Froage konzentrieere, wudd weinje Logistik ooda Äwasatungs Probleme habe, un brukt kjeene jääjenjerechte Engowe uttojlikje. De neiwsta Maun fa dise määkjelje Oabeit, docht hee, wia Walter Schmiedehaus de dietscha Konsul. Schmiedehaus wia een vollendeta Diplomat, een Maun, dee flissent Spaunisch räd, een Maun met Ensecht en de Froage von de Kolonie un eena, dee de Interesse von de Siedlasch em Hoat haud. Heide beräd daut Probleem met Eltesten Friesen, un Schmiedehaus wort aunjestalt.

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Schmiedehaus trof sikj toieescht met däm Gouverneur von Chihuahua. Dan, aum Enj Jaunewoa 1925, fua hee no de Hauptstaut. Hee wia besorjt äwa siene Mission, wiels hee met een nieen Präsident omgone must, däm de Vefflichtunk von Obregón fäld. Hee berod toieescht met General Martinez, een erfoarna

influential diplomat in the capital. Martinez provided an introduction to Plutarco Elias Calles, the new President. The President expressed sympathetic interest and ordered that the case be taken up by the Ministry of Agriculture. The next day General Martinez introduced Schmiedehaus to officials in that Ministry.

At a series of meetings in the Ministry a consensus grew towards the Mennonite position over that of the Agraristas. Schmiedehaus made the point that the Mennonites through no fault of their own were in the middle of a strife between the vendor and Agraristas. The Agraristas were using the Mennonites to get a better deal from the vendor, who had no incentive to make the settlement demanded of him.

Schmiedehaus found the Director of "Lands and Colonization" surprisingly co-operative. Soon this man became a good friend of the Mennonites. They had brought several million pesos into the country and were small landowners. Reports from government officials in Chihuahua indicated that they had a genuine grievance. And rather than offering retaliation, they peacefully negotiated for their rights.

The Director now gave Schmiedehaus assurances on three outstanding matters; the Mennonite Privilegium would be observed, continued immigration would be approved, and the community would not be oppressed in their religious worship. These three decisions represented victories, but the Agrarista dispute still remained outstanding.

Schmiedehaus again went to see General Martinez who advised that the solution lay in

un majchtja Politikja en de Hauptstaut. Martinez vemeddeld eene Mietinj met dän nieen Präsident, Plutarco Elias Calles. De Präsident bewees Interesse un Simpatie un befool, daut de Sach vom Launtwirtschofts Minista oppjenome sull. Aum näakjsten Dach stald Martinez Schmiedehaus to Beamte en disem Rejierunks Aufdeel vää.

Schmiedehuas haud eene Rieej von Mietinjs met Beamte un eene Äwareenstemmunk woss en Rechtunk von de mennonitische Stalunk jäajenäwa däm von de Agraristas. Schmiedehaus leet de Beamte weete, daut de Mennonite one ieejne Schult enne Medd von een Striet tweschen däm Vekjeepa un de Agraristas wiere. De Agraristas nutzte de Mennonite ut, om eenen bätren Haundel vom Vekjeepa to kjree, dee kjeenen Drief haud, de Sach bietolaje.

Schmiedehaus funk dän Direkta von "Launt un Kolonisazion" äwarauschent behalpflich. Boolt wort dis Maun een gooda Frint von de Mennonite. See haude miere Millione Pesos em Launt jebrocht un wiere kjliene Gruntieejendeema. Berechte von Rejierunks Beamte en Chihuahua gauwe too, daut see eene ajchte Kloag haude. Un staut de Vejeltunk, vehandelde see frädlich fa äare Rajchte.

De Direkta gauf Schmiedehaus nu Vespräakjunge opp dree hinjastaliche Aunjeläajenheite; daut Mennonite Privilegium wudd wieda aunerkjant woare, de aunhoolende Enwaundrunk wudd gootjeheet woare, un de Jemeent wudd nich en äare relijeese Aunbädunk unjadrekjt woare. Dise dree Entscheidung muake aul een Siej vää, oba de Agrarista Striet stunt noch veropp.

Schmiedehaus jinkj wada to General Martinez. Hee rod, daut de Leesunk biem

the Ministry of Agriculture. Further meetings were arranged and finally a good result was obtained. The Ministry promised to contact the Chihuahua governor to insist that the Agraristas be given better lands. Also an envoy would be sent to inspect the situation on the ground, and to ensure that the Agraristas vacated the Mennonite lands. On departing, the Minister assured Schmiedehaus that the matter now truly would be settled.

On arrival back in the colony Schmiedehaus gave his report to Klaas Heide. The envoy from the capital arrived, examined the sales documents and spoke with colony leaders. Everything that Schmiedehaus had said in the capital was verified. The envoy confirmed that the Agraristas must leave the Mennonite lands. The vendor was to provide land, following the agreement of 1924. It was clear that the vendor's reluctance to comply with the conditions of sale had caused the lengthy delay in the settlement.

A government commission surveyed and divided the new Agrarista lands provided by the vendor. One after the other the Agraristas vacated the disputed lands and moved to the new lands. As they were leaving their native land, their departure was sorrowful, but in view of receiving a generous settlement they held no lasting bitterness. The houses left behind were of no use to the Mennonites and were blown up to clear the land for agricultural use. In three months the disputed land was finally fully clear for settlement by the Mennonites.

On the 17th of November 1925 President

Launtwirtschafts Minister sprach. Wiedre Trafe worde ve-handelt un endlich kjrieech hee een goodet Utkom. De Minista vespruak, dän Chihuahua Gouverneur to vemedle, om doaropp to bestone, daut de Agraristas sulle bätte Lenda jejäwt woare. Uk een Beaumta wudd kome, om daut Probleem opp däm Boddem to beseene un om sechatostale, daut de Agraristas von de mennonitische Lenda trakje wudde. Bie de Auffoat vesehad de Minista Schmiedehaus, daut de Sach nu werkjlich jerääjelt woare wudd.

Aus hee trig en de Kolonie wia gauf Schmiedehaus sienen Berecht aun Klaas Heide. De Beaumta ut de Hauptstaut kaum, unjasocht de Vekoops Dokumente un spruak met de Fierasch vonne Kolonie. Aules, waut Schmiedehaus en de Hauptstaut jesajcht haud, wort bestädicht. De Beaumta säd nu, daut de Agrarista muste de mennonitische Lenda velote. De Vekjeepa sull no de Bestemmunk von 1924 Launt reed stale. Daut wia kloa, daut de Trigjhoollunk vom Vekjeepa, de Vekoops Bedinjunge opptohoole, haud daut lange Vesieme von däm Rechtungsdach veusoakt.

Eene Rejierunks Kommission bemoot un deeld de niee Agrarista Lenda, dee vom Vekjeepa reed jestalt worde. Eena nom aundren riemde de Agraristas de jesträde Lenda ut un trocke en de niee Lenda nen. Aus see äa Heimat Launt veleete, wia äare Auffoat truarich, oba wiels see eene friejäwriche Bestemmunk kjrieetje, wiere see nich bliwendich betta. De Hiesa vonne Agraristas brukte de Mennonite nich un worde jesprenjt, om daut Launt fa Launtwirtschaft nitzlich to moake. En dree Monate wia daut jesträde Launt endlich gauns kloa fa de Besiedlunk von de Mennonite.

Aum 17. Nowamba 1925 kaum de Präsident

Calles paid the colony a special visit. It was harvest time and the spectacle of the Mennonites bringing in a bountiful harvest greatly impressed him. The Winters went to see the President on his tour as did the Stobbes. Emily was introduced to the Stobbe boys Jasch and Isaak, who presented their intended brides and advised that they would be holding a joint wedding.

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It was October 19, 1926, a sad day for the settlers in Manitoba colony. The colony lost its prime secular leader. Winter and Stobbe were among those present at his funeral a few days later to pay their last respects to this outstanding leader.

Klaas Heide had resided in the Manitoba Colony village of Blumenort since the first arrival of the settlers in 1922. He had held no official title, not Deacon, Minister, Elder, Schulz nor Vorsteher. But he had been a dominant force in the colony, a man who was trusted by the official religious and secular leaders to chart a way forward.

Heide was born in 1859 in the Khortitza Colony village of Schoenberg and at age 16 migrated with his family to Canada. He married at age 18 and had twelve children from his first marriage. In Canada he became a successful farmer and investor, as well as family man. He repeatedly served as a delegate to the Canadian government during the school issue and joined several scouting missions sent out to search for a new home for the community. He led the team that purchased the land in the Bustillos valley, and later directed the survey team in staking out the colony boundary and the villages.

Calles no de Kolonie opp eenem besondren Besuach. Daut wia de Eifst Tiet un de Secht von de Mennonite, dee eene rikje Arnt enbrochte, beendrukt am sea. De Wintasch jinje däm Präsident opp siene Runtreis to seene, soo aus uk de Stobbes. Emily wort de Stobbe Junges Jasch un Isaak vääjestalt, dee äare Brute brochte un metdeelde, daut see eene jemeensome Kjast hoole wudde.

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19. Oktober 1926 wia een truaricha Dach fa de Siedlasch enne Manitoba Kolonie. De Kolonie haud äaren prachtvolla Butaaumts Fiera veluare. Winta un Stobbe wiere mank de Aunwäsende bie sien Bejrafniss een poa Doag lota, om disen väästonenden Fiera Aufscheet to saje.

Klaas Heide haud seit de ieeschte Aunkunft vonne Siedlasch en 1922 em Darp Bloomenort vonne Manitoba Kolonie jewont. Hee haud kjeenen offiziellen Tietel, nich Diakon, Prädja, Schulz noch Äwaschult jehaut. Oba hee wia eene dominierende Kraufft enne Kolonie jewäse, dee von de jewälte relijeese un weltliche Fierasch vetrut wort, eenen Wajch verwoaz to wiese.

Heide wort 1859 em Khortitza Kolonie Darp Schoenberg en Russlaunt jebuare. Em ella von 16 Joare trok hee met siene Famielje no Kanada. Hee befried sikj em ella von 18 Joare un haud twalf Kjinja von siene ieeschte Ehe. En Kanada wort hee een goot utjekomna Launtwirt un Jeltaunlaja, soo wie Famielje Maun. Hee deend wiedaholt aus Delegaut aun de kanadische Rejierunk wäärent daut School Probleem un schloot sikj miere Missione aun, dee fa eenem nieen Heim fa de Jemeent jesocht haude. Hee fieed de Maunschoft, dee daut Launt em Bustillos Dol kofte, un fieed lota de Launtmäte Grupp, om de Koloniejrenze un de Darpa auntotieekjne.

Heide's greatest challenge and success was the settling of the dispute between the Agraristas and the Mennonites. This dispute had arisen when the settlers first arrived in 1922. Heide was a lead negotiator who at all times insisted the Mennonites reply to Agrarista provocations with non-resistance. When the dispute appeared beyond resolution he had an insight that brought victory for his community.

When Heide was afflicted in 1926 he quickly became resigned to his death. His only sorrow was for the colony, which he feared faced great danger. The settlers were a tiny minority among a vast people; they were weak whereas the opposition was strong. The colonists had an earthly mission here, to serve as model farmers. Victory could only be obtained through divine intervention and would be won by counsel not force. This hope gave him consolation as he faced his last moments.

Following the OC customs the funeral was simple. A plain coffin held his body. The Minister gave the eulogy and then the congregation moved to the cemetery. After prayers and singing the coffin was lowered and the grave filled in. The grave was not mounded nor was a permanent marker raised. Following the ceremony the mourners went to the home of the deceased for coffee and Zwieback. The colony now faced its future without one of its strong leaders.

Heide siene jratste Proow un Erfolg wia de Bestemmung von daut Striet tweschen de Agraristas un de Mennonite. Dis Striet entstaunt, aus de Siedlasch en 1922 aunkaume. Heide wia een Vehandlungs Fiera, dee to aule Tiede doaropp bestunt, daut de Mennonite opp de Agrarista äare Boosheite en frädliche Oat auntuete sulle. Aus kjeene Leesung en Utsecht wia, haud hee eenen Enblek, daut entlich dän Siech fa siene Jemeent brocht.

Aus Heide 1926 krank wort, wort hee schwind met siene stoawlichkeijt foadich. Sien eensjet Kumma wia fa de Kolonie, dee hee fercht, ver groote Jefa stunt. De Siedlasch wiere eene kjliene Mindaheit unja eenem riesjen Volkj; see wiere schwach, wäarent äare Jäajnasch stoakj wiere. De Koloniste haude hia eene irdische Mission, om aus Mosta Buares to deene. De Siech kunn blooss derch jetliche Help jekräaje, un niemols von Jewault. Dise Hopninj gauf aum Trost, aus siene latste Doag ver am stunde.

No de Ooltkolonia Sitte wia daut Bejrafniss deemootich. Een eenfacht Soakj hilt sien Kjarpa. De Prädja gauf de Truaräd un dan trok de Jemeent toom Kjoakjhoff. Nom Jebäd un daut Sinje wort daut Soakj raufjelote un daut Grauf enjefelt. Daut Grauf wort nich runt jemoakt, un kjeen Aundenkjssteen wort erhowe. Aum Enj vonne Zeremonie jinje de Truarende nom Hus vom Jestorwnen fa Kaffee un Tweeback. De Kolonie must nu wieda sträwe one eenem von äare stoakje Leidasch.



## Santa Clara

*Make yourself an honest man, and then you may be sure there is one less rascal in the world. Thomas Carlyle*

Winter and Emily were seated in their buggy on the way to the Sommerfeld colony in Santa Clara. That colony had been settled by Mennonites from Manitoba and Saskatchewan in late 1922. The family of Emily's distant cousin Emma Bartsch was among the immigrants to the colony and the Winters were fulfilling a promise to visit made years ago. The harvest was in, it was the week before Christmas, and the Winters had some free days before the holidays. Emily longed to hear about her cousin's trip from Canada and her experiences here in Mexico. Winter meanwhile would talk farm implements with her husband.

The couple was in for a cold ride. Santa Clara lay 55 miles to the north, at the end of a level road that passed mainly through wind swept plains. Winter had winterized the buggy, improvised a snug enclosure for rain and wind, and today had covered the horses with blankets. They would stop at mid-day with friends at Halbstadt, Campo 55. This was a small outpost of the Sommerfeld settlements, lying just north-east of the Manitoba colony. They hoped to reach the main Sommerfeld colony in Santa Clara before nightfall.

The Winters had left their children with Emily's cousin in their home village in the Manitoba colony. All children these days were busy practicing their recitations for the Christmas programs held at schools on Christmas eve. For them this was the happiest of seasons, a time free from school and with light chores. The Winters planned to return in a few days to witness their own children's formal

## Santa Clara

*Moak von die selfst een ieeboara Maun, un dan best secha, daut et een weinja Hollunk en de Welt jeft. Thomas Carlyle*

Winta un Emily saute em Bogge oppem Wajch to de Sommafelda Kolonie en Santa Clara. Dise Kolonie wort von Mennonite ut Manitoba un Saskatchewan aum Enj 1922 besiedelt. De Famielje von Emily äare tweede Kusine, Emma Bartsch, jehieed to de Kolonie un de Wintasch wulle een Vespräkje, daut see ver Joare jemoakt haude, nu erfelle. Daut eifste wia lang äwa, daut wia nu de Wäakj ver Wienachte, un de Wintasch haude eenje friee Doag ver de Heljedoag. Emily wia nieschierich, von Emma äare Reis ut Kanada un de Erfoarunge hia en Mexiko to hier. Winta wudd entweschen von Wirtschofts Sache met äarem Maun råde.

Daut Poa wia reed fa eene kolde Foat. Santa Clara lach 55 Miel nom Nuade, aum Enj von eena jlikje Gauss, de mierendeels derch Wint jepitschte plaute Städe rand. De Bogge wia reed fa kolde Wada met sien makeljen Betoch fa Rääjen un Wint, un vondoag haud Winta Dakje fa de Pieed jebrocht. See wudde to Meddach en Halbstaut, Campo 55, opphoole. De Campo wia een kijliet Darp vonne Sommafelda Siedlunk, dee toom nuadooste von de Manitoba Kolonie lach. See wulle to Santa Clara verem Tweediesta kome.

De Wintasch haude äare Kjinja met Emily äare Kusine en äarem Heimatdarp enne Manitoba Kolonie jelote. Aule Kjinja haude et en dise Doag drock, äare Väasajunge to eewe fa daut Wienachts Prograum, daut enne School stautfinje sull. Fa see wia daut de jkekijlichste Joarestiet, met weinich enne School to liere un leichte Oppgowe Tus. De Wintasch plonde, no een poa Doag trigjtofoare, om de Leistunge

performance.

In Canada the relation between Old Colony (OC) Mennonites and the Sommerfelders had at times been testy. While they had shared the West Reserve in Manitoba they had largely kept to their own community. The Sommerfelders had been more progressive, more willing to modify old customs and adapt themselves to the conditions of Canada. The OC members, or Reinlaenders as they were called in Manitoba, had been more conservative and reluctant to accept changes mandated by the government. Despite frowns from their Elders in Canada the Winters had made occasional calls on the Bartsch family and wanted to renew this practice now.

Before mid-day they reached the Sierra Azul rocky landmark and a little later stopped at Halbstadt, to water the horses. Approaching Santa Clara they appreciated the gradual change in scenery; taller trees, woodlands and windmills. They arrived in Santa Clara at twilight and received a warm welcome from the entire Bartsch family. The younger children were at a loss on the appearance of apparent strangers, but the older children laughed in joy at seeing old acquaintances. Emma introduced their new additions. Bartsch remarked that he had heard of Winter's reputation to solve mysteries.

Emma had prepared a warm supper of Werenikje which made a good feast. After supper the Bartsch children were asked to practice their Christmas presentations before the visitors. Pauses or mistakes were quickly corrected. The children were soon off to bed giving the adults a chance to catch up on years of separation.

Bartsch spent the evening telling the story of

von äare ieejne Kjinja to erläwe.

En Kanada wia daut mank dee Ooltkolonia Mennonite un de Sommafelda nich emma goot jegone. Aus see beid en de Wastresarw en Manitoba wonde, haude see sikj mieeschtens en äare ieejne Jemeent jechoole. De Sommafelda wiere fortschrettlicha, ea reed oole Sitte to endre, un sikj to de Bedinjunge von Kanada auptopausse. De Ooltkolonia Metjlida, ooda Reinlenda, aus see en Manitoba jenant worde, wiere konservatiewa, un zoagent Endrunge auptonäme, dee von de Rejierunk aunjedeent worde. Wan see uk Stiernrunzels von äare Eltestasch en Kanada sage, haude de Wintasch sikj met de Bartsch Famielje jetroffe un wulle hia met dise Jewanheit wieda moake.

Korz ver Meddach fuare see daut steenaje Sennbilt Sierra Azul vebie un een bät lota hilde see bie Halbstaut aun. Aus see noda to Santa Clara kaume worde see jewoa vom aulmälichen Wakjssel en de Launtschoft; jratre Beem, Welda un Wintmäle. See kaume en Santa Clara bie Tweediesta aun un de Bartsch Famielje gauf an eene leefolje Oppnom. De jinje Kjinja wiere wiere von de schienboare Framde een bät vedreit, oba de elre Kjinja lachte fa Freid, oole Bekaunte to seene. Emma stald äare Kjinja vää. Bartsch säd, daut hee von Winta sien Roop, Jeheemnisse to leese, jehieet haud.

Emma haud fa Owenkost Werenikje jemoakt, daut een goodet Fast muak. Nom Owenkost worde de Bartsch Kjinja jebode, äare Wienachts Oppsajunge ver de Jast to eewe. Pause ooda Fälasch worde schwind korrigeet. De Kjinja jinje dan schlope un gauwe de Erwosne Tiet, sikj von vüle Joare Tranunk unjahoole.

Bartsch vetald de lange Jeschicht von de

the arrival of the Sommerfelders in Mexico. The Church had sent delegates in 1921 that had inspected land in the valleys north of the OC's settlement in Bustillos valley. Santa Clara was located a long distance away from Cuauhtémoc, requiring a different trading base. A connection was available with the Juarez-Chihuahua route at Parrita, making Chihuahua City a convenient base. Thus while the new colony appeared near to that of the OC a substantial separation existed, ensuring that the lives of the two would be separate.

The Sommerfelder delegates had been taken on trucks to visit property owned by the Russek corporation, which had many interests in the republic. The land around Santa Clara was as level as that of the Bustillos valley, but contained more woodland. Mighty trees, at discrete spaces, brightened up the landscape. The delegates had seen the potential of the area as farm land. They had viewed mature crops and had been shown wells, which were essential for drinking water and raising cattle. A large ranch of 12,000 acres had been purchased at \$12 an acre, higher than that paid by the OC.

The next morning the children were off to school and the Winters again visited with the Bartsch family. Bartsch now told of the arrival of the colonists in Santa Clara. The first trains from Canada had arrived in November. Rather than proceeding to the capital of Chihuahua they had stopped at Parrita. Here the rough canyon road provided access to the valleys hidden behind a mountain range of the Sierra Madre Occidental. The settlers then transported their goods along this route to the Santa Clara site.

Aunkunft von de Sommafelda Delegaute en Mexiko. De Kjoakj haud dee en 1921 utjeschekjt, un dee haude Launt en de Dole nuadlich von de Ooltkolonia Siedlunk em Bustillos Dol beseene. Santa Clara wia wiet auf von Cuauhtémoc un see brukte hia eene aundre Haundelsstääd. De Vebinjunk met Chihuahua Staut wia praktischa aus met Cuauhtémoc. Maun fua ieescht derche Boaj no Parrita un dan dreid biem Juarez Chihuahua Heiwä nom Siede. Oppwool de niee Kolonie schienboa dichtbie de Ooltkolonia Lenda wia, bestunt een groota Tweschenrum, daut sechastald, daut daut Läwe vonne Koloniewe jetrant senne wudd.

De Sommafelda Delegaute wiere opp Troks jefoare, om daut leejendom von de Russek Jesalschoft to bekjikke, dee väle Interesse en de Republik haud. Daut Launt om Santa Clara wia so plaut aus daut em Bustillos Dol, omfoot oba mea Woolt. Schmoke majchtiche Beem, wiet oppoat, stunde aulewääjens. De Delegaute haude de mäajlichkeit von daut Jebiet aus Akalaunt jeseene. See haude riepjet Jeträajd jeseene un worde Borms jewäse, dee fa daut drinkje un fa de Veezucht needich wiere. Eene groote Ranch von 12.000 Hekta wort fa \$12 dän Aka jekoft, mea aus de Ooltkolonia betolt haude.

Aum näakjsten Morje jinje de Kjinja no School un de Wintasch spazieede wada met de Bartsch Elre. Bartsch vetald nu von de Aunkunft von de Koloniste en Santa Clara. De ieeschte Ziej von Kanada wiere em Nowamba 1922 aunjekome. Anstaut no de Hauptstaut von Chihuahua to foare, haude see bie Parrita oppjehoole. Hia gauf de ruche Canyon Gauss Toogank to de Dole, dee hinja eene Boajeskjäd von de Sierra Madre Occidental veborje ligje. De Siedlasch transportieede dan äare Sache opp dise Strakj to de Kolonie.

When the first settlers arrived they found that the wells shown to their delegates were dry. Furthermore there was no sign of squatters, as had been observed by the colonists in the Bustillos valley. This indicated clearly a lack of water. The realization that the delegates had been shown false wells greatly damped the spirits of the people. Existence in an agricultural colony was impossible without abundant water.

Water was found at one place of the large land that had been purchased, near a spring and natural waterway. A settlement could survive in this location. The fortunate early arrivals struck up their tents and began to develop their properties. The late arrivals had no viable place to settle.

Shortly after it began the immigration was thus disrupted. The village Neuanlage, was the only one with abundant water, and the outpost Halbstadt near the OC colony had a good supply. Many new arrivals were held up in Parrita, waiting for matters to be resolved. Some settlers returned to Canada in disappointment, while others who had already paid for their land, cancelled their trip. Entire farms which had been paid for were not occupied; it became a field day for speculators.

The land seller eventually brought machinery to drill deep wells, some of which reached several hundred feet. Three wells were dug in the central area, opening up land for three villages. The well water was good and reliable, but the spark for development had gone out. The seller had promised a railway and had begun with its construction, but with

Aus de ieeschte Siedlasch aunkaume, funge see, daut de Borms, dee äare Delegaute jeseene haude, drieech wiere. Äwajens gauf et kjeene Launtbesettasch hia, soo aus bie de Kolonjee em Bustillos Dol jewast wiere. Dit wees dietlich to eene Knaupheit von Wota. De Erkjantniss, daut de Delegaute faulsche Borms jewäse wiere, brocht groote Entteischunk. Daut Unjahault von eena Launtwirtschaftliche Kolonie one eene rikje Kwal von Wota wia onmäajlich.

Wota wort aun eenem Uat vom grooten Launt, daut jekoft wia, jefunge. Dit wia en de Noheit von eena Wotakwal un eene natieedliche Wotagauss. Eene Siedlunk kunn aun disem Uat äwaläwe. De jkekjlische Lied dee tiedich aunkaume schluage äare Zelte opp un bejinje, äare Wirtschofte to entwekjle. De Lied de lota kaume haude kjeenen moakhauftichen Plauz, sikj to siedle.

Korz nom aunfange hilt de Enwaundrunck opp. Daut Darp Nieranlage wia daut eensje met jenuach Wota, un Halbstadt, daut en de Noheit von de Ooltkolonia wia, haud uk eene goode Vesorjunk. Väle Nieaunkomlinje worde en Parrita oppjehoole un wachte doaropp, daut de Loag jeleest wort. Eenje Siedlasch dreide en Entteischunk no Kanada trigj, wäarent aundre, dee aul fa äa Launt betolt haude, äare Reis aufsäde. Gaunse Wirtschofte, dee betolt wiere, worde nich besat; daut wia een Heljedajch fa de Spekulaunte.

De Launtvekjeepe brocht schliesslich Maschine, om deepe Borms to boare, von dänen eenje miere hundat Feet errieekjte. Dree Borms worde em meddem Jebiet jegrowt, un Launt fa dree Darpa opjemoakt. Daut Bormswota wia goot un toovelessich, oba de Funk fa de Entwekjlung wia utjegone. De Vekjeepe haud eene lesabon vesproake

emigration virtually halted, the project was cancelled.

The valley was basically healthy; no great heat, malaria, scorpions, nor ants were encountered, unlike those found by other Sommerfelders who later emigrated to South America. Here in the highland Europeans could work all year round without discomfort. With Mexico's proximity to Canada the transportation charges were relatively low. Except for the water supply, the delegates had chosen wisely.

Bartsch had paused in his story when a sharp knock sounded at the door. Bartsch went to open, spent some time whispering with a visitor, and then returned to his guests. He said that his visitor, Penner, was facing a serious problem and had need of an experienced investigator. Although surprised at the approach Winter immediately offered his help. Bartsch advised that Penner had invited the Winters to visit him in the morning.

\* \* \*

Next morning Winter and Emily were sitting in the parlor of the Penner residence a few houses down from the Bartsch's. The Winters closely examined their host who reputedly had a strange story to tell. Winter judged Penner to be in the late thirties. He appeared to be a typical colonist from Canada, healthy, robust and engaging. One trait that Winter noticed was that the man had a vision problem, a noticeable squint.

When their small talk had petered off Winter asked Penner to tell his story, starting from the beginning. "I arrived with my family here in Santa Clara on the first emigrant train," Penner began in a low voice. "Our train stopped at Parrita, on the Juarez – Chihuahua

un haud met sienem Bu aunjefunge, oba aus de Utwaundrunk praktisch opphilt, wort daut Projekt aufjesajcht.

Daut Dol wia em Grunt jesunt; kjeene groote Hett, Malaria, Skorpione ooda Eemskje worde bejäajent. Dit wia aundasch aus bie aundre Sommafelda, de lota no Siedamerika troke. Hia em Huachlaunt kunne de Europäa daut gaunse Joa äwa one Sorj oabeide. Met de Noheit von Mexiko to Kanada wiere de Transportkoste veheltnismässich läach. Met de Utnom von de Wotavesorjunk haude de Delegaute goodet Launt utjesocht.

Bartsch haud Pause en siene Jeschicht jemoakt aus et schoap puttad aun de Däa. Bartsch jinkj optomoake, vebrocht een Stootkje met een Frint un kaum dan to siene Jast trigj. Hee säd, daut sien Gaust, Pana, ver een iernstet Probleem stunt un eenen erfoarna Forscha brukt. Oppwool hee bie de Aunfroag äwarauscht wia, boot Winta fuaz siene Help aun. Bartsch säd, daut Pana de Wintasch enjelode haud, am Morje to besieekje.

\* \* \*

Aum näakjsten Morje saute Winta un Emily en de Grootestow en Pana siene Wonunk, een poa Hiesa vonne Bartsche. De Wintasch bekijkte äaren Gaustjäwa jeneiw, dee woarschienlich eene sondaboare Jeschicht to vetale haud. Winta docht Pana wia en de lote dartiche Joare. Hee schiend soo een tiepische Kolonist von Kanada to senne, jesunt, krauftich un aktiew. Winta wort jewoa, daut de Maun een Probleem metem seene haud, een moakjboaret Scheele.

Aus äa klijenet Jespräakj utjescholt wia, kroagd Winta däm Pana siene Jeschicht to vetale, von Aunfank aunjefonge. "Ekj kaum met miene Famielje hia en Santa Clara aun, opp däm ieeschten Utwaundra Zuch," bejinkj Pana met leise Stemm. "Ons Zuch hilt opp de

rail line; we were shocked on seeing the desert surroundings, so different from Manitoba. After disembarking at Parrita, we headed through the canyon road to our lands in Santa Clara. Since our arrival we have struggled, but while many cares remain we have hopes of a bright future.

“You no doubt have noticed the special facial feature that I have, the condition of my eyes. I am what is called cross-eyed and my young daughter Elsie of five is similarly afflicted. For people with this condition life can be trying. There is the physical and mental strain of not seeing objects clearly, and further the need to cope with the stigma and serving as the butt of bad jokes. Many people do not understand others who are different from them. Sometimes we are taunted which can be hurtful. This is especially true of children, and for my daughter life can be depressing. I just mention this affliction as it bears strongly on the case which confronts us.

“Just as other colonists in Santa Clara my family occasionally goes to town, and here town means the state capital, Chihuahua City. A bus takes us from the colony through the canyon to Parrita, and then on to Chihuahua. On our trips to Chihuahua we have consulted doctors about our condition, but so far in vain.

“On one trip to Chihuahua I met a Mexican shop keeper by the name of Herrera. I had need for new work clothes and Herrera runs a small shop near the central plaza. The shop also offers clothes for children and women, and thus we have made several return visits. Herrera is a patient and attentive man, who sells reputable products at good prices. Over time he has become a treasured

lesabon von Juarez no Chihuahua, bie Parrita aun. Wie vefieede ons, de Omjääjant to seene, dee eene Wieste wia, soo aundasch aus Manitoba. Aus wie en Parrita onse Sache aufjelot haude, brocht wie dee to onsem Hoff en Santa Clara. Seit onse Aunkunft hab wie een schwoaret Läwe jehaut, oba Oppwool väle Sorje noch bliewe, hop wie noch fa eene bätre Tookunft.

“Du hast sechlich daut besondere Jesechts Moakjmol daut ekj hab, bemoakjt, de Toostaunt von miene Uage. Dee sent, waut see Kjriezuagich nane un miene junge Dohta Elsie von fief Joa es änlich betrofte. Fa Lied met disem Omstaunt es daut Läwe foaken schwieerich. Daut es eene kjarpaliche un jeistliche Belaustunk. Eene kaun de Sache nich kloa seene. Äwajens mott maun metem Schaundmol foadich woare. Väle Mensche vestone aundre nich, dee unjaschiede sent. Maunchmol woa wie verspottet, waut schädlich es. Daut jelt besondasch fa Kjinja, un fa miene Dohta es daut Läwe to Tiede eene Laust. Ekj erwän dit aules blooss, wiels daut wichtich es fa de Sach, dee ver ons licht.

“Soo aus aundre Koloniste en Santa Clara foat miene Famielje maunchmol en de Staut un hia bediet de Staut, Chihuahua. Eene Boss brinjt ons von de Kolonie derch de Boaj no Parrita un dan wieda no Chihuahua. Opp onse Reis no Chihuahua hab wie Doktasch äwa onsen Toostaunt besocht, oba bat nuhan emsonst.

“Opp eena Reis no Chihuahua trof ekj eenen mexikaunische Stua leejendeema dee Herrera heet. Ekj brukt niee Oabeitskijleeda un Herrera haft een kijlienet Jeschaft en de Noheit vonne zentraule Plaza. Daut Stua haft uk Kijleeda fa Kjinja un Frues, un soo sent wie aul mieremol doa hanjefoare. Herrera es een jeduldja un oppmoaksoma Maun, de aunstendje Produkte fa goode Priesse vekjaft. Äwa de Joare es hee

acquaintance. Herrera suffers from the same affliction as Elsie and I; he is also cross-eyed.

“One reason for our friendship with Herrera is his fondness of Elsie. She in turn glows in his presence. He passes small gifts to her and these give her great pleasure. Herrera says that Elsie reminds him of his own little daughter Elena. Sadly, Elena was kidnapped many years ago as a five-year-old, Elsie’s age. Despite intensive searches she was never found. Elena was also cross-eyed.

“On a trip to Chihuahua with my wife and Elsie earlier this week we again met Herrera. It was late morning, and to our surprise Herrera was not the calm, attentive man of before. He was in a hurry. He took me aside and explained his situation. A very strange thing had happened in his life, he said. He had been offered a new position, at which he worked in the afternoons. It was now almost time to leave for that position.

“Herrera said that he had begun the new work a month ago. The pay was very generous and the work was easy. But recently he had become suspicious. The position seemed too much of a good thing. Herrera was unhappy it seemed, as he had no one to help him with this new problem.”

At this point Penner stopped and looked appraisingly at the Winters who had followed his story with close attention. Emily now asked Penner to tell how Herrera had found the position, what work he had to perform, and why exactly he was suspicious.

“Herrera obtained the position by following instructions given in a special Flyer,” Penner

een jeschazta Bekaunda jeworde. Herrera litt vom selwjen Probleem aus Elsie un ekj; hee es uk kjriezuagich.

“Een Grunt fa onse Frintschoff met Herrera es siene Freid met Elsie. See blieecht en siene Jääjenwoat. Hee jeft äa kjliene Jeschenke un dise brinje äa grootet Plezhia. Herrera sajcht, daut Elsie am aun siene ieejne kjliene Dohta Elena erinat. En truariche Omstende wort Elena aus fiejfoaje, Elsie äa ella, entfieet. Trotz iewajet Sieekje wort see nie jefunge. Elena wia uk kjriezuagich.

“Aum Aunfank von dise Wääkj, opp eene Reis no Chihuahua met miene Fru un Elsie, troff ekj mie wada met Herrera. Daut wia lot Morjes, un to miene Äwarauschunk wia Herrera nich de ruja, oppmoakjsoma Maun von verhää. Hee wia sea bosich. Hee säd mie daut hee een Probleem haud. Eene gauns sondaboare Sach wia en sien Låwe passieet, säd hee. Am haude see eene niee Oabeit aunjebode, wua hee nomeddachs nu oabeid. Daut wia nu aul meist Tiet doahan to gone.

“Herrera säd, hee haud ver eenem Monat de niee Oabeit aunjefunge. De Lon wia sea grootmootich un de Oabeit wia gauns leicht. Oba ver kortem wia hee vedajchtich jeworde. De gaunse Loag scheen am nu mau too goot to senne. Herrera wia onjlejklich, wiels hee kjeenem haud, dee am met disem Probleem halpe kunn.”

Hia hilt Pana nu aun un kijkt de Wintasch jeneiw aun, dee siene Jeschicht met groote Oppmoakjsomkjeit jefoljt haude. Emily fruach Pana nu, woo Herrera dån Aumt jefunge haud, waut fa Oabeit hee derchfiere must, un wurom krakjt hee soo mestruisch wia.

“Herrera erhilt dån Aumt, endäm hee de Aunwiesunge von en eene besondere

answered. "The Flyer was shown to him by his new assistant. It advertised a special position reserved for cross-eyed people. Good pay and working conditions were promised to those who could demonstrate to the employer the existence of their physical condition. Qualified applicants were urged to attend an interview.

"The position, the Flyer said, was offered by the Alliance of Cross-eyed People. A wealthy American was the director of this Alliance and its major benefactor. He wanted his colleagues, those suffering from this affliction, to benefit from the good fortune he had enjoyed in life.

"When Herrera's assistant urged him to attend an interview Herrera thought he could lose nothing by doing so. Accompanied by his assistant he went to the venue cited, at the mentioned hour, and saw a row of people lined up. Herrera joined the queue. All were to demonstrate the existence of their condition and be subjected to a test. The test was administered by a venerable gentleman, a representative of the Alliance.

"When Herrera's turn came the gentleman asked him a few simple questions. Did this condition run in the family, and how long had he suffered from it? Clearly the intention was to see if Herrera was genuinely cross-eyed. Next Herrera was asked whether he could read and write and if he knew of the 1917 Constitution. After answering all the questions Herrera was surprised, that the position was immediately offered to him.

"The gentleman now told all others applicants to go home. He called Herrera again and

Bekauntmoakung foljd", gauf Pana Auntwuat. "De Bekauntmoakung wort am von sienem nieen Helpa vemeddelt. Doa wia een besondret Aumt jemalt, daut fa kjriezuagije Mensche bestalt wia. Gooda Lon un Oabeits Bedinjunge worde dämjansje vesproake, dee däm Oabeitsjäwa sienem kjarpalichen Staunt vonne Secht nowiese kunn. Fäiche Kaundidote worde jefoddat, en eenem Befroagunk mettomoake.

"Daut Aumt, säd de Bekauntmoakung, wort von de Allianz fa Kjriezuagiche Lied aunjebode. Een rikja Amerikauna wia de Direkta von diese Grupp, un äa groota Wooltäta. Hee wull, daut siene Kollege, dee aun dise Bedrenjniss dulde, vom Jlekj deelnäme daut hee em Läwe jenote haud.

"Aus Herrera sien Helpa am doatoo dwunk, aun eene Befroagunk mettomoake, docht Herrera, daut hee doamet nuscht veliere kunn. Met sienem Helpa aus Bejeita, jinkj hee toom Uat, to de erwänte Stund, un sach eene Menj Mensche enne Rieej stone. Herrera jinkj enne Schlang stone. Aule sulle äa Toostaunt vonne Secht bewiese un eene Proow unjatrocke woare. De Proow wort von eenem iewardjen Har, een Veträda vonne Allianz, vewaultet.

"Aus Herrera aun de Rieej kaum, fruach am de Har een poa eenfache Froage. Rand dit Omstaunt en de Famielje un woo lang haud hee doanja jeläde? Kloa wia de Aufsecht, to seene, opp Herrera ajcht kjriezuagich wia. Herrera wort dan jefroacht, opp hee läse un schriewe kunn, un aus hee von de Konstituzion von 1917 wist. No de Beauntwuatung von aule Froage wia Herrera äwarauscht, daut am daut Aumt fuaz aunjebode wort.

"De Har schekjt nu aule aundre Kaundidote no Hus. Hee roopt Herrera wada han un gauf am



outlined the conditions of work. The work was to be done in the afternoons only, from three to seven. This was the normal afternoon shift in Chihuahua, from the end of the noon siesta to closing. The work consisted of preparing hand written copies of the 1917 Constitution. The work place was the venue of the interview. The worker was allowed no breaks during the shift on penalty of dismissal. He had to supply his own pen and paper, and would be required to start the next day. On hearing the salary Herrera immediately accepted.

“Herrera reported for work the next afternoon as arranged, and continued to go the following days. From the copy of the Constitution provided by the gentleman he copied precisely onto his note paper for the full four hours of the shift. In the mornings Herrera worked at his own shop as before, but turned the shop over to his competent assistant for the afternoon. This has been going on for four weeks now.

“The pay and work conditions were exactly as advertised at the beginning yet Herrera has become suspicious. It is all too easy, and for what purpose? There must be something behind it, possibly something unpleasant. And he now had suspicions also about the assistant. When originally hired he had offered to work for low wages, despite being a very smart person. He could get much higher wages elsewhere.”

Winter told Penner that he had an acquaintance, Homez who was an investigator in Chihuahua. Homez had a high reputation for solving difficult cases which had frustrated others. He would ask Homez to investigate the case, and bring a speedy resolution.

de Bedinjunge vom Aumt. De Oabeit sull blooss nomeddach von dree bat säwen derchjefieet woare. Dit wiere de nomeddach Oabeitsstunde en Chihuahua, vom Enj von de Meddach Siesta bat toom Toomoake. De Oabeit bestunt doaraun, hauntschreffliche Kopiee von de 1917 Konstituzion reed moake. Dee Uat vonne Befroagunk wudd de Oabeits Plauz senne. En de Oabeits Stunde darf de Oabeida kjeene Pause moake; aundasch wudd hee fuaz entloote woare. Hee must Haulta un Papia brinje, un sull däm näakjsten Dach aunfange. Aus hee dän Lon hieed naum Herrera daut Aumt fuaz aun.

“Herrera kaum aum näakjsten nomeddach, aus berät to Oabeit, un jieda foljenda Dach wada. Von de Kopie vonne Konstituzion, dee de Har am jejäwt haud, schreef hee krakjt dautselwje opp sien Notizpapia, fa de volle vea nomeddachs Stunde. Zemorjes jinkj Herrera to sien ieejnet Stua aus verhää, un Nomeddach leet hee sienem fäichen niea Helpa doa auleen. Daut jinkj nu aul vea Wäakje soo.

“De Lon un Oabeits Bedinjunge wiere krakjt soo aus aum Aunfank berät wort, oba Herrera es nu vedajchtich. Daut es aules too eenfach un fa woenen Zwakj? Doa mott waut doahinja senne, veleicht waut ommakeljet. Un hee haud nu uk Mestruue äwa dän Helpa. Aus hee toieescht aunjenome wort, haud hee aunjebode, fa een läajen Lon to oabeide, oppwool hee een sea kluaka Mensch wia. Hee kunn een väl hehren Lon aundatwäajens kjriee.”

Winta säd to Pana, daut hee eenen Bekaunden, Homez, kjand, dee een Vemedla en Chihuahua wia. Homez wia wiet ut Bekuant fa de Leesunge von schwieeriche Fal, dee aundre aufjesajcht haude. Hee wudd Homez bitte, de Sach to unjasieekje un eene

schwinde Leesunk brinje.

Winter immediately wrote a letter to Homez explaining Penner's story about Herrera. If Homez needed any help, he offered to come and provide assistance.

Winta schreef fuaz eenen Breef no Homez, en däm hee Pana siene Jeschicht vetald. Wan Homez irjent eene Help brukt, kunn hee kome un methalpe.

Winter gave the letter to Penner who stated it would be sent to Chihuahua by bus tomorrow. The next day the Winters returned to their village in Manitoba Colony. A few days later Homez' reply arrived. Homez was interested in the case and believed that it could prove dangerous. With free time available, he didn't need Winter's help at the moment.

Winta gauf dän Breef to Pana, dee am Morje met de Boss no Chihuahua schekje wudd. Aum näakjsten Dach fuare de Wintasch trigj no äarem Darp enne Manitoba Kolonie. No een poa Doag kaum Homez siene Auntwuat. Homez intressieed sikj fa de Sach un jleewd, daut dee jefädlich senne kunn. Wieels hee friee Tiet haud brukt hee Winta nu nich.

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In Manitoba colony the Winters heard rumors of another upcoming bank failure. "We are justified in holding suspicions about banks, but cannot do without their services," Winter commented to Emily. "We have as evidence the failure in 1923 of the major bank in town, shortly after our arrival here. This failure it was said resulted from the economic turbulence caused by the revolution. The present banks are local, and if they are to fail, the causes will be local."

En de Manitoba Kolonie hieede de Wintasch Jeräd von noch eenen Bank Toopbruch dee väastonent wia. "Wie motte oppe Banke vedajchtich senne; wie brucke oba äare Deenste", säd Winta to Emily. "Wie habe aus Bewiess daut Toopbruch em Joa 1923 von de jratste Bank en de Staut, korz no onse Aunkunft hia. Dit Toopbruch, wort jesajcht, wia vonne wirtschoftliche Turbulenz, dee vonne Rewoluzion veusoakt wia. De jääjenwuatiche Banke sent hiesje, un wan see toopbrääkje, woare de Uasoake hiesje senne."

"We must remember the deposit structure in our local banks," Emily replied. "Immigrants bringing money from Canada deposit it in a local bank. These deposits represent savings which will pay the mortgage in the early years and serve as reserves for drought years. Crops or other products don't yet bring in enough money to cover those expenditures. As time elapses the immigrants withdraw from their accounts, leading to a reduction in the deposits held by the bank. This scenario will continue for the period until our farms become more productive."

"Wie motte ons aum Sisteem vonne Auntolunge en hiesje Banke erinre", gauf Emily Auntwuat. "Enwaundra, dee Jelt aus Kanada brinje, laje doat enne Bank enenn. Dise Auntolunge stale Spoarunge vää, dee fa de Launt Schult en de tiedje Joare betole, un aus Resarwe fa drieje Joare deene selle. Jeträäjd ooda aundre Produkte brinje noch nich jenuach Jelt, om dise Utgowe to dakje. Äwa de Joare näme de Enwaundra von äa Bank Konto Jelt rut, waut de Enloag vonne Bank kjlanda moakt. Soowaut jeit noch fa eene Tiet wieda, bat onse Wirtschofte mea enbrinje."

Winter now countered with the problem that this scenario caused for the Cuauhtémoc banks. “Our local banks currently depend heavily on money deposited by the immigrants,” he said. “The banks lend the deposited money to nearby ranches and mining firms for a long term. The banks remain liquid so long as new immigrants arrive bringing more money. The banks will potentially be in trouble until the long term loans are repaid.

“In 1926 the migration stopped and no further money was brought from Canada. Banks then entered a difficult transition period, until the long term loans came due. Settlers returning to Canada in 1927 wanted all their money back, money which the banks had put on long term loans. A drought was raging, the settlers had poor crops, but still were liable for their regular mortgage payments. Due to the drought the immigrants needed to withdraw money from their accounts not only to cover mortgage payments but also to cover subsistence. This was a double drain on the banks, and their only income came from the interest made on the long term loans made earlier.”

“The recent coup attempt in which the plotters attempted to take money from the banks created a crisis,” Emily replied. “Those who had made deposits in the banks feared for their money’s safety. Their natural instinct was to withdraw their money. To forestall a run on the banks, these shut their doors temporarily. In this way they hoped to avoid running out of money, which would force them to close. Fortunately so far the banks in town have been trustworthy, and attempted to honor all their deposits.”

Winta auntwuat nu met däm Probleem, daut dit Systeem enne Banke en Cuauhtémoc veuasoakt. “Onse hiesje Banke henje nu to Tiet stoakj opp daut Jelt daut von de Immigraunte enjelajcht woat”, säd hee. “De Banke liee daut enjelajchte Jelt aun Ranches dicht bie un aun Bergunjanämunge fa lange Tiet. De Banke bliewe flissich, solang aus niee Immigraunte aankome, un mea Jelt brinje. De Banke woare en Schwierichkjeite bliewe, bat de Kjrediete fa lange Tiet trigjetolt sent.

“1926 hieed de Utwaundrunk opp un kjeen wiedret Jelt wort von Kanada jebrocht. De Banke jinje dan en eene schwierigchet Äwagangstiet, bat de Kjrediete von lange Tiet fellich worde. Siedlasch, de 1927 no Kanada trigjinge, wulle äa gaunset Jelt trigj, Jelt, daut de Banke aus Kjrediet opp lange Tiet utjeliet haude. Dan wiere krakjt de drieje Joare, de Siedlasch haude kjliene Arnte, oba muste emma noch äare räajelmäsje Schult Tolunge moake. Opp Grunt von de drieje Joare muste de Enwaundrasch Jelt ut äaren Konten näme, om nich blooss Schult Tolunge to moake, sonda uk fa äa Läwesunjahoolt sorje. Dit wia een dobbelda Aufran fa de Banke, un äa eensje Enkome kaum von de Interesse von de Kjrediet von lange Tiet dee see ea jemoakt haude.”

“De kjirzliche Proow fa een Putsch, en däm de Aunsteftasch proowde, Jelt von de Banke to stäle, brocht eene Schwoare Tiet fa de Banke”, gauf Emily Auntwuat. “Deejansje, dee Enloage en de Banke jemoakt haude, grulde sikj om de Sechaheit von äa Jelt. Äa natieedlicha Senn wia, äa Jelt ruttonäme. Om een grootet Velange opp de Banke to vemeide, schloote see oppverieescht äare Däare. Soo hopte see to vemeide, ut Jelt to rane, waut an toom Tooschlute dwinje wudd. Jkekjlichawiess sent de Banke en de Staut goot aunjeschräwe un proowe, aule äare

Auntolunge to ieere.”

“Our community has brought about \$4 million dollars cash plus \$2 million property to the valley,” Winter replied. “The losses due to bank failures has been about \$200,000, which is a small portion of overall assets. Of course to those who lost it, it was a huge amount, and came at a bad time.”

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In mid-January the Winters went to Chihuahua to do some shopping. The ride through the mountains was cold but the capital was so much warmer than Cuauhtémoc. Winter and Emily met Homez in his downtown office. He was doing well he said, and was getting regular commissions here in the north as well as in the nation’s capital.

After getting the Winters’ news Homez broached the Herrera case. Homez said it had been one of his most interesting cases. He had suspected mischief afoot immediately when told of Herrera’s strange job offer by an Alliance of Cross-Eyed People. An investigation had revealed the sinister dealings of the employers. The difficult part had been to time his response, but in the end a closure had been obtained, which brought Herrera complete satisfaction.

The same day that Homez had received Winter’s letter he had gone to interview Herrera. He had not wanted to meet the man at his shop, so had gone in the evening to his home. Herrera lived alone in a well-to-do neighborhood; he was tended only by an aged maidservant.

Homez’ questions had revealed great sadness in Herrera’s life. His parents had passed away

“Onse Jemeent haft soo \$4 Million Dola Boajelt un \$2 Million leejendom em Dol nennjebrocht”, auntwuat Winta. “De Veluss auf Grunt von Bank Toopbruch wia soo \$200.000, waut een kjlienet Poat vom jesaumtem Vemieeje es. Natieedlich to dānen, dee daut veluare, wia et eene riesje Somm un kaum to eene schlachte Tiet.”

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Medd Jaunewoa fuare de Wintasch no Chihuahua, om entokjeepe. De Foat derch de Boaj wia kolt, oba de Hauptstaut wia soo vāl woama aus Cuauhtémoc. Winta un Emily troffe Homez en siene Offiz enne Bennastaut. Am jinkj et goot, sād hee, un bekaum rāajelmässich Oppgowe hia em Nuade soowie uk enne Hauptstaut.

Nodām hee von Winta siene Norechte jehieet haud, brocht Homez de Herrera Sach āwadāl. Homez sād, daut et eene sea intressaunte Sach jewāse wia. Hee haud fuaz Onheil jedocht, aus hee von Herrera sien sondaboarem Beroopsaunjebott von de Allianz von Kjriezuagiche Lied jehieet haud. Eene Unjasieekjunk haud de onheimliche Jeschafte vom Oabeitsjāwa oppjedakjt. Daut schwieriche Poat wia jewāse, to rode wan hee jāajenwirkje sull, oba tolatst haud hee een Utkom jekjrāaje, woont Herrera gauns tofrād jelote haud.

Aum selwjen Dajch, aun dām Homez Winta sien Breef jekjrāaje haud, wia hee no Herrera jegone. Hee wull dān Maun nich en sienem Stua trafe, un soo wia hee zeowes no sien Hus jegone. Herrera wond auleen en eena woolhabende Nobaschschoft; hee wort blooss von eene elre Kjāakjsche bedeeent.

Homez siene Froage haude groote Truarichkeit en Herrera sien Lāwe oppjedakjt.

in a fire decades ago. His wife's jewelry had been stolen fifteen years ago, and she had died soon after. His five-year-old daughter Elena had been kidnapped shortly after his wife died. Despite a rigorous search by police and private investigators she had not been found. In his sorrow Herrera had preserved her room intact, with all her clothes and toys untouched.

Homez had asked Herrera to describe his shop. Herrera had answered that it was a clothing store near the city's central plaza. It had a superb location; two separate entrances provided access from two main streets, including one from the plaza. He sold men and women's outer wear, and the store was furnished with changing closets for both sexes. Much of the year's business was conducted shortly before Christmas when people received their annual bonuses. Homez recalled the place as a pleasant shop on the plaza which he had visited on several occasions.

Homez next asked Herrera about his new assistant. Herrera answered that he had hired Ramon a month ago. His previous assistant had suddenly quit without giving a reason. Ramon was a very capable man; he could easily handle a busy store. He also appeared to be very conscientious; he had handed Herrera the Flyer about the special position and he had accompanied Herrera on his successful interview.

Homez now told Herrera that he wished to observe the operation of the shop. Homez would go the next day and see especially what went on during the afternoon.

Siene Elre wiere ver eenem Joatienden en een Fia jestorwe. De Schmuck von siene Fru wia ver feftieen Joa jestole worde, un see wia boolt doaropp jestorwe. Siene fiefjoasche Dochta Elena wort korz nodäm siene Fru jestorwe wia, entfieet. De Poliez un een Priwautforscha haude fa Joare jesocht, oba haude äa nich finje kunt. En sienem Kumma haud Herrera äare Stow toojeschlote, met all äare Kjeleeda un Späldinja onberieet.

Homez haud Herrera jefroacht, sien Jeschaft to beschriewe. Herrera haud jesajcht, daut hee een Kjeleeda Jeschaft en de Noheit vonne zentraule Plaza vonne Staut haud. Daut Stua haud eene vetrafliche Loag; daut gauf twee jesondate Enjenj, de Toogank to twee Hauptgause gauwe, eene aun de Plaza. Hee vekoftj Kjeleeda fa Mana un Frues, un haud Schaups toom omtrakje fa beid Jeschlajchta. Een grootet Poat vom Jeschaft em Joa wort korz ver Wienachte derchjefieet, aus de Mensche äa joalichet Bieschlach kjreeje. Homez dunn sikj aun dän Uat denkje. Daut wia een aunjenämet Jeschaft oppe Plaza, daut hee aul mieremols besocht haud.

Homez haud Herrera dan äwa sienen nieen Helpa jefroacht. Herrera haud metjedeelt, daut hee Ramon ver eenem Monat aunjenome haud. Sien väaja Helpa haud de Oabeit oppeenst velote, one Grunt to jäwe. Ramon wia een sea fäicha Maun; hee kunn leicht een Jeschaft aum rane hoole. Hee schien uk sea jewessenhauf to senne; hee haud Herrera de Bekauntmoakung von däm Sonda Aumt jejäwt, un haud Herrera uk bie siene jlekjliche Befroagunk bejeitet.

Homez vetald Herrera nu, daut hee dän Bedriew von sien Jeschaft beobachte wull. Homez wudd aum näakjsten Dach gone un besondasch seene, waut em nomeddach passieed.

Early next morning Homez went out dressed in one of his clever disguises. He found a bench in the plaza which offered a good view of the entrance to Herrera's store. For some time he watched customers enter and leave the store. Later he went to the side street and observed the other entrance. Casually he walked past the store and peered into the windows, closely observing the assistant. At noon he watched Herrera shutter the shop, as he headed to his other position.

Homez was back at the Plaza before three o'clock and watched as Ramon raised the shutters for the afternoon. Homez again watched customers come and go; one proved to be of special interest. He closely watched pedestrians around the store and spoke to several of them. At closing time he watched Ramon shutter the store for the night.

\* \* \*

That evening Homez carefully analyzed the day's events in Herrera's shop. He concluded that a crisis was coming, and soon. The crisis he believed would be a harmful criminal action, and would be attuned to the holiday shopping season. He decided immediately to send an urgent message to Penner in Santa Clara.

Homez agonized further over the timing of the crisis; he believed it would be on the last shopping day before Christmas. The surrounding area would then be crowded with busy affluent shoppers. Homez made detailed plans for the expected event. He would have a policeman with assistants ready; he would ask Herrera to leave his writing work that day. Also present would be Penner and Elsie dressed in Elena Herrera's children's clothes.

Aum näakjsten Morje jinkj Homez met eena von siene kluake Vekjleedunge rut. Hee funk eene Benkj oppe Plaza, dee eenen gooden Blekj oppem Engank to Herrera sien Stua bot. Fa Stunde beobacht hee de Kunde aus see daut Stua rut un nen jinje. Lota jinkj hee to de Siedgauss un beobacht dän aundren Engank. Bieleifich jinkj hee biem Stua vebie un zield en de Fensta un beobacht dän Helpa. To meddachstiet sach hee Herrera daut Stua toschlute, un no sien aundrem Aumt gone.

Homez wia ver dree Ua wada bie de Plaza un sach, woo Ramon de Rolladäa opphoof, fa dän Nomeddach. Homez beobacht de Kunde wada aus see kaume un jinje; fa eene Kund haud hee sikj besondasch intressieet. Hee beobacht de Feetjenja en de Noheit jeneiw, un spruak met eenje von an. Tolatst, beobacht hee Ramon aus hee daut Stua fa de Nacht toschloot.

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Aun disem Owent haud Homez sorjfeltich de Erieejnisse vom Dach en Herrera sien Jeschaft studieet. Hee kaum toom Schluss, daut eene schwoare Tiet boolt kome wudd. Hia, jleewd hee, wia eene schädliche kriminelle Haundlunk, dee en de Wienachts Enkoop Saison aufjstemt woare wudd. Hee beschloot fuaz, eene drinjende Botschoft aun Pana en Santa Clara to schekje.

Homez beduad wieda äwa de Tietplon vonne Vebräakjasch. Hee jleewd, daut dee fa däm latsten Enkoopdach ver Wienachte äa grootet Plon haude. De Omjääjant wudd dan met schaftiche, woolhabende Kjeepasch voll senne. Homez haud een jeneiwen Plon fa däm Dach jemoakt. Hee wudd eenen Polizisten met Helpa reed habe, un wudd Herrera saje, siene Schriewoabeit aun däm Dach to velote. Uk wudd hee Pana un Elsie hankroage; Elsie sull en Elena Herrera äare

Kjinjakjeleeda aunjetrocke kome.

Just before closing that day Homez' crew pounced. They blocked both exits to Herrera's store and caught the three culprits; Herrera's assistant Ramon and two others, a man and a woman. Besides catching the culprits Homez recovered all their loot. The second man proved to be the 'gentleman' who had interviewed Herrera.

Korz verem Tooschlute opp däm Dajch, jreep Homez siene Maunschoft aun. See blockieede beide Enjenj to Herrera sien Stua un jreepe de dree Vebräakjasch; Herrera sien Helpa Ramon un twee aundre, een Maun un eene Fru. See funge nich blooss de Vebräakjasch sonda erhoolde aul äa Raup. De tweede Maun bewees sikj aus de 'Har', dee Herrera aum Aunfank befroacht haud.

Homez now brought forth Penner's daughter Elsie dressed in Elena Herrera's old clothes, and holding one of her old toys. When the female culprit saw the girl and the toy she stared as if seeing a ghost. Then she began to weep softly. She said that those were her clothes and that was her toy. Herrera went to embrace her, for the woman was none other than his long lost daughter Elena!

Homez brocht nu Pana siene Dochta Elsie vää, dee en Elena Herrera äare oole Kjeleeda aunjetrocke wia un eent von äare oole Späldinja hilt. Aus de weibliche Vebräakja de Mejal un daut Späldinkj sach, kijktj see, aus opp see eenen Jeist jeseene haud. Dan funk see aun leise to hiele. See säd, daut daut äare Kjeleeda un äa Späldinkj wiere. Herrera jinkj, om see to omoarme, wiels de Fru wia kjeene aundre aus siene lang veluarne Dochta Elena!

Homez explained to Herrera what had been going on in his shop in the afternoons. A band of pick pockets had descended on the city and had taken refuge there. They needed a place in the center of town. Herrera's clothing shop with its access to two busy streets was a perfect location. They could pick a pocket, then head for the clothing shop, change clothes and emerge from the other entrance. Once Herrera left the shop at noon to attend to his other position, they had free run of the store.

Homez erkjläad däm Herrera, waut en sien Jeschaft enne Nomeddachs passieet wia. Eene Baund von Spetzbube wia to de Staut jekome un haud doa Tooflucht jefunge. See brukte eenen Plauz enne Medd vonne Staut. Herrera sien Kjeleeda Jeschaft met de Toojenj to twee beläwde Gausse wia een jeneiwa Uat. See kunne wäm bestäle, dan nom Kjeledaschaup wanke, de Kjeleeda omtrakje un biem aundren Engank rutgone. Soboolt Herrera bie Meddach daut Stua äwajejäwt haud, om to sienem aundrem Aumt to gone, kunne see em Stua doone waut see wulle.

This band had moved from town to town, using the same modus operandi in each location. They found a shop in the center of town and removed the owner from it using a clever ruse. They observed that Herrera was cross-eyed so they invented a special high paying position for cross-eyed people and

Dise Baund wia von Staut to Staut jetrocke un deselwje Oat von Vehaundlunk opp jiedem Uat benutzt. See funge een Stua em Meddelpunkt vonne Staut un worde dän leejendeema looss met een lestjen Plon. See bemoakjte, daut Herrera kjriezuagich wia, so erfunde see een besondren Aumt met huagen

gave it to him. Their big day always preceded a major holiday when the men in town carried loads of cash, the women wore their jewels, and everyone was busy and carefree. Long ago the two men had kidnapped Elena and had enlisted her in their shady band. The band remembered the clothing shop, but the daughter had forgotten.

The first month the band had become familiar with the terrain, making only a few thefts and easily hiding in the store. Homez' problem had been to find out when they'd strike and where they'd stash their major haul. He realized that the climax for the band's activities would be at the end of the Christmas shopping season. On that day the band would change its routine; they would pick pockets in great earnest, and at night would flee the city. Homez' careful preparations had ruined their plans.

Herrera was able to negotiate a suspended sentence for Elena. Thanks to Homez, the band was put out of business and the booty they had stolen was returned to the owners. And thanks to Penner and Elsie, Herrera and his daughter Elena were finally reunited, giving them their best Christmas ever.

Lon fa een kiriezuagja Maun un gauwe däm to am. Äa groota Dach wiaj emma ver eenem grooten Heljedach jeplont, aus de Mana en de Staut väl Boajelt druage, de Frues äare Juwelen aunhaude, un aule schaftich un sorjlooss wiere. Ver lange Tiet haude de beid Mana Elena entfieet un see en äare kromme Baund aunjewoawt. De Mana vonne Baund erinade sikj aun daut Kjleeda Stua, oba de Dochta haud et vejäte.

Daut ieeschte Monat wia de Baund met daut Jebiet jewant jeworde un bestole blooss een poa Mensche un vestuake sikj leicht em Stua. Homez sien Probleem wia, om uttofinje, wan see schloage, un wua see äa Raup vestääkje wudde. Hee erkjand, daut äa groota Sreich aum Enj von de Wienachts Vekoop Saison senne wudd. Aun disem Dach wudd de Baund gauns aundasch haundle; see wudde met iernst stäle, un wudde dan enne Nacht vonne Staut fliee. Homez siene Väabereedunge haude äare Plons vedorwe.

Herrera kunn Elena von eene lange Strof em Jefenkjiss vemeide. Dank Homez, wort de Baund enjestopt, un äa Raup trigj to de leejendeemasch jebrocht. Un met de Help von Pana un Elsie worde Herrera un siene Dochta Elena wada toopjebrocht, un haude de baste Wienachte von aule Joare.



## Traders

*All happy families are alike; each unhappy family is unhappy in its own way. L. Tolstoy*

A tired freighter from Rotterdam limped into Tampico harbor in the fall of 1925 after a frightful brush with the tail of a hurricane. Four Mennonite families from Russia disembarked, thankful to have arrived safely. It took some time to get back their land legs, and in the meanwhile they looked the steamy port over. They had followed Columbus' route to the new world, and as Columbus they marveled at surroundings so different from Russia.

The four families stemmed from different parts of Russia but had many traits in common. They all had suffered dreadfully from the monstrous Marxist system, the government's atheism, cynical materialism, and murderous nihilism. They wished to live their lives as Mennonites, as had generations of their forefathers centuries ago in Prussia and the Lowlands. They came from an agricultural background accustomed to earning a living from the soil. In recent years they had been thrust into business enterprises and several had gained valuable experience in the grain industry.

The man who was to greet them at the harbor had been delayed, so they mulled about confidently on their own. These Mennonites were a strain different than the Old Colony (OC) Mennonites who had recently settled in Chihuahua state. These were struggling Russian refugees not prosperous Canadians

## Jeschäftslied

*Aule jkekjliche Famielje sent äwareen; jiede onjekjliche Famielje es opp äare ieejne Mood onjekjlich. L. Tolstoy*

Em Hoafst 1925 hinkjt een meedet Frachtschepp ut Rotterdam, no eenem schrakjlichen Trafe metem Schwaunz von een Wirbelstorm, em Howe von Tampico enenn. Vea mennonitische Famieljes von Russlaunt stieeje en Mexico rauf, dankboa, daut see secha aunjekome wiere. Daut dieed een Stootskje bat see äare Launtbeen trigj haude, un entweschen bekjijkte see sikj dän schwoolen Howe. See haude dän Wajch von Columbus no de niee Welt jefoljt, un soo aus Columbus staunde see äwa de Omjääjent, dee von Russlaunt soo aundasch wia.

De vea Famieljes staudde ut veschiedne Uate en Russlaunt, haude oba väle leejenschofte äwareen. See haude aula schrakjlich vom jreslichen marxistischen Sisteem, daut Gottlieejne, däm jniesrichen Materiolismus un merdarischen Nihilismus vonne Rejjerunk, jeläde. See wulle hia oppe leed aus Mennonite läwe, soo aus Jennerazione von äare Väaelre en Preise un enne Nadalenda, daut aul Joahundate jedone haude. See kaume von eenem Launtwirtschaftlichen Hinjagrunt, un wiere daut jewant, von daut Launt to läwe. En de latste Joare wiere see en Jeschafts Jebieta beschaftich jewäse, un miere haude wietvolle Erfoarunk en de Jeträajd Industrie jehaut.

De Maun dee an em Howe bejreese sull, wia vetrocke, soo daut see auleen rommulwade, bewust opp sikj selfst. Dise Mennonite wiere von eene aundre Grupp aus de Ooltkolonia Mennonite, dee sikj ver kortem em Chihuahua Staut doljelote haude. Dise wiere oame russische Flichtlinje, nich woolhabende

emigrants. The Marxists in Russia had done their best to impoverish them and to stamp out their culture, barely allowing them to escape with their lives. Entering Mexico they had no Privilegium to protect them; they came as sad pilgrims, desperate to begin a new life.

Both these refugees and the OC Mennonites stemmed from the Khortitza Colony but their experience was vastly different. The ancestors of the OC had left Khortitza in the 1870s to live a solitary life on the Canadian prairie. The ancestors of these refugees had stayed put, had accommodated themselves to changed conditions under the Tsar. For the last half century these refugees had lived with the world; they were more educated, liberal and experienced than their OC cousins.

The four families had been fortunate to arrive in nearly complete form. Each contained the two principal members, the father and mother. They were poor in possessions but rich in children. Among them were toddlers but also combative teenagers, pining for mayhem before entering life's arena. Also present were unmarried youths, looking about them, facing the problem of finding their life partners. Two of the families were receiving the most attention.

The Reimer family had owned a small flour mill in Siberia. Most striking of them was a young woman, Laura, who had been adopted. She had grown up in a violent time, and had been deprived of many of life's comforts. The oldest son of the family, Johann, was also imposing. He was a traditionalist, a true blue idealist. His sad face arose from having lost his fiancée in Russia.

Utwaundra von Kanada. De Marxiste en Russlaunt haude äa Bastet jedone, an to veroame, äare Kultur uttorodde, soo daut see blooss afens met äarem Läwe entkaume. Aus see en Mexiko aunkaume, gaufet kjeen Privilegium fa an, woont an beschitze wudd. See kaume aus truariche Pilja, vetwiewelt, un mochte blooss een nieet Läwe aunfange.

Dise Flichtlinje un de Ooltkolonia Mennonite staudde von de Khortitza Kolonie en Russlaunt, oba äare Erfoarunge em latsten haulf Joahundat wiere sea unjascheetlich jewäse. De Ooltkolonia haude Khortitza en de 1870ja Joare velote fa de kanadische Präarie, wua see een eensomet Läwe jeläwt haude. De Väaelre von de Flichtlinje wiere en Russlaunt jebläwe un haude sikj unja de Zare unja veendade Bedinjunge jeschekjt. En dise latste Joare haude de Flichtlinje met de Welt jeläwt; see wiere dolla jebildet un erfoare aus äare Oolkoloniasche Kusine.

De vea Famieljes haude daut Jlekj, en meist vollstendjen Form to kome. Jiede Famielje omfoot de beide Hauptjlieda, dän Voda un de Mutta. See wiere oam en Besitz, oba rikj en Kjinja. Mank dise wiere kjliene Kjinja, oba uk Kjamffäiche Jugentliche, dee fa Wirwoa sochte verem Entrett em Läwes Teeauta. Äwajens gauf et uk onbefriede Jugentliche, dee sikj aul erom kjikjte, om äaren Läwespoatna to finje. Twee von de Famieljes wiere aum mieeschten moakjboa.

De Reima Famielje haud eene kjliene Mäl en Sibiria aum rane jeholt. De auffaulenste von an wia eene junge Fru, Laura, dee adoptieet worde wia. See wia en eene jefäadliche Tiet oppjewosse un wia von väl Trooste em Läwe beraubt worde. De eltesta Sän von de Famielje, Jihaun, wia uk moakjboa. Hee wia ooltmoodisch, een woara gotliche Maun. Siene truarich Utsecht kaum doavon, daut hee

siene Veleewde en Russlaunt veluare haud.

The Rempel family had also owned a mill in Russia. Their two eldest sons attracted attention wherever they went. The oldest, Jacob, was a loose cannon, an adventurer, an opportunist, and a ladies man. His brother Dalton was his direct opposite, a sober calculating man, industrious, with a talent for business.

In their first hours in the new land the families attended to their most basic needs. They must find shelter, buy food, and plan for the future. Great relief was expressed after their contact arrived. He arranged for a roof over their heads, and then for transportation to a new settlement. A few days later they were on a train, for Guanajuato in southern Mexico. There they found other Russian immigrants already struggling for survival in the new land.

\* \* \*

One beautiful spring morning in 1927 Winter was at home cultivating in the rear garden. As usual the day had started cool but had warmed up nicely. Winter's oldest son, Cornelius, who was ten now, came running up in great excitement. The Winter family had been growing over the years, and now numbered two sons and two daughters.

Cornelius excitedly told Winter that a visitor had come, a man from town. He had spoken with his mother in Low German, but with a strange accent. The man was very enthusiastic. He had given mother a free package of carrot seeds, and said he was selling other vegetable seeds. Also he was taking orders for fruit trees and other plants. He had left to visit other villagers but would return later.

De Rampel Famielje haud uk eene Mäl en Russlaunt aum rane jeholt. Äare beid elste Säns trocke too, wua see uk jinje. De elsta, Jakob, wia een loosa Kanoon, een Schowanaka, een Hinjstmaun un een Daumenmaun. Sien Brooda Dalton wia daut Jääjendeel, een nichta rääkjenda Maun, flietich, met eene Gow fa de Wirtschoft.

En äare ieeschte Stunde em nieen Launt felde de Famielje äare jratste Needichkjeite. See muste Schutz finje, Noarunk kjeepe un fa de Tookunft plone. See wiere sea erleichtat, aus de Maun entlich kaum. Hee funk een Dak äwa äarem Kopp un dan dän Transport to eena niee Siedlunk. Een poa Doag lota wiere see em Zuch, no Guanajuato em Siede von Mexiko. Doa funge see aundre russische Mennonite, dee em nieen Launt aul schwoa fa äa Äwaläwe wirkjte.

\* \* \*

En scheena Farjoasch Morje 1927 schauft Winta Tus hinje em Goade. Aus jeweentlich, wia et zermojes kjeel jewäse, oba lota scheen de Sonn scheen. Winta sien elsta Sän, Kornelius, dee tieen Joa oolt wia, kaum nu en groote Oppräajunk aunjerant. De Winta Famielje wia äwa de Joare jewosse un tald nu twee Säns un twee Dajchta.

Kornelius vetald Winta schwind, daut een Maun jekome wia, dee vonne Staut kaum. Hee haud met siene Mutta Plautdietsch jerät, oba met eene schnorje Utsproak. De Maun wia sea schaftich. Hee haud de Mutta een friet Pakeet von Jalmäaresot jeschonke un säd, hee vekoft Sot fa aundre Sorte Jreens. Hee naum uk Ordasch fa Oftbeem un aundre Plaunte. Hee wia jegone, om aundre Darpbewonasch to besieekje, oba wudd boolt trigjkome.

Winter was annoyed as he disliked being interrupted in his work, but then considered that the seeds for vegetables would come in handy. Seeds were not sold in the village, and the supplier in town was unreliable. As well he missed the fruit they had enjoyed in Manitoba, the crab apples and many types of berries. He stowed his tools and began the long walk to the farmhouse.

After a short wait the peddler was back. In his curious Low German he introduced himself as Johann Reimer. He said he was from a family of Russian emigrants who had come here via southern Mexico. "We all admire the idyllic life you have here," he said. "You are living the Mennonite dream. The villages are well laid out, the streets are quiet, and your cattle graze peacefully. The people work calmly in the fields as you have no serious worries about land ownership, and you can raise whatever crops you wish. We Mennonites once had all this in Russia, but then lost it all when the Marxists came to power. The Marxists ousted the Tsar, took away our land, closed our schools and churches, murdered our Ministers, and banned our religion. But our family managed to escape along with a few others, and for that we are grateful."

When Johann saw Winter and Emily eyeing each other he paused thoughtfully. "I realize you may have some problems here," he continued. "But they cannot be as serious as those of ours. And you are so much better off than we newcomers from Russia. We have no special privileges, and have no money to buy land and machinery. So we must start at the bottom. To earn a living our family is peddling goods in the town and villages. We have received small loans from the Mennonites in Kansas, who are helping us to establish

De Winta kijkt diesta, wiels hee mocht nich, daut Maun am en siene Oabeit stieed, oba dan äwaläd hee, daut daut Sot fa Jreens hendich kome wudd. Sot wort nich em Darp vekoft, un de Stuaere en de Staut wiere ontovelessich. Jrodsoo vemist hee de Frichte, de Suare Apels un väle Bäareoate dee see en Manitoba mochte. Hee riemd sien Jereetschoft opp un läd auf no Hus.

No een Kurzweil wia de Pedla trigj. En sienem schnorichem Plautdietsch stald hee sikj aus Jihaun Reima vää. Hee säd, hee wia von eena Famielje von Rusche Utwaundrasch, dee äwa Siedmexiko hia han jekome wiere. "Wie bewundre aule daut himlischet Läwe, daut jie hia habe", säd hee. "Jie läwe dän mennonitischen Droom. De Darpa sent Goot aunjelajcht, de Gausse sent ruich, un jun Vee weit frädlich. De Lied oabeide ruich oppe Felda, wiels jie kjeene iernsthaufte Sorje om Launtbesitz habe un jie kjenne plaunte, waut jie welle. Wie Mennonite haude daut aules en Russlaunt, oba dan velua wie daut, aus de Marxiste aune Majcht kaume. De Marxiste vedreewe dän Zar, naume ons Launt wajch, schloote onse Schoole un Kjoakje too, brochte onse Prädjasch om, un vebode onse Reljoon. Oba onse Famielje haft et jejjekjt, met een poa aundre to entkome, un doavää sent wie dankboa."

Aus Jihaun sach, daut Winta un Emily sikj jääjensiedich beluade, hilt hee nodenklich aun. "Ekj weet, daut jie hia woll uk Probleme habe", fua hee wieda. "Oba dee sent seachalich nich soo iernst aus dee onsje. Un jie sent soo väl bäta draun aus wie Niekomasch von Russlaunt. Wie habe kjeene Privilegien un habe nich Jelt, om Launt ooda Jereetschoft to kjeepe. Doarom mott wie von unje aunfange. Om ons daut Läwe to vedeene, vekjaft onse Famielje Huswoare en de Staut un Darpa. Wie habe kjliene Kjrediete

ourselves. But we must operate without serious capital. My role is to travel through the OC villages selling seeds for gardens and taking orders for fruit trees and shrubs which I will deliver later.”

Johann helped the Winters leaf through his catalog, and cited the more popular items. In the meantime Johann gently questioned the refusal of the OC to accept the newcomers into their church.

Winter cautiously tried to explain the reasons. “New members of our church are usually our grown up children who for six or seven years have studied the Bible in school,” he said. “Before being accepted as members they must pass a test on the catechism and be baptized. The OC believes in remaining separate from the world. It enforces strict rules to ensure its members stay within the faith. In the past we have found that outside newcomers are people of the world who cannot live with our restrictions. It is best for all if newcomers organize their own church.”

“We are still a small group, and you are right we live in the world,” Johann replied. “We plan to start our own congregation later with the help of Mennonites in Kansas.”

Johann then took Winter’s order and gave the date of probable delivery. He shook hands all round and then departed.

\* \* \*

Winter and Emily had come to Cuauhtémoc for shopping and business. Following a few hectic hours they rested on benches in the central plaza. They looked around them in

von de Mennonite en Kansas jekrääje, dee ons halpe, ons aun gone to brinje. Oba wie motte one iernstet Kapitol oabeide. Miene Roll es, derch de Ooltkolonia Darpa to reise, Sot fa Goades vekjeepe un Ordasch fa Oftbeem un Bescha näme, dee ekj lota leewre woa.”

Jihaun holp dän Winta derch sien Katalog to blädre, un weess de beleefste Sorte. Entweschen befruach Jihaun Winta äwa daut Aufsaje von de Ooltkolonia, de Niekomasch en äare Kjoakj to brinje.

Winta proowd väasechtich de Jrind to erkjläare. “Niee Metjlieda en onse Kjoakj sent meist emma onse Erwosne Kjinja, dee sass ooda säwen Joa de Bibel en de School studieet habe”, säd hee. “Ea see aus Metjlieda aunjenome woare, motte see eene Proow opp dän Katechismus bestone, un jetauft woare. De Ooltkolonia läwe jetrant vonne Welt. De Kjoakj bedwinjt strenje Rääjle, om sechatostale, daut de Metjlieda em Gloowe bliewe. Friejoa hab wie Faust jestalt, daut de Nielinje vonne butre Welt Mensche vonne Welt sent, dee nich met onse Beschrenkjunge läwe kjenne. Daut es aum baste fa aule, wan Niekomasch äare ieejne Kjoakj oppstale.”

“Wie sent emma noch eene kjiene Grupp, un du hast Rajcht, wie Läwe en de Welt”, gauf Jihaun auntuat. “Wie plone, onse ieejne Jemeent lota met Help von Mennonite en Kansas auntofange.”

Jihaun naum dan Winta siene Bestalunk un gauf däm Dotem von de woarschienliche Leewerunk. Hee hauntrieed met Winta un jinkj dan wieda.

\* \* \*

Winta un Emily wiere no Cuauhtémoc jekome om entokjeepe un Jeschafte moake. No een poa drocke Stunde vereiwde see sikj opp eene Benkj enne zentraule Plaza. See

wonder as busy townspeople strolled past them. Life here was so different from their peaceful village. They were suddenly approached by two young people, a man and a woman, who they identified as new Russian Mennonite immigrants.

Winter greeted the man, whom he remembered as Johann, the peddler who had sold them fruit trees some years ago. Winter knew that the family of Johann had prospered immensely in the years since coming to the area. Johann introduced his companion as his step-sister Laura. They said that they had heard that the Winters were highly respected for their problem-solving abilities; each of them faced a sensitive problem. Without long formalities, Winter offered them his possible assistance.

Johann withdrew and Laura took a seat near the Winters. Winter and Emily sized up Laura, a woman with a pleasant but determined manner. She advised them that she was planning to marry; the intended groom was a Russian Mennonite, a good man who had shared their flight from Russia. Her problem concerned the proposed marriage. When Laura hesitated, Winter asked her to tell her story starting at the beginning.

“My problem is with my father Reimer, a kind but sometimes hard man,” Laura began cautiously. “We immigrants from Russia arrived here nearly penniless, but my step-father has taken great steps forward. In comparison with others one could describe him as wealthy. Most others have not been so fortunate.

“In my youth, due to the political turbulence, I lived a life that others would consider difficult. Our community during the war and revolution

bekijkte sik froagent om, un bewundade de drocke Stautlied dee bie an ielent vebiejnje. Daut Låwe hia wia aundasch aus en åa frådlichet Darp. See sage dan twee junge Lied, een Maun un eene Fru, dee see aus niee Rusche Mennonite aunerkjande, noda kome.

Winta bejreest dån Maun, dån hee aus Jihaun de Pedla, dee am ver eenje Joa Oftbeem vekoft haud, aunerkjand. Winta wist, daut de Famielje von Jihaun, en de Joare seit see no de Jåajent jekome wia, riesenoatich wieda jekome wia. Jihaun stald sienen Bejleita aus siene Sesta Laura våa. See säde, see haude jehieet, daut de Wintasch sea fåich wiere Probleeme to leese; jieda von an stunt ver een emfintlichet Problem. One lange Formlichkheit bot Winta aun an to halpe.

Jihaun jinkj tosied un Laura sad sikj biesied de Wintasch han. Winta un Emily bejijkte Laura, eene Fru met eene aunjenåme, oba entschlotne Oat. See vetald an, daut see sikj befrie wull. De tookjinfntja Briegaum wia een Ruscha Mennonit, een gooda Maun, dee met an oppe Flucht ut Russlaunt jewast wia. Åa Problem betrof de tookjinfntiche Ehe. Aus Laura zoagd, fruach Winta åa, åare Jeschicht von Aunfank aun to vetale.

“Mien Problem es met mien Voda Reima, een leeftolicha, oba maunchmol hoada Maun”, bejinkj Laura våasechtich. “Wie Enwaundra von Russlaunt kaume hia meist one Jelt aun, oba mien Steefvoda haft groote Schråd verwoaz jemoakt. Em vejlikj met aundre kunn Maun am aus rikj aunseene. De mieeschte aundre wiere nich so jkekjlich.

“En miene Jugent, auf Grunt von de politische Turbulenz, låwd ekj een Låwe, daut sea schwierig wia. Onse Jemeent wåarent dån

was subjected to great physical and emotional suffering. Here in Mexico has come a chance for me to experience the better side of life. Upon marriage, with the receipt of my inheritance, my future husband and I can enjoy a comfortable life. Such a life would help erase the bitter memories of my past. But a problem has arisen about my inheritance; for I am not Reimer's birth daughter, I was adopted."

When Laura hesitated Emily urged Laura to tell the story of her adoption. "My story is an immensely painful one," Laura answered, "but I will comply, as through this I can better explain my point of view and that of my step-father. The adoption occurred at the end of October 1919. It occurred following a massacre of Mennonite villagers by the Makhno bandits, acting as agents for the Marxists.

"I was only twelve at the time but I remember those dreadful days with crystal clarity. It was a Saturday and through our once-peaceful village heavy traffic was moving. Horseback riders and wagons driven by bandits filled our street along with cattle stolen from a nearby village. The robbers went into the houses and demanded whatever they wished from the owners.

"In our house were gathered my father, mother, two sisters, and an older brother. I was the youngest. In mid-morning a disturbance was heard in the neighbor's yard. We heard screams, and then a shot. The father of the family lay dead on the ground. Later we heard the sound of boots and pounding at our door. Bandits entered and demanded food. I helped my mother and

Kjrich un de Rewoluzion must groote fiesische un ennaliche Weedoag dulde. Hia en Mexiko hab wie een Schans bekome, de bätre Sied vom Läwe to seene. No de Kjust, wan ekj miene Oaw kjreej, kaun mien tookjinfjtja Ehemau un ekj een aunjenämet Läwe jeneete. Soon Läwe wudd väl halpe, de betre Jedajchnisse von miene Jugent to utlasche. Oba een Probleem es äwa miene Oaw entstone; ekj sie nich Reima siene Jeburts Dochta; ekj wort hanjenome."

Aus Laura zoagd, drenjd Emily Laura, de Jeschicht von äa Hannäme to vetale. "Miene Jeschicht es sea truarich un betta", auntwuat Laura, "oba ekj woa daut vetale, wiels doamet kaun ekj mien Stauntpunkt un dän von mien Steefvoda bätä erkjlääre. Daut Hannäme passieed aum Enj Oktober 1919. Daut bejeef sikj no eene furchboare Schlacht aun mennonitische Darpbewonasch bie de Makhno Baundiete, dee met de Marxiste toop wiere.

"Ekj wia to de Tiet blooss twalf, oba ekj kaun mie aun dise schrakjliche Tiet met Kristalkloaheit denkje. Daut wia een Sinnowent un derch ons eenst frädlichet Darp fua stoakjet Vekjia. Ritta un Woages, dee von Baundiete jedräwe worde, felde onse Gauss, toop met Rintvee daut see von een dichtbie jelääjendet Darp jestole haude. De Reibasch jinje en de Hiesa un foddade aules, waut see von de leejendeemasch wenschte.

"En ons Hus wiere mien Voda, Mutta, twee Sestre un een elra Brooda vesaumelt. Ekj wia de jinjste. Aum vermeddach wia eene Stierunk em Nobaschhof to hiere. Wie hieede Schriee un dan eenen Schoss. De Voda von de Famielje lach doot opp de Flua. Lota hieed wie daut Jereisch von Steewle un dävre aun onse Dää. Baundiete kaume ennen un foddade Äte. Ekj holp miene Mutta un Sestre met backe un

sisters bake and cook. It was a long hard day.

“At dusk Makhno bandits galloped through the village and set guards at the ends. These bandits were feared as they were highly trained and brutal, many being criminals released from prison. After supper we again heard boots and pounding at the door. Father invited the bandits into the parlor. My mother, brother, sister and I stood around the stove in the kitchen. Suddenly two shots rang out and father lay in a pool of blood. The bandits entered the kitchen and shot my brother in the head before our eyes. The lights went out with the shots and we ran outside.

“It was a long night; when dawn broke we finally dared to go home. In the empty streets the older women gathered and each had a gruesome story to tell. They discovered that all the men in the village had been murdered. Some fathers and brothers had been taken out and hacked to death behind barns and hay stacks, while others had been shot. Only those fathers or sons which had been absent had been spared.

“The following Tuesday people from nearby Mennonite and Russian villages came to bury 74 dead in our village. It was a revolting scene that all would remember all their lives; skulls were smashed, throats cut, bodies had been dismembered. Some faces were so badly cut and bodies so badly mutilated that the victims were unrecognizable. The bodies were put on a wagon and taken for burial at the cemetery. Among the people helping with the burial was my step-father, who that day had come to bury his own father and sister, who were among the victims.

koake. Daut wia een langa Dach.

“Aum Tweediesta jinje Makhno Baundiete derch daut Darp un sate Wache oppe Enja. Dise Baundiete worde sea jefercht, wiels see sea strenj utjebilt un ruchlooss wiere; vüle wiere Vebräakjasch ut däm Jefenkjniss jelote. Nom Owenkost hieed wie wada Steewle un Däwre aun de Dää. Voda loot de Baundiete en de Grootestow ennen. Miene Mutta, Brooda, Sesta un ekj stunde om dän Hieet en de Kjääkj. Oppeenst hieed wie twee Schosse un Voda lach doot oppe Flua. De Baundiete kaume enne Kjääkj un schoote miene Brooda en dän Kopp ver onse Uage. De Lichta jinje met de Schosse ut un wie rande erut.

“Daut wia eene lange Nacht; zemorjes woagd wie entlich no Hus to gone. En de ladje Gausse vesaumelde sikj de elre Frues un jieda haud eene grausome Jeschicht to vetale. See haude entdakjt daut aule Mana em Darp auffjemort wiere. Eenje Vodasch un Breeda wiere no de Schiene un Hei Hupes erutjenome un doa vehakt, wäärent aundre jeschote worde. Blooss jane Vodasch ooda Säns, dee nich aunwäsent jewast wiere, wiere veschoont worde.

“De näakjsta Dinjsdach kaume Lied von node mennonitische un Rusche Darpa aun, om 74 Doode en onsem Darp to begrowe. Daut wia eene schrakjliche Secht, dee see aule fa äa gaunset Läwe erinre wudde. Schädel wiere veschloage, Hals a jeschnäde, Kjarpa jestekjelt worde. Eenje Jesechta wiere so schlacht jeschnäde un de Kjarpa so schlacht veschaunt, daut de Opfa nich mea kjanboa wiere. De Leiche worde opp eenem Woage jelajcht un toom Kjoakjhoff jebrocht. Mank de Lied, dee met daut Bejfrniss holpe, wia mien Steefvoda, dee aun disem Dach jekome wia, om sienen ieejnen Voda un siene Sesta, dee Opfa wiere, to begrowe.



“That evening my step-father offered to give me, a new orphan, a new home. He was now resident in a distant colony and took me away from the nightmare. Since then I have lived in his household, helped with the family chores along with the other, natural children. As a family member I joined in the emigration to Mexico and accompanied the family to southern Mexico after we arrived in Tampico. Now I am grown up and wish to marry. Having a happy life will help me forget the past horrors.

“Recently I accepted a marriage proposal and then approached my step-father about my inheritance. While inheritances in our society are normally given after the passing of a parent, I explained to him my wish to receive mine at once. He refused my request, and said further that I was not entitled to an inheritance. As a respected man in a brotherly Mennonite community which has better preserved the ideals of our faith, can you consider this matter? Can you urge my step-father to accept my view point?” The Winters reluctantly agreed to undertake this matter and then Laura departed.

\* \* \*

The young man, Johann, now approached and Winter invited him to take a seat. Emily had seen him years before, but looking at him closely now considered him handsome and charming. When Johann hesitated, waiting for the Winters to make the first move, Emily asked him to tell his story, starting at the beginning.

“The problem began on the day our family left Russia,” Johann said. “That day I learned that my fiancée’s family had been deported to Siberia. I had known her since childhood and

“Aun disem Owent bot mien Steefvoda mie, een nieet Weisenkjint, aun, een nieet Tus to jäwe. Hee wond nu en eena Kolonie wiet auf un naum mie vom Aulpdroom wajch. Seidäm hab ekj en sien Hus jewont, hab met de Oabeit vonne Famielje jeholpe, toop met de aundre natieedliche Kjinja. Aus Famielje Metjlied kaum ekj en de Utwaundrunk no Mexiko met un fua met de Famielje no Siedmexiko, nodäm wie en Tampico aunjekome wiere. Nu sie ekj oppjewosse un well mie befriee. Een jkekjlighet Läwe to habe, woat mie halpe, de vegone Schrakje to vejäte.

“Ver kortem bot mie een Friea de Ehe aun un dan jinkj ekj to mien Steefvoda om am miene Oaw to fodre. En onse Jesalschoft woat de Oaw jeeenlich no daut Truafast von eene von de Elre jejäwt. Ekj erkjläad am mien Wensch, miene Oaw fuaz to emfange. Hee länd miene Bedd auf un säd wieda, daut ekj kjeenen Oawschoftsaunspruch haud. Aus een goot aunjeseena Maun en eena Breedaliche mennonitische Jemeent, dee onsem Gloowen bäta bewoat haft, kjenne see dise Froag betrachte? Kjenne see mien Steefvoda bedde, mien Stauntpunkt auntonäme?” De Wintasch stemde wadawellich too, dise Sach to äwanäme, un dan jinkj Laura auf.

\* \* \*

De junga Maun, Jihaun, kaum nu un Winta loot am en, sikj hantosate. Emily haud am aul Joare verhää jeseene, oba aus see am noda bekjikjt, kaum hee äa aus scheena un mea charmant vää. Aus Jihaun zoagd un opp de Wintasch wacht, om dän ieeschten Schrett to moake, fruach Emily am, siene Jeschicht von Aunfank aun to vetale.

“Daut Probleem bejinkj aum Dach aus onse Famielje Russlaunt veleet”, säd Jihaun. “Aun disem Dach erfua ekj, daut de Famielje von miene Veleewde no Sibirien veschlapt worde

for years we had planned to get married. The community persuaded me to accept the fact that I would never see her again. Out of loyalty I accompanied my parents to America. In Mexico I have done my best to look forward. There has been a recent development but I will mention that later.”

“When our family moved to southern Mexico I tried my best to forget my fiancée in Russia. As part of my plan I befriended Jacob Rempel, for he is known as a ladies man. Together we would search for a marriage partner. But the conditions in the south became difficult, and mere survival became our concern. We Mennonites who had experienced multiple horrors in Russia and a turbulent crossing of the ocean now faced another deadly peril.

“We settled at the San Juan ranch in the state of Guanajuato. Some Mennonite families were already living in a large old ranch house, one family per room. Others lived in a big barn, partitioned into family quarters with blankets. We were altogether some 30 families there.

“As living conditions at the beginning were poor each family built its own house of adobe. The various families were assigned land according to their sizes. Crops were planted, including cantaloupes, watermelons and tomatoes. Each family had to dig their own well, which we used to irrigate a second crop in a year. The pumps were sent to us by Mennonites from Kansas.

“We had trouble adjusting to the high altitude, and fever was a problem. We took steps to consolidate our settlement. A school was

wia. Ekj haud äa seit onse Kjintheit jekjant un seit Joare haud wie jeplont ons to befreee. De Jemeent haft mie berät de Woarheit, daut ekj äa nie wada seene woa, auntonäme. Ut Truhoatichkjeit kaum ekj met miene Elre no Amerika. En Mexiko hab ekj jeproowt dan no vääre to gone. Daut jeft eene niee Entwekjunk, oba von dee woa ekj lota räde.”

“Aus onse Famielje no Siedmexiko trock, proowd ekj mien Baste, miene Veleewde en Russlaunt to vejäte. Ekj docht daut ekj mie met Jakob Rampel befrinde sull, wiels hee aus een Frueshelt bekaunt es. Jemeensom wudd wie fa eene Brut siekje. Oba de Omstende em Siede worde schwierich, un wie muste ons boolt blooss metem Äwaläwe kjemre. Wie Mennonite, dee en Russlaunt soo vâl Schrakje erläwt haude, un uk eene turbulente Äwakjriezunk vom Ozean jedult haude, wiere nu wada en doodliche Jefoa.

“Wie leete ons en de San Juan Ranch em Bundesstaut Guanajuato dol. Eenje mennonitische Famielje wonde aul en eenem grooten oolen Ranch Hus, eene Famielje de Stow. Aundre wonde en eene groote Schien, dee met Dakje en Famieljenvieedel oppjedeelt wia. Wie wiere doa ensjesaumt 30 Famielje.

“Wiels de Läwes Bedinjunge aum Aunfank schlacht wiere, bud jiede Famielje een Hus von Adobe. De veschiedne Famieljes worde Launt no äare Aunzol toojewäse. Jeträajd un Jreens wort jeplaunt, doajna Melone, Arbuse un Tomate. Jiede Famielje must äaren ieejnen Borm growe, met däm wie eene tweede Arnt en eenem Joa bewesre kunne. De Pompe worde ons von de Mennonite von Kansas jeschekjt.

“Wie haude Schwierichkjeite, ons opp däm huagen Launt auptopause, un Feeba wia een Probleem. De Jemeent socht de Siedlunk

established for children. Our settlement was located near a poor Mexican neighborhood so we were often plagued by thieves. At night, to ensure our oxen would be there in the morning, we locked them by the horns. Our mules were taken and for their return the thieves demanded a ransom. Soon we employed a night watchman, which was against our principles.

“In 1926 the rainy season came early. Before the harvest could begin the rains came and destroyed our crops. The Roman Catholic priests in town said the misfortune came as God’s judgment. The Mennonites didn’t attend the Catholic church, they said, so they were to blame for the early rain. Later in 1926 the Cristero religious revolution began, pitting the state against the church. The state accused the Catholic clergy of exploitation and imposed penalties on the church. Later the state closed the Catholic schools and the church retaliated by suspending religious services.

“The disturbance, known as the Cristero rebellion, spread to many southern states. The rebels killed supporters of the government and burned their schools. The Mennonites were asked to put black ribbons around their doors in mourning for the closing of the churches. Mobs attacked a Baptist congregation in a nearby town, killing people, and threatening us Mennonites. The government sent troops to protect us but we had had enough. We had fled Russia to avoid problems such as this. By August 1926 some settlers began to head north, selling their few possessions and leaving their crops in the field. Those who could emigrate to the US or Canada did so. Others went to the Mennonite community in

Faust to stale. Eene School fa junge Kjinja wort enjerecht. Onse Siedlunk befunk sikj en de Noheit von eene oame mexikaunische Nobaschsofft, soo daut wie foaken von Deew jeploacht wiere. To Nacht, om sechatostale, daut onse Osse Morjes noch doa wiere, must wie an mete Hiena enspoare. Onse Multiere worde jestole un om dee trigjtokjrieer must wie de Deew Leesejelt betole. Wie naume dan een Nachtwajchta aun, daut jaaen onse Gruntsauze es.

“1926 kaum de Raaientiet sea tiedich. Ea wie daut arnte aurfange kunne, kaume de Raaenfelle un vestieede ons Jetraajd. De Katoolsche Priestasch en de Staut saede, daut daut Onjlejk Gottes Uadeel wia. De Mennonite baede nich en de katoolsche Kjoakj aun, saede see, doarom wiere see fa dan tiedjen Raaen Schult. 1926 bejinkj de relijeese Rewoluzion vonne Cristeros, wua de Staut sikj jaaen de Kjoakj stald. De Staut beschuldicht de katoolsche Priestasch, daut see de Mensche utnutze, un erhoof Strofe opp de Kjoakj. Lota schloot de Staut de katoolsche Schoole too. De Kjoakj told daut trigj aus see met de relijeese Deenste opphieede.

“Daut Onru, bekaunt aus de Cristero Rebellion, vebreed sikj to vaele siedliche Staeda. De Opperstonasch brochte de Rejierunks Aunhenja om un vebrende aare Schoole. De Mennonite worde jebode, schwoate Benja om aare Daare to sate, en Trua om daut tooschlute von de Kjoakje. Eene Baund jreep eene Baptiste Jemeent aun, en eena Staut dichtbie. See brocht Mensche om un dreiwd ons Mennonite. De Rejierunk schekjt Truppe, om ons Schutz to jawe, oba wie wiere saut. Wie haude Russlaunt velote, om soone Probleeme to vemeide. Em August 1926 fuare eenje Siedlasch nom Nuade, vekofte aare weinje Sache, un leete aare Oawst opp dam Felt. Deejansje, dee no de USA ooda Kanada

Durango, while a few of us came here to Bustillos valley.

“With problems such as these the young people had little chance to follow their romantic inclinations. In short, my efforts to find someone to replace my fiancée in Russia were not successful. But as I said earlier, there has been a new development which has given me hope. One Sunday two months ago I made a trip to an OC village. I saw a girl, just momentarily, who looked identical to my fiancée in Russia. Several times I returned to the village to look for her but could not find her. Father has forbidden me to waste more time searching for her. Can you help me to find her?”

The Winters shook their heads at this sad story, but after receiving further particulars from Johann, agreed to help him.

\* \* \*

The Winters now crossed the street from the plaza and entered the Reimer store. Upon asking a clerk for Father Reimer they were directed along a corridor to a dark office. Sitting at a grand old desk was the head of the largest enterprise in town. On seeing his visitors, Father Reimer rose and politely asked the Winters to be seated.

Reimer looked questioningly at his visitors while the Winters inspected the entrepreneur with intense interest. To Emily, Reimer appeared an elderly but handsome man in the European style, with a stern manner. After a few comments about recent news Reimer fell silent. Feeling the pressure, Winter now mentioned that they had come to discuss inheritance customs. Reimer looked surprised, but asked Winter to continue.

utwaundre kunne, deede daut. Aundre jinje no de mennonitische Jemeent en Durango, un noch aundre kaume hia toom Bustillos Dol.

“Met soonee Probleeme haud wie Jugentliche weinich Schans, onse romantische Neijunge to folje. Korz jesajcht, miene Bemieejunk, eene Brut to finje, dee miene Veleewde en Russlaunt ersate kunn, wia nich goot utjekome. Oba soo aus ekj aul säd, haft et eene niee Entwekjunk jejäwt, dee mie Hopninj jebrocht haft. Een Sindach ver twee Monate opp eene Spaziareis no een Ooltkolonia Darp, sach ekj, fa een Uagenblekj, eene Mejal dee miene Veleewde en Russlaunt krakjt äwareen utleet. Mieremol kaum ekj to daut Darp trigj, om see to sieekje, kunn äa oba nich finje. Voda haft mie vebode, mea Tiet to veliere, äa to sieekje. Kjenne see mie halpe äa to finje?”

De Wintasch scheddade truarich dän Kopp, oba wan see wiedre Eenzelheite von Jihaun jehieet haude, stemde see to, am to halpe.

\* \* \*

De Wintasch veleete nu de Plaza un jinje äwa de Gauss to Reima sien Stua. Aus see eenen Aunjestalden om Voda Reima fruage, worde see no eenem Gank jewäse, dee to eene dunkle Offiz fieed. Ver eenem grooten Schriewdesch funge see Voda Reima, dee jratsta Jeschafts Unjanäma en de Staut. Aus hee siene Besieekja sach, stunt hee opp un kroagd de Wintasch ennen.

Reima kijkt siene Jast froagent aun, wäarent de Wintasch dän Jeschaftsmaun met grooten Interesse bewundade. Emily docht daut Reima een elra, stotlicha Maun em europäischem Stil wia, met eene strenje Oat. Nodäm see hiesje Norechte vetuscht haude, wort Reima stell. Aus hee dän Druck späad, säd Winta, daut see jekome wiere, om eene Froag von Sitte vom Oafgoot to stale. Reima wia äwarauscht, oba wull daut Winta wiedamoake sull.

“We would like to hear from you the rules of inheritance used by the Mennonites in Russia so we can compare them with our own,” Winter said, taking an oblique approach to the issue.

Reimer looked puzzled for only a minute. “You no doubt have a specific case in mind,” he replied. “Let me first give you the overall picture, and then I will address your specific concern.”

“The revolution in Russia besides exposing the violent side of man, showed other aspects of human nature. It showed that Christianity is a great religion that teaches humans to live peacefully together. The Marxist teaching, spread by atheists, brings chaos and death. The Marxists address issues economics and production but with their lies and deception are bound for destruction. Capitalism partly follows Christianity but allows for exploitation. Ideally, a co-operative system can remove this disadvantage.”

“As we live in a capitalist system we must use its rules to guide our actions. A requirement for progress in this system is capital accumulation. One must save money to make investments which can lead to the creation of further wealth. A proper balance must be reached.”

“A miser hoards his wealth, an opportunist throws his savings away foolishly, while a wise person keeps enough earnings to meet his needs and invests the rest. The question is where to draw the line, how to distinguish between need and foolish expenditure. It requires experience and wise judgment to

“Wie wudde jieren von de Mennonitische Sitte vom Oafgoot en Russlaunt hiere, om dee met onse ieejne vejlikje kjenne”, säd Winta, en eenen schrozen Aunsauz aun de Sach.

Reima sachet blooss fa eenen Uagenblek verwirt ut. “Du hast sechalich eene werkjliche Sach em Senn”, auntwuat hee. “Lot mie toieescht daut Jesaumbilt jäwe, un dan kom ekj to diene besondere Sach.

“De Rewoluzion en Russlaunt, biesied de jewaultje Sied vonne Mensche to wiese, wees uk aundre Utsechte von onse Natua. See bewees daut, daut Christentum eene groote Reljoon es, dee de Mensche Fräd en äarem Läwe brinjt. De Marxistische Lia, von Gotteslieejna vebreet, brinjt blooss Wirwoa un Doot. Dee Marxiste betrakje sikj opp Wirtschoft un Produktion, oba met äare Lieveje un Enbildunge brinje blooss Vestierunk. Daut Kapitalismus foljt toom Deel daut Christendom, erlaubt oba daut utnutze. Väabiltlich, kaun daut Kooperazions Sisteem disen Nodeel äwakome.

“Wan wie en eenem kapitalistichet Sisteem Läwe, mott wie, om wieda to kome, de Rääjle doavon folje. Eene Bedinjunk om en disem Sisteem verwoaz to kome es daut Meddel Toopbrinje. Maun mott Jelt spoare, om Jelt aunlajunge to moake, daut wiedret Vemiejeje schaufe kaun. Eene rajchte Jlikjewicht mott erriekjt woare.

“Een Jiezhauz helt sien Jelt faust, een Hinjstmaun schmit sien Toopjespodet Jelt tiericht wajch, wäarent een weisa Mensch helt jrod jenuach Jelt, om siene Needichkjeite to befrädje, un lajcht daut Äwabliefsel aun. De Froag es, woo kaun maun rajchtich tweschen Needichkjeit un domme Utgowe entscheide.

balance borrowing, spending, saving, and investing. People who have suffered deprivation will make different choices from those who have enjoyed abundance. Men who are producers have one idea while women who are consumers have another. Young people starting their lives will favor spending while older people will stress savings. It is left for those in charge to make the final decision.

“Now let me address your specific question. In Russia we followed the Mennonite customs brought over from Prussia and the Lowlands. An inheritance is given following the death of the mother or the father. Children, male or female, born within wedlock are covered. The Waisenamt becomes involved to protect the rights of widows and orphans. A departure from this practice can be made at a parent’s discretion, but should take into account the needs of all children. Does that answer your question?”

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Two weeks later Winter sent a note to Johann advising him that he had found a girl that matched his description. He further said that the Presidential visit to the colony next week had an appearance scheduled at the girl’s village. She would certainly attend this function. He advised Johann to come and search for her, to confirm that she was the right one. The courting of the girl would be left to Johann’s initiative.

In a postscript Emily mentioned the difficulties that could arise in a marriage with an OC girl. Large economic differences might cause difficulties between the two families. The potential groom was accustomed to a hectic work style, while the prospective bride to a

Een Mensch brukt Erfoarunk un kluaket Uadeel, om Kjredietoopnåme, Utgowe, Spoare un Jeltaunlaje uttojlikje. Dee jansje, dee jehungat habe, woare aundre Entscheidunge moake, aus dee dee emma saut jewåse sent. Mana, de Produkte moake, habe eene Idee, wåarent Frues, de Produkte vebruke, habe ne aundre. Junge Mensche, dee åa Låwe anfange, hoole opp Utgowe, wåarent elre Mensche opp Spoare. Daut traff tolatst de Veautwuatliche, de Entscheidunk to moake.

“Nu lot mie diene jezielte Froag beantwuade. En Russlaunt foljd wie de mennonitische Sitte, dee von Preisse un de Nadalenda wiere jebrocht worde. Eene Oaw woat no dām Doot von de Mutta ooda dām Voda jejåwt. Kjinja, Mana ooda Frues, dee en de Ehe jebuar sent, kjreeje een Poat. Daut Waisenaamt woat bedeelicht, om Wåtfriu un Weise to beschitze. Eene Veendrunk von dise Jewanheit kaun no eenem sien ieejnem Beuadeel jemoakt woare, sull oba de Needichkjeite von aule Kjinja woa nåme. Hab ekj diene Froag nu vollstendich beantwuat?”

\* \* \*

Twee Wåakj lota schekjt Winta dām Jihaun Rot, daut hee eene Mejal jefunge haud, dee siene Beschriewunk paust. Hee såd wieda, daut em Besuach to de Kolonie nåakjste Wåakj, wudd de Pråsidant vom Launt nom Darp vonne Mejal kome. De Mejal wudd sechalich dån Pråsidant seene gone. Hee rod Jihaun, toom Darp to kome un åa to sieekje, om to beståte, daut see de rajchte wia. Daut Jeschmeichel vonne Mejal wudd hee gauns to Jihaun åwalote.

En eene Noschreft haud Emily vonne groote Schwierichkjeite jeschråwe, dee en eena Ehe met eene Ooltkolonia Mejal entstone kunne. Grootet wirtschoftlichet Unjascheet kunn to Oneenichkjeit tweschen de beid Famieljes fiere. De tookjintja Briegaum wia aun een

quiet family life. The groom was used to a life in the world, while the bride to a life of spiritual concentration.

Johann read the postscript in annoyance, and inwardly refuted Emily's arguments. In Russia there had also been large economic differences between his family and that of his fiancée. He had attended the Zentralschule while the girl had only completed the village school. Their respective parents had not opposed the proposed wedding.

A week later Johann arrived in the girl's village to find a huge crowd gathered for the Presidential visit. The entire village was there, as well as many outsiders. The President was behind schedule and Johann used this time to search for the girl. As the sound of cars was heard in the distance Johann caught sight of a face that thrilled his heart. Everyone rushed forward for a better vantage point, but Johann did not lose her.

From the corner of his eye Johann saw the President alight and he felt an enormous burst of pride on seeing him reach the podium. But he kept sidling his way through the crowd towards the girl. The welcome for the President was being read when Johann reached her. Johann now stopped in great shock!

The girl was a perfect model of his fiancée in Russia! But there was something new! When Johann had seen this girl before, she had worn the bonnet of an unmarried woman. Now she wore the bonnet of a betrothed woman. Johann questioned a bystander and heard that the girl had been betrothed last Sunday and

drocket Oabeitsstil jewant, wäarent de tookjintje Brut aun een ruichet Famielje Läwe. De Briegaum wia aun een Läwe en de Welt jewant, wäarent de Brut wia en daut jeistlichet Jebiet von een Darp Tus.

Jihaun laus de Noschreft un länd Emily äare Rajchtfoadjunge ennalich auf. En Russlaunt haud et uk groote wirtschoftliche Unjascheede tweschen siene Famielje un dee von siene Veleewde jejäwt. Hee haud de Zentraul School besocht, wäarent de Mejal blooss de Darps School. De beid poa Elre haude sikj nich jäajen de tookjintje Kjast jestalt.

Eene Wäakj lota kaum Jihaun em Darp von de Mejal aun, un funk doa eene riesje Menj, dee sikj fa dän Präsident Besuach jesaumelt haud. Daut gaunse Darp wia doa, jrodsoo aus väle von Bute. De Präsident wia noch nich aunjekome un Jihaun benutzt dise Tiet, om de Mejal to sieekje. Aus daut Jereisch vonne Autos wiet auf to hierie wia, sach Jihaun een Jesecht, daut sien Hoat toom stell stone brocht. Aule sade nu looss fa eenen bätren Utsechtspunkt, oba Jihaun leet äa nich wajch jlepse.

Von dän Uagewinkel ut sach Jihaun dän Präsident vonne Koa raufstieje un hee feeld eenen riesenoatjen Stolt, aus hee oppem Plautform stieech. Oba Johaun jinkj wieda derch de Menj, de Mejal opptoo. De Bejreesunk fa dän Präsidenten wort jeläst, aus Jihaun bat äa kaum. Jihaun hilt nu en grooten Schock opp!

De Mejal wia een neiwsta Mosta von siene Veleewde en Russlaunt! Oba doa wia waut Nieet! Aus Jihaun äa verhää jeseene haud, haud see de Schlubb von eena onbefriede Fru aunjehaut. Nu druach see de Schlubb von eena Veleewde Fru. Jihaun fruach eenen Tookjikja un hieed, daut de Mejal aum

would marry two weeks later. While others cheered, Johann's world collapsed around him.

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It was several decades later. Town leaders had gathered for the inauguration of a major new structure. A concrete and steel building towered above them casting a long shadow. The owner of the structure, the patriarch of the Russian immigrants was there calmly sitting beside his wife. For the two this was a joyous occasion, a climax after decades of adversity and sacrifice. Several of their elder children were also in the gathering, together with their spouses and the grand children.

Laura sat with her husband, the Russian émigré, surrounded by their many children. Johann was accompanied by an OC girl, who did not resemble his former fiancée in Russia. The two were also surrounded by many children. The loose canon Jacob was not present for he had emigrated with his Mexican wife to America. Dalton sat alone beside an empty chair surrounded by his brood. A patter of applause sounded when the wife of Dalton cut the ceremonial ribbon.

vegonen Sindach vesproake worde wia, un sikj twee Wääkj lota befriee wudd. Wäärent aundre jubelte, foll Jihaun siene Welt toop.

\* \* \*

Daut wiere miere Joatieende lota. De Staut Fierasch haude sikj fa de Enweiunk von een grootet nieet Jebied vesaumelt. Een Zemment un Stol Jebied stunt huach äwa an un schmeet eenen langen Schaute. De leejendeema vom Jebied, de Elsta Voda von de Rusche Emigraunte wia uk hia, toop met siene Fru. Fa an wia dit eene froe Jeläajenheit, een Siech no Joatieendelank Trubbel un Opfa. Miere von äare Kjinja saute uk en de Vesaumlunk, met äare Ehepoatna un de Grootkjinja.

Laura saut met äarem Maun, de Ruscha Utwaundra, omjäwt von äare väle Kjinja. Jihaun wort von eene Ooltkolonia Fru bejleit, dee siene jewäsne Veleewde en Ruslaunt oba nich likjend. De beid wiere uk von väle Kjinja omjäwt. De loosa Kanoon Jakob wia nich hia, wiels hee met siene mexikaunische Fru no Amerika jetrocke wia. Dalton saut auleen biesied eenem ladjem Stool, omjäwt von siene Kjinja. Aule klautschte lud, aus de Fru von Dalton daut bunte Baunt derchscheet.



## Atheists

*Greater love has no man than one that lays down his life for his friend. John 15:13*

In Guadalajara, Jalisco, on August 3, 1926, some 400 armed Catholics shut themselves up in the Church of Our Lady of Guadalupe. They exchanged gunfire with federal troops and surrendered when they ran out of ammunition. According to U.S. consular sources, this battle resulted in 18 dead and 40 wounded. The following day in a village in Michoacán government soldiers stormed the parish church. The priest and his vicar were killed in the ensuing violence.

Similar confrontations had occurred a few years earlier in Russia. The supporters of the deposed Tsarist government, the 'Whites' militarily engaged the new Marxists regime, the 'Reds'. The Whites beyond supporting the deposed Tsarist system were practicing Orthodox Christians. The Reds beyond advocating a new economic system were fanatical atheists. The Reds radically restricted the Christian religion, and murdered or exiled church leaders. In Russia it had been the atheists who prevailed.

The conflict between State and Church in Mexico stemmed more from economic reasons than religious ones. The conflict arose when the Constitutionalist faction emerged as dominant in the revolution. Its leader, Venustiano Carranza, in 1917 had a new constitution drawn up which strengthened the anti-clericalism of the previous document. Neither President Carranza (1917-1920), nor his successor, General Álvaro Obregón (1920-24) enforced the anticlerical articles. When the Calles' administration gained power

## Gotteslieejna

Kjeena haft ne jratre Leew aus dit, daut hee sien Låwe fa sien Frint jeft. Jihaunes 15:13

En Guadalajara, Jalisco, aum 3. August 1926, schloote sikj 400 bewafnete Katolikje en de Kjoakj von Onse Leewe Junkfru von Guadalupe. Langet scheete met Bundes Truppe hieed blooss opp aus de Patroone utrande. No de Kjwale vom USA Konsul, worde 18 Katolikje omjebrocht un 40 vewundet. Dån nääksten Dach en een Darp en Michoacán stusde Rejierunks Soldote en de hiesje Kjoakj. De Priesta un sien Prädja worde beid omjebrocht.

Een änlichet Jestried haud een poa Joare verhää en Ruslaunt passieet. De Unjastettasch von de jewäsne zaristische Rejierunk, de 'Witte', stalde sikj millitärisch jääjen de niee Marxiste Harschoft, de 'Roode'. De Witte, gauwe Unjastettunk toom väajen Sistem un wiere uk läwendje ortodoxe Christe. De Roode, dee Unjastettunk fa een nieet wirtschofts Sisteem guawe, wiere fanatische Gotteslieejna. De Roode beschrenkjte de christliche Reljoon met Jewault un vebaunde de Kjoakje Fierasch ooda brochte dee om. En Ruslaunt wiere et de Gotteslieejna, dee sikj entlich derchsade.

De Trubbel tweschne Staut un Kjoakj en Mexiko staumd ut wirtschoftliche ea aus relijeese Jrinde. De Trubbel entstaunt, aus daut konstitutionalistische Poat von de Rewoluzion daut stoakjste wort. Äa Fiera, Venustiano Carranza, haud 1917 eene niee Konstituzion oppjestalt, dee dån Anti-Klerikalismus von de väaje Dokumente vestoakjt haud. Wäda Präsident Carranza (1917-1920), noch sien Nofolja, Álvaro Obregón (1920-24) sade de antiklerikale Artikjel derch. Aus Calles 1924 aune Majcht

in 1924 it felt its program challenged by the Catholic Church. To destroy the Church's influence in Mexican politics, the anti-clerical laws were strengthened. This began a 10-year persecution of Catholic Christians which resulted in the death of tens of thousands on both sides.

A confrontation became inevitable when the new 'Calles Laws' spelled out punishment for violations of the standing articles 3, 27, and 130 of the 1917 Constitution. Article 3 required a socialist school with no religious influence. Article 27 required the ending of all religious behavior, including the closing and confiscation of churches. Finally, Article 130 denied churches any kind of legal status and allowed limiting of Ministers. The Calles Laws activated these articles by specifying punishment for their violations, a process which the Church rightly regarded as religious persecution.

The persecution began in the south by the Tabasco governor and worked its way north towards Chihuahua. The government action emptied churches as masses were cancelled. The priests disappeared and the church bells were bound tight, no longer calling the faithful to worship. The monasteries were closed, as were all schools taught by clerics. Funerals were held in silence. Only in the homes were masses read, children baptized, and communions held by priests, who were fugitives in fear of their lives.

The persecution was reinforced by the President, who fully enacted the 'Calles Laws'. Soon Chihuahua enacted a law permitting only a single priest to serve the entire Catholic congregation of the state. But at first nothing happened to the Mennonites, who felt

kaum, feeld hee Jefoa von de katoolsche Kjoakj. Om dän Enfluss von de Kjoakj en de mexikaunische Politik to vestiere, worde de antiklerikale Jesaze bedwunge, un uk stoakja jemoakt. Daut bejinkj eene tieen joasche Vefoljunkt von katoolsche Christe, woont dän Doot von tieen Dusende opp beid Siede brocht.

Een Striet wia nich mea to omgone, aus de niee "Calles Jesaze" de Strof fa Fälasch jäajen de stonende Artikjel 3, 27 un 130 von de Konstituzion von 1917 dietlich muake. Artikjel 3 velangd sozialistische Schoole, one relijeeset Enfluss. Artikjel 27 velangd daut Enj von aulet relijeeset Benäme, woont daut toomoake un aunieejne vonne Kjoakje entschloot. Schliesslich, säd Artikjel 130 jiede Oat von Rajcht fa de Kjoakje auf, un erlaubt de Bejrenzunk vonne Zol von Prädjasch. De Calles Jesaze gauf dise Artikjel Krauft, endäm see de Bestrofunk fa äare Velazunge faust stalde. De Kjoakj, to Rajcht, betracht dit aus relijeese Vefoljunkt.

De Vefoljunkt funk em Siede aun met däm Tabasco Gouverneur un trok nom Nuade en Rechtunk Chihuahua. De Wirkjunkt wia ladiche Kjoakje wiels Masse venult word. De Priesta veschwunge un de Kjoakje Kjinjasch worde jebunge un roopte de Jleewende nich mea toom aunbäde. De Kloostasch worde toojeschlote, un uk aule Schoole vonne Kjoakj. Bejrafnisse worde stell jehoole. Blooss en de Hiesa worde Masse jeläst, Kjinja jetauft un daut Owentmol vonne Priestasch jehoole, dee nu sikj fa daut Läwe ferchte muste.

De Vefoljunkt wort vom Präsident stoakja jemoakt, dee de 'Calles Jesaze' vellich bedwunk. Boott haut Chihuahua een Jesaz veordnet, daut blooss een eensja Priesta erlaubt, fa dee gaunse katoolsche Jemeent ennem Staut. Oba Aunfanks bejeef sikj nuscht

protected by their Privilegium. Then there came bad blood; how could foreigners be allowed to practice their religion while locals not? The foreign Protestants had more rights than the Mexican Catholics? Complaints were filed regarding Article 27 in Cuauhtémoc, and the Mennonites faced a violation of their Privilegium.

\* \* \*

It was early Sunday morning and Winter and Emily were in their buggy heading for church services. Attendance at church had been their practice every Sunday of their adult lives, and today was to be no different. They would partake of a ritual which had begun in the early 1500s, some 400 years ago. Some twenty generations of their families had engaged in similar weekly rituals. Their worship had always taken place on the Biblical day of rest, and followed the instructions of the New Testament.

Religion was the purpose of life for the Old Colony (OC) Mennonites; the various rituals and customs tied them to their family members, to their friends as well as to their Maker. The weekly services energized them to carry on their difficult struggles during the week. The singing in which they participated with enthusiasm showed their personal devotion to the faith. The sermons read sonorously by the Minister guided their conduct in their daily life.

The OC had been granted the right to worship by President Obregón in 1922. Articles 3 and 4 of their Privilegium dealt with this issue. Article 3 had given them complete freedom to practice their religious principles and to live according to the rules of their church without being molested or restricted in any way. Article 4 gave them full permission to establish their

aun de Mennonite, dee en äarem Privilegium Schutz funge. Dan kaum schlachtet Bloot; woo kunne Utlenda äare Reljoon eewe, wäarent Mexikauna nich? De utlendsche Protestante haude mea Rajchte aus de mexikaunische Katolikje? Kloage worde met Artikjel 27 en Cuauhtémoc enjerieekjt, un de Mennonite muste nu eene Velazunk von äarem Privilegium ferchte.

\* \* \*

Daut wia tiedich Sindach zemorjes un Winta un Emily fuare metem Bogge toom Gottesdeenst. See wiere jewant jieda Sindach no de Kjoakj foare, un vondoag sull et nich aundasch senne. See wudde no eene Aundacht biegone, dee en de 1500ja Joare aunjefunge haud, soo 400 Joare trigj. Soo twintich Jennerazione von äare Famielje haude sikj en dise wääkjliche Zeremonie beschaftich. De Aundacht funk emma opp däm biblischen Rudach staut un foljd de Aunwiesunge vom Nienen Tastament.

De Reljoon wia de Zwakj vom Läwe fa de Ooltkolonia Mennonite; de veschiedne Zeremoniee un Sitte bunge an aun äare Famielje Aunjehieeje, aun äare Frind un aun äarem Schepfa. De wääkjliche Deenste gauwe an Krauft, om en äare schwieriche Kjamf enne Wääkj wieda to kome. Daut Jesank, en däm see met Bejeistrunk deelnaume, bewees äare perseenliche Hangow aun äa Gloowe. De Prädicht dee klanklich vom Prädja jeläst wort, fiedd äarem Benäme en äarem däachlichen Läwe.

Präsident Obregón haud 1922 de Ooltkolonia daut Rajcht autobäde toojelote. De Artikjel 3 un 4 von äarem Privilegium befoote sikj met disem Teema. Artikjel 3 haud an de volle Frieheit jejäwt, äare relijeese Gruntsaze to eewe, un no de Rääjle von äare Kjoakj to Läwe, one en irjent eene Oat jestieet ooda enjeschrenkjt woare. Artikjel 4 gauf an de volle

own schools staffed by their own teachers without any interference from the government.

The practice of religion permeated the life of the OC, following in the ways of their forefathers. In their strict view their entire cultural pattern including language, self-government, education, mutual aid, village pattern, furniture, clothing, and all other customs were integral parts of their religion. The OC customs were maintained through strict separation from the world, and by enforcing church discipline through the ban and excommunication.

Winter stowed the buggy and tied up the horse in the spacious church yard. He then accompanied Emily to the meeting. The church was a simple structure, as it had been for centuries in Holland, Danzig, Russia and Manitoba. It bore no cross and contained no bell tower. The building was a place of worship in which the Ministerial staff could proclaim the Scriptures to the church members. As they arrived at the building Emily and Winter separated, entering respectively at the women and men's doorway.

Complete silence reigned as the two entered the hall of worship, which occupied the major part of the building. A small room at the rear was reserved for the use of the Ministers. Once inside, Emily joined the women on the left side of the hall, while Winter joined the men on the right. Children did not attend as their school curriculum consisted mainly of religious instruction. At the appointed hour the Vorsänger, or song leaders, and the Ministers emerged and took their places at a bench in front of the congregation.

The service began with the Vorsänger announcing a hymn and then leading the

Erlaubniss, äare ieejne Schoole to jrinde un vewaulte, one irjent een Mankjemenj von de Rejierunk.

De Reljoon feld daut Läwe vonne Ooltkolonia, soo aus see daut von äare Väaelre jeliieet haude. En äare strenje Aunsecht wia äare gaunse Kultua enslutent Sproak, Selfstvwaultunk, Belia, jääjensiedje Help, Darpmosta, Meebel, Kjleeda un aule aundre Sitte een Poat von äare Reljoon. De Ooltkoloniasche Sitte worde derch eene strenje Tranunk von de Welt un derch de kirchliche Ordnunge, soo aus daut veboot un vebaune, biebehoole.

Winta bunk daut Pieet aun em rumichen Kjoakjhoff. Dan bejleit hee Emily to de Aundacht. De Kjoakj wia een eenfacht Jebied, soo aus et seit Joahundate en Hollaunt, Danzig, Russlaunt un Manitoba jewäse wia. Daut druach kjeen Kjriez un omfoot kjeen Kjinjaschtorm. Daut Jebied wia een Uat toom aunbäde, wua de Prädjasch de Schrefte to de Kjoakje Metjlieda vekjinde kunne. Aus Emily un Winta biem Jebied aunkaume, jinje see eenseln bie de Dääre fa Frues un Hare ennen.

Eene vollstendje Stell harschd, aus de beid em grooten Sol vonne Kjoakj enenn kaume, woont daut jratste Deel vom Jebied wia. Eene kjliene Stow hinje wia fa dän Jebruck von de Prädjasch reservieet. Emily jinkj met de Frues aune linkje Sied vom Sol sette, un Winta met de Mana aune rajchte Sied. Kjinja kaume nich toom Gottesdeenst, wiels äa School Liaplon mierendeels von relijeesa Unjarecht bestunt. To de faustjesate Stund kaume de Vääsenja, ooda Leet Fierasch, un de Prädjasch rut un naume Plauz opp eena Benkj ver de Jemeent.

De Deenst bejinkj met däm Vääsenja, dee een Leet bekaunt gauf un dan de Jemeent derch

congregation through the song. Singing was in unison and all joined in energetically, particularly with the familiar well loved hymns. Musical instruments were not used. The Minister then read a long sermon, perhaps centuries old, from hand-written notes. The entire formal service was in High German, with some explanatory interjections by the Minister in low German.

While ostentation was not their custom and they were aware of short-comings, the people believed in their faith, as outlined in their Catechism, which all knew by heart. They considered themselves to be the true believers. They believed it was their duty to take on the difficult struggle of this faith. If their struggle was worthy they would attain God's glory, otherwise they would face eternal damnation.

Winter emerged first after the service and waited patiently for Emily at the women's entrance. They would walk together to their wagon and then drive home for Sunday dinner. Anticipating a bountiful meal and a relaxing afternoon made the exit from church one of the most treasured times of the week.

Winter had just caught sight of Emily when he heard the noisy clatter of a wagon coming swiftly onto the church yard. All eyes turned to the oncoming wagon, which certainly was not bringing good news. Winter blanched as he saw it was Heinz, the neighbor of his good friend Johann Bikja, the son of the former Vorsteher who lived in a nearby village. Winter's unease heightened when he saw Heinz head right towards him.

"A terrible accident has befallen your friend Johann," Heinz shouted. "He has asked for

daut Leet leid. Sinje wia em Eenklank un aule schloote sikj läwendich bie, besondasch met de vetrude, goot jeleewde Leeda. Musik Instrumente worde nich benutzt. De Prädja laus dan eene lange Prädicht, veleicht Joahundate oolt, von Haunt jeschräwne Notize. De jesaumta Gottesdeenst wia en Huachdietsch, met eenje Bemoakjunge vom Prädja opp Plautdietsch.

De Oat vonne Lied wia nich pruazich un see wiere sikj von äare Mangel bewust. Oba see wiere iernst en äarem Gloowe, soo aus et em Katechismus stunt, dee aule utwendich wuste. See hilde sikj fa de woare Jleewende. See dochte, daut et äare Flicht wia dän schwierichen Kaumf von disem Gloowe auntonäme. Wan äa Kaumf wirdich wia, wudde see Gottes Rum erlange, sonst wiere see eewich vedaumt.

Winta kaum ieescht no däm Gottesdeenst rut un wacht jeduldich opp Emily biem Frues Engank. See wudde toop to äarem Woage gone un dan no Hus foare fa Sindach Meddachsäte. De Väafreid fa eene goode Moltiet un eenen ruichen Nomeddach muak dän Utgank von de Kjoakj to eenen von de scheenste Tiede enne Wäakj.

Winta haud Emily jrod jeseene, aus hee daut lude Klaupre von een Woage hieed, daut schwind opp dän Kjoakjhoff kaum. Aule Uage dreide sikj nom aankommenden Woage, de sechalich kjeene goode Norecht brocht. Winta wort blauss, aus hee sach, daut et Heinz wia, de Noba von sien gooden Frint Jihaun Bikja, de Sän vom jewäsnen Väastona, dee en eenem Darp dichtbie wond. De Sorj von Winta wort jrata, aus hee sach daut Heinz krakjt to am kaum.

"Een schrakjlichet Onjlekj es dien Frint Jihaun passieet", roopt Heinz. "Hee haft no die

you. Can you come with me?" Emily by now had joined Winter, and arrangements were hastily made. Winter would drive Emily home and then follow Heinz' wagon to Johann's homestead.

Heinz directed his team eastward. Johan lived with his family on a homestead in a village near Bustillos lake. Winter was in fearful anticipation as they rushed over the quiet Sunday landscape. Heinz had provided little information, only that the accident had happened last night and that Johann's wounds were serious.

The father of Johann, a well respected Vorsteher or administrator, had passed away some years ago, as well as his mother. The parents of his wife Anna were in Canada, and thus the young family was lean on parental support. Winter was a few years senior to Johann; they had been close friends and partners on several small ventures. Johann had been a trial to his parents; while not causing serious damage he had brought down the family name, but had repented before his parent's passing.

Heinz now stopped to give his team a rest, and filled Winter in on the accident. It had happened in the small blacksmith shop that Johann had set up in a small shed. He had been machining just before sundown, and the piece had slipped loose. A metal object had been ejected and had entered the thigh of his right leg.

Heinz had heard a loud bang and had come running to Johann's shed. Anna had left her children in the house and had come screaming. They had found Johann lying on the ground unconscious, bleeding from a thigh

jefroacht. Kaunst du met mie kome?" Emily wia nu aul uk jekome, un een Plon wort ielich jemoakt. Winta wudd Emily no Hus fiere un dan Heinz sien Woage to Jihaun folje.

Heinz leid siene Pieet nom Oste. Jihaun wond met siene Famielje opp eene Wirtschoft en eenem Darp nich wiet vom Bustillos See. Winta wia ferchtvoll, aus see äwa de ruiche Sindachs Launtschoft joagde. Heinz haud am mau weinich jesajcht, blooss daut daut Onjlekj jistre Nacht passieet wia un daut Jihaun siene Wunde jefädlich wiere.

De Voda von Jihaun, een beriemda Väastona, wia eenje Joa trigj jestorwe, jrodsoo aus siene Mutta. De Elre von siene Fru Auna wiere en Kanada, un soo haud de junge Famielje kjeene Unjastettunk vonne Elre. Winta wia een poa Joa ella aus Jihaun; see wiere goode Frind un Poatna opp miere kjliene Unjanämunge jewäse. Jihaun wia een Probleem fa siene Elre jewäse. Oppwool hee kjeenen iernsthaufte Schode veusoakt haud, haud hee dän Famielje Nome raufjebrocht. Hee haud oba ver daut Veräwagone von siene Elre sikj bekjant.

Heinz hilt nu en, de Pieed een bät to vepuste, un vetald dän Winta mea vom Onjlekj. Daut wia en de Schmied, dee Jihaun en eene kjliene Schien oppjestalt haud, passieet. Hee haud jistre mete Maschien aun een Stekj jeoabeitet, aus daut haustich loossjebroake wia. Een Metauljäajenstaunt wort aufjestusd un wia en dän Schinkje von sien rachtet Been jedräwe.

Heinz haud een luden Knaul jehieet un wia no Jihaun siene Schien jerant. Auna haud äare Kjinja em Hus jelote un wia met luden Jeschrie aunjekome. See haude Jihaun bewustlooss oppem Boddem jefunge, un eene groote

wound. Heinz had staunched the bleeding and carried Johann into the house. He had placed him on a bed in the annex, the unit where Jihaun's parents had lived. With Johann barely conscious Heinz had ridden off to bring Doctor Ewert. Ewert was an untrained doctor who did his best to serve the community's medical needs. He had come to examine Johann, and seen the metal object embedded in his thigh. It must come out, he had said.

With his basic medical equipment and with the help of a mild anesthesia he had performed the operation. Heinz had provided what assistance he could, and had seen Johann's suffering. Ewert had told Anna that Johann had a chance to survive, God willing. Heinz lamented that he had heard the call of a crow right after the doctor's statement; this call he greatly dreaded, for it was the call of death.

On arrival at Johann's homestead they met Anna and the three Bikja children who were just emerging from the barn. They had just completed the noon chores leaving the injured man alone for nearly an hour. They now heard Johann calling weakly for Anna, and hurried inside to the annex.

At Johann's bedside Anna anxiously took her husband's hand. Johann had been worried about his wife alone for so long in the barn. He whispered a greeting to Winter and apologized for calling him on a Sunday. Winter sensed a touch of secrecy in Johann's manner, or was it dread of the unknown? Upon seeing the wound Winter hid his shock, and reassured Johann everything would be taken care of, God willing.

Wund aum Bowabeen jeseene. Heinz haud daut bleede jestopt, un haud Jihaun dan em Hus jebrocht. Hee haud am opp een Bad oppe Sied jelajcht, eenje Stowe wua Jihuan siene Elre jewont haude. Jihaun wia mau kaum bewust aus Heinz wajchjeräde wia, om Dokta Ewert to brinje. Ewert wia een onjelieeda Oatst, dee sien aulabastet deed, om de Medizienische Needichkjeite von de Jemeent to deene. Hee wia jekome, un haud Jihaun jeseene. Hee taxieed daut Mettolstekj en sien Bowabeen. Daut mott erutkome, haud hee jesajcht.

Met siene Medizienische Gruntutrestinj un met de Help von eene leichte Narkos haud de Dokta de Operazion derchjefieet. Heinz haud am jeholpe soo wieet aus hee kunn, un haud Jihaun sien Liede jeseene. De Dokta haud Auna jesajcht, daut Jihaun een Schans haud to äwaläwe, Gott wellich. Heinz bekloagd sikj, daut hee no daut Jeräd metem Dokta, daut roope von eena Krauj jehieet haud; dit roope haud hee sea jefercht, wiels daut een Roope vom Doot wia.

Bie de Aunkunft en Jihaun siene Wirtschoft trofe see Auna un de drie Bikja Kjinja, de krakjt von de Schien kaume. See wiere jrod met de Meddachsoabeide foadich, un haude dän Velatsten auleen fa meist eene Stunde jelote. See hieede nu, daut Jihaun fa Auna roopt un see ielde ennen, oppe Sied han.

Bie Jihaun sien Bad naum Auna enjstlich de Haunt von äarem Maun. Jihaun wia besorjt daut siene Fru soo lang en de Schien jebläwe wia. Hee fuscheld een Gruss aun Winta un entschuldicht sikj, am aun eenem Sindach to stiere. Winta späad een Frodem von Jeheemness en Jihaun, ooda fercht hee blooss daut Onbekaunde? Aus Winta de Wund sach, vehild hee sienen Schock un vesehad Jihaun, daut aules goot besorcht woare wudd,

Gott wellich.

Heinz left now to return to his own family on this day of worship. Winter promised to stay with Johann while he recovered. Anna had small children to care for and would need a man to attend to the Wirtschaft. Emily had adequate support from their children and from neighbors. Winter would sleep in a sitting room immediately adjacent to the annex. While Anna prepared lunch Johann explained the accident to Winter. The piece Johann had been working on had contained an explosive device which had activated a cartridge. Winter detected a secretive look in Johann, or was it deep pain, and urged him to rest.

Heinz jinkj nu no Hus, trigj to siene ieejne Famielje aun disem Sindach. Winta verspruak, bie Jihaun to bliewe, wäärent hee sikj vehold. Auna haud kjliene Kjinja un wudd eenen Maun brucke, om de Wirtschaft to besorje. Emily haud jenuach Unjastettunk von äare Kjinja un von de Nobasch. Winta wudd en eene kjliene Stow schlope, dicht bie Jihaun sien Kwatia. Wäärent Auna daut Meddachsäte reed muak, vetald Jihaun däm Winta vom Onjlekj. Daut Stekj, aun däm Jihaun jeobeit haud, haud eene Sprengvesorjunk, dee eene Patrone aktiewieet haud. Winta docht hee sach eenen Jeheemnisvollen Blekj en Jihaun, ooda veleicht deepa Weedoag, un drenjd am sikj uttoreiwe.

Winter now heard a commotion in the yard and went out to investigate. A rider was dismounting, and to the surprise of Winter it was his friend Homez, the investigator. Homez showed equal surprise at finding Winter here. Winter was first in explaining his presence; that of helping to take care of an injured friend and his family. Homez then updated Winter on his activities; he had come from the state capital where he had received a commission related to the enforcement of the Calles Laws.

Winta hieed nu eene Oppräajunk em Hoff und jinkj erut, to unjasieekje. Een Ritta wia aufjestäaje, un to de Äwaraschunk von Winta wia daut sien Frint Homez, de Vemedla. Homez wia uk äwarascht Winta hia to finje. Winta gauw ieescht siene Erkläarunk fa siene Aunwäsenheit hia; daut hee sien velatsten Frint un siene Famielje hia holp. Homez vetald dän Winta dan von siene Reis; hee kaum vonne Launt Hauptstaut, wua hee een Oppdrach jekjräaje haud, daut met de Calles Jesaze to doone haud.

Homez now turned with concern to the matter of Johann's accident. He spoke of his contacts in Chihuahua City, where he knew the German consul, and also a doctor from the Revolution days. When advised of the nature of the injury he strongly advised consulting a professional doctor.

Homez dreid nu sorjveltich to de Sache von Jihaun sien Onjlekj. Hee räd von siene Frind en de Staut Chihuahua, wua hee dän dietschen Konsul un uk eenen Dokta von de Rewoluzions Tiet kjand. Aus Winta am de Oat vonne Velazunk metdeeld, säd hee, daut see drinjent een jeliieeda Dokta berode sulle.

When Winter asked about the reason for Homez' visit to Johann's homestead he first skirted around the question. He finally stated that his mission was to find a fugitive priest,

Aus Winta nu fa däm Grunt von Homez sien Besuach no Jihaun siene Wirtschaft fruach, jinkj hee toieescht om de Froag rom. Hee stald schliesslich faust, daut siene Oppgow wia,



but did not indicate the source of his commission. Winter was not clear whether he was acting voluntarily, or as a matter of obligation. Later Winter would wonder whether Homez' intention was to catch the priest or help him escape.

Homez now gave Winter an update on the Cristero War. He told about the complaints received in Cuauhtémoc about the Mennonite's avoidance of the Calles Laws. Action could be expected on that matter which would rock the colony. He then turned to the story of the persecution of priests in Chihuahua state; only one had been sanctioned for the entire state, and so all others had immediately become outlaws. Many priests had fled the country earlier, and others were now desperately heading for the border.

Regarding his own commission Homez said that he had tracked his quarry to this village. He had found his tracks in the middle of street but then lost them, as they had been covered by the Sunday traffic. Although Winter had cooperated with Homez before he now hesitated. He told his friend that he would ask Anna if she had seen someone.

Anna now appeared and seemed disturbed on seeing a stranger. Winter quickly introduced Homez as a former colleague. Anna said that she was attending to a crisis which required her full attention. She listened to Homez explain the situation; the priest was not dangerous but must be found. Homez advised that he had searched neighboring homesteads. All people had cooperated. Anna now offered her cooperation; Homez was welcome to search the yard and house, but she must attend to Johann.

eenen Priesta to finje, oba säd nich wää am disen Oppdrach vetrut haud. Daut wia Winta nich kloa, aus Homez friewellich haundet, ooda ut Veflichtunk. Lota wudd Winta sikj wundre, aus Homez siene Aufsecht wia, dän Priesta to fange, ooda am halpe derchtogone.

Homez vetald Winta nu vom Cristero Kjrigh. Hee säd daut Kloage en Cuauhtémoc äwa de mennonitische Vermeidunk von de Calles Jesaze aunjekome wiere. En dise Aunjelääjenheit wia waut iernstet to erwachte, waut de Kolonie vefiere wudd. Hee dreid sikj nu to de Jeschicht von de Vefoljunkt vom Priesta em Chihuahua Staut; blooss eena wia fa dän gaunsen Staut erlaubt worde, un soo wiere aule aundre fuaz Vebaunt worde. Väle Priestasch wiere aul vom Launt jeflicht, un aundre wiere noch oppe Flucht no de Jrenze.

Betrafs sien ieejnet Oppdrach säd Homez, daut hee sienen Raup to disem Darp jefoljt haud. Hee haud siene Square en de Medd Gauss jeseene, oba haud dee dan veluare, wiels see vom Sindachs Vekjia bedakjt wiere. Oppwool Winta met Homez verhää toopjeoabeit haud, zoagd hee nu. Winta säd sienem Frint, daut hee Auna froage wudd, aus see wäm jeseene haud.

Auna kjeem nu un scheen jestieet to senne, eenen Framden to seene. Winta stald Homez aus sien jewäsna Metoabeida vää. Auna säd, daut see jrod eene schwoare Tiet haud, dee äare volle Oppmoakjsomkjeit erfoddad. See hieed too aus Homez de Loag erkjläad; de Priesta wia nich jefäadlich, oba Maun must am finje. Homez säd, daut hee de Wirtschofte enne Nobaschoft aul jesocht haud. Aule Menschen haude am biejestone. Auna bot nu aun am to halpe. Homez wia von Hoaten enjelot, dän Hoff un daut Hus derchtosieekje, oba see must nu no Jihaun gone.

Winter accompanied Homez with misgivings. He considered Homez' behavior to be insensitive in view of the gravity of Johann's injury. They went through the barn and through the house, where Homez looking under the beds. Winter was relieved that Homez respected the privacy of Johann in the annex. Homez then wrote out the address of the doctor in Chihuahua City and departed.

\* \* \*

Some days later Winter was waiting at the Cuauhtémoc railway station for the arrival of the morning train from Chihuahua. He had been staying with Johann while his elder children were taking care of Emily and the Wirtschaft. Because Johann and Anna were without parents and siblings Winter considered it his sacred duty to care of his friend and family in their hour of need.

After the operation to remove the cartridge Johann's condition had fluctuated from serious to hopeful. His pain had lessened after the operation but had then again worsened. The family had taken to fervent prayer to make their father well again. Homez had come around again, still actively on the search for the fugitive priest, and had again recommended the Chihuahua doctor. On his next visit Dr. Ewert had offered Johann a narcotic for the pain, and Winter and Anna had asked him about seeking further medical help. Advising that he could do no more himself he had approved this plan.

Winter and Anna had then decided to consult the Chihuahua doctor, although Johann was too weak to travel. Hearing that the neighbor Heinz would be visiting the capital Winter had requested him to make the consultation for Johann. Heinz had left yesterday and Winter

Winta jinkj nu met Homez met Bedenkje. Hee docht daut Homez sien Benäme onfeelent wia, em Betracht von de Schwierichkeit von Jihaun siene Velazunk. See jinje derch de Schien un derch daut Hus, wua Homez unja de Bade kijkt. Winta wia erleichtat, daut Homez Jihaun sien Kwatia toch leet. Homez schreef de Adrass vom Dokta en Chihuahua Staut opp un veleet.

\* \* \*

Eenje Doag lota stunt Winta opp dän Bonhoff en Cuauhtémoc un wacht fa de Aunkunft vom morjes Zuch von Chihuahua. Hee wond nu bie Jihaun, wäarent siene elre Kjinja sikj om Emily un de Wirtschaft kjemmede. Wiels Jihaun un Auna one Elre un Jeschwista wiere, betracht Winta daut siene heiliche Flicht, sien Frint en siene Noot bietostone.

No de Opperazion, om de Patron uttoschniede, wia Jihaun sien Toostaunt von iernst bat Hopninjsvoll veendat. Siene Weedoag haude sikj no de Opperazion vemindat, oba dan lota wiere see wada dolla jeworde. De Famielje bäd nu iewrich, daut äa Voda wada goot wort. Homez wia wada jekome, noch emma opp siene Oppgow dän Priesta to finje un haud dän Chihuahua Dokta wada aunjediet. Bie sienem näakjsten Besuach haud Dokta Ewert Jihaun eenen Narkos Meddel fa de Weedoag aunjediet, un Winta un Auna haude am jefroacht äwa wiedre Medizienische Help to sieekje. Hee stald faust, daut hee selfst nuscht mea doone kunn, un haud disen Plon gootjeheet.

Winta un Auna haude sikj dan entschlote, dän Chihuahua Dokta to besieekje, oppwool Jihaun too schwach scheend, to reise. Aus hee hieed, daut de Noba Heinz no de Hauptstaut fua, haud Winta aum jefroacht de Berodunk fa Jihaun to moake. Heinz wia jistre

was now waiting for his return.

After a long wait Winter heard the whistle of the approaching train from Chihuahua City. Heinz disembarked from the train and met Winter. In his hands he carried a package of prescribed medicines. As well he had a note from the German consul and a treatment plan from the Chihuahua doctor. Winter scanned over the papers and then they mounted the wagon for the ride back to the village. As they approached Johann's homestead they were met by Homez who advised that he would drop in later.

The two found Johann awake but delirious. Anna advised that he had been in great pain earlier but now seemed somewhat relieved. She administered the medicine while Winter read her the notes of the consul and Chihuahua doctor. The note gave a strong recommendation to bring Johann to the hospital.

Johann was adamant that he would not leave home. Anna looking searchingly into her husband's face, and tearfully accepted his decision. Winter could understand Johann's fear for a prolonged journey, but failed to grasp Anna's agreement with her husband. He believed that the fear of the unknown and the wish to provide him with personal treatment at home distorted her better judgment.

Homez now arrived and visited shortly with the patient. It was painful for Winter to see Homez' eyes roam suspiciously around the house. It was clear that Homez' search for the priest was still unsuccessful, and he had become irrationally distrustful. Homez now reported on the further news about his search. Only one fugitive priest remained in the state, all others had been dealt with. As Homez made this

jefoare un Winta wajcht nu fa siene Trigjfoat.

Winta haud aul lang jewacht aus hee daut Piepe vom Zuch hieed. Heinz stieech ut un gauf Winta een Pakeet von de veschräwne Medizien. Hee haud uk eene Notiz vom dietschen Konsul un eenen Behaundlunksplon vom Chihuahua Dokta. Winta laus de Papiere un dan kroope see oppem Woage fa de Foat trigj nom Darp. Aus see noda to Jihaun siene Wirtschoft kaume, troffe see Homez, dee an säd, daut hee lota bie an vebiekome wudd.

De beid funge Jihaun waka, oba feebrich. Auna säd, daut hee ea Weedoag jehaut haud, oba schiend nu waut erleichtat. See gauf am de Medizien, wiel Winta äa de Notize vom Konsul un Chihuahua Dokta laus. De Notiz gauf eenen stoakjen Väaschlach, Jihaun nom Hospitol to brinje.

Jihaun wia hoatnakich, daut hee nich nom Hospitol gone wull. Auna kijkt sieekjent em Jesecht von äarem Maun, un met Trone enne Uage naum siene Entscheidunk aun. Winta kunn Jihaun siene Angst fa eene lange Reis vestone, oba kunn Auna äa envestone met äarem Maun nich bejriepe. Hee jleewd, daut äa Angst fa daut Onbekaunde un de Wensch, fa Tus eene perseenliche Behaundlunk to jäwe, äa Uadeel vetrocke haud.

Homez kaum nu un besocht däm Pazient. Daut wia ommaklich fa Winta aus hee sach woo Homez siene Uage vedajchtich om daut Hus eromschlikjte. Daut wia kloa, daut Homez sien Jesieekj fa däm Priesta noch vejäfs wia, un daut hee mestrusch jeworde wia. Homez gauf nu sien Niess äwa sien Sieekje. Blooss een vebodna Priesta bleef nu noch äwa, aule aundre wiere doot, enjestopt ooda äwa de

announcement Winter heard an audible gasp, and he quickly looked around for its origin. He could only believe it was Johann. But why was he overwhelmed by the news?

Homez now reported further on the Cristero War raging in the south. The war was being conducted between the Calles government supported by the Masonic movement and the Cristero rebels supported by the Catholic church. Calles viewed the war as a power struggle between his constitutionally elected government and the Catholic church. Caught in the middle were the citizens who were overwhelmingly Catholic and wished to continue worshipping their chosen religion. They viewed the war as an attack on their right to worship conducted by enemies of the true God.

Homez' final news dealt with the Mennonites. Agitators in Cuauhtémoc had made complaints about the continued religious freedom of the Mennonites. Why should newly-arrived foreigners hold rights denied to native citizens? The calls that the Mennonites be placed under Articles 27 and 130 would soon have major repercussions for the colonists.

\* \* \*

When Heinz and Homez had departed Winter resumed his role in Johann's household. Anna and the children provided the major part of Johann's care, but Winter played a vital supportive role. This evening as he retrieved the supper tray from Johann's room he noted that the plate was empty. Johann had a good appetite for a man seriously ill, and Winter was heartened by this favorable sign.

Speaking with Johann later Winter realizes that he had misjudged his condition. But when

Jrenz. Aus Homez dise Norecht gauf, hieed Winta een stemhaufftet Odem hoole, un hee kijkt erom, om de Häakunft to finje. Hee kunn blooss jleewe, daut et Jihaun wia. Oba wuaron wia hee von de Norecht äwawelticht?

Homez berecht nu wieda äwa däm Cristero Kjrigh dee em Siede wieda toobd. De Kjrigh wort tweschen de Calles Rejierunk, dee von de Friemiara Bewäajunk unjastett wort, un de Cristero Opperstonasch, dee von de katoolsche Kjoakj unjastett worde, jefieet. Calles betracht dän Kjrigh aus een Majcht Kaumf tweschen siene jesazliche Rejierunk un de katoolsche Kjoakj. De Birja, dee äwawaultij katoolisch wiere, funge sijk en de Medd un wulle noch wieda en äare jewälte Reljoon aunbäde. See betrachte dän Kjrigh aus eenen Aunfaul opp äa relijeesischa Rajcht, dee von de Fiend vom woaren Gott jefieet wort.

Homez siene latste Norecht betrof de Mennonite. Hitzats en Cuauhtémoc haude wada Kloage äwa de relijeese Frieheit von de Mennonite jemoakt. Wuaron sulle niee enjetrofne Utlenda Rajchte habe dee de enjebuarne Birja aufjesäde wiere? De Fodrunge, de Mennonite unja de Artikjel 27 un 130 to stale, droode een schwoara Utkom fa de Koloniste.

\* \* \*

Aus Heinz un Homez veleete, naum Winta siene Rolle en Jihaun sien Hushault wada opp. Auna un de Kjinja holpe Jihaun aum jratsten, oba Winta späld uk eene wichtiche Roll. Aun disem Owent, aus hee de Schiew von Jihaun sien Owentbrot ut siene Stow hold, sach Winta daut de Schiew ladich wia. Jihaun haud eenen gooden Appetiet fa een Maun, de iernsthaufft krank wia. Winta wort von disem jenstichen Tieekjen ermooticht.

Aus hee lota met Jihaun räd erkjand Winta, daut hee sien Toostaunt faulsch jerääkjent

Winter again brought up hospital treatment Johann fiercely refused. Winter feared that Johann was resigned to his condition, which was one of steady deterioration.

In conversations later with Anna Winter learned that Johann was agonizing about not dying in grace. The major purpose of life for the OC Mennonites was to follow the Scriptures to ensure eternal salvation. For a member approaching his final days or hours this was his most pressing matter.

Among many Protestants, including other Mennonites, the belief persisted that salvation was assured simply by a belief in the Redeemer. For them, no doubt existed about their salvation. For the OC Mennonites it was different. They believed that to live a worthy life and to have been pardoned from all transgressions, was also required. Good conduct thus was expected for salvation, and sincere repentance from lapses. Thus all members agonized about the state of their soul during their final moments.

In recent days Johann had asked callers for forgiveness for any hurt that he might have caused them. While Johann had not conducted a blameless life he received good will from all. Johann had asked Winter's forgiveness for an altercation they had had years ago. Johann, the younger more compulsive person, had been in the wrong and Winter had earnestly assured him of his wish for reconciliation. Yet despite all, Johann remained in a state of uncertainty, doubtful whether his life would be judged worthy of salvation.

In the afternoons Winter had taken to reading stories to Johann. Emily had brought Winter's

haud. Oba aus Winta wada von eene Hospitol räd, länd Jihaun daut haustich auf. Winta fercht, daut Jihaun sikj to siene Loag jeschekjt haud, waut eene stendje Veschlajchterunk wia.

Aus Winta lota met Auna räd wort hee en, daut Jihaun iewrich bemieeect wia, enne Jnod to stoawe. De Haupt Zwakj vom Läwe fa de Ooltkolonia Mennonite wia, de Schrefte to folje, om de eewje Radunk sechatostale. Fa een Metjlied, fa wäm siene latste Tiet noda kaum, wia daut eene drinjende Sach.

Mank väle Protestante, uk aundre Mennonite, bestunt de Lia, daut de Radunk einfach derch eenen Gloowe aun dän Erleesa vesechat wia. Fa an bestunt kjeen Twiewel äwa äare Radunk. Fa de Ooltkolonia Mennonite wia et aundasch. See jleewde, daut see een wirdichet Läwe habe, un uk von aul äare Äwaträdunge bejnädicht woare muste. Goodet Benäme wort doarom fa de Erleesunk velangt, un een opprajchtet Omkja. Soo bemieejde sikj aule Metjlieda en äare latste Kurzweil äwa dän Toostaunt von äare Seel.

En de latste Doag haud Jihaun to aule Jast Fodrunge om Vejäwunk jemoakt, fa irjent eenen Weedoag dän hee an veusoakt haud. Wäarent Jihaun kjeen fälafriet Läwe jefieet haud, erhilt hee von aule gooden Welle. Jihaun haud de Vejäwunk von Winta fa eene Oneenichkeit jefroacht, dee see ver Joare jehaut haude. Jihaun, dee jinjra dwunkhauftja Maun, wia em Onrajcht jewäse, un Winta haud am iernsthauft sienen Wensch no Veseenunk vesechad. Trotz aulem, bleef Jihaun en eenem Toostaunt von Onjewesheit, twiewellhauft, aus sien Läwe wirdich fa de Radunk beuadeelt woare wudd.

Nomeddachs läsd Winta jeweenlich eene Jeschicht to Jihaun. Emily haud de Winta

copy of Martyrs Mirror in a recent visit and this day Johann wanted to hear the story of Dirk Willems again. Winter had read it last week, and it was clear to him that this was one of Johann's favorites. Johann was interested in particular in Dirk's sacrifice. Dirk had escaped from the thief catcher, but when his pursuer fell into the river Dirk stopped, returned and saved him from drowning. The pursuer had then taken Dirk captive. Dirk had been imprisoned, tried, found guilty and executed. After hearing the complete story Johann visibly relaxed and found much needed sleep.

A few days later Johann came to a major crisis. Great physical pain accompanied by his persisting mental suffering brought him to the brink. After the crisis past Johann seemed drained; he was safe again for a while, but he knew his days were numbered. In these days numerous friends came by. Johann humbly met with each one, despite his own pain, anguish and exhaustion.

\* \* \*

One evening Johann's final crisis crept up on them unexpectedly. The pain had again subsided, and a great peace settled over Johann. Visitors cautiously gave optimistic wishes, which Johann received with expressions of thanks. Before retiring all children again embraced their father and Johann gave an especially tight hug to his wife. Winter returned to the sofa in the room next to the sick room.

Johann had wished to sleep so Winter was reading in the adjacent room. Breaking the total silence Winter now heard furious whispering inside the sick room. Winter rose and went to see whether Johann needed his

Kopie von Märtyrer Spiegel en eenen Besuach jebrocht un disen Dach wull Jihaun de Jeschicht von Dirk Willems wada hier. Winta haud dee latste Wäakj aul jeläst, un daut wia am kloa, daut dise eena von Jihaun siene leewste Jeschichte wia. Jihaun intresieed sikj besondasch fa Dirk sien Opfa. Dirk wia von sien Vefolja entkome, oba aus dee em Wota foll, bleef Dirk stone un kjeed sikj om am vom vedrinkje to rade. De Vefolja haud dan Dirk jefange jenome. Dirk wia faustjehoole, vehieet, schuldich jeuadeelt, un hanjerecht. No däm hee de gaunse Jeschicht jehieet haud wia Jihaun sechtboa beruicht un kunn dan goot schlope.

Een poa Doag lota kaum eene schoare Tiet fa Jihaun. De groote kjarpaliche Weedoag, bejleitet von sien aunhoolendet jeistlichet Liede, brochte am to de Doodesraunt. Aus de Tiet vebie wia scheen Jihaun sea schwach; hee wia wada fa een Stootje secha, oba hee wist, daut daut Enj dichtbie wia. En dise Doag kaume väle Frind vebie. Jihaun trof sikj met jiedem, trotz siene ieejne Weedoag, Angst un Meedichkjeit.

\* \* \*

Een Owent kaum Jihaun siene latste schwoare Tiet haustich vää. De Weedoag haude wada nojelote, un eene groote Fräd sad sikj äwa sien Jesecht. De Besieekjasch haude väasechtiche optimistische Wensche jejäwt, dee Jihaun met Dank erhoole haud. Ver daut Schlopegone haude aule Kjinja wada äaren Voda omoarmt un Jihaun haud siene Fru eene besondasch enje Omoarmunk jejäwt. Winta jinkj trigj toom Sofa enne Stow biesied de Kranke Stow.

Jihaun wull schlope, soo laus Winta enne Stow biesied een Buak. Daut Stelle wort jebroake aus Winta nu haustichet fuschle enne Kranke Stow hieed. Winta stunt opp un jinkj notoseene, aus Jihaun waut needich wia.

attention. The sound suddenly stopped. Johann appeared asleep, and Winter returned to the next room feeling uncertain. An hour later Winter heard sounds of weeping from the sick room. When Winter went to investigate, the sound again stopped. But Winter noted that Johann had stopped breathing. With trepidation, Winter approached Johann's bed and saw that he had passed on to eternity.

Winter now was startled by a sudden sound. He searched through the annex and made a surprising discovery. Rising from a small cot in the back room was a man wearing a heavy crucifix. It was the fugitive priest! He now bent over Johann to give a German benediction. Winter woke Anna and the process for burial was begun.

Later Anna explained to Winter that the couple had received generous support from the priest several years ago in Chihuahua. The priest had arrived at their home on the night of Johann's injury and they had immediately offered him shelter. Winter now took the priest to hide in his wagon and assured him he would continue Johann's protection.

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In Russia the civil war had seen the Whites defeated by the atheist Marxists who then had destroyed the Tsarist system and the Orthodox church. The country had become a soul-less atheistic state. In Mexico the Cristeros represented a massive popular uprising which was supported by the Catholic church. The movement had the support of the USA, a predominantly Christian nation, with a strong Catholic faction. The USA ambassador to Mexico served as negotiator between the

Daut Jefuschel hieed oppeenst opp. Jihaun scheend to schlope, un Winta jinkj trig to de Stow dichtbie, met eene onsechre Feelunk. Eene Stund lota hieed Winta daut wää enne Kranke Stow hield. Aus Winta unjasieekje jinkj, hieed daut hiele oppeenst opp. Oba Winta docht, daut Jihaun haud oppjehieed to odme. Met groote Fercht nodad Winta sikj to Jihaun sien Bad, un sach daut hee en de Eewichkeit jegone wia.

Winta erschrok aus hee nu oppeenst een nieet Jereisch hieed. Hee socht derch Jihaun sien Kwatia un muak eene äwarauschende Entdakjunkt. Von een kijienet Bad enne hinja Stow stunt nu een Maun met een schwoaren Kruzifix opp. Daut wia de Flichtlinkj, de latsta Priesta! Hee bekjt sikj nu äwa Jihaun, om am een dietschen Säajen to jäwe. Winta jinkj Auna opptowakje un daut Prozass fa daut Bejfrniss funk dan aun.

Auna erkjläad däm Winta lota, daut Jihaun un see eenje Joare trigj en Chihuahua boarmhoatice Unjastettunk vom Priesta jekjräaje haude. De Priesta wia krakjt de Nacht von Jihaun siene Velazunk to sien Hus jekome, un Jihaun haud am fuaz Schutz vesproake. Winta naum nu dän Priesta to sien Woage, om daut hee sikj doa vestääkje kunn un vesehad am, daut hee dän Schutz von Jihaun wieda sate wudd.

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En Russlaunt em Birjakjrich haude de Rode, de Gotteslieejna Marxiste, de Witte besiecht, un dan daut zaristische Sisteem un de orthodoxe Christliche Kjoakj vestieet. Daut Launt wia een Gottlooset Staut jeworde. En Mexiko, wiere de Cristeros de Leidasch von eenen riesicha Volkjsooppstaunt, daut von de katoolsche Kjoakj unjastett wort. De Cristeros haud uk de Unjastettunk von de USA, eene hauptsechliche Christliche Nazion, met eene stoakje katoolsche Kjoakj. De USA Botschofta

Calles government and the Catholic church. In 1929 he was successful in bringing agreement between the warring factions. The massive violent conflict which had claimed ninety thousand lives finally came to an end.

The church lands were restored, but not their ownership, which remained in government hands. Religious instruction was again permitted in churches, and all citizens were allowed to make petitions. Bells tolled in Catholic churches on June 27, 1929 for first time in three years. The Mennonites meanwhile recovered full control of their churches and their schools.

to Mexiko deend aus Vemedla en Vehaundlung tweschen de Calles Rejierunk un de Katoolsche Kjoakj. 1929 haud hee gooden Erfolg, un eene Bestemmunk tweschen de twee Parteien wort jetroffe. De jewaultsoma Trubbel, de Näajentich Dusent Läwe jekost haud, kaum schliesslich to Enj.

De Kjoakje Jebiete worde wadahäajestalt, oba nich daud leejendom, daud en Rejierunkshenj bleef. De relijeesa Unjarecht wort wada en de Kjoakje erlaubt, un aule Birja kunne wada Pettischens moake. Kjinjasch worde en de katoolsche Kjoakje aum 27. Juni 1929 toom ieeschten Mol en dree Joare jehieet. Dän Mennonite entweschen wort de volle Beharschunk äwa äare Kjoakje un Schoole wada toojelote.



## Crime story

*The infectiousness of crime is like that of the plague. Napoleon Bonaparte*

Winter and Emily were in their snug home with their young child preparing for bed. Their homestead lay in the middle of a village of the Manitoba colony, north of Cuauhtémoc. The village contained twenty other homes whose owners prime concern was to earn a living here on earth and to gain eternal life in heaven. Earlier that evening Emily had reminisced about the story of a crazed Mennonite teacher in a Canadian village who had brought violence and death to his community. Winter had read a passage of violence from the old Testament, about King David and Uriah the Hittite.

When the Winters retired, high winds were raging outside; noises from trees lashing about, and the wind howling in windows disturbed the usual silence. Around midnight Winter woke from further sounds of the storm. In vain, he tried to go back to sleep. Then suddenly he sat up; he thought that he had heard a new sound, different from before.

In great tension, Winter waited expectantly listening for further sounds, dreading the sound of approaching footsteps. He recalled the many recent cases of crime in the colony. The crimes at first had been non-violent; thieves entered houses without carrying weapons. As a reaction, the settlers, rather than following their beliefs of non-resistance or praying for their country and its population, began copying the ways of the world.

Despite having suffered only material losses they prepared to physically resist the intruders.

## Vebräakjasch

*De Aunstekjenheit vom Vebräakje es soo aus vonne Pestilens. Napoleon Bonaparte*

Winta un Emily wiere Tus met äa kjlienet Kjint reed schlope to gone. Äare Wirtschoft lach enne Medd von een Darp enne Manitoba Kolonie, nuadlich von Cuauhtémoc. Em Darp wiere noch twintich mea Famieljes, dee doaraun bemieecht wiere, hia oppe leed sikj daut Läwe vedeene un em Himmel daut eewje Läwe to erlange. Emily haud jrod de truariche Jeschicht jeläst von een mennonitischen Liera en een kanadischet Darp dee wonsennich wort. Hee haud to siene Jemeent Jewault un Doot jebrocht. Winta haud dan eene Jeschicht von Jewault utem Oolen Testament jeläst, äwa dän Kjennich David un Uriah, de Hittita.

Aus de Wintasch schlope jinje, blösd een stoakja Wint bute. Jereische von de Beem, dee eromschlaksde, un de Wint, dee en de Fenstre juld, stieed de jeweenliche Stell. Om Meddanacht wacht Winta von de lude Jereische vom Storm opp. Hee kunn nich wada entschlope. Dan sad hee sikj oppeenst han; hee docht, hee haud een nieet Jereisch jehieet, aundasch aus verhää.

Jespaunt, wacht Winta fa wiedre Jereische un fercht daut hee Schräd hierde wudd dee noda kaume. Hee docht aun de väle mol daut Maun en de Kolonie aul enjebroake haud. Biem Enbräakje wort verieescht nich Jewault aunjewant. De Deew kaume enne Hiesa enenn one Jewääre. Oba dan haude de Siedlasch, aunstaut no äare Äwazeijunge von Wäaloosichkjeit to folje ooda fa äa Launt un de Bevelkjarunk to bäde, däm Wajch von de Welt jefolcht.

Trotz daut see bloos Veluss von Materiöl jehaut haude, wulle see nu de Vebräakjasch

Some settlers had fired shots in the air to scare them off. The use of weapons in defense of property did not improve the situation. Instead intruders carried weapons themselves, increasing the terror of their victims.

A deep menace now hung over the villages. Many of the crimes in the colony were still mere break-ins; nobody was home and nobody got hurt. Robberies were what people dreaded; while at home intruders entered and threatened them. So far no one had been killed. Winter murmured a quick brief prayer that his family be spared.

Suddenly Winter heard a dreaded sound, footsteps approaching. Instantly all his energy focused on the present; all other thoughts vanished. He recognized that his family could be in mortal danger. Gently he placed his hand over his wife's mouth and woke her. Muttering anxious prayers they faced the ordeal about to take place.

A shadow appeared at the door; Winter knew an intruder was about to enter. An instant later a large man burst in, with an accomplice holding a match right behind him. The first man spotted the bed, brandished a gun, and shouted, "Money, money, money."

The faces of the two intruders were covered with dark scarves. Winter sensed something oddly familiar about the second one, but couldn't quite place it. He reacted sluggishly to the commands, infuriating the first intruder. He repeated his cries with deafening loudness, "Money, money, money."

Terrified, and fearing imminent physical

fiesisch wadastone. Eenje Siedlasch haude en de Loft jeschote, om dee to enjste. Jewääre auntolaje om sien leejendom to veteidje haud daut Probleem nich vebätat. Nä, nu kaume de Enbrääkjasch bewafnet nenn un muake de Fercht von äare Opfa noch schlemma.

Soo hunk nu eene groote Jefoa äwa de Darpa. Väle von de Vebrääkje en de Kolonie wiere noch bloos Enbrääkjunge; kjeena wia tus un kjeena wort velatst. Äwafaulunge wiere daut, waut de Lied ferchte; wäärent see Tus wiere kaume Enbrääkjasch enenn un bedroode an. Bat nu wia kjeena omjebrocht worde. Winta brummeld een kortet Jebäd, daut siene Famielje veschoont bliewe wudd.

Oppeenst hieed Winta een jeferchtet Jereisch, Schräd dee noda kaume. Fuaz wia sien gaunzet Senn en de Jääjenwuat; aule aundre Jedanke veschwunge. Hee wist, daut siene Famielje nu en doodliche Jefoa stunt. Saunft läd hee siene Haunt oppem Mul von siene Fru un wuak äa opp. See fuschelde enjstliche Jebäda, aus see sikj reed muake fa dän Schrakj dee nu kome wudd.

Een Schaute kjeem oppe Dää; Winta wist, daut een Enbrääkja nenn kome wudd. Eenen Uagenblekj lota stusd een groota Maun enenn, met een Biehutscha hinja am, dee een Schwäwel hilt. De ieeschta Maun kijkt erom, kjrieech daut Bad to seene, hold een Pistol erut, un schrieech: "Jelt, Jelt, Jelt."

De Jesechta von de beid Enbrääkjasch wiere met dunklet Zeich bedakjt. Winta späad waut schnorrich metem tweeden Maun, oba wist nich krakjt waut. Hee beauntwuat molsch opp de Befäle un daut oajad dän ieeschten Enbrääkja. Hee schrieech wada met Uare beteibende Mauss: "Jelt, Jelt, Jelt."

Veenjst, un fa kjarpaliche Jewault ferchtent

violence Winter now looked for money. He had lighted a candle but couldn't think straight. He went to the cupboard where their small change was kept. He extracted a few pesos and handed them to the robber. The robber reacted with fury, hurling the money to the floor and shouting loud abuse in Spanish.

The robber now spotted a child's doll in the room, pointed his gun and fired. The sound of a gunshot was deafening in the small room and Emily slumped back on her bed. The robber now pointed the gun at Winter and shouted, "Your money or your life." Winter realized that the next few moments would determine if he lived or died. His adrenalin began flowing, a deep anger had built up, and his mind was now churning.

Winter realized that he would not offer resistance on principle, so his options were limited. He must do what was best for his family. With his mind cleared, he recalled where the savings for the purchase of an implement were kept. He headed in that direction, reluctant to reveal the hiding place. But he had no other option, so he dug out the money and presented it to the robber.

The robber counted the money and abruptly changed in manner. He asked for rope and when Winter brought some, he forced Winter and Emily back to back onto chairs. He wrapped them tightly to the chairs and warned them not to give chase. The robbers then left the room headed. When they were gone Winter and Emily heaved great sighs of relief.

Winter began to struggle with his bonds but it took some time to loosen them. They rushed next door to tend to their little daughter who

socht Winta nu no Jelt. Hee haud een Taulch Licht aunjestekjt, oba hee kunn nich kloa denkje. Hee jinkj nom Schaup, wua äa Kjljen Jelt oppbewoat wort. Hee naum een poa Pesos un rieekjt dee däm Reiba. De Reiba beauntwuat met Wutt, schmeेत daut Jelt oppe Flua un schempt lud opp Spaunisch.

De Reiba sach nu eene Kjinja Popp oppe Flua ligje, zield doahan metem Jewää un schoot. Daut Jereisch vom Schoss wia Uare beteibend enne kjiene Stow un Emily foll trigj oppem Bad enopp. De Reiba wees nu metem Jewää no Winta un schrieеч: "Dien Jelt ooda dien Läwe." Winta wist, daut em näakjsten Stootskje bestemt woare wudd, aus hee läwd ooda storf. Siene Krauft wort nu stoakja, eene deepe Wutt bud sikj benne opp, un sien Vestaunt funk aun to dreie.

Winta wudd om siene Prinziepe wäajen kjeenen Wadastaunt beede. Doarom wiere siene Henj soo vebunge. Oba, hee must daut Mäajlichste fa siene Famielje doone. Nu daut hee wada denkje kunn, docht hee aun wua daut toopjespodet Jelt fa daut nieet Jereetschoft veborje wia. Hee jinkj en dise Rechtunk, oba wia wadawellich daut Vestääkj to openboare. Doa wia oba nuscht aundret to doone; hee naum daut Jelt rut un gauf et däm Reiba.

De Reiba tald daut Jelt, wia tofräd, un veendat gaunz siene Meenunk. Hee fruach no Strank un aus Winta daut brocht, dwunk hee Winta un Emily Rigje to Rigje opp Steela enopp. Hee wekjeld an aun de Steela un woarnd, nich no to folje. De Reibasch veleete de Stow un jinje erut. Aus see Wajch wiere, sefte Winta un Emily en groote Velindrunk.

Winta oakad nu metem Strank un no een Stootskje, kjrieеч de Henj loos. Hee leesd Emily un see stusde enne näakjste Stow, om

had awakened during the robber's screaming, and was crying disconsolately. Winter and Emily were still shaking in shock and anger. They were overcome by overwhelming sadness, which bid ill for the future.

In the morning Winter looked around for signs of the intruders but found none in the house. He went outside and after much searching found one pair of new distinctive footsteps. The footsteps had an odd v-shaped mark in the left heel and a zigzag in the right sole. Winter searched for a tape ruler and measured the prints. Very carefully he traced the footprints on paper and recorded them in a notebook.

\* \* \*

Early one morning some weeks later the Winters were awakened by loud knocking at the door, and immediately shuddered in terror. The knocking was repeated and when Winter went to open he was surprised to see his old friend Homez. In great relief he welcome Homez in.

Emily and Winter described the break-in to Homez and he gave them his professional attention. He asked whether they could remember anything unusual, something that could identify the pair. The Winters shook their heads still not wanting to call up the terrifying images. But then Winter told of finding the distinctive footprints. Emily added that the second of the robbers, the assistant, had bright blue eyes.

Homez now informed the Winters of the reason for his trip. He was in the neighborhood to assist a Mennonite family which had been victimized by criminals. Three members of the family had been killed. This news, which was certain to strike terror into

ää Bäbe to treeste. Daut wia wäarent daut Schriee vom Reiba oppjewakjt, un hielt nu troostloos. Winta un Emily zettade noch emma ver Schock un Wutt. See worde äwawelticht von groote Truarichkjeit, daut een Jesuntheits Probleem fa de Tookunft bewees.

Tiedich zemorjes socht Winta fa een Tieekjen von de Vebrääkjasch, funk oba kjeent em Hus. Hee jinkj rut un funk oppe leed een Poa oppfaulende, niee Schoo Spuare. De Footstaupe haude eenen schnorjen v-formja Tieekjen en de linkje Hak un eenen Zickzack en de rajchte Sol. Winta socht no eenem Lienjebrat un mot de Spuare. Sea sorjfeltich mold hee de Schoo Tieekjen opp Papia un brocht dise dan en sien Notiz Buak.

\* \* \*

Twee Wääkj lota tiedich zemorjes hieede de Wintasch wäm lud oppe Dää däwre. Daut Däwre wort wadaholt, un aus Winta to de Dää kaum, wia hee äwarauscht, sienen oolen Frint Homez to seene. En groote Velindrunk bejreest hee Homez.

Emily un Winta beschreewe Homez daut Enbrääkje un hee horcht too en beroopsmässje Oppmoakjsomkjeit. Hee fruach, auf see sikj aun waut Onjeweelichet denkje kunne, irjent waut daut et Poa faust stale kunn. Winta scheddad dän Kopp; hee wull dän nechtlichen Schrakj nich opp roope. Oba dan vetald hee, daut hee bute eenmolje Schoo Aundiedunge jefunge haud. Emily säd uk, daut de tweeda von de Reibasch, de Helpa, dach bleiwe Uage jehaut haud.

Homez kaum nu to de Uasoak fa sien Besuach. Hee wia en de Nobaschoft, om eene mennonitische Famielje to unjastette, woone grooten Schode von Vebrääkjasch jeliiede haude. Dree Famielje Metjlieda wiere omjebrocht worde. Dise Norecht, dee

the colony, had not yet reached the Winters.

To a pair of avid listeners Homez now told the story of the chief policeman, Inspector Sanchez, who had been placed in charge of the investigation. Homez was repeating the story which had been told to him by the inspector late last night.

Inspector Sanchez had just completed the most tedious investigation of his career, one which had stretched his abilities to the limit. The case had involved foreign prospectors in the Sierra Madre. He had applied clever, rigorous police work on behalf of a group of foreigners. For that his main reward was the satisfaction of having provided justice. He had arrived back in Chihuahua City late in the evening. When he reported at his office the next day he was still exhausted from the backbreaking case. Above all, he needed rest, but he had barely sat down, when he was called to the police chief's office.

"That was good work on your last case," the chief commented, showing only mild appreciation. "A telegram arrived an hour ago from Cuauhtémoc. We have received much traffic from there in recent weeks, but this call is different. It involves again those foreigners, those settlers with the incomprehensible customs. As you know, that group received promises of protection from the highest level of the federal government. What has happened represents a major betrayal of that promise."

Sanchez had shuddered, the last thing he wanted was another case involving foreigners with airs of entitlement. The chief reminded him of an earlier message received from the Distrito Federal. The country expected much

sechlich grooten Schrakj en de Kolonie brinje wudd, wia noch nich bat de Wintasch jekome.

To een Poa daut bejeistat toohieed, vetald Homez nu de Jeschicht vom Poliezmaun, Inspakjta Sanchez, dee fa de Unjasieekjunk vonne Morts veauntwuatlich wia. Homez wadahold de Eenselheite, dee de Inspakjta am lot jistre Nacht vetalt haud.

Inspakjta Sanchez haud krakjt de miesomste Unjasieekjunk von sien Läwe veschlote, eene, dee siene Fäichkjeit bat aune Jrens jestrakjt haud. De Faul haud utlendsche Golt Sieekjasch en de Sierra Madre betrocke. Hee haud em Nome von eene Grupp Utlendasch eene kluake, strenje Poliez Oabeit aunjewant. Doafäa wia siene Haupt Belonunk de Befrädjunk, Jerajchtichkjeit jebrocht habe. Hee wia lot zeowes en Chihuahua Staut trigj jekome. Aus hee aum näakjsten Dach en siene Offiz nenkaum, wia hee noch vonne schwoare Sach utjespält. Ver aulem brukt hee Ru, oba hee haud sikj kaum hanjesat, aus hee to de Offiz vom Poliez Chefs jeroopt wort.

"Daut wia goode Oabeit en dienen latsten Faul", säd de Chef kort un wees bloos milde Wieetschazunk. "Een Tellegram es ver eene Stund von Cuauhtémoc jekome. Wie habe en de latste Wäakje väl Vekjia von doa jekjraaje, oba ditmol es et aundasch. Daut jeit om de Utlenda, de Aunsiedlasch von Kanada. Soo aus du weetst, wort dise Grupp Schutz vesproake von de hechste Beaumte enne Bundes Rejierunk. Waut passieet es, es een groota Verot aun dit Vespräakje."

Sanchez haud jescheddat; daut latste, waut hee wull, wia noch een Faul met Utlenda to habe, dee een Senn von Väärajcht haude. De Chef mond am von eene verhäaje Bootschoft vom Distrito Federal. Daut Launt haud groote

from these foreigners. Agricultural practice was backward in the republic, and these people were expected to bring progress. Despite their quirky customs they were to be given the protection they needed, else they would pack up and leave.

“A triple homicide has been committed in Bustillos valley,” the chief continued. “The victims are members of this favored immigrant group, the D- family. We need to send our best man to carry out the investigation. That man must spare no effort to find the relevant facts, and to track down and arrest the killer. Quick action must be taken to regain the Mennonites’ confidence, and prevent them from leaving.”

When Sanchez asked for details the chief could tell him little. “The telegram states that the killings were reported this morning,” the chief told Sanchez. “The three victims were all members of a single Mennonite family. You need to get further details from chief López in Cuauhtémoc.”

At noon Sanchez boarded a west bound train which would arrive in Cuauhtémoc in the late afternoon. Sanchez sat pondering the case as the train struggled through the mountains. Of the Mennonites he knew little. They had arrived some years ago from Canada. Their efforts to establish themselves as modern farmers had been described in the local papers. Their custom of living together in villages rather than alone on isolated properties provided them with a modicum of protection.

Sanchez wondered how the perpetrator had killed three people in close quarters without raising alarm. Such killings could be committed on an isolated homestead but not

Hopninj von dise Utlenda. De Launtwirtschoftliche Jewanheit en de Republikj wia rikjstendich, un dise Lied worde velangt, dee verwoaz to brinje. Trotz äare schnorje Sitte must Maun an Schutz jäwe, sonst wudde see oppake un veschwinje.

“Em Bustillos Dol es een dreefacha Mort begone,” fua de Chef wieda. “De Opfa wiere Metjlieda von dise bejenste Enwaundra Grupp, de D-Famielje. Wie selle onsen basten Maun schekje, daut to unjasieekje. Dis Maun mott sikj bemieeje, de wichtiche Omstende to finje, dän Merda to vefolje un am fange. Schwinde Väasorje motte jemoakt woare, om de Mennonite to treeste un tofräd stale, daut see sikj nich enne Loft moake.”

Aus Sanchez no Eenzelheite fruach, haud de Chef weinich to saje. “Daut Tellegram besajcht, daut de Doodes vondoag Morje ieescht jemalt worde,” säd hee. “De dree Opfa wiere aule Metjlieda von eena mennonitische Famielje. Fa mea Eenselheite woascht du met Chef López en Cuauhtémoc deele.”

Sanchez haud sikj jerefelt om oppem Zuch nom Waste to stieeje, dee aum loten Nomeddach en Cuauhtémoc aankome wudd. Sanchez saut deep enne Jedanke äwa dän Faul, aus de Zuch derch de Boaj kroop. Von de Mennonite wist hee weinich. See wiere ver eenje Joare von Kanada jekome. Äare Bemieejunge, sikj aus moderne Launtwieete to oppstale, wia en de hiesje Zeitunge beschräwe. Äare Jewanheit toop en Darpa to wone, un nich auleen opp isolieete Wirtschofte, gauf an eene jewesse Mot von Schutz.

Sanchez fruach sikj, woo de Jewaulteewa haud dree Mensche en eene beläwde Nobaschoft ombrinje kunt, one Alarm to erwakje. Soone Dote kunne opp eene isolieete

easily in a village. The sun was setting over the distant hills when the train pulled into the station. A local officer was waiting to ferry Sanchez to the police station to meet chief López.

Sanchez though was in no hurry to leave the station. Cuauhtémoc was in the middle of a valley surrounded by a ring of mountains. An alert killer who had dispatched three victims would likely try to make a fast getaway. To escape from the valley he had a limited number of choices. One way out of town was by train, heading east or west. This was much quicker than escape by horseback. It was unlikely the man would try to go to ground in the valley. Sanchez' contact advised that the police had watched the station since the crime was reported. When asked about other ways out of town he was told that the police had set up a road block on the road to the capital.

The two now headed off to the police station. Sanchez was familiar with the town from a case some years ago. It had mushroomed in the years since the settlers arrived from the north. The streets were filled with out-of-towners making the most of their outing from the villages and ranches. A wagon rumbled up which immediately caught Sanchez' attention. It was drawn by huge horses and on the wagon sat a family of foreigners in dark clothes, who could only be Mennonites.

When they arrived at the police station Sanchez found Homez waiting for him. Homez, introduced himself as a private investigator, representing the relatives of the victims. Sanchez could see an advantage in having a contact that was familiar with the

Wirtschaft begone woare, oba nich leicht en eenem Darp. De Sonn jinkj aul em wieden Hempel unja, aus de Zuch en de Cuauhtémoc Stazion aunkaum. Een Offizia wajcht doaropp, Sanchez toom Poliez Stazion to foare, om Chef López to trafe.

Sanchez haud oba kjeene Bos, dän Bonhoff to velote. Cuauhtémoc wia enne Medd von een Dol, omjäft von een Kulla von Boaj. Een oppjewakjta Merda, dee dree Opfa omjebrocht haud, wudd woomääjlich vesieekje, schwind uttoretse. Om däm Dol to entkome, gauf et bloos weinje Määjlichkjeite. Een Wajch rut vonne Staut wia de Zuch, Rechtunk Ooste ooda Waste. Daut wia väl schwinda aus Flucht met een Pieet. Daut wia onwoarschienlich, daut de Maun vesieekje wudd, sikj em Dol to vestääkje. Sanchez sien Kontakt beroot, daut de Poliez de Stazion beobacht haud, seit daut Vebrääkje jemalt wort. Opp de Froag no aundre Wääj rut vonne Staut wort am jesajcht, daut de Poliez een Gaussestopp oppem Wajch to de Hauptstaut jestalt haud.

De Beid jinje nu toom Poliez Stazion oppe Augustín Melgar Gaus. Sanchez wia met de Staut bekaunt seit een Faul von Joare trigj. De Staut haud von daut Joa pilzieet, aus de Utlenda vom Nuade kaume. De Gause wiere met butastauts Lied runtvoll, dee een Heljedach von äare Reis no de Staut moake wulle. Een Woage rumpeld vebie, daut Sanchez oppmoakjsom muak. Daut wort von riesje Pieed jetrocke un opp däm Woage saut eene Famielje von Utlenda en dunkle Kjleeda, dee bloos Mennonite kunne senne.

Aus Sanchez biem Poliez Stazion aunkaum, haud Homez am doa jetroffe. Homez, stald sikj aus Priewaut Detektiv vää un haud jesajcht daut hee de Aunjehieeje vonne Opfa veträd. Sanchez kunn eenen Väädeel seene, eenen Kontakt to habe, dee met de Sitte von

ways of these foreigners. He exchanged pleasantries and advised Homez of his mission before going in to see the police chief.

Homez waited patiently outside the station for Sanchez to reappear. It was dark by the time Sanchez finally came out. He stopped when he spotted Homez, and without formalities gave him a detailed briefing.

“This case has been given high priority,” Sanchez then advised Homez. “An intensive investigation will be conducted, appropriate for a massacre such as this. The killings were reported by a Mexican acquaintance of the victims who discovered the bodies on a visit. He rode the ten miles into town and reported directly to the police chief. When the chief realized the enormity of the crime he telegraphed Chihuahua for instructions.

“In the morning at nine I will ride to the crime scene to carry out my investigation. I will welcome your collaboration, as you may be able to expedite our work. The investigation though remains ours; you will be included so long as you are useful.”

Homez had decided then to seek the collaboration of his old friend Winter. He could use a translator to deal with the family. Also, as a rural member in the colony Winter could provide insight in the interaction between a settlers and his surroundings. Homez had resolved to visit Winter in the early morning to ask for his assistance.

\* \* \*

Winter agreed to Homez' proposal and the two set off to meet Sanchez at the crime scene. They arrived at a homestead at the extreme end of the village. Sanchez had not yet come,

dise Utlenda bekaunt wia. Hee tuscht Heefflichkjeite met Homez un gauf am von siene Mission to weete, ea hee dän Poliez Chef trafe jinkj.

Homez wacht jeduldich fa Sanchez ver de Stazion. Daut wia dunkel, aus Sanchez entlich erut kaum. Hee bleef bie Homez stone, un one Formlichkjeit gauf am eene volstendje Toopfotunk vom Faul.

“Dise Sach haft ne huage Priorität,” säd Sanchez dän Homez. “Eene jrintelje Unjasieekjunk woat derchjefieet woare, dee fa eene soone furchtboare Schlacht jeieejent es. De Doodes worde von eenem Mexikaunischen Bekaunda von de Opfa jemalt, dee de Leiche bie eenem Besuach entdakjt. Hee ritt de meist tien Miel to de Staut un berecht direkjt toom Poliez Chef. Aus de Chef de volle Niedatrajchtichkjeit vom Vebräakje erkjand, tellegrafieed hee Chihuahua fa Aunwiesunge.

“Morje tiedich foa ekj to de Mortstäd, un fang doa met miene Unjasieekjunk aun. Ekj woa Äare Toopoabeit bejreesse, soo lang aus See onse Oabeit biestette. De Unjasieekjunk blift oba onse!”

Homez haud sikj dan entschlote, sien Frint Winta uttosieekje. Hee kunn eenen Maun brucke om Plautdietsch to äwasate, om sikj leichtha met de Famielje Jlieda vestone. Uk, aus een butastauts Metjlied en de Kolonie kunn Winta een Blekj en de Haundlung von een Siedla met siene Omwelt jäwe. Homez haud sikj fuaz beschlote, dän Winta tiedich zemorjes opp to sieekje.

\* \* \*

Winta stemd fuaz too, biefote, un see fuare loos, om Sanchez aune Mortstäd to trafe. See kaume en eene eensome Wirtschoft aun, gaunz aum Enj vom Darp. Sanchez wia noch



so Winter inspected the yard for footprints and suddenly stopped short. He showed the footsteps to Homez who saw they had a distinct pattern. When Winter pulled a drawing from his pocket the pattern fit that drawing.

Relatives of the family now advised that the mother was absent on the day of the attack, and that had ensured her survival. She had returned in the evening the following day to see policemen stationed on the farm.

Several local policemen now arrived. They had canvassed the neighborhood, interviewed residents, and had located a second witness. He had bought implements on the day of the killing from a man whose action were suspicious. Indications were that the seller was the killer.

Sanchez himself now arrived and Homez introduced him to Winter. Homez and Winter followed as Sanchez examined the crime scene. The bodies had been removed on the day of discovery, but their positions had been clearly marked. The team examined these positions in turn. The daughter had been killed in the house with a knife; she was likely the first victim. The bodies of the father and son had been found lying in a field. A tractor with harvester stood abandoned between the two positions. Winter observed that the father and son had likely been harvesting, but had stopped when the gunman approached.

Sanchez said that the man on the harvester, likely the father, was probably shot first as he was most likely to carry a weapon. Widely spaced footsteps near the boy's position indicated that he had fled on foot from the tractor, but had been gunned down by the killer. Both men had been shot several times,

nich, un soo unjasocht Winta dän Hoff fa Schoo Tieekjnunge un hilt opp eenmol kort stell. Hee wees Homez de Schoo Staupe, un hee sach, daut dee von dietlichet Mosta wiere. Aus Winta dee met siene Tieekjnunk von sien Enbrääkja vejlikjt, pauste dee krakjt toop.

Frintschoft von de Famielje berod nu, daut de Mutta aum Dach vom Aunfaul nich Tus jewäse wia, un soo dän Doot utem Stich jegone wia. See wia lot aum nääkjsten Dach trigjkekome, un haud de Poliez oppem Hoff jefunge.

Miere Poliez kaume nu aun. See haude de Nobaschoft derchjesocht, haude de Enwonasch befroacht un haude eenen tweeden Zeij jefunge. Dee haud aum Dach vom Vebrääkje von eenem Maun waut jekoft, däm siene Haundlunk vedajchtich wia. Daut wia mäajlich, daut de Vekjeepe de Merda wia.

Sanchez kaum nu selfst aun un Homez stald am Winta väa. Homez un Winta foljde hinjaraun, aus Sanchez de Mortstäde unjasocht. De Leiche wiere aum Dach vonne Entdakjunk wajch jenome, oba de Städe wiere dietlich opp jetieekjent. Sanchez unjasocht dise Städe wieda. De Dohta wia em Hus met eenem Massa omjebrocht worde; see wia woomääjlich daut ieeschte Opfa. De Leiche vom Voda un Sän wiere opp twee Städe en eenem Felt jefunge. Een Trekjta met Binja stunt tweschen de twee Städe. Winta kunn seene, daut de Voda un de Sän wiere woll bie de Heiarnt bosich jewast, oba wiere stell jehoole, aus de Merda noda kaum.

Sanchez säd, daut de Maun opp däm Binja, woomääjlich de Voda, vemutlich toieescht jeschote wort, wiels hee hechst woomääjlich een Jewäa droage wudd. Wietleftiche Schräd en de Noheit vonne Städ vom Jung weese, daut hee to Foot vom Trekjta jeflicht wia, oba vom Merda dol jeschote wort. Beid Mana

indicating that they had first been wounded, and then executed later. Examination of the bodies had indicated that the killer had emptied his weapon on the father. Footsteps around all three positions indicated the presence of a single gunman. These footsteps did not match those of Winter's drawing.

Evidence supplied by the second witness indicated that the gunman had returned to the yard and located the family wagon. He had loaded implements on the family wagon, hitched up a team and driven off. He had sold the implements to the second witness. The team and wagon had been found abandoned at the edge of Cuauhtémoc. Clearly the killer was familiar with the farm, and could have been a previous worker. Winter examined the footprints where the wagon had been hitched up. They matched the ones around the killings, not those of his drawing.

Sanchez now went to interview the first witness, the man who had reported the crime. This man said that on observing the abandoned tractor and harvester and discovering the bodies in the field he had searched the house for other victims. He had found only the daughter, and then ridden to town to report the crime. Sanchez asked for information of past workers, and the witness gave detailed descriptions of three.

Sanchez then interviewed the second witness. He had been on his farm on the day of the killing when a man arrived on a wagon and offered to sell implements. It had looked suspicious to him. He thought he recognized the horses and the wagon as those of a neighbor. The witness had studied the seller carefully, who had driven off towards town.

worde mieremol jeschote, waut doaropp han died, daut see toiescht vewundet un dan lota omjebrocht worde. De Unjasieekjunk vonne Kjarpa haud doaropp hanjewäse, daut de Merda sien Jewää opp dän Voda jeladicht haud. Spuare erom aule dree Doodes Städe weese de Aunwäsenheit bloos von eenem Merda. De Spuare opp dise Städe wiere nich met dee von Winta siene Tieekjnunk äwareen.

Daut Zeichnis, daut de tweede Zeij leewad, bewees, daut de Scheeta oppem Hoff trigjekome wia un däm Famielje Woage jesocht haud. Hee haud Jereetschoft oppem Woage jelot, Pieed aunjespaunt, un wia wajch jefoare. Hee haud daut Jereetschoft to de tweede Zeij vekoft. De Pieed un däm Woage haud hee aum Raunt von Cuauhtémoc jelote. Daut wia kloa daut de Merda met de Foarm bekaunt wia. Hee wia vemutlich een väaja Oabeida. Winta unjasocht de Schoo Tieekjnunge, wua de Woage aunjespaunt wia. Dee stemde met dee vom Merda äwareen, nich met siene Tieekjnunk.

Sanchez jinkj nu toom ieeschten Zeij, de Maun dee daut Vebräakje jemalt haud. Dis Maun säd, daut nodäm hee däm Trekjta un Binja un de Kjarpa oppem Felt jefunge haud, wia hee nom Hus jegone aundre Opfa to sieekje. Hee haud bloos de Dochta jefunge un dan wia hee no de Staut jeräde, om daut Vebräakje to malde. Sanchez bat om Utkunft äwa frieejoasche Oabeida, un de Zeij gauf jeneiwe Beschriewunge von dree.

Sanchez befruach dan dän tweeden Zeij. Hee wia opp sien Hoff aum Dach vom Vebräakje jewast, aus een Maun met eenem Woage aunkaum un am bot, Jereetschoft to vekjeepe. Hee haud daut fuaz aus mestrusch aunjeseene. Hee docht, hee erkjand de Pieed un dän Woage aus dee von een Mennonitischen Noba. De Zeij haud dän

Sanchez asked for a detailed description of this man.

When Sanchez asked Homez to comment on the descriptions of the witnesses Homez said that the description of the seller closely matched one of the three past workers. Sanchez called in the two witnesses and pumped them for more information. The first witness said that the worker stemmed from Durango. Sanchez pressed the witnesses hard for every detail. Soon a clear picture was formed of the suspect; his age, physical build, face, clothing, hat, and boots.

\* \* \*

Sanchez now switched to the pursuit of their suspect. They had a full description; this was telegraphed to police stations in the surroundings. Those stations on the routes to Durango were given priority. Late that day the suspect was picked up waiting for an interurban bus. His escape was interrupted after only 100 miles of flight. Under police interrogation he made a full confession that matched the facts observed in the field.

\* \* \*

It was a year later and a severe flu was sweeping through the valley. The Winters had been down for some days, but had completely recovered. Word came that a nearby village was badly affected, many people were down, and outside help was needed. The Winters volunteered; having recovered they should now have immunity. They set out early one morning with a big pot of chicken soup which Emily had cooked last night.

On arrival at the village the Winters sought out the Schulz who was organizing relief. They

Vekjeepa sorjfeltich studieet, ea hee oppem Wajch no de Staut veleet. Sanchez bat om eene jeneiwe Beschriewunk vom Maun.

Aus Sanchez Homez fruach waut hee von de Beschriewunk meend, säd Homez, daut de Maun eenen von de dree vegone Oabeidasch sea likjend. Sanchez roopt de beid Zeij han un fruach drinjent fa wiedre Utkunft. De ieeschta Zeij säd, daut de vedajchtja Oabeida von Durango staumd. Sanchez drekt de Zeije fa mea Eenselheite. Boolt haude see een kloaret Bilt vom Rajchtschuldjen; sien Ella, Kjarpabu, Jesecht, Kjleeda, Hoot un Steewle.

\* \* \*

Sanchez dreid sikj nu to de Vefoljunkt vom Vedajchtja aun. Hee haud eene volle Beschriewunk von am; dee wort no de Hauptstaut tellegrafieet un von doa to de Poliez Stazione en de Omjääjent. De Stazione oppem Wajch no Durango worde aum ieeschten unjarecht. Lot aun disem Dach wort de Vedajchtja faustjenome aus hee fa eene Boss wacht. Siene Flucht wort no bloos 100 Miel unjabroake. En een Vehia vonne Poliez muak hee een vollet Bekjantnis, woone de Omstende bie de Mortstääd krakjt pauste.

\* \* \*

Een Joa lota kaum eene jefäädliche Flu Krankheit haustich derch daut Dol. De Wintasch haude eenje Doag doavon jeläde, wiere oba boolt wada jesunt jeworde. Dan kaum Norecht, daut een Darp dichtbie stoakj betroffe wia. Väle Lied lage schwoa krank em Bad, un Help von Bute wia drinjent needich. De Wintasch malde sikj fuaz; nodäm see sikj veholt haude, wiere see nu jeschizt. See fuare tiedich zemorjes met eene groote Komm Heenasupp auf, dee Emily de väaje Nacht jekoakt haud.

Bie de Aunkunft em Darp sochte de Wintasch dän Schult. Hee foddad an eene Grupp von

were given a list of homes to visit, and began their round, attending first to an elderly widower, and then a widow with children. Their third stop was the home of a recently married couple, without children. The Schulz had received no word from this couple; they were young and strong and no problem was really expected. A check though was needed to make sure.

The Winters arrived at the home of the couple and were pleasantly surprised to see a bright homestead, which stood out from the neighbors. Winter looked around with appreciation; he admired a fine orchard, a neat yard, and well tended buildings. Emily believed that these people were not likely affected. They tied up their horse at a rail in the yard, and started up the path to the house.

Winter noted footprints in the path and suddenly stopped cold. He bent down and took a long, careful look. When he stood up again, he was certain. These footprints were those of their second burglar. These were also the same as those Winter had seen at the site of the D- family murders. Winter now asked Emily to return to the buggy and wait.

Winter cautiously walked up to the door. He received no answer to his calls, and then entered. He found the couple in a rear bedroom. They were conscious, but delirious. Winter went to call Emily and together they brought in their containers and provisions. They returned to the bedroom and began to dispense the urgent care needed.

The two were sprawled out on separate beds. Emily went to attend to the wife. She judged her an attractive woman despite her illness.

Lied to besieekje, un see funge metem ieeschten aun. See besochte eenen bejoaten Wätmaun, un dan eene Wätfru met Kjinja. Äare dredde Städ wia de Wirtschoft von een onlangs befriedet Poa, one Kjinja. De Schult haud kjeene Norecht von dit Poa jekräaje; see wiere junk un stoakj un kjeen Problemeem wort von an erwacht. Daut wia oba needich an to besieekje, om sikj secha to senne.

De Wintasch kaume nom Hus vom Poa un wiere aunjenäm äwarauscht. Daut wia eene scheene Wirtschoft, een schmocket Väabilt fa de Nobasch. Winta bekjikt sikj aules en stellen Wunda; doa stunt een scheena Oftgoade, een ordentlicha Hoff, un goot besorjde Jebieda. Emily jleewd, daut dise Lied woomääjlich nich betroffe wiere. Winta bunk daut Pieet aun un see jinje dän Stich delenjd nom Hus.

Winta bemoakjt nu Schoo Square oppem saundjen Stich un hilt oppeenst stell. Hee bekjt sikj un bekjikt de Square lank un sorjfeltich. Aus hee wada oppstunt, wia hee gaunz secha. Dise Schoo Tieekjnunge wiere von sien Enbrääkja! Dise wiere uk de selwje dee Winta bie de D-Famielje Mort jeseene haud. Winta ordad nu, daut Emily toom Bogge triggone un wachte sull.

Winta jinkj väasechtich to de Dää. Hee roopt bie de Dää, kjrieech oba kjeene Auntwuat. Väasechtich jinkj hee enenn. Hinje em Hus en eene Schlopstow funk hee daut Poa. See wiere bewust, oba sea schwak. Winta jink Emily hole, un toop brochte see äare Komm un Väärot enenn. See jinje to de Schlopstow un funge aun, de Kranke needje Help to leewre.

De twee wiere jieda opp een Bad utjestrakjt. Emily jinkj to de Fru. Trotz äare Krankheit sach Emily daut see eene aunjenäme Fru wia.

Then on second look she recognized her as the widow in the D- family murders. Winter meanwhile attended to the man. He stared into a pair of feverish bright blue eyes. The man seemed familiar. Winter recalled him as an man of their home village, who had left some years ago.

When Winter spoke to the man he identified himself as Jacob and his wife as Miriam. Jacob said that they had been well two days ago, and then had suddenly taken ill. They were too weak to cook for themselves or to summon help. No one had come to their house in two days; they had no relatives or children. Jacob expressed a great worry, what would happen to Miriam if he didn't pull through.

Bowls of soup were eagerly sipped by Jacob and Miriam and then they fell into a troubled sleep. The Winters retired to the parlor. Emily said that Miriam was hurting but not seriously ill; she should recover in time. Winter expressed worry about Jacob.

Winter cleaned up the bedroom while Emily prepared food. Later Winter went to the entrance to check the family footwear. At the entrance stood a sturdy pair of boots. Winter checked the soles and immediately had suspicions. He took them outside and made footprints in the sand. He repeated the test several times. There was no mistake; these were the boots of one of their home intruders and of a man who had been at the scene of the D- murders.

Later Winter heard a call from Jacob. When Winter entered the bedroom Jacob said he had something important to say. Winter saw that Miriam was on the other bed in deep sound sleep. Winter pulled up a chair. When

Dan oppeenst erkjand see äa aus de Wätfrun en de D-Famielje Mort Faul. Winta haud sikj entweschen nom Maun jedreit. Hee kijkt en een poa feebliche, dach bleiwe Uage. De Maun scheen am bekaunt. Winta docht daut hee von sien Darp staumd, dee ver Joare wajch jetrocke wia.

Aus Winta däm Maun befruach, säd hee daut hee Jakob wia un siene Fru Miriam heet. Jakob säd, daut ver twee Doag see Heel jewäse wiere. Dan oppeenst haud an de Krankheit jeschloage. See wiere too schwak, fa sikj selfst to koake ooda Help to roope. En twee Doag wia kjeena no an jekome; see haude kjeene Vewaunte ooda Kjinja. Jakob wia sea besorjd, waut Miriam passiere wudd, wan hee dit nich derchkome wudd.

Jakob un Miriam drunke iewrich äare Komkjes von Supp un dan folle see en eenen wizhagen Schlop. De Wintasch trocke sikj en de Grootestow trigj. Emily säd, daut Miriam schwak wia, oba nich iernsthaufft krank; see sull sikj rajcht tiedich erhoole. Winta docht daut et met Jakob jefädlich gone wudd.

Winta riemd nu de Schlopstow opp, wiel Emily Äte reed muak. Lota jinkj Winta toom Engank, om daut Famielje Footich to unjasieekje. Biem Engank stunt een poa stoakje Steewle. Winta studieed de Sole un wort fuaz mestrusch. Hee naum dee no bute un muak doa Square em Saunt. Hee wadahold de Proow mieremol. Doa wia kjeen Twiewel; dise Steewle wiere vom Enbräakja bie Winta äa Hus un vom Maun, dee bie de D-Morts jewast wia.

Een Stootskje lota hieed Winta eenen Aunroop von Jakob. Aus Winta enne Schlopstow kaum, säd Jakob, daut hee waut wichtjet to beräde haud. Winta sach, daut Miriam oppem aundren Bad noch em deepen

Jacob tried to sit up he slumped down again. He murmured that he had a serious matter to discuss in case he didn't pull through.

Jacob said that this matter had been on his conscious for years. It was so bad that he had spoken to no one about it. Now he feared his end was near and he wanted it settled. He wondered if he could ever obtain forgiveness, as his actions had led to untold suffering in the colony.

Winter watched as Jacob broke down and shook with muffled sobs. Winter gave him comfort, mentioning that the Scriptures gave accounts of forgiveness for even the worst of sinners. Inwardly, Winter shuddered knowing a frightening story was to follow. He invited Jacob to get the problem off his chest; it would be a start to feeling better.

In a low monotone Jacob told his story, beginning with his life in a poor family in Canada. With the help of loans the family had emigrated to Mexico. He had been single still, although over twenty. In Mexico the family had worked a small Wirtschaft in the Manitoba colony but lost it in the drought. They had moved to a small house at the edge of the village. He had made his living as a day worker.

Obligated to take odd jobs, he had come in contact with Mexican laborers working in the colony. While most were honest and hard working some were wanting in that department. One day he was approached by Paco, a known bandit, who saw in Jacob a vulnerable and handy person. He wanted Jacob as a partner for some night jobs. Paco

Schlop wia. Winta sad sikj opp een Stool dichtbie han. Aus Jakob proowd, sikj hantosate, schord hee wada toop. Hee fuscheld, daut hee waut sea iernstet vää haud, fauls hee dit nich derchmoake wudd.

Dise Sach haud am aul seit Joare jeploacht, fuscheld Jakob wieda. Dee wia soo schlemm, daut hee noch met kjeenem aundren doavon jerät haud. Nu beduad hee, daut hee dicht aum Enj wia un wull sikj bekjane. Hee wundat, aus hee jeemols Vejäwunk kjree wudd, wiels hee schwoare Kwol to Lied enne Kolonie jebrocht haud.

Jakob bruaak nu dol un zettad met leise Schlukse. Winta gauf aum Troost un säd, daut enne Schrefte Berechte von Vejäwunk stunde, uk fa de schlemste Sinde. Ennalich schudad Winta un wist, daut eene enschrakjende Jeschicht nu folje wudd. Hee loot Jakob en, de Woarheit vellich erut to brinje; daut wudd een gooda Aunfank senne.

En eene eenteenje Stemm vetald Jakob siene Jeschicht. Hee funk met sienem Läwe en eena oame Famielje en Kanada aun. See haude Jelt jeliel om no Mexiko uttowaandre. Hee wia noch eenletzlich jewast, oppwool aul äwa twintich. En Mexiko haud de Famielje eene kjiene Wirtschoft en de Manitoba Kolonie jeoabeit, oba haud dee enne Drieenje Tiet veluare. See wiere no een kjlienet Hus aum Raunt vom Darp jetrocke. Hee haud sien Läwe vedeent aus Dach Loon Oabeida.

Hee wort foaken veflicht met Mexikaunische Oabeida en de Kolonie to schaufe. De mieschte von dise wiere ierlich, oba aundre wiere daut nich. Een Dach lied hee Paco, eenem bekaunden Baundiet, kjane, dee en Jakob een velazboara un hendicha Mensch sach. Hee wull Jakob aus Poatna fa eenje Nacht Fuschkjies habe. Wan Jakob sikj

threatened to harm Jacob's parents if he refused.

Paco was also sly in getting Jacob's cooperation. His first capers were mild ones, so Jacob did as he was told. Later Paco required Jacob to find out when villagers were away from home. Paco would then burglarize their homes. He was always in search for money, but often the settlers had it well hidden. When Jacob realized that he had given damaging information he felt implicated and was afraid to report Paco. That was his big mistake.

Frustrated at not finding money at deserted homes Paco now changed his tactics. He forced Jacob to act as his partner, and they broke into homes and forced people to hand over their money. One night they broke into the D- family house in a nearby village. During the robbery Paco was greatly taken by Miriam, the beautiful wife of D-. As time went on Paco began to harden and resort to violence; he would become furious at any sign of resistance, or if the pickings were small.

Following the break-in at D-'s house Paco became obsessed with Miriam. From a fellow worker Jacob heard one day that Paco was in a rage. Paco had run across the D- family in town. He had attempted to converse with them, especially Miriam, but they had ignored him. Paco now wanted revenge, violent revenge.

Then Jacob overheard that Paco was planning to visit the D- family the next day. Improvising, Jacob carried a false message for Miriam to the D- home. Responding to the message she was absent from home on the day Paco came to visit. Frustrated by her absence Paco had

stiepad, drood Paco siene Elre to schode.

Paco wia uk schlau en Jakob siene Metoarbeit to kjree. Siene ieeschte Schowanake wiere goanich soo oajch, soo daut Jakob wellich metmuak. Lota veflicht Paco däm Jakob uttofinje, wan de Darpbewonasch wajch wiere. Paco bruak dan en äare Hiesa enenn. Hee socht emma Jelt, oba foaken haude de Siedlasch daut goot vestoake. Aus Jakob jeneiw wist, daut hee schätliche Utkunft jejäft haud, feeld hee sikj vewekjelt en daut Vebräakje un haud Angst, Paco auntokloage. Daut wia sien groota Fäla.

Wuttich wiels hee kjeen Jelt en velotne Hiesa finje kunn, haud Paco sien Prinziep veendat. Hee dwunk Jakob doatoo, aus sien Helpa to deene, un see bruake en Hiesa enenn un dwunge de Lied, äa Jelt äwatojäwe. Eene Nacht bruake see en daut D-Famielje Hus en. Wäarent de Reibarie wort Paco sea met Miriam, de schmocke Fru von D- beendrukt. Met de Tiet wort Paco vël dolla un wort jewaultich met de Lied; hee wort wuttich opp irjent een Tieekjen von Wadastaunt, ooda wan daut Jelt weinich wia.

No daut Enbräakje bie de D-Famielje kunn Paco de Miriam nich utem Senn kjree. Von eenem Metoabeida hieed Jakob een Dach, daut Paco sea doll wia. Paco haud de D-Famielje en de Staut jetroffe. Hee haud wult met an räde, besondasch Miriam, oba kjeena haud am Auntwuat jejäwt. Paco wull nu Rach, jewaultiche Rach.

Dan hieed Jakob, daut Paco aum näakjsten Dach no de D-Wirtschaft riede wudd. Hee muak haustich een Plon, un brocht eene faulsche Norecht to Miriam. Wiels see de Norecht foljd, wia see nich Tus jewast, aus Paco to Besuach kjeem. Wuttich daut see nich

taken out his rage on the entire family. After realizing what he had done, Paco had begun his futile attempt to escape.

While Paco was responsible for the robberies and the murder of the D- family, Jacob also had these matters on his conscience. After the murders Jacob had been ready to make a full confession, but then Paco had been quickly arrested and the need for it was gone. In the meantime Jacob's parents returned to Canada with the other children. Jacob stayed, for he now had come to love Miriam.

Later Jacob had offered marriage to Miriam and she had accepted. They were two active young people who had a full life before them. But Jacob remained in a quandary; his conscience troubled him. But if he confessed and were jailed Miriam would be left alone and vulnerable. And now this illness had struck and he feared that he would not make it.

A denouement was slow in coming. Miriam did recover within days, but Jacob was tied down for weeks with his more serious affliction. He then began the difficult process to regain his good standing with the community.

Tus wia, haud Paco Rach oppe gaunze Famielje jeeeft. Wan hee volstendich enwort, waut hee jedone haud, haud Paco vejäfs jeproof uttokleiw.

Wäarent Paco fa daut Enbräakje un de Morts von de D-Famielje veauntwuatlich wia, haud Jakob dise Aunjeläajenheite uk opp sienem Jewesse. No de Morts wia Jakob reed, een vollet Bekjantrnis to moake, oba dan wia Paco schwind faustjenome worde, un de Needichkjeit doafäa wia veschwunge. Entweschen fuare Jakob siene Elre met de aundre Kjinja trigj no Kanada. Jakob bleef en Mexiko, wiels hee Miriam goot wia.

Lota haud Jakob Miriam Kjust aunjebode un see haud daut aunjenome. See wiere twee aktiewe junge Lied, dee een vollet Läwe ver sikj haude. Jakob oba bleef en eene Bredulje: sien Jewesse beonruicht am un wan hee bekjane sull un enjespoat wort, dan wudd Miriam auleen un schutzloos senne. Un nu haud dise Krankheit an jeschloage. Hee fercht, daut hee dit nich äwaläwe wudd.

Eene Entschlotenheit kaum mau langsam. Miriam wia aul en een poa Doag jesunt, oba Jakob must noch fa Wäakje Weedoag liede. Hee bejinkj dan dän langen un schwerichen Prozass, siene goode Stalunk enne Jemeent wada to erhoole.



## Cave

*The cave you fear to enter holds the treasure you seek. J. Campbell*

Teacher Froese, a tall patient man with a friendly attitude, had two visitors who had come unexpectedly to his village school. He had been instructing his younger students in arithmetic, while the older students practiced their penmanship, when a knock had sounded on the door. A two man delegation had entered, a Spanish speaking official and his Old Colony host. The latter said, in Plautdietsch, that they had come to ask a few questions and to observe the class at work. The Teacher nodded vaguely while the students, all twelve boys and fourteen girls, stared at the visitors in consternation.

The teacher was asked to name a boy and a girl to answer a set of questions, and he named Hein Fransen and Neeta Winter, his two prize students. Hein, a fun-loving but respectful boy, was the son of the former Mayor Klose. Neeta, a vivacious, pretty girl, was the grand daughter of the colony's famous sleuth Winter.

After hearing a few whispered instructions Teacher Froese turned to Hein and asked him to come to the blackboard. "Write out the twelve times table, then the months of the year and the days in each," he said. "Then show examples of mathematical operations involving fractions and integers." While Hein followed his instructions, the Spanish visitor wandered around the class, furiously scribbled in an oversize notebook, and glanced at the reactions of students to Hein's perfect answers on the board.

It was now Neeta's turn. After receiving instructions Teacher Froese sent her to the

## De Heel

*De Heel, dee du ferchst to beträde, helt dän Schauz, dän du sieekjst. J. Campbell*

Liera Frees, een groota jeduldja Maun met eene frintliche Enstalunk, haud twee Jast, dee onverhofs to siene Darp School jekome wiere. Hee haud de jinjre Scheela jrod met Rääkjunge jeholpe wiel de elre Scheela äa schriewe praktizieede, aus daut aune Dää klopt. Twee Mana wiere nenjekome, een spaunisch rädenda Beaumta un sien Ooltkolonia Gaustjäwa. De latsta säd opp Plautdietsch, daut see jekome wiere, om een poa Froage to stale un de Klauss to beobachte. De Liera nekjkopt narwees, wiel de Scheela, aule twalf Junges un vieetien Mejales, de Jast en Veläajenheit aunglozte.

De Liera wort jefoddat, eenen Jung un eene Mejal to nane, eene Rieej Froage to beantwuate, un hee nand Hein Fraunse un Neeta Winta, siene twee baste Scheela. Hein, een sposja, oba heeflicha Jung, wia de Sän vom väajen Schult Klose. Neeta, eene läwendje, kluake Mejal, wia de Grootdochta vom beriemden Detektiv Winta vonne Kolonie.

Nodäm hee een Poa jefuschelde Aunwiesunge jehieet haud, spruak Liera Frees to Hein un schekjt am no de Tofel. "Schriew de twalfmolje Tofel, dan de Monate vom Joa un de Doag en jieda eent", säd hee. "Dan wiess ons Biespels fa Rääkjunge met Bruchdeele un gaunse Zole." Wiel Hein siene Aunwiesunge foljd, waundad de Spaunischa Gaust erom, kjrizeld grulich en een riesichet Notizbuak, un kijkt no de Scheela aus Hein siene rajchte Auntwuade oppe Tofel schreef.

Nu wia Neeta aune Rieej. Nodäm Frees Aunwiesunge jekjraaje haud schekjt hee äa

board. "Sketch a map of your colony, the state of Chihuahua and of the country." He said. "Write down the current leaders of each of these areas, and also the names of the last five presidents of the country." Neeta struggled with these tasks, as the class instruction dealt mostly with religious matters, and seldom covered events past the colony's borders.

The class was now asked to resume its work and the visitors interrogated Teacher Froese. Then the visitors wandered around the class scanning slates for writing, listening to recitations, and absorbing everything around them. Just before class dismissal they let themselves out, and when the class emerged they saw no more of their enigmatic visitors.

A few months later, in May 1935, the Mennonites of northern Mexico were informed that their schools did not conform to the national standards for education and were to be closed immediately. The visitor in Teacher Froese's class had been a government inspector who had written a negative report, upon which the government had promptly taken action. Closing the schools represented an encroachment on an important right enshrined in the colony's Privilegium, and sent a great shock wave through its membership.

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Since the closing of the school months ago the life of Teacher Froese had been a struggle. The teacher's salary had been a major part of his annual income, and it had been difficult to find a suitable replacement. While he herded the village's cattle during the summer, the availability of jobs in the cooler months was limited. Aware of his low status and income, he was anxious to improve himself, hoping someday to buy Land, get married, and have his own Wirtschaft.

aun de Tofel. "Tieekjen eene Koat vonne Kolonie, dän Staut Chihuahua, un vom Launt", säd hee. "Schriew de Nomes vom jäajenwoatje Fiera von jiedet Jebiet, un uk de Nomes vonne latste fief Präsidenten vom Launt." Neeta haud et drock met dise Oppgow, wiels de Scheela mieeschtens relijeese Sache lieede, un seldom von Erieejnisse buta de Kolonie hieede.

De Klauss wort nu jekroacht, met äare Oabeit wieda to moake, un de Jast fruage nu dän Liera Frees ut. Dan waundade de Jast erom de Stow un bekjijkte daut Schriewe vonne Scheela, horchte Oppsajen too, un zopte aules opp. Korz ea de Klauss entlote wort jinje dee erut, un aus de Klauss bute wia, sage see nuscht mea von äare rotselhaufte Jast.

Een poa Monate lota, em Mai 1935, kjreeje de Ooltkolnia em Nuaden Mexiko Norecht, daut äare Schoole nich nazionale Bildunksnorme aunpauste, un doarom soofuaz toojeschlote woare muste. De Spaunischa Gaust en Liera Frees siene Klauss wia een Rejierunks Enspakjta jewäse, dee eenen negatiwen Berecht jeschräwe haud, opp dän de Rejierunk schwind jewoakjt haud. De Schoole toomoake äwatrad een wichtichet Rajcht, daut em Privilegium vonne Kolonie jeschräwe wia, un schekjt eene groote Schockwal derch äare Metjlida.

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Seit daut toomoake vonne Schoole Monate trigj haud Liera Frees daut schwoa jehaut. Sien Loon aus Liera wia een grootet Deel von sien Joaresenkom, un daut wia schwierig, eenen paussenden Ersaz to finje. Hee wia em Somma de Darp Hoad oba hee haud weinich Oabeit en de kjeelre Monate jefunge. Bewust von sienem läajen Väärajcht un Enkom, wia hee iewrich sikj to vebätre en de Hopninj, een Dach Launt to kjeepe, sikj to befriee un siene ieejne Wirtschaft to habe.

Teacher Froese now knocked on the door of the Klose home and was embarrassed when Hein answered the door. "How have you been doing?" Teacher Froese asked. "Are you studying your lessons regularly, and are you learning the new material I sent you?" "I miss school, the studies and Neeta and the other children," Hein answered. "It is hard to study at home when there is no one to help you." "Is your brother Hein at home?" Teacher Froese now asked. "He invited me to see him."

The patriarch Klose now came to see who was at the door, to Teacher Froese's further embarrassment. Klose now subjected the teacher to a long cross-examination and then directed him to the machine shed where he said Hein was fixing machinery.

Around this time every day Klose and Hein would sit down and chat. Klose was a naturally garrulous man who after retirement had time on his hands and enjoyed spending it with Hein, a son of his second wife whom he deeply cherished. Hein enjoyed spending time with his father, who although old enough to be his grandfather told more interesting stories and jokes than all others. Hein now asked Klose why the family was so well off while Teacher Froese was struggling.

"You are right, our family is well off," Klose answered. "We have a large clean yard, a solid comfortable house, flourishing gardens of vegetables and flowers, barns with healthy fowl and livestock, and sheds filled with useful modern machinery. Our fences are well kept and we take care to avoid problems with the neighbors.

"The state of our good fortune is no accident.

De Liera Frees klopt nu aun de Dää vom Klose Hus un wia ommaklich, aus Hein de Dää opmuak. "Woo jeit et die?" fruach de Liera. "Liescht du räajelmässich diene Lekzione, un daut nieet waut ekj die jeschekjt hab?" "Ekj vemiss de School, daut Liere un Neeta un de aundre Kjinja", auntwuat Hein. "Daut es schwoa, Tus to liere, wan doa kjeena toom methalpe es." "Es dien Brooda Jasch Tus?", fruach de Liera nu. "Hee haft mie enjelode, am to trafe."

Oom Klose kaum nu to de Dää, to de wiedre Veläajenheit von Liera Frees. Klose befruach däm Liera een langet Stoot un schekjt am dan to de Maschien Schedd, wua hee säd, Jasch Maschiene trajchtmuak.

Jieda Dach om dise Tiet saute Klose un Hein sikj dol un pludade. Klose wia een natiedlich plietscha Maun, dee no däm Rustaunt väl Tiet haud. Hee freid sikj met Hein, een Sän von siene tweede Fru dee hee sea goot wia, to unjahoole. Hein freid sikj uk, Tiet met sienem Voda to vebrinje, dee oolt jenuach wia, sien Grootvoda to senne. Dee haud mea intressaunte Jeschichte un Witze to vetale aus aule aundre. Hein fruach nu Klose, wuarom de Familie daut soo goot jinkj, wäarent de Liera Frees daut soo schwoa haud.

"Du hast Rajcht, onse Familie jeit et goot", auntwuat Klose, "Wie habe eenen grooten, reinen Hof, een stoakjet, jemietlichet Hus, blieejende Goades met Jreens un Bloome, Stauls met jesundet Heenavee un Rindvee, un Schiene voll met nizliche moderne Maschiene. Onse Tuns sent goot jeffläacht un wie sent väasechtich om Probleeme met de Nobasch to vemeide.

"De Toostaunt von ons Jlekj es kjeen Toofaul.

It required divine blessing, and a lot of planning and hard work. Just like other Wirtschoft owners I do not have a higher education. My father, your grandfather, brought me over as a young boy from Russia. We had to create a new colony in an empty Canadian prairie. I attended the colony school for seven years and then received further training from my parents. I listened and learned well, and worked hard at all jobs assigned to me. I helped build up an excellent Wirtschoft in Canada. It was never easy; we constantly had to look for new opportunities, take risks, and work hard. When we arrived in Mexico thirteen years ago, we repeated the same process. While we have shown great progress, much remains to be done."

It was time for Hein to go do his chores in the barn. He wondered about the nature of the business between his brother Jasch and Teacher Froese. Jasch was no scholar and Teacher Froese was no businessman. Hein swung past the machine shed and saw the two engaged in a serious conversation. He snuck up closer and began to eavesdrop.

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Teacher Froese had been with Jasch in the machine shed for over an hour. For the first half hour he had listened to blue jokes and unlikely stories from Jasch about fellow villagers. Jasch seemed to be proud of his own shady views and did not hesitate to broadcast them. Froese enjoyed the stories but hoped Jasch would soon get to the point.

After a while Jasch had turned to the story of Oom Klose's family and business. Oom Klose was the most successful and richest man in the village and for this reason had been voted mayor on several occasions. He had a large family, eight sons from his first wife and two

Daut brukt jetlicha Säajen, väl Jreble, un schwore Oabeit. Krakjt soo aus aundre Darplied hab ekj kjeene huage Bildunk. Mien Voda, dien Grootvoda, brocht mie aus een Jung von Russlaunt. Wie muste eene niee Kolonie en eene ladje kanadische Stap schaufe. Ekj besocht de Kolonie School fa säwen Joare un erhilt dan wiedre Bildunk von miene Elre. Ekj horcht un lieed goot un schauft hoat en aule Oabeit, dee mie toojewäse wort. Ekj holp eene utjetieekjende Wirtschoft en Kanada opptobue. Daut wia niemols leicht; wie muste stendich no niee Määjlichkjeite sieekje, Jefoare näme, un schwoa Oabeide. Aus wie ver drettieen Joare no Mexiko kaume, wadahold sikj de selwje Bejäwenheit. Oppwool wie en aules goot beschekjte, blift noch väl to doone."

Daut wia Tiet fa Hein nom Staul to gone un besorje. Hee wundad sikj waut fa Sort Jeschaft sien Brooda Jasch un Liera Frees vää haude. Jasch wia kjeen Jeliieeda un Liera Frees wia kjeen Jeschaftsmaun. Hein jinkj bie de Maschien Schedd vebie un sach de beid en eene iernsthaufte Unjahoolunk. Hee jinkj noda un horcht heemlich too.

\* \* \*

Liera Frees wie met Jasch en de Maschien Schedd aul äwa eene Stund jewäse. Fa de ieeste haulwe Stund haud hee bleiwe Witze un unwoarchienliche Jeschichte von Jasch äwa de Darp Enwonasch jehieet. Jasch schien stolz met siene ieejne schautiche Aunsechte, un schlud nich dee to wiese. Frees freid sikj to de Jeschichte, hopt oba, daut Jasch boolt nom Teema kome wudd.

No een Stootskje haud Jasch sikj to de Jeschicht von de Klose Familie un äare Wirtschoft jedreit. Oom Klose wia de jelungna un rikjsta Maun em Darp un wort ut disem Grunt mieremol toom Schult jewält. Hee haud eene groote Familie, acht Säns von siene

from his second. The older sons, including Jasch, now had their own farms but he came to his father's Wirtschoft on a daily basis to work with machinery.

Now as Hein sat down to eavesdrop Jasch was starting to get to the point. He had invited Teacher Froese over to ask him to join in on a business venture. Jasch promised that it would require little time and effort from Teacher Froese, but be well worth his while. The venture that Jasch described did not seem quite legal to Froese, nor did it sound all that attractive. Also the approach Jasch was using was offensive.

"You are what some people refer to as a failure," Jasch analyzed. "This failure is due to timidity, a lack of daring. While you have normal abilities and a good work ethic these are not enough in a competitive environment. You must broaden your options, must be willing to take risks to make progress. Then you will soon enjoy the better side of life.

"A promising opportunity has arisen that could change your fortune. It may seem dangerous at first but serious planning can control the risk. Let me sketch the scheme for you. An agent from Mexico is visiting the USA to buy up second hand farm machinery. He chooses those ideal for our conditions, having many years of life left, and available at a low price. He makes all the necessary shipping arrangements. His merchandise is available to farmers in the colony who have placed orders, and will make full payment on delivery. Delivery will be at a nearby train station in the middle of the night. Farmers will offload their purchases from the rail car and immediately drive their purchases home. By bypassing customs and other middle men farmers will get machinery at an affordable price. The

ieeschte Fru un twee von siene tweede. De elre Säns, doarunja Jasch, haude nu äare ieejne Wirtschoft, oba hee kaum jieda Dach em Voda siene Maschien Schedd schaufe.

Nu, aus Hein sikj hansad om tootohorche, funk Jasch met sien ajchten Teema aun. Hee haud däm Liera Frees enjelot, om am to väakroage, een Projekjt met am toop to unjanäme. Jasch vespruak, daut daut Projekjt Liera Frees weinich Tiet un Sorj koste, oba am goot beloone wudd. Daut Projekjt, schiend nich gauns jesazlich to Liera Frees, un klijnjd uk goanich soo aunjenäm. Uk de Aunsauz, dän Jasch brukt, wia jääjenaun.

"Du best waut manche Lied een Fälschlach nane", säd Jasch. "Diene Noot es wääjen Bleedheit, eene Knapheit von Browheit. Oppwool du normale Fäichkjeit hast un goode Oabeit doone kaunst, sent dise nich jenuach en de werkljiche Welt. Du motst breeda denkje, motst reed senne Jefoa auntonäme, om wieda to kome. Dan kaunst du die boolt aune bätre Sied vom Läwe freie.

"Eene hopninjsvolle Jelääjenheit es oppjekome, dee dien Jlekj endre kaun. Daut kaun jefäadlich woare, oba met iernstet plone kaun de Jefoa kontrollieet woare. Lot mie die dit Projekjt mol beschriewe. Een Woawa von Mexiko es no de Stäts jefoare om jebrukte Launtwirtschofts Maschiene to kjeepe. Hee wält de baste fa onse Veheltnisse, dee mau leicht jebrukt sent, un fa eenen läajen Priess to kjeepe sent. Hee moakt aule Enrechtunge de Maschiene hia han to schekje. Buasch vonne Kolonie habe däm Woawa Bestalunge jeschekjt, un woare de volle Betolunk bie de Leewerunk jäwe. De Leewerunk woat biem Bonhoff en de Medd vonne Nacht senne. De Buasch woare äare Maschiene vom Zuch Woage auflode un dan fuaz no Hus fiere. Wiels Zoll un aundre Meddelmana vebie

machinery will lead to a great increase in production.

"You can understand that the pickup can not be made by a single man. It requires a two-man team. The team will travel from the village in a wagon to the station. One man will return with the wagon while the other with the machinery. I am offering you the chance to be the second man on my team. Your payment will be an old farm implement of mine which will be useful to you. I can not give you more precise details."

Teacher Froese said he would think it over as this involved other considerations besides business ones. Privately, he was reluctant to enter into black market activities. Joining Jasch's team would require defrauding the government of tax revenues, if not worse.

On his way home Teacher Froese was thinking furiously. Wasn't Jasch taught differently in school, in church, and by his parents? Should Mennonites not respect the government, and pay all taxes? Was it so important to make progress, that one could abandon one's basic principles?

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The schools had been closed now for nearly eight months and Neeta Winter had badly missed school. The colony had sent delegates to the capital to negotiate, but the government had remained adamant and refused to reopen the Mennonite schools. At first Neeta had been happy to stay home, but as colder weather set in she missed the studies and meeting other students. It had been especially lonely in December, the traditional time to

jegone sent kjenne de Buasch Maschiene fa goode Prieese kjeepe. De Maschiene woare eene stoakje Vebätrunk en onse Produktion brinje.

"Du kaunst vestone, daut ne Maschien vom Bonhoff aufhole nich von eenen eensjen Maun gemoakt woare kaun. Daut brukt twee Mana. De twee woare vom Darp en een Woage toom Bonhoff foare. Een Maun brinjt dän Woage trigj, un de aundra de Maschien. Ekj beed die eene Jeläajenheit aun, de tweeda Maun en miene Grupp to senne. Aus Lon kaunst du eene von miene oole Maschiene habe, dee die nizlich senne woat. Mea kaun ekj die nich saje."

Liera Frees säd, daut hee daut nodenkje wudd, wiels dise Haundlunk aundre Betrachtunge biesied jeschaftliche haud. En Privautsenn schluad hee sikj em Schwoatem Moakjt entomische. Wan hee sikj to dise Unjanämunk tooschloot, wudd hee de Rejierunk beschumle, wan nich noch waut schlemma.

Oppem Wajch no Hus docht Liera Frees fuchtich. Haud Jasch nich waut aundret enne School, enne Kjoakj, un von siene Elre jeliheet? Sulle de Mennonite nich de Rejierunk lea wiese, un äare Takse betole? Wia daut soo wichtich veropptokome, daut eena siene Gruntjesaze vejäte wudd?

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De Schoole wiere nu aul fa acht Monate toojeschlote un Neeta Winta haud de School sea vemist. De Kolonie haud Mana to de Hauptstaut jeschekjt, oba de Rejierunk wia aunhoolent jebläwe un stiepad sikj, de mennonitische Schoole wada optomoake. Toiescht wia Neeta froo jewäse, Tus to bliewe, oba aus et kolda wort bangd see sikj fa däm Liera un de aundre Scheela. Daut wia besondasch eensom em Dezamba, de

prepare for the Christmas Eve program. Since school was banned the Teacher had gone to individual homes to hear children practice their presentations.

A few months after Christmas Teacher Froese invited his students to an outing to a cave. Neeta Winter was delighted by the invitation, longing to see her classmates, especially Hein Klose. All children were coming, and volunteers had agreed to accompany them, to ensure parental blessing. Teacher Froese's conversation with Jasch had inspired him to broaden his options. While he had directed his energy to his main work area, the trip would inspire him to further consideration of Jasch's offer.

Teacher Froese had arranged for the loan of two wagons and for volunteers to provide food and chaperone service. The cave was in a remote spot in nearby mountains, not at a great distance from the village. He had found the cave while wandering around in his idleness and had entered it. What he had found inside was beyond his wildest dreams.

By the time the wagons arrived at the mouth of the cave the children were very hungry. The volunteers brought out the picnic lunch. Neeta and Hein helped make sure that all were satisfied. Teacher Froese updated his students on the school situation, told them about the cave, and how to conduct themselves. He ensured all had access to lighting materials, lanterns, torches, or candles, and gave out jars of water. The group was to stay together, and be out of the cave by four o'clock to get home before dark.

After lunch was over everyone was anxious to enter the cave. They passed through a huge portal and Teacher Froese took them quickly

jeweentliche Tiet, fa daut Wienachtsowent Program reed to moake. Wiels de School vebode wia, wia de Liera to eenselne Hiesa jegone, om de Oppsajunge to hiere.

Een poa Monate no Wienachte kroagd Liera Frees siene Scheela to eene Spaziareis to eene Heel. Neeta Winta freid sikj äwa de Enlodunk un sänd sikj doano, äare Klausse Kommarode to seene, besondasch Hein Klose. Aule Kjinja wulle kome, un Friewelje haude sikj doatoo jeieenicht metohalpe, om dän Säajen vonne Elre to kjree. Liera Frees siene Räd met Jasch haud am bejeistat, siene Mäajlichkjeite to vebreede. Oppwool hee siene Krauft aun siene Hauptoabeit jerecht haud, wudd de Reis am bejeistre, de Jeläajenheit von Jasch aunjebode, wieda to bedenkje.

Liera Frees haud daut fa de Spaziareis enjerecht, twee Woages to borje, un Friewelje to kroage dee met de Oppsecht halpe wudde. De Heel wia en eene auffjeläajne Städ bie een Boaj nich sea wiet auf vom Darp. Frees haud de Heel jefunge, aus hee en siene Mässichkjeit enne Boaj erom dreef, un wia nenn jegone. Dee haud am sea jefolle.

Aus de Woages biem Engank vonne Heel aunkaume, wiere de Kjinja sea hungrich. De Friewelje brochte daut Piknick Äte rut. Neeta un Hein holpe met, daut aule to äte kaume. De Liera gauf een Berecht von de School Loag to siene Scheela, un vetald dan von de Heel, un woo see dee besieekje wudde. Hee vesehad, daut aule Latoarne, Fachle ooda Taulchlichta haude, un uk Schwäwels un Jläsa von Wota. De Grupp sull toop bliewe un von de Heel klock vea rut kome, om ver dunkel no Hus to kome.

Aus see jejäte haude wiere aule bemieejt, en de Heel nentogone. See jinge derch een riesjet Loch un Liera Frees naum an schwind

along a main avenue which went steeply downwards. The children had been paired up. The pair of Hein and Neeta followed right behind the teacher lapping up the novel experience, and seeking to make their visit ever more joyful. As the group descended they passed numerous side paths, but Teacher Froese said loudly he was taking him to a huge chamber, which was absolutely splendid.

When they reached the chamber everyone gasped at the wondrous sight. The lights they carried showed strange formations, in splendid shapes and colors that were a great delight. The children mulled around and after a while heard a noisy crash, like a rock slide. After several hours in the chamber Teacher Froese called for a return to the cave entrance. The walk up the steep incline was much slower. When they reached the exit it was getting dark. All were urged to board the wagons, as they were behind schedule. The teacher and volunteers made a body count of 26, and then the wagons set off.

The passage in the darkness was slow, the driver and horses unfamiliar with the route. As they passed a small village near their own someone shouted to halt. Two stowaways now jumped off the rear wagon and ran off to the Mexican village. Teacher Froese immediately felt a great ball of fear at the pit of his stomach, but called for a resumption of their trip. At the village the parents had assembled in force having expected a return much earlier. Teacher Froese now counted students and found two missing! These were soon identified as Hein and Neeta. The parents of the missing children were devastated and urged the immediate forming of a search party. The village council was called together. Their decision was that an organized search could start only tomorrow morning, right after

eene Haupt Allee delenjd, dee steil boajauf jinkj. De Kjinja wiere en Poare toop jebrocht worde. Daut poa von Hein un Neeta foljd hinjrem Liera, hieed aules jeneiw too, un socht äaren Besuach emma losticha to moake. Aus de Grupp erauf stieech, jinje see aun vüle Siedstiej vebie, oba de Liera Frees säd lud, hee naum an to eene riesiche Koma, dee werkljich harlich wia.

Aus see bie de Koma aunkaume, jeschte aule aus see daut wundaboare Aunblekj sage. De Lichta, dee see druage, weese framde Statuare, en prachtvolle Jeschekje un Kaliare, dee eene groote Freid wiere. De Kjinja rande erom un no eene Stund hieede see eenen luden Bums, soo aus een Rutsche von Steena. No eenje Stunde en de Koma säd Liera Frees daut et Tiet wia trigj to gone. De steile Neijunk enopp to gone wia vël langsoma aus daut raufgone. Aus see toom Engank kaume, wia et meist diesta. De Kjinja sulle nu fuaz enne Woages stieeje, wiels et aul lot wia. De Liera un de Friewelje talde bat 26, un dan sade de Woages looss.

De Foat enne Dunkelheit wia langsam; de Wajch wia de Kutscha un de Pieed onbekaunt. Aus see bie een kjlienet Darp vebie fuare, roopt wäa daut see stell stone sulle. Twee framde Passazhiare sprunge nu von een Woage rauf un rande toom Darp. De Liera Frees späad fuaz een dollen Baul von Angst en de Moagenkul, oba foddad daut see wieda reisde. Em Darp wachte de Elre aul enjstlich, wiels see met een Trigkome von vël ea jerääkjent haude. Liera Frees tald nu de Scheela un kaum blooss bat 24! Twee fälde! Dise worde schwind aus Hein un Neeta betieekjent. De Elre von de vemiste Kjinja wiere vetrimmat un drenjde fa eene Sieekj fuaz oppe Städ. Daut Darprot wort toopjeroopt. Äare Entscheidunk wia, daut eene organisieede Sieekj ieescht morje



chores.

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Hein and Neeta had entered the cave behind Teacher Froese. Hein was carrying a lantern while Neeta a torch. They both carried matches, candles and containers of water. The two were overwhelmed by this new experience and noted all items of interest pointed out by Teacher Froese. The main avenue down was wide and full of wonder but Hein and Neeta soon became restless and roamed around. They were intrigued by the many side passages. After a while Hein ducked into a side passage of a strange red color. After a while he turned and entered a passage of a green color. Neeta, still on the main avenue, missed him and shouted his name. Hein heard her and quickly returned.

The two hurried and caught up with the main group by the huge chamber. Along with others the two marveled at its wonders, the stalagmites growing from the floor, the stalactites hanging from the roof, and other odd features. After hours in the main chamber Hein told Neeta of the wonders he had seen in the red and green side passages. He absolutely wanted to know what was at the bottom of stairs which he had seen. Could it be an old mine, could there be a treasure hidden inside? Disobeying Teacher Froese Hein lead Neeta back along the main avenue to the red passage. They soon turned into the green one, and followed the steep decline towards the stairs Hein had seen.

The path had narrowed and now followed at the edge of a steep cliff. The noises from other parts of the cave could no longer be heard. Neeta caught a sudden fright and implored Hein to return. Hein agreed, but just then the floor became unstable. To their horror the floor began to slide, moving at increasing

zemorjes aunfange kunn.

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Hein un Neeta wiere en de Heel hinja Liera Frees jekome. Hein druach eene Latoarne, un Neeta eene Fachel. See haude uk Schwäwels, Taulchlichta un Wota Buddels. De beid wiere von dise niee Erfoarunk äwawelticht un bemoakjte aule intressaunte Punkte no dee de Liera aundied. De Haupt Allee wia breet un volla Wunda, oba Hein un Neeta wurde boolt orruich. See wiere von de vüle Siedstiej dee see vebie jinje bezeibat. No een Stootskje buach Hein bie een Siedstich en, dee von eene seltsome rode Foaw wia. Hee buach dan fuaz en een Stich von jreene Kalia. Neeta, wia oppe Haupt Allee jebläwe, un roopt oppeenst fa am. Hein hieed äa un kaum dan schwind trigj.

De beid ielde un holde de aundre bie de riesje Koma en. Toop met de aundre Kjinja staunde de beid aun de Wunda von de Koma, de Stagalmitte dee vom Boddem wosse, dee Stalaktite dee vom Dach honge, un aundre sondaboare Moakjmole. No een Stoot en de Haupt Koma vetald Hein Neeta von de Wunda, dee hee en dän roden un jreenen Siedstich jeseene haud. Hee wull onbedinjt weete, waut doa unje von eene Trap wia, dee hee jeseene haud. Kunn daut to eene oole Mien leide, kunn et doa een Schauz jäwe, daut benne vestoake wia? Hein vegaut waut Liera Frees an jesajcht haud un fieed Neeta trigj de Haupt Allee delenjd to däm roden Siedstich. See dreide fuaz en däm jreenen Stich un foljde däm steilen Wajch erauf.

De Stich wort schmaula un foljd nu aum Raunt von een steila Aufhank. Daut Jereisch von aundre Poate vonne Heel wia nich mea to hier. Neeta vefieed sikj oppeenst un bäd Hein trigj to gone. Hein stemd too, oba jrod dan wort de Boddem vom Stich onsecha. De Boddem fonk aun to rutsche un bewäajd sikj

speed. In panic they scrambled forward, and reached safety. Their ears ached from the deafening noise. Hein now started in horror. They were on the wrong side of the rock slide; the path to the main avenue lay on the other side of the slide. The two were trapped in the cave!

Hein tried to calm Neeta who was shaking uncontrollably. "We can not use this path to reach the main avenue, but there must be other ways out. We must remain calm, use our wits and our resources, and we will find a way out of here." Neeta took cheer and the two began to look around, looking for a passage that could lead to the main avenue. While descending on a rough stretch Neeta lost her balance and was slow in rising. "It is my ankle," she said to Hein. "I believe I have sprained it." Placing an arm on Hein's shoulder, she followed him in the continuing search for an exit.

They had not heard from their group since before the slide but now they suddenly heard a shuffling up ahead. "Is it an animal, or is it some one with a limp?" Hein voiced the question while his eyes scanned for a hiding place. He blew out the candle, and pulled Neeta into a passageway to the right. The two stopped rigid, frozen in fear. In the darkness Hein felt a figure brush past them and continue towards the rock slide. Hein motioned to Neeta and then silently followed the figure. He returned after a long absence, and Neeta was overjoyed at his return.

"It is human," Hein said to Neeta, "perhaps a leper or someone badly disfigured. Perhaps he finds his food in the cave, or someone leaves it for him at the entrance. We want to avoid him. His presence though proves life is possible in this cave; we can find a way out.

emma stoakja. En wille Flucht klautade see verwoaz un kaume to faustem Boddem. Äare Uare reete von daut ludet Jetees. Hein kjrieech nu eenen grooten Schrakj. See wiere opp de faulsche Sied vom Rutsche; de Wajch to de Haupt Allee lach oppe aundre Sied. De twee wiere en de Heel gefange!

Neeta zettad onkontrollieet, un Hein socht äa to beruije. "Wie kjenne disen Wajch nich brucke, no de Haupt Allee to gone, oba doa motte aundre Wääj senne. Wie motte ruich bliewe, onsen Vestaunt brucke, onse Meddel toop brinje, un wie woare een Wajch rut finje." Neeta wia jetreest un de beid funge aun verwoaz to gone, om eenen Stich to finje daut an to de Haupt Allee trigj brinje wudd. Biem boajauf gone opp eene groffe Strakj velua Neeta daut Jlikjewicht un stunt langsam opp. "Daut es mien Kjnechel", säd see to Hein. "Ekj jleew, ekj hab dän vewrekjt." See läd eenen Oarm opp Hein siene Schulre, un foljd am aus see wieda sochte fa een Utgank.

See haude seit daut Steenrutsche nich von äare Gruppe jehieet, oba nu hieede see oppeenst een Brumle veropp. "Es daut een Tia, ooda hinkjt doa wää?" Hein haud de Froag jestalt, wäarent siene Uage no een Vestääkj sochte. Hee blod daut Tauljlicht ut un trock Neeta en eenen Stich no rajchts. De beid stunde stell, en Angst jefruare. En de Dunkelheit feeld Hein eene Jestalt vebie gone, no de Steenrutsch han. Hein tieekjend to Neeta un jinkj de Jestalt stell hinjaraun. Hee kaum no eene lange Tiet trigj, un Neeta wia sea jlekjlich bie sien Trigjkome.

"Daut es menschlich", säd Hein to Neeta, "veleicht een Leprakranka ooda eena, dee schljacht entstalt es. Veleicht finkjt hee sien Äte en de Heel, ooda jeemaunt lat am waut biem Engank. Wie welle am vemeide. Siene Jääjenwoat bewiest daut Läwe en dise Heel

All we need is faith, and the will to save ourselves."

The two were exhausted and slumped down to comfortable places of rest. They were frightfully hungry; Neeta pulled out two buns which she had saved from the picnic and shared them with Hein. They dozed off soon after. In the morning they were up again, searching for a passage that would lead to the main avenue or to a way out. After a long day they slept again. They lost track of time and were losing hope. One day after an enormously long walk in a passage that was broadening they saw light ahead. Could that lead to an exit? In exhaustion they slumped down to rest, but with hope growing in their hearts.

\* \* \*

The morning following the outing Teacher Froese was first at the school where the search party was to assemble. He was thinking that an ordinary man can handle a routine situation, but only an outstanding man can handle trouble. He now recalled the noise the group had heard in the cave. Had that been a rock slide? Were the two children buried under tons of rock, or had they been obstructed from returning to the entrance?

Villagers began to arrive; they had to do the chores first in the morning, else the animals would suffer all day. The older children would come to help; they were nervous but anxious to come. Teacher Froese felt guilty for having caused the problem, but he was an optimistic; he believed that Hein and Neeta were lost, but not in great danger. The search party would take ladders, ropes, lanterns and other lighting, food and water. The cave wasn't that large; they would find the two in time!

määjlich es. Wie kjenne eenen Utgank finje; oba wie motte Gloowe habe, un de Welle ons to rade."

De beid wiere meed un sade sikj dol om to vereiwe. See wiere schrakjlich hungrich; Neeta trock twee Tweebak rut, dee see biem Piknick jenome haud un gauf eenem to Hein. See schleepe bootl en. Wan see oppwuake sochte see wada fa eenen Stich, dee to de Haupt Allee ooda to eenem Utgank fiere wudd. No eenem langen Dach schleepe see wada. See veluare de Tiet, worde emma hungricha oba wulle äare Hopninj nich veliere. Een Dach no een Spaziagang opp een langen Stich, dee breedta wort, sage see Licht veropp. Wudd daut een Utgank senne? Hunt meed sade see sikj han, oba met niee Hopninj em Hoat.

\* \* \*

Dän Morje no de Spaziareis wia Liera Frees dee ieeschta bie de School, wua de Sieekj Grupp toopkome wudd. Hee docht, daut een jeeenlicha Maun eene jeeenliche Loag behandle kunn, oba blos een grootscha Maun sikj met Schwierichkjeite vestunt. Hee docht oppeenst opp daut Jereisch, daut de Grupp en de Heel jehieet haud. Wia daut een Launtrusch jewäse? Wiere de beid Kjinja unja Tonne von Steena begroft, ooda wiere see vom Utgank behindat worde?

De Darplied kaume nu aun; see haude ieescht Tus besorjt, sonst wudde de Tiere dän gaunsen Dach liede. De elre Kjinja wudde halpe; see wiere narwees, oba see wulle kome. Liera Frees feeld sikj schuldich, wiels hee daut Probleem veuasoakt haud. Hee wia oba optimistisch; hee jleef daut Hein un Neeta vebiestat wiere, oba nich en groote Jefoa. De Sieekj Grupp wudd trigjgone met Ladasch, Seile, Latoarne un Belichtunk, Äte un Wota. De Heel wia nich so groot; see wudde de twee mete Tiet finje!

It had been painful for Teacher Froese to notify the two affected families about the accident. The Froese family had been distraught and immediately relayed the news to the sleuth Winter, to help with the search. Oom Klose had taken the news badly. Hein was his favorite son, as was known all over the village. Klose received the news that the search would begin only the next morning with an icy silence. He immediately dismissed Froese, and then went into a frenzy.

Oom Klose immediately set out to recruit members for the search party. He saddled up his horse to get around more quickly, and began to visit his sons one by one. These were the boys whom he had raised, had helped through school, guided through catechism class, and brought to marriage. He had provided a down payment for their Wirtschoft. He went first to the eldest. Here Klose was told that the youngest boy was ill, that he had many other worries, but he would try to make it in the morning. His father could not believe his ears.

Oom Klose now went to his second oldest. This boy had been in trouble several times; he had even been arrested by the police, but was always bailed out by his father. Here Klose was told that the cow was due to freshen, so he could not go. The story was repeated several more times. At the end of his round Oom Klose bemoaned his fate. He had done so much for his children, and they let him down so badly. Had the children not been taught in the school and church? Was this right after all their efforts?

The message sent to Winter reached him in mid-morning of the following day. His first reaction was deep anger that the lives of

Daut haud Liera Frees wee jedone, de beid betrofne Famieljes von daut Onjlekj weete lote. De Winta Famielje wia vestieet un vemeddeld fuaz de Norecht to Detektiv Winta, un kroagd am mete Sieekj to halpe. Oom Klose haud de Norecht schlacht jenome. Hein wia sien Lieblingssän, daut wist daut gaunse Darp. Klose horcht to de Norecht, daut de Sieekj ieescht aum näakjsten Morje aufange wudd, met eene iesiche Stell. Hee entleet Frees fuaz un wort dan bosich.

Oom Klose wull fuaz Meitjlieda fa de Sieekj Grupp finje. Hee sodeld sien Pieet opp, om stoakja romtogone, un funk aun, siene Säns eenem nom aundre to besieekje. Daut wiere de Junges, dee hee oppjetrocke, derche School geholpe, derche Katechismus Klauss jefieet, un to de Ehe jebrocht haud. Hee haud de Auntolunk fa äare Wirtschofte jemoakt. Hee jinkj toiescht toom Elsten. Hia wort Klose jesajcht, daut de jingsta Jung krank wia, daut hee väle aundre Sorje haud, oba hee wudd vesieekje, Morje to kome. Sien Voda kunn siene Uare nich jleewe.

Oom Klose jinkj nu to sienem tweedelsten. Dis Jung wia mieremol en Schwierichjeite jewäse; hee wia soogoa von de Poliez enjestopt worde, wort oba emma von sienem Voda rutjebrocht. Hia wort Klose jesajcht, daut de Koo Malkj woare wudd; doarom kunn hee nich kome. De Jeschicht wort mieremol wadaholt. Aum Enj von siene Rund kloagd Klose äwa sien Schekjsoll. Hee haud so väl fa siene Kjinja jedone, un dee leete am nu em Stich. Haude de Kjinja nich enne School un de Kjoakj unjarecht jekjräaje? Wia dit Jerajcht, no aul siene Bemieejunge?

De Norecht, toom Winta jeschekjt, kaum aum foljenden Vermeddach aun. Winta feeld fuaz groote Wutt, daut daut Läwe von Kjinja en

children had been placed in danger. He then remembered how mischievous Neeta was and became deeply worried. He advised Emily he would go at once. He saddled his horse and headed away.

Winter arrived in late afternoon. With a villager as guide he headed to the cave. As they arrived the search party was just coming out; the search had been unsuccessful. "The cave is a huge maze; passages branch out in all directions," Froese reported. "While we searched many passages we did not cover the entire cave. Some passages were so narrow only children could pass through them. The two children could have been on the move and crossed into areas already covered. It is also possible they stayed up very late and were sleeping during our search. It had rained overnight and water has dripped into the cave. While the children are surely hungry they can still be very much alive."

Winter sat down to tackle the problem of saving the two missing children. It was not long before he had an idea. The village possessed ample supplies of binder twine which could be used in the rescue. The cave searchers could drive in stakes at the intersection of side passages with the main avenue. Cords would be tied to the stakes and drawn up the passage and left there. The missing children would hopefully come across one of these cords and follow it to the main avenue. Matches, candles, food, and water would be left at intervals on the main avenue. The searchers spent the second day implementing this plan. In the evening two men were posted at the entrance to give first aid in case the two walked out at night.

After three days the active search was abandoned. The two missing children would

Jefoa gebrocht wia. Hee docht dan oba, woo schmenjsch Neeta wia, un besorjd sikj sea. Hee säd Emily, hee wudd fuaz looss sate. Hee sodeld sien Pieet opp un reet schwind auf.

Winta kaum aum Nomeddach aun. Met eenem Darpa aus Fiera kaum hee to de Heel. Aus see aunkaume, kaum de Sieekj Grupp jrod erut; dee haude de Kjinja nich jefunge. "De Heel es een vezaubelda Stich; Stiej gone en aule Rechtunge", berecht Frees. "Oppwool wie väle Stiej derchjesocht habe, hab wie dee gaunse Heel nich aufjedakjt. Eenje Stiej wiere so eng, daut blooss Kjinja derch gone kunne. De twee Kjinja kunne unjawääjes senne un en schoons aufjedakjte Jebiete jegone. Daut es uk mäajlich, daut see sea Lot waka bleewe un wäärent onse Sieekj schleepe. Daut haft latste Nacht jerääjent un Wota es en de Heel nenjelakjt. Oppwool de Kjinja wool sea hungat, motte see noch läwendich senne."

Winta sad sikj han om daut Probleem, de Kjinja to rade, goot nodenkje. Daut dieed nich lang, bat hee waut jefunge haud. Daut Darp haud eene rikjliche Leewerunk von Binjabaunt, daut bie de Sieekj jebrukt woare kunn. De Sieekj Grupp kunn bie de Kjriezunge vonne Haupt Allee met de Siedstiej Poste nendriewe. Aun diese Poste kunne see een Binjabaunt aunbinje, un en de Stiej trakje un doa ligje lote. De vemiste Kjinja wudde hopentlich opp eene von dise Benja steete un daut bat de Haupt Allee folje. Schwäwels, Taulchlichta, Noarunk un Wota sulle en de Haupt Allee han jelajcht woare. De Grupp vebrocht dän tweeden Dach disem Plon vollbrinje. Aum Owent wurde twee Mana biem Utgank jestalt, om leeschte Halp to jäwe, fauls de beid Nachts rut kaume.

No dree Doag wort de aktiewe Sieekj oppjéawt. De twee Kjinja muste nu selfst rut

have to walk out to be rescued. In the meantime Teacher Froese had been thinking of Jasch's proposal to pick up used farm machinery. He had seriously considered the economic benefits; with implements he could rent fields, plant crops and make money. This money he could save for a down payment on a Wirtschoft. Delivery was to be tonight and he was now driving Jasch's wagon to pick him up and drive him to the train station. His path took him past a point not far from the cave.

As the teacher drove past this point he suddenly heard muted screams from the side. He stopped the wagon and looked around but saw nothing. He started again but again heard the screams. He now got off the wagon and made a detailed search. He soon found Hein and Neeta, who were in dire shape but still alive. They had found a cord and followed it to the main avenue and then headed for the entrance.

Teacher Froese faced a major decision. He could stop and save the two children or continue with the machinery pick-up. He hesitated only for a second. He picked up the two and placed them in the wagon. The rendezvous point with Jasch was nearby. He went to pick him up.

The good fortune in finding the children seemed to Teacher Froese a sign from High Above. Jasch agreed, they must take Hein and Neeta home immediately. Their scheme to pick up the machinery would be postponed if not abandoned altogether.

kome, om to jerat woare. Entweschen haud de Liera Frees aun Jasch sien Vääschlach, jebrukte Launtwirtschoft Maschiene to hole, wieda gedocht. Hee haud sea aum wirtschoftlichen Nutze jedocht; met Jereetschoft kunn hee goot Jelt vedeene. Daut Jelt kunn hee aus Auntolunk fa eene Wirtschoft bruke. De Leewerunk von Maschiene wia vondoag zeowes un hee fua nu Jasch sien Woage, om am to trafe, un dan nom Bonhoff foare. Sien Wajch fieed am to eene Städ, dee nich wiet auf von de Heel wia.

Aus Liera Frees bie diese Städ vebie fua, hieed hee oppeenst leise Stemme vonne Sied. Hee hilt dän Woage opp un kijkt erom oba sach nuscht. Hee fua wieda, oba hieed de Stemme wada. Hee kroop nu vom Woage un kijkt jeneiw erom. Boolt funk hee Hein un Neeta, dee em Jaumastaunt, oba noch läwendich, wiere. See haude een Baunt jefunge un daut bat de Haupt Allee jefoljt, un dan biem Utgank rut jegone.

Liera Frees stunt nu ver eenen grooten Entschluss. Hee kunn de beid Kjinja rade ooda met de Maschien Leewerunk wieda moake. Hee schlud blooss fa eene Zekund. Hee druach de beid nom Woage, un läd dee hinje nopp. De Städ wua hee Jasch trafe sull wia nich wiet auf. Hee fua fuaz doahan.

De goode Erfoarunk mete Kjinja wia fa Liera Frees soo aus een Tieekjen von Wiet Bowe. Jasch stemd met, see muste Hein un Neeta fuaz no Hus brinje. Äa Plon, Maschierrie soo aufhole wudde see oppschuwe, wan nich gauns vejäte.

## Nordkolonie

*I am with thee, and will keep thee in all places whither thou goest. Genesis 28:15*

It had been a hectic week for Heinrich Winter and Emily preparing for the engagement of their oldest daughter, Susanna. The wedding was to follow in two weeks and then the young couple would leave the Mexican Mennonite colony of Manitoba to settle in the nearby Nordkolonie.

Emily had already sent off invitations for Saturday at noon, and now the family was busy preparing the house and storage shed for the big event. The men of the family were busy with cleaning, painting and otherwise preparing the homestead while the women were organizing the food. Emily was in a panic fearing a repetition of a fiasco which she had witnessed last month. Winter meanwhile was optimistic, quietly confident of their prospective son-in-law and of their steadfast daughter.

By the time the big day dawned Winter had succeeded in calming Emily, though she was still nervous about the preparations. Guests began arriving at mid-day. The entire village would be celebrating this day. All guests crowded into the house for the simple ceremony. The chairs borrowed from the neighbors accommodated all, and soon a brief but moving ritual was in progress. The bride and groom were heralded by a greeting song, and a reply song followed. Both were sung in the church style with many torturous verses. The religious program was followed by short recitals by friends and relatives. When the formalities were over the two young people were considered all but a couple.

## Nordkolonie

*Ekj go met die un woa die Schutz jäwe, wua emma du han jeist. 1. Mose 28:15*

Daut wia eene orruje Wääkj fa Heinrich Winta un Emily aus see daut Velafnis fa äare elste Dochta Sauna plonde. De Kjast sull en twee Wääkj senne un dan wudd daut junge Poa de Manitoba Kolonie hia en Mexico velote un no de Nordkolonie trakje.

Emily haud de Enlodunge fa Sinnowent Klock 12 en een Velafnisbrief aufjeschekjt, un nu haud de Famielje daut drock daut Hus un de Schien fa daut Fast reedmoake. De Mana wiere bosich met reinmoake un foawe, un sonst waut bute done. De Frues koakte un bakte. Emily gruld sikj daut soont wada passiere wudd aus waut see aum latsten Moonat jeseene haud. Winta entweschen wia optimmistisch, stellkjes toovesechtlich en äaren tookjinfjtja Schwieesän un äare staunthaupte Dochta.

Wan de groota Dach doa wia haud Winta aul Emily beruicht, oppwool see noch emma narwees äwa daut reedmoake wia. De Jast kjeeme aul von Klock 12 aun. Daut gaunze Darp wudd vondoag Heljedach hoole. Aule Jast dwunge sikj em Hus enenn fa de eenfache Fast. De Steela dee see von Nobasch jeborcht haude wiere jenuach fa aule, un boolt wia daut korte oba bewääjendet Zeremonie em Gank. De Brut un de Briegaum worde met een Leet bejreest, un een tweedet Auntwuat Leet kaum fuaz hinjaraun. De beid Leeda worde opp de Kjoakjsche Mood jesunge, met väl un lange Stroofe. No daut relijeese Prograum kaume korte Jedichta von Frind un Frintschoft. Wan de Formlichkjeite äwa wiere dan worde de twee Junge Mensche meist soo aus een

befriedet Poatje aunjeseene.

As the bride left the house for the upcoming entertainment she no longer wore the bright kerchief of childhood but also not yet the black cap of marriage. The gathering now was more relaxed as refreshments were served in the storage shed. After the meal the elders and younger ones separated, the elders gathering inside to discuss weighty matters, while the young ones to roam freely over the garden and to speak of matters that would have shocked their elders. But no one was seriously rebellious, for soon the youngsters would also be in the community and hold concerns equally as grave as their elders. The engagement would last only two weeks and then the couple would be married in church and set off on their own life path.

The Winters had wished that the new couple would live in their own village, or one nearby, but by 1948 land in Manitoba colony had become scarce. In the quarter century since the arrival of the first colonists the population had grown prodigiously, and the colony was full. With the help of their parents the new couple had found a homestead in the Nordkolonie, 30 miles to the north east.

After the wedding Winter and Emily helped the new couple move into their distant new home. Numerous wagon loads of goods were transported before they were ready to settle in. Winter was satisfied with their children's new homestead. It was central in the village, and the next door neighbors were sincere and friendly. Winter enjoyed conversing with Johann Bua, a mature optimistic farmer who would provide the new couple with valuable guidance and assistance.

On a day when Winter was already thinking of returning home to Manitoba colony he was

Aus de Brut daut Hus veleet fa de Unjahoolunk druach see nich mea daut Koppduak von äare Kjintheit oba uk noch nich de schwocate Metz von eene befriede Fru. Daut Toopkome wia nu meddassakjes, aus Vebietsel en de Schien bedeeent worde. No de Moltiet jinje de Elre un jinjre Mensche utenaunda. De Elre kaume benne toop om wichtiche Sache to beräde, wiel de Junge frie äwa däm Hoff jinje un von Sache råde dee äare Elre vefiere wudde. Oba kjeena wia iernstlich onjehuarsom, wiels bootl wudde de Junge uk enne Jemeent senne un sikj uk soo iernst aus äare Elre oppfiere. Daut Velafnis wudd bloos twee Wääkj diere un dan wudd daut Poatje sikj enne Kjoakj true lote un opp äarem ieejnen Lävenswajch gone.

De Wintasch haude wult daut äare Kjinja en äa ieejnet Darp ooda en eent dichtbie wonde. En 1948 oba wia Launt en Manitoba Kolonie aul knaup. No een vieedel Joahundat seit de Siedlasch aunjekome wiere, wia de Bevelkjarunk aul stoakj jewosse, un de Kolonie wia voll. Met de Help von äare Elre haud daut niee Poa eene Wirtschoft enne Nordkolonie, 30 Miel toom nuadooste jefunge.

No de Kjust holpe Winta un Emily äare Kjinja no äare Wirtschoft trakje. See brochte Doagelank Woages voll Hushault Sache no de Nordkolonie ea dee sikj woagde dol to sate. Winta wia sea tofräd met de niee Wirtschoft. Daut wia soo em Medd Darp, un de Nobasch aune Sied wiere iernst un frintlich. Winta jinkj et scheen sikj met een Noba, Johann Bua vetale. Bua wia een oppjewakjta optimmistischa Foarma dee daut nieet Brutlied goode Leidunk un Help leewre wudd.

Een Dach aus Winta aul trigj no Manitoba Kolonie foare wull vetald hee sikj wada met



again chatting with Johann, who seemed greatly distracted. Bua explained that he was expecting guests from afar, that they were overdue, and that he was getting worried.

Feeling concerned himself, Winters asked for the names of the expected guests, and where they were coming from. Johann sighed, and answered that the guests were Isaak Koop and Jasch Bua from Musdarp in Manitoba. They were coming 2000 miles by car, accompanied by two friends, Inspector Toews and Peter Wiens. Although the party consisted of four strong men, Johann was still worried. Again he sighed, and then asked, "I wonder where they could be now?"

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Isaak Koop was driving his new Ford, with Jasch Bua beside him, and Inspector Toews and Peter Wiens in the rear seat. At this moment they were approaching the town of Cuauhtémoc. A huge shadow cast by the chain of hills to their left darkened the path and the group sensed evening coming on. Bua's eyes darted left and right, absorbing all the novel landscape. He was instantly ready to give further directions. In the back seat Toews was nervously tapping his pipe, as Wiens sat hunched over a hand drawn map, muttering to himself. It had been a long drive through the mountains from the state capital of Chihuahua, and they were all thirsty, hungry and tired.

They came to the end of the chain of hills and to their left they now saw an opening, revealing a dusty town set on a low hill. Bua instructed Koop to ride slowly through town, and asked all to be on the lookout for a hotel. The streets were unpaved, unlike those at the state capital, and the buildings were of adobe, not of stone. They passed a few cars, wagons pulled by teams of horses, as well as

Bua, dee sea aufjelenkjt schiend. Bua erklääd daut hee opp Jast von wiet auf luad. Dee wiere nu hinjastalich, un hee wia aul bekjemmat.

Aus Winta dit hieed wort hee uk fuaz narwees. Hee fruach fa de Nomes von de Jast, un von wua dee kaume. Johann seft, un säd daut de Jast Isaak Koop un Jasch Bua wiere, von Musdarp en Manitoba. See wudde 2000 Miel en Koop siene Koa kome, met twee Frind, Inspakjta Teews un Peeta Wiens. Oppwool dee vea stoakje Mana wiere, wia Bua doch besorcht. Hee seft wada un fruach dan, "Ekj wunda wua dee nu kunne senne?"

\* \* \*

Isaak Koop saut aum Stiaraut von sienem nieen Ford, Jasch Bua saut biesied am, un Inspakjta Teews un Peeta Wiens saute hinje. See wiere nu eene korte Strakj ver de Staut Cuauhtémoc. Een langa Schaute, dee von eene Kjäd von Boaj aune linkje Sied kaum, vedunkeld dän Wajch un de Grupp docht daut et boolt Schemma wort. Bua siene Uage flizte linkjsch un rajchtsch, un schnakte aul de niee Launtschoft opp. Hee wia fuaz reed niee Rechtunge to jäwe. Enne Hinjasett klopt Teews siene Piep narwees, un Wiens saut schroz äwa eene Launtkoat dee hee jemolt haud, un brummeld to sikj selfst. Daut wia vondoag ne schwoare Reis von de Hauptstaut von Chihuahua derch de Boaj jewäse, un see wiere aula darschtich, hungrich un meed.

See kaume nom Enj von de Boajes Kjäd un blekjte linkjsch eene Opninj, dee eene stofje Staut bewees, dee opp eenen läajen Boajch saut. Bua foddad Koop langsam derch de Staut to foare, un de aundre fa een Hotel optopausse. De Gause wiere von Saunt, nich von Tää soo aus enne Hauptstaut, un de Jebieda wiere von Adobe, nich ut Steen. See fuare eenje Koare vebie, uk Woages met

pedestrians and the odd Mexican on a donkey. While they wished to see signs of Mennonites, wagons with the distinctive horses, or people with their distinctive dress, this wish was not realized.

The ride continued without sign of a hotel but then Toews suddenly vigorously waved his pipe. Koop slammed on the brakes, and Bua slid forward landing up sitting under the glove compartment. Wiens immediately gave a shout; he had caught sight of a rare neon sign that said 'ote'. He knew that they had found a place for the night. Bua meanwhile made an angry lament, berating Koop, and worming himself back into the seat. Koop maneuvered the car to the front of the hotel and shut off the engine.

Bua sized up the establishment; it was the only hotel they had found and the sun was going down. They heard loud music coming from next door; a party was in progress. But they had no other choice. Wiens offered to take care of the formalities. The clerk was snooty, but offered a room with two beds on the second floor. He warned against eating Knack Sot in the room. When Koop came marching in wearing only one shoe, the clerk nosily asked what was wrong with him. Koop began an explanation about his *Heena Uage*, but Bua rolled his eyes and impatiently pushed him forward.

On seeing the room Bua immediately brightened. He was always full of curiosity and he now absorbed all the details. The room was supplied with two bedsteads, furnished with coverings and pillows. Between the two windows stood a table with chairs. A washbasin stood in the back corner with a can of water which Bua knew was not for drinking. The windows were covered with light and dark

Pieed, un Footjenja, un uk eensje Mexikauna opp Burrasch. See schneffelde iewrich fa Mennonite, äare Woages met de besondasch groote Pieed, ooda Mensche met dee ieejenoatliche Kjleeda, oba von dee kjreeje see nuscht to seene.

De Foat jinkj lang wieda one daut see een Hotel to seene kjreeje oba dan funk Teews aun haustich met siene Piep to weifle. Koop träd nu schwind opp de Bräks, un Bua fluach verwoaz un bleef unja de Gloff Kompartment sette. Wiens roopt nu lud; hee haud een Sein jeseene, "ote" säd et. Hee wist daut see eene Städ fa de Nacht jefunge haude. Bua entweschen kloagd lud un doll, un schrieach to Koop, un dan warmd sikj trigj enne Sett. Koop stiad de Koa nu verem Hotel, un switscht dän Enjin auf.

Bua bekjikt sikj daut Jebied; daut wia daut eensje Hotel daut see jeseene haude un de Sonn jinkj aul unja. See hieede lude Musik vom Noba Hus; doa jinkj et lostich vää. Oba see kunne nich aundasch. Wiens boot aun met de Vewaultunk to handle. De Aunjestalda wia huachnäsich, oba hee jeef an eene Stow met twee Bade oppem tweeden Stock. Hee mond an nich Knaksot enne Stow to äte. Aus Koop met bloos eene Schoo enenn marschieed, fruach de Aunjestalda waut met am loos wia. Koop funk aun von siene 'Heena Uage' to erkjläare, oba Bua rold siene Uage un schupst am onjeduldich verwoaz.

Aus hee de Stow sach schmustad Bua met Freid. Hee wia emma sea nieschierich un nu zopt hee aule Eenzelheite vonne Stow opp. De Stow kaum met twee groote Bade, dee schmock met Loakes un Kjesses bedakjt wiere. Tweschen de twee Fenstre stunt een Desch met Steela. Eene Wauschkomm stunt hinje enne Akj met ne Kaun Wota, daut Bua wist nich toom drinkje wia. De Fenstre wiere

curtains and a clean linoleum covered the floor.

On absorbing this luxury Koop stopped at the door and was ready to retreat and go sleep in the car. He cautiously asked for the price, and a debate began in his head if he should not risk spending the night outside. Bua now spoke loudly of bandits, and Koop rushed in, shut the door, and bolted it.

Bua was very satisfied. He had not flinched when Wiens mentioned the price. He laid down and tested both beds, which creaked loudly but held steady under his sizable weight. Wiens now organized refreshments; they ate food bought at the roadside earlier, and drank soda water that nicely cooled off the spicy chilies.

Their conversation was carried out at high volume, for the party downstairs was going strong. Koop was for retiring early, but Bua kept up the conversation while he absorbed the brash music, with guitars strumming, and loud shouts now and then. Before midnight they heard loud music from the street, then a window opening next door. They crept to their own windows and gazed down in wonder. A group of troubadours was serenading the neighbor next door, surely a beautiful woman. Not until she called out her appreciation long after midnight did the party finally come to an end.

\* \* \*

Wiens was up early next morning and immediately slipped out for his usual walkabout. He followed the crowd and ended up at the central plaza. He found an empty bench and gazed around in appreciation. He saw the sign of a Mennonite store, and in front wagons tied up. Moving between the wagons and the store were people who were clearly

met lichte un dunkle Gardiene bedakjt un een niea Teppich lach oppe Flua.

Aus Koop aul dise groote Jemietlichkheit aunkijkt hilt hee bie de Dää stell. Hee wull aul trigj gone un enne Koa Nacht bliewe. Hee fruach leis fa dän Pries, un eene Berodunk funk nu en sien Kopp aun opp hee sikj nich woage kunn bute schlope. Bua räd nu lud von Baundiete, un Koop kaum haustich enenn, muak de Dää too, un schoof dän Bolte äwa.

Bua wia sea tofräd. Hee haud sikj nich vefieet wan Wiens dän Pries säd. Hee proowd de beid Bade. Dee gnoade lud un flautade unja sien grootet Jewicht oba dan bleewe see stell. Wiens hold nu daut Vebietsel erut; see aute waut see ea oppem Wajch jekoft haude, un drunke väl soda Wota, daut de heete Chiles fein aufkjeeld.

See råde aula rajcht lud; daut Fast oppe Grunt Flua jinkj noch stoakj wieda. Koop wull tiedich schlope gone, oba Bua kunn nich opphiere to vetale. Hee horcht de Musik unje bejeistat too, de Jitoare klimpre, un lude Roope han un wada. Ver Meddanacht hieede see lude Musik en de Gauss ver an. Een Fensta jinkj nu en de näakjste Stow op. De vea kroope no äare ieejne Fenstre un kijkte met Bewundrunk erauf. Eene Grupp von Senjasch sunk Leeda fa äarem Noba, dee sechalich eene schmocke Fru wia. Bloos nodäm see sikj entlich fa de Musik bedankt haud lang no Meddanacht wort et stell.

\* \* \*

Wiens wia aul tiedich zemorjes opp un fuaz jlept hee rut fa sien jeweenlichen Spaziagank. Hee jinkj de Mensche hinjaraun un wia boolt bie de Plaza enne Medd vonne Staut. Hee funk Plauz opp eene Benkj unja een Boom un kijkt sikj frintlich rom. Hee sach een Sein fa een Mennonitischet Stua, un ver daut stunde Mennonitische Woages. En de Woages wiere

Mennonites. With great effort he restrained his desire to walk up to them and thrust himself into their life.

When Wiens returned to the hotel he found his three companions preparing for an outing. They had already eaten breakfast and Bua irritably told Wiens to grab something, and then come with them. He pulled Wiens to the window and pointed outside to a chain of three hills. They would climb the first of these before setting out for their relatives in the Nordkolonie. While smaller than the others, the hill chosen was still hundreds of feet high, and Wiens flinched as he realized the upcoming ordeal.

Half an hour later they were at the base of the hill and began marching up. Koop took the lead setting a steady pace along a pathway that lead to a water tank on top. Bua was quickly winded and called for a halt. Each found a rock to sit and they enjoyed the view of the town and valley below. Wiens identified nearby Mennonite villages from his map.

To forestall a continued climb up the hill Bua asked each to express a wish for their stay here in the Cuauhtémoc area. He said he had already got his wish of climbing a hill. Koop now got into the spirit and said he wanted to wear a straw hat and ride a donkey. Wiens followed, and said he wished for a challenging problem and the luck to find a brilliant solution. Toews, the quiet man, puffed his pipe and waved it around with animation.

Bua was still panting, so to prolong the rest he mentioned a dream he had after the disturbances last night. He had dreamt that he was climbing a mysterious mountain of

Mensche dee sechalich Mennonite wiere. Hee hilt sikj trigj nich en de Lied äa Läwe nentosteete.

Aus Wiens trigj nom Hotel kaum wiere siene dree Kommarode reed een Utflucht to moake. See haude aul Freestikj jejäte un Bua säd Wiens fuchtich daut hee schwind waut äte sull, un dan met an kome. Hee trock Wiens nom Fensta un wees bute no eene Kjäd von dree Boaj. See wudde opp dän ieeschten Boajch nopp krupe ea see loos sade om äa Frintschoft enne Nordkolonie finje. De Boajch wia kjlanda aus de aundre oba doch hundade Schoo huach, un Wiens gruld sikj wan hee en wort waut ver am lach.

Eene haulwe Stund lota wiere see unje biem Boajch un läde loos enopp. Koop marschieed väare un jinkj eendrajchtich verwoaz opp een Stich dee no een Wotatank leid. Bua wia schwind kortloftich un roopt Koop daut hee stell hoole sull. Een jieda funk nu een Steen un saut sikj dol. See bekjiktje de schmocke Launtschoft en daut Dol wiet unje. Mennonitische Darpa lage doa un Wiens gauf an de Nomes von siene Koat.

Om to vemeide dän Boajch wieda nopp to gone, kroagd Bua een jieda een Wensch fa äare Spazia Reis hia en de Cuauhtémoc Jääjent to moake. Hee säd hee haud aul sien Wensch, een Boajch nopp to klautre, jekjräaje. Koop säd nu daut hee wull sikj een Stroohoot oppsate un een Burra riede. Wiens säd daut hee wenscht fa een schwoaret Probleem, un daut Jlekj eene kluake Leesunk to finje. Teews, de stella Maun, puft opp siene Piep un weifeld dee bejeistat erom.

Bua jescht noch emma, un soo om äare Ru lenja to moake vetald hee sien Droom von Jistre Nacht. Hee haud jedreemt daut hee een jeheimnisvollen Boajch nopp stieech dee von

uncertain origin. Wiens took the bait, and began a lecture on the Sierra Madre which he said was part of a chain which passed through Mexico, and ran to the tip of South America. In the north the chain stretched to Alaska. Wiens mentioned that here in Cuauhtémoc they were at a high altitude, at the continental divide.

When Bua asked about the origin of mountains Wiens had his answer ready. Mountains arose either through volcanic action or through the shifting of great rock plates. The earth's surface rested on many giant rock plates which floated on molten rock underneath. The edges of plates at times pushed together and when one rose over the other there came an uplifting of the surface in the surrounding area. The Sierra Madre lay over the edges of two such plates and had risen as one pushed above the other. While this action had begun eons ago it continued until the present.

Wiens next said that whenever he climbed a hill or mountain he was led to think of Jacob's ladder from the Old Testament. This ladder was seen by Jacob while he was fleeing in the mountains from his brother Esau, whom he had cheated of his birthright. Koop now interrupted and asked how many steps they were up from the level in Manitoba. Wiens answered that the elevation here was 6750 feet, while that in Manitoba was 750 feet, a difference of 6000 feet. If the average step was 8 inches then there were about 9000 steps. Koop stroked his chin thoughtfully. He then said that he had seen a picture of Jacob's ladder which showed about 50 steps from earth to heaven. This meant, he said, that the Mennonites in migrating here had come very close to their goal.

jeheemnisvolle Häakunft wia. Wiens foll enne Faul, un funk met eene Vääläsunk von de Sierra Madre aun. Hee säd dee jehieed to eene Kjäd Boaj dee derch Mexico jinkj, un bat Enj von Sied Amerika rand. Em nuade jinkj de Kjäd bat Alaska. Wiens säd daut see hia en Cuauhtémoc opp eene groote Hecht wiere, bie daut Deelen vom Kontinent.

Bua fruach dan äwa de Häakunft von Boaj un Wiens haud siene Auntwuat reed. Boaj opprechte sikj entwäda derch Fiaspiee von Lawa ooda derch daut romschuwe von groote Steena Plaute. De Bowakaunt von de leed lach opp een Schoof groote Steena Plaute dee opp veschmolten Steen schwomme. De Kaunte von de Plaute worde maunchmol toop jeschowe un wan eent äwa daut aundret jinkj dan fua de Bowakaunt von de leed hecha aus de Omjääjent. De Sierra Madre lach äwa de Kaunte von twee soone Steena Plaute un wort no Hecht jeschowe wiels eene äwa de aundre jlept. Dis Prozass wia aul millione Joare trigj aunjefonge un jinkj noch emma wieda.

Wiens säd dan daut sooboolt aus hee opp een Boajch enopp stieech must hee von Jakob siene Lada em Oole Tastament denkje. Jakob haud dise Lada enne Boaj jeseene aus hee von sien Brooda Esau, däm hee sien Jeburtsrajcht jestole haud, wajchrand. Koop unjabruak Wiens nu un fruach am woo väl Stoope see hia äwa de Hecht von Manitoba en Kanada wiere. Wiens gauf Auntwuat daut de Hecht hia 6750 Schoo wia, un en Manitoba 750 Schoo, soo een Unjascheet von 6000 Schoo gauf. Wan ne Stoop acht Zoll wia dan wiere doa 9000 Stoope. Koop strikjt sikj de Kjen jedanke voll. Dan säd hee daut hee een Bilt von Jakob siene Lada jeseene haud, dee bloos soo 50 Stoope vom Boajch batem Himmel wees. Daut meend, säd hee, daut de Mennonite dee hia hanjetrocke wiere sea dicht no äaren Ziel jekome wiere.

Wiens now asked Bua about his interpretation of the story of Jacob's ladder. Bua answered that he couldn't interpret his own dreams, so how could he interpret someone else's? Wiens jumped at the chance to enlighten him. He said the Tower of Babel was an effort of man on earth to reach heaven. The story of Jacob's ladder was the reverse; a means devised in heaven to bring people up from the earth. Going up Jacob's ladder meant rising up by successive steps of improvement and finally reaching heaven.

The day had warmed quickly, and Bua's suggestion to return to the hotel and resume their journey to the Nordkolonie was willingly followed. Koop was behind the wheel as they started out, with Bua beside him as navigator. Bua's first directive was to fill up with gas; the prospects for getting gas among the Mennonites who relied on horse transport was uncertain. Koop descended a small hill and immediately faced a small creek that flowed over a long concrete ford. Koop asked Bua to go gauge the depth of the water and the strength of the flow, but at his three passengers' urging he took a run forward and easily ploughed through.

Wiens now explained the geography of the Bustillos valley which they would follow to the Nordkolonie. Wiens' information came from the diary of Bernard Toews, one of the delegates sent out by the Mennonites in the 1920s. They could expect no paved surfaces nor even road markers. Hot springs were to be found 13 miles north of Cuauhtémoc, and a Mexican town, Rubio, 13 miles further. That would make a good place for lunch. The lake of Bustillos lay to the east of their route. The Nordkolonie lay some 25 miles beyond Rubio.

Wiens fruch Bua nu waut siene Utlajunk von de Jeschicht von Jakob siene Lada wia. Bua säd daut hee kunn nich mol siene ieejne Dreem utlaje, dan woo kunn hee daut fa aundre done? Wiens wull am dan fuaz belieere. Hee säd daut de Torm von Babel eene Bemieejunk von Mensche wia vonne leed nom Himmel to gone. De Jeschicht von Jakob siene Lada wia daut Jääjendeel; een Bemieeje em Himmel Mensche nopp von de leed to brinje. Jakob siene Lada nopp to gone meend sikj langsom enne Hecht to häwe bat eena entlich nom Himmel kaum.

Daut haud sikj schwind oppjwoamt, un wan Bua väaschluach daut see trigj nom Hotel jinje un äare Reis no de Nordkolonie aunftunge stemde de aundre äwareen. Koop saut aum Stia aus see loos sade, un Bua saut biesied. Bua kommandieed ieescht daut see dän Tank met Gess felle sulle; Gess kjeepe manke Mennonite, dee sikj opp Pieed Transport veleete, wia onsecha. Koop fua een kjlienen Boajch erauf un kaum dan fuaz no eene schmaule Riefa dee äwa een Zement Furt rand. Koop bedd Bua seene gone woo deep daut Wota wia un woo stoak et rand, oba wan de Twee hinje am porde fua hee schwind verwoaz un kaum leicht derch.

Wiens erkjläad an nu de leedbaukonst von daut Bustillos Dol daut see no de Nordkolonie folje muste. Wiens sien Bescheet kaum von daut Doagesbuak von Bernard Teews, eene von de Delegaute dee de Mennonite enne 1920ja Joare utjeschekjt haude. See wudde woll kjeen Tää ooda Sein seene. Heete Kjwale wudde see 13 Miel nuade von Cuauhtémoc finje, un eene Mexikauna Staut, Rubio, 13 Miel wieda. Daut wudd eene goode Städ toom Meddachäte senne. Daut Bustillos See lach aum Ooste von äarem Wajch. De Nordkolonie wia soo 25 Miel wieda aus Rubio.

Koop now drove past the first Mennonite village they had spotted from the hill in Cuauhtémoc. This was part of the Manitoba colony, Wiens said. They would meet some settlers later. Wagons carrying corn and beans drove past and they saw hay fields with hay fields with tall grass. Bua said that this land looked more promising than Musdorf in Manitoba but less so than the West Reserve.

They came to a small watercourse which Wiens said led to Bustillos Lake. Bua now wanted to see the lake, so they took a right at the next roadway. Koop had visions of a cooling swim in the water. When they arrived at the lake they marveled at its size. The wide cracked-mud banks looked uninviting, so Koop banished his thoughts of a swim. The lake supported water fowl, and all four grinned happily as a flock of Canada geese settled onto the water. When Koop asked whether a trip from Canada by car was faster than a flight by geese, Wiens had no answer.

Bua had seen enough, and now directed a return to the Rubio road. They presently came to a hot spring. Bua told Koop to stick his arm in the water, but he stuck in only the tip of his finger. It was not boiling, so soon all had their arms in and were gauging the temperature of the water. After a few minutes Bua had them back on the road.

It was past mid-day and they were now approaching a small Mexican town. Wiens said that this was Rubio, and that it would be a good place for a meal and a rest. They were well on schedule to get to the Nordkolonie before dark. Koop guided the car to shade under a broad oak tree. Nearby they saw a small food stall. Bua pointed to the corn cobs

Koop fua nu daut ieeschte Mennonite Darp daut see vom Boajch en Cuauhtémoc jeseene haude, vebie. Dit jehieed to de Manitoba Kolonie, säd Wiens. See wudde Iota Siedlasch trafe. Woages met Korn un Schauble fuare an vebie un see sage aune Sied Hei Flekja met huaget Grauss. Bua säd daut dit Launt bäta aus Musdarp en Kanada wia, oba nich soo goot aus de Wastresarw.

See kaume nu no eene Riefa dee, Wiens säd, nom Bustillos See hanleid. Bua wull nu partu dän See seene, soo buach Koop rajsch biem näakjsten Kjriezvajch. Koop dreemd aul von sikj em koldet Wota bode. Aus see biem See aunkaume wundade see sikj woo groot daut wia. Oba de breede Eewasch wiere blottich, un soo vegaut Koop vom Schwame. Oppem See sage see Fadavee, un aule schmustade frintlich aus een Schwoarm von Kanada Janse sikj oppem Wota sade. Aus Koop fruach opp ne Reis von Kanada mete Koa schwinda jinkj aus ne Janseflicht, haud Wiens kjeene Auntwuat.

Bua haud jenuach jeseene, un kommandieed Koop nu nom Rubio Wajch trigj to foare. See kaume boolt no een Heete Wota Kjwal. Bua bedd Koop sien Oarm em Wota to stääkje, oba dee stuak bloos de Spetz von sien Finja enenn. Daut koakt goanich, un boolt haude see aul äare Oarms doabenne un rode woo heet daut Wota wia. No een Poa Minnute haud Bua an wada oppem Wajch.

Daut wia nu aul Nomeddach un see kaume no eene kjliene Mexikaunische Staut aun. Wiens säd daut dit Rubio wia, un daut see hia äte wudde un sikj vereiwe. See wulle ea et diesta wort bie de Nordkolonie aankome. Koop brocht de Koa em Schaute unja een breeden leekjeboom. Dichtbie sage see een kjlienet Äte Staunt. Bua wees no Kornoare dee doa

that were roasting. Soon everyone had one, and they were munching on beans and tacos which by now were familiar. Between swigs of soda and munches of tacos, Bua expressed his satisfaction at the simple but tasty Mexican fare.

When they had finished the lunch they were full and contented. Bua was the first to yawn and soon everyone was looking for a spot to nap. It was pleasant in the shade, so Bua and Wiens found places in the car and Koop and Toews comfortably stretched out under the tree. In no time the foursome was in slumber land.

Bua woke up abruptly an hour later. He bumped his head on the steering wheel, and looked around him in alarm. He had been sleeping soundly and it took some time to get his bearings. He gingerly got out of the car, and saw Wiens still snoring on the back seat. Toews was nodding under the tree, his pipe sticking from his front pocket. Suddenly Bua jerked fully awake. Where was Koop? Koop was gone, nowhere to be seen! Bua began to panic, for Koop had a sore history of disappearing at critical moments and disturbing their peace.

In a bad mood Bua roused the others and urged them to look for Koop. There was precious little to see in this small peaceful Mexican town at this hour of siesta. There were no pedestrians; they saw only a single man with a straw hat sitting on a donkey. Suddenly Wiens shouted that he had spotted Koop far down the street; he recognized him by his ancient blue sailor cap. Bua was baffled by Koop; what was he doing wandering around alone in a strange Mexican town, when they still had a trip ahead of them?

reeschte. Boolt haud jieda eene, un see tofelde uk Schauble un Tacos dee an aul bekaunt wiere. Tweschen Schluks von Soda Wota un Mulvolls von Tacos, säd Bua daut hee met de schmakhauffte Mexikaunische Kost sea tofräd wia.

Aus see jejäte haude wiere see voll un tofräd. Bua hoojoond daut ieeschte un boolt sochte see aule eene Städ toom Meddachscllop to hoole. Daut wia sea maklich em Schaute. Bua un Wiens läde sikj dol enne Koa, un Koop un Teews strakjte sikj unja däm Boom ut. En een nu schleepe see aula.

Eene Stund lota wuak Bua haustich opp. Hee stad sien Kopp aum Stiaraut, un kijkt sikj vewillat om. Hee haud deep jeschlope un daut dieed een Stootje bat hee gaunz waka wia. Hee kroop sachelkjes vonne Koa erut, un sach daut Wiens noch emma oppe Hinjasett schnoakjt. Teews nekjt dän Kopp unja däm Boom; siene Piep stuak von de Hamdefupp rut. Plazlich wia Bua gaunz waka. Wua wia Koop? Koop wia noanich to seene, hee wia veschwunge! Bua wia schwoa oppjeräajt, wiels Koop eene suare Jeschicht haud opp eenst to veschwinje, un äare Fräd to stiere.

Von schljachte Laun roopt Bua nu de andre un kommandieed fa Koop to sieekje. Doa wia sea weinich hia en dise frädliche Mexikaunische Staut to seene, besondasch wäarent de Siesta. See sage bloos een eensjen Maun met een Stroohoot oppem Burra sette; doa wiere kjeene Footjenja. Plazlich roopt Wiens daut hee Koop wiet auf oppe Gauss seene kunn; hee kjand am bie siene oole bleiwe Matroose Metz. Bua wia vebleft met Koop; wuarom wull hee en eene framde Mexikaunische Staut rom wanke, wan see noch eene Reis ver sikj haude?



Bua now summoned Wiens and together they headed down the street. Toews was told to stay by the car. He was still full of sleep and gladly returned to his spot under the tree to resume his siesta. He noticed again the Mexican sitting on a donkey. But the scene looked peaceful so he nodded off to sleep again.

Toews was wakened suddenly by an angry exclamation. He soon heard an angry cry and knew that it was Bua in a temper, back with Wiens. Bua angrily told their story. The man who Wiens had thought was Koop had disappeared. They had combed the streets of the little town and even peered into some houses. People had looked at them in annoyance, and they had returned. They had found no trace of Koop.

Bua now irritably asked Toews if he had any idea where Koop was. Toews took out his pipe and looked around thoughtfully, but then just shrugged. Wiens now sat down in the car, leaned back, and said he needed to think deeply. Bua ranted loudly about Koop, disturbing the Mexican nearby on his donkey.

Wiens now gave a loud shout of discovery, but then stopped in confusion as a Mexican man approached them on foot. He whistled sharply and they saw the donkey nearby gallop towards him nearly throwing his rider. The man on foot now gestured to the rider and pointed to the sun. The man on the donkey awkwardly jumped down and handed over his hat. A sudden realization struck Bua; the rider was not a Mexican, he was none other than their own Koop! The Mexican man now rode off with his donkey, while Koop, bareheaded, stared after him. Bua gave out a great cry of outrage.

Loudly Bua summoned Koop and asked for an

Bua roopt Wiens un see jinje toop de Gauss delenjd. Teews sull bie de Koa bliewe. Am schleepad noch un hee jinkj froo trigj no siene Städ unjrem Boom un muak met siene Siesta wieda. Hee sach wada dän Mexikauna opp sienem Burra. Oba aules sach frädlich ut, un boolt schleep hee wada en.

Teews wort von een kurrichet Jeschrech plazlich oppjewakjt. Hee hieed een ludet Bloare un erkjand Bua, un wist daut dee doll wia. Bua vetald siene Jeschicht. De Maun dee Wiens aus Koop jedocht haud wia veschwunge. See haude de Gause von de kjliene Staut derchjesocht, un haude uk en de Hiesa nenjekjikjt. De Mensche haude an aul doll aunjekjikjt, un soo wiere see trigjjekome. See haude kjeene Spua von Koop jeseene.

Bua fruach Teews nu bossich opp hee wist wua Koop wia. Teews naum siene Piep rut un kijkt sik jedanken voll rom, oba scheddad dan bloos dän Kopp. Wiens saut sik nu enne Koa dol, länd trigj, un säd hee must deep jrebbe. Bua kloagd lud äwa Koop, un stieed dän Mexikauna dichtbie opp sien Burra.

Wiens juchst nu lud opp met eene Entdakjunk, oba hilt dan en aus een Mexikaunische Footjenja an noda kaum. Dee piept schoap un dan huppad de Burra dichtbie to am, un schmeet meist sien Ritta rauf. De Footjenja tieekjend nu toom Ritta un wees no de Sonn. De Ritta hupst onjeschekjt vom Burra rauf un gauf dän Footjenja sien Stroohoot. Plazlich wort Bua eene groote Woarheit en; de Ritta wia kjeen Mexikauna, dee wia kjeen aundra aus äa ieejna Koop! De Mexikauna reet nu met sien Burra wajch, wiel Koop, kolkoppich, am hinjaraun gload. Bua jeef nu een grooten Belk ut Beleidjunk.

Rajcht lud roopt Bua Koop un bedd am fa

explanation. Koop said that he had just fulfilled the wish he had been asked to make on the hill in Cuauhtémoc. He had found a Mexican man with a straw hat, and had asked him to interchange headgear, and rent his donkey for an hour. Furious, Bua asked Koop if he didn't realize they had been looking for him. Koop meekly answered yes. Bua asked Koop if he had just been sitting on the donkey all this while. Why hadn't he let them know while they searched for him? Koop answered that the donkey wouldn't budge when he got on. He had rented it for one hour, and was going to get his full money's worth.

Bua's rage grew as smirks appeared on the faces of Wiens and Toews, and he now pointed to Koop's bare head. Won't you get sunstroke without your cap, he asked. Koop stroked his head and realized his cap was gone. The Mexican man had not returned it! Looking very unhappy, he said that he would not leave without his cap.

Bua answered that they had no time to look for it; it was getting late and they must reach Nordkolonie before dark. He told Koop that the Mexican man had surely been taunted for wearing the headgear, and had disposed of it. Bua motioned to the car, but Koop was on strike, he wouldn't get into the car. Bua now got behind the wheel and started the car, threatening to leave without him.

At this moment a small girl came running up and stopped before the car. Bua turned off the engine and sounded the horn. The girl now ran to Koop and handed him his cap. Koop thanked her and got in beside Bua. The girl waved happily as they drove off. To his surprise, Koop found an apple in his cap. With great ceremony he wiped the apple with his

eene Erkläärunk. Koop säd daut hee bloos sienen Wensch, dän see am oppem Boajch en Cuauhtémoc jefoddat haude, haud erfelle wult. Hee haud eenem Mexikaunischen Maun met een Stroohoot jeseene un am aungebode Kopp Bedakjunge to tusche. Un hee haud dän Burra fa eene Stund jepacht. Flaument doll, fruach Bua Koop aus hee daut nich jeseene haud daut see am sochte. Koop säd saunft "Jo." Bua fruach Koop dan aus hee aul dise Tiet opp dän Burra jesäte haud. Wuarom haud hee an nich jesajcht wiel see fa am sochte? Koop säd daut wan hee oppem Burra kroop haud dee sikj goanich jerieet. Hee haud däm fa eene Stund jepacht, un wull daut betolde vellich jeneete.

Bua siene Wutt woss jrata aus Wiens un Teews schmustade, un wees nu no Koop sienem bloozjen Kopp. Woascht du nich Sonnestich kjrieet one diene Metz?, fruach hee. Koop strikjt sien Kopp un wort en daut siene Metz wajch wia. De Mexikauna haud dee nich trigj jejäft! Hee wia sea ontofräd, un säd daut one Metz wudd hee nich foare.

Bua säd daut see nich Tiet haude de Metz to sieekje; daut wia aul lot un see muste no de Nordkolonie han ea et dunkel wort. Hee säd Koop daut dän Mexikauna haude see woll jenerkjt fa siene Metz, un hee haud dee wajchjeschmäte. Bua wees no de Koa, oba Koop wia aun Streik, hee wull nich enne Koa enenn. Bua kroop nu hinjrem Stia un switscht dän Enjin aun, un drood Koop hia to lote.

Krakjt nu kaum eene kjliene Mejal aunjerant un hilt ver de Koa stell. Bua switscht dän Enjin auf un blod daut Huarn. De Mejal rand no Koop un gauf am siene Metz. Koop bedankt sikj un kroop nu biesied Bua enne Koa. De Mejal weifeld schaftich aus de Koa wajchfua. To siene Äwarauschunk funk Koop een Aupel en siene Metz. Met groote Zerremontie wescht

sleeve and then started taking great bites.

hee däm Aupel met siene Meiw auf, un dan bitt groote Bietsels auf.

Loudly, Koop asked why the Mennonite settlers here didn't grow apples and sell them in Mexican cities. The apples were delicious, and the settlers could earn a lot of money. Bua answered that the first apple had brought a load of trouble into the world, and one must be careful with them. There was frost which could destroy the blossoms and hail which could damage the fruit. Also the markets were far off and they faced stiff competition. Koop calmly kept munching throughout Bua's entire lecture.

Koop fruach nu lud wuarom de Mennonitische Siedlasch nich Apel wosse un dee enne Mexikaunische Städa vekoofte. De Apel wiere schmakhauft, un de Siedlasch wudde doamet goot Jelt vedeene. Bua auntwuat daut de ieeschta Aupel väl Trubbel enne Welt jebrocht haud, un Maun must väasechtich met dee haundle. Doa wia Frost dee de Bloome vestieed un Hoagel daut de Frucht beschädje kunn. Uk wiere de Moakjte wiet auf, un daut gauf stoakjen Konkurrenz. Koop keiwd dän Aupel langsam derch Bua siene gaunze Vääläsunk.

When Koop finished the apple he threw the core out the window. Then with great gusto he pulled out another apple from his pocket. He started munching on the new apple, which was very juicy. Bua looked angrily at Koop, and asked where he had got that apple. If he had more, he should share them with the others, as they always shared with him. Koop paid Bua no heed, and kept munching his apple.

Aus Koop met dän Aupel foadich wia schmeet hee de Aupelkruz utem Fensta rut. Dan met groote Zerremonie naum hee een niea Aupel von siene Fupp. Hee funk dän nieen Aupel aun to äte, dee sea sauftich wia. Bua kijkt Koop aun, un fruach am wua hee dän Aupel jekräaje haud. Wan hee noch mea haud, sull hee dee met dee aundre vedeele, soo aus see daut emma deede. Bua sien Schelle kjemmad Koop nuscht, un hee aut dän Aupel wieda.

Bua had been driving inattentively and now suddenly slammed on the brakes. Unprepared, Koop went flying forward, ending up crunched up under the glove compartment, his apple in ruins. Wiens and Toews were hanging over the top of the front seat, and Bua had slid sideways, with his nose pressed against the window.

Bua wia onväasechtich jefoare un nu bräkt hee plazlich stoakj. Koop wia nich reed, un fluach verwoaz. Hee bleef unja de Gloff Kompartment stääkje, sien Aupel en Ruine. Wiens un Teews bleewe opp de Bowakaunt von de väaschte Sett henje, un Bua wia no de Sied jerutscht, siene Näs jäajen daut Fensta jeprast.

Gingerly they picked themselves up, and got out of the car. The reason for Bua's sudden braking was now clear. They had reached a property line; a covered pit stood in front of them, and a high long fence on both sides. The pit cover consisted of wooden beams on edge, spaced some inches apart. Clearly the

Behutsom stunde see opp, un kroope von de Koa rut. De Uasoak fa Bua sien haustichet bräke wia nu kloa. See wiere bat eene Jrenslenje jekome; eene bedakjte Hollinj stunt ver an, un huage lange Tuns stunde aun beid Siede. Daut Bedakj bestunt ut Holt Bräda dee oppe Sied stunde, een poa Zoll utenaunda.

structure controlled passage over the property line; vehicles could cross, whereas cattle couldn't. Bua didn't trust the structure and had stopped before it.

Koop, Toews and Wiens now walked along the fence looking for another opening while Bua stayed with the car. When the three arrived back there was no sign of Bua. They looked about and shouted. Wiens motioned for silence and they heard groaning. It was Bua who had fallen in the pit, sliding between boards which had given away. They dragged Bua out, found boards to place across the pit, and were off.

\* \* \*

Heinrich Winter was sitting on the porch with Johann Bua in the Nordkolonie. Johann was sighing about his expected visitors, when they suddenly heard a car approaching. The car drove up, stopped at a distance, with the occupants watching them sitting on the porch. The two parties eyed each other, and then Wiens got out and made introductions.

Koop immediately announced that he had brought a gift for his host. He told Bua to get it from trunk; it was the article in the big cardboard box. Bua had a dark look, but followed Koop's orders. He came back with a well wrapped cardboard box. Bua sardonically asked Koop if the box contained stones from Canada.

After the ceremonial opening of the box all looked in wonder at an ancient ornamental chest. Koop explained that it was his habit to give furniture as gifts. The host opened the drawers and found that Koop had left a dollar bill in one. Inspector Toews now nervously waved his pipe but did not say a word. He was a quiet man. But he remained agitated, waving his pipe around. Wiens now caught Toews'

Daut Oppbu wirkjt dietlich soo aus ne Brigj; Koare kunne äwa foare, oba Vee kunn nich äwa gone. Bua vetrud sikj nich en daut Bedakj un haud doawääjens oppjeholt.

Koop, Teews un Wiens jinje nu velenjd dän Tun un sochte eene aundre Opninj, wiel Bua bie de Koa bleef. Aus de dree trigj kaume wia Bua veschwunge. See kijjkte sikj rom un roopte. Wiens tieekjend daut see stell senne sulle un dan hieede see stäne. Daut wia Bua dee en de Hollinj enenn jefolle wia, tweschen de Bräda jejpst, dee dan tosied jeboage worde. See trocke Bua erut, funge Bräda äwa de Hollinj to laje, un fuare wieda.

\* \* \*

Heinrich Winta saut wada oppe Väaleew met Johann Bua enne Nordkolonie. Johann seft wada äwa de Jast dee kome sulle, aus see plazlich eene Koa hieede dee noda kaum. De Koa kaum aunjefoare, un hilt eene Strakj ver an stell. De Mensche doabenne kijjkte Winta un Bua aun. Nodäm de twee Gruppe sikj lang aunjekjikjt haude, kroop Wiens von de Koa erut un stald sikj väa.

Koop muak fuaz bekaunt daut hee een Jeschenkj fa sienem Gaustjäwa haud. Hee säd Bua daut hee daut von dän Tronk hole sull; daut wia daut Dinkj enne groote Karton Doos. Bua sien Jesecht wort dunkel, oba hee jehorcht Koop. Hee kaum trigj met eene enjewekejlde Karton Doos. Bua fruach Koop opp hee Steena von Kanada doabenne haud.

No daut feialichet Opninj von de Doos kijjkte aula en Wunda no een steenoolet kjlienet Komood. Koop erkjläad daut hee emma Meebel aus Jeschenkje gauf. De Gaustjäwa muak nu eene Schufloed op un funk eene Dola Bill de Koop nenjelajcht haud. Inspakjta Teews funk nu narwees met siene Piep to weifle oba hee säd kjeen Wuat. Hee wia een stella Maun. Oba hee räajd sikj opp, un weifeld de Piep

excitement. He announced that the chest must hold a hidden compartment. Winter examined the chest closely, and found a hidden drawer. Inside the drawer was an ancient cloth belt with bulging objects.

When Wiens examined the belt he saw a shiny object protruding out. It was a gold coin! They soon found many others, ancient gold coins bearing the head of a medieval monarch. Koop now abruptly insisted that he had given the chest, a piece of furniture, but the coins remained his.

The others look doubtfully at Koop after this assertion. Bua said that Koop had given a gift and he could not demand its return. The new owner looked resentfully at Koop and pointedly placed the belt and coins into the chest. Koop stated aggressively that it was he who was giving the chest, and that his word was law.

Bua re-entered the argument and called Koop a cheapskate, an Indian giver. A man of honor, he said, would not demand a gift back. Once he had given the gift he would no longer interfere. Koop however remained adamant.

The recipient now struck a noble pose and said he did not want the coins. But also, he did not want the chest. Koop could keep the coins, and the chest. He did not want a gift which brought bad luck, given by a disturber of the peace.

Wiens had been quiet throughout the entire argument, but inwardly he was elated, for he had gotten his wish. In the morning on the hill in Cuauhtémoc he had wished for a

dolla erom. Wiens wia nu uk aul oppjeräajt. Hee säd daut eene vestoakne Schufloed enne Komood senne must. Winta bekjikt sikj daut jeneiw, un boolt funk de vestoakne Schufloed. Doa benne wia een oola Belt ut Zeij, dee runde Sache benne haud.

Wan Wiens sikj dän Belt bekjikt sach hee een blenkjrichet rundet Dinkj von eene aufjedroagde Sträakj erut bomle. Daut wia een goldnet Jeltstekj! See funge fuaz mea, steenoole goldne Jeltstekja dee dän Kopp von eenem Kjennich vonne Rittatiet druage. Koop säd nu plazlich daut hee däm Komood, daut een Meebel wia, jejäft haud, oba de Jeltstekja wiere siene.

Aus Koop dit jesajcht haud kjkjte de aundre am twiewlich aun. Bua säd daut Koop een Jeschenkj jejäft haud un daut hee daut nich trigjnäme kunn. De niea leejendeema kjkjt Koop oajalich aun un läd dän Belt un de Jeltstekja bewust em Komood enenn. Koop säd bossich daut hee dän Komood wajch jejäft haud, un daut sien Wuat hia jeld.

Bua kaum noch emol em Striet un nand Koop een Jiezhauls. Een Maun met lea, säd hee, wudd een Jeschenkj nich trigjnäme. Wan eena een Jeschenkj eenst jejäft haud kunn eena sikj nich mea doa enmische. Koop oba bleef steenhoat.

De Empfänga stald sikj nu aus een ädla Maun vää un säd hee wull de Jeltstekja nich mea. Oba, dän Komood wull hee uk nich mea. Koop kunn de Jeltstekja trigj habe, un dän Komood uk. Hee wull kjeen Jeschenkj daut bloos Striedarie brocht.

Wiens wia derch de gaunze Buchlarie muskjesstell, oba ennalich wia hee freelich oppjeräajt. Hee haud sien Wensch jekjrääje! Zemorjes oppem Boajch en Cuauhtémoc haud

challenging problem, and here he had one; it would be no easy matter to restore peace in this quarrel. All he needed now was to find a brilliant solution!

hee fa een schwoaret Probleem jewenscht, un hia haud hee eent; daut wudd nich leicht senne Fräd en disem Striet to stale. Waut hee nu noch wull wia eene besondasch kluake Leesunk finje!

Emily now came out and when she heard of the dispute she said the coins belonged to neither one; the coins must be saved and donated to a museum.

Emily kaum nu erut un wan see vom Striet hieed säd see fuaz daut de Jeltstekja kjeenem jehieede; dee sull Maun oppbewoare un no een Museum schekje.

“Don’t you agree, Mr. Wiens?” she asked.

“Stemme see nich doamet met, Oomkje Wiens?” fruach see.

Wiens’ reply was lost as the others voiced agreement; they shook hands and soon at the supper table Bua was happily telling the story of their 2000 mile trip to Cuauhtémoc.

Wiens siene Auntwuat jinkj veloare wiels de aundre fuaz toostemde; aule hauntrieede runtom un boot biem Owentkost Desch vetald Bua de Jeschicht von de 2000 Miel Reis no Cuauhtémoc.

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## **Daut Groote Huachdietsch-Plautdietsch Rejjista 2018 – Adi Stöckl**

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