

Vineland Ont., Nov. 1, 1918.

Officer Commanding,
Military District No. 2.,
Toronto Ont.

Dear Sir:-

With reference to the case of Mr. Joseph C. Fretz, Formerly of Markham Ont., now of Selkirk Ont., who has been called to report at the Scott Street Barracks, Hamilton, on the 7th Inst., please permit an Inquiry.

In view of the decisions rendered with reference to Mennonites, by the Central Appeal Judge (Copies enclosed) and of the recent Order-in-Council passed by the Government granting Exemption to Mennonites, may it not be possible to cancel the Call of Mr. Fretz, or grant him Leave of Absence without requiring his personal appearance at Hamilton, thus saving him the trouble of appearing and the consequent delay, as well as the annoyance to the Department?

Mr. Fretz has married since his Registration, on the strength of the exemption then granted him, and is now engaged in teaching the Public School at Rainham Centre Ont.

Please find enclosed, also, a copy of the letter to the Ontario Registrar. We understand that this case is now in the hands of the Militia Department, but desired to call attention to this case for the sake of receiving information from the Registrar.

Yours respectfully,

Vineland Ont., Nov. 1, 1918.

r. C. Lesslie Wilson,
Ontario Registrar, Under M. S. A.
Toronto Ont.

Dear Sir:-

With reference to the case of Joseph C. Fretz, formerly of Markham Ont., now of Selkirk Ont., who has been ordered to report for service at the Scott St., Barracks, Hamilton Ont., We would be pleased to receive information.

The enclosed copies of decisions of the Central Appeal Judge, Ottawa, and the recent Order-in-Council at Ottawa state that the Mennonite People are Exempt from Military service. We are aware of the arrangement with the Militia Council, granting leave of Absence to all members of the Mennonite and Tunker Churches who are called for service. In view of these facts, could it not be arranged that the Call of Mr. Fretz be cancelled, or, that the Leave of absence be arranged through Correspondence, and the annoyance and trouble of reporting at Hamilton be avoided, Mr Fretz has married since the date of his registration, on the strength of the Exemption granted to him at that time and is now engaged as a teacher of the Public School at Rainham Centre Ont.

This favor will be greatly appreciated.

Yours respectfully,

J. R. EBERSOL
 MANUFACTURER OF
**THE SPECIAL BAND CUTTER
 AND SELF-FEEDER**

MILVERTON, ONT. *Nov 1st* 1918

*J. G. Coffman,
 Vineland, Ont.*

Dear Friend:

Greeting in Jesus name to all who try to obey Him to a happy end. We are (thank God) fairly well hoping you are all the same. Some people are sick with the Spanish Influenza or La Grippe and Pneumonia &c. So that our church of Elma Township was stopped last Sunday. I hope it will soon be better so we can again meet to serve ~~of~~ God and gather nourishment for our souls.

I was to Waterloo and am at Galt to-day and now I am waiting on train for home.

I received your letter some time ago and thank you for your definite answer. As we had no meeting on Sunday and I do not know when we will have the next, I do not know what I can do regarding the contribution to Government. But I expect to make an effort.

I was glad indeed that all the Mennonites took the stand to do no Military Service in any form, and glad we could work together to a good extent helping each other and I think praying for each other. I hope we will never cease to pray for each other and do good to each other.

I think it was good to advise our young Brethren

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to take no part at all in Military Service, and we advised them to stick to it even if it costs them many trials, troubles, and their very lives, and which they seemed to be willing to sacrifice for righteous sake rather than do any military service at all. This I think was exactly right.

But now after these young men were willing to give their Blood and life for this cause, and besides we had informed the Government that we could not do any Military Service in any form under any conditions. I think buying Victory Bonds for War Loan; is just the contrary of what we had been professing, and asking our young to give their lives for. I think buying Victory Bonds for War Loan even for foodstuffs, is doing Non combatant Military service, just the same as we would be doing if we done Red Cross work or simply helped to cook and serve the meals for Soldiers in a Military camp or army.

The fact that our people largely do farming and producing foodstuffs, and selling it on common markets:— to my mind is by no means doing Military service; It is helping to keep man and beast alive. And if the Government buys or takes it later and uses it as a means to kill some one else, we can not help that.

But here we are asked to buy Victory Bonds for War Loan to buy foodstuffs exclusively, and no doubt only ~~for~~, or very largely for War purposes. I can not call this right. I am sorry we can not think alike in this matter. But never the less we can continue to pray for each other and all needful, and help each other in many ways. Nichte vor unguets. Thank you for all favors. Remember us in prayer as I hope to do for all needful, but in great weakness. John R. Ebersol.

Vineland Ont., Nov. 6th, 1918

Christian I. Zehr,
Tavistock, Ont.

Dear Brother:- Greeting.

Owing to a misunderstanding when talking with Brother Manasseh Hallman, I addressed a letter to Bishop Christian E. Zehr, Wellesley, instead of to yourself. I must beg your pardon for this mistake. You likely have received the information that you desired at that time through other sources. I hope that the steps that have been taken by our Organization will have good results. We are all subject to making mistakes, but we have endeavored to understand our particular duty to the Government at this time and then carry out our duty in the fear of the Lord. It is not often that the Government comes to us with special requests, but they are in need of funds to finance the work of the Government and the war is only a part of the work that is now being carried on. We are now given the promise of the Finance Minister that what is subscribed by our people will be used only for relief purposes, and each one of us would be willing to care for a sick or wounded man who came to our doors. We would willingly do it as citizens, but would refrain from becoming a soldier in order to do such work. By giving Government money to the Government for such purposes we do it as citizens and not as soldiers.

I hope that your congregation will take steps to raise a large contribution for relief work as a Memorial for the liberties which the Government has afforded us in the last year or past years. What is done now should be done with a view also of having these favors continued to us and to our children. We can afford to give from one to two hundred Dollars for each person of military age, or for those who have been registered, since they are spared to the home and farm and have been the means of prosperity to the home. Yours,

C. LESSLIE WILSON
Ontario Registrar

A. F. BARR,
H. E. MACHELL,
ASSISTANT REGISTRARS

DEPARTMENT OF JUSTICE
MILITARY SERVICE BRANCH

OFFICE OF ONTARIO REGISTRAR
UNDER MILITARY SERVICE ACT

BOARD OF TRADE BUILDING

TORONTO, ONTARIO

November 6th, 1918

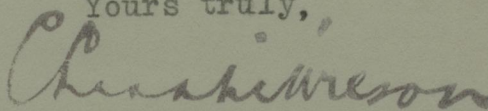
Bishop S. Hoffman,
Mennonite Church,
Vineland, Ont.

Dear Sir:-

I have your letter of the 1st of
November, in regard to the undermentioned man.

While I recognize that this man will
be put to inconvenience in reporting as ordered,
I regret that I can now take no action, as the
case is out of my hands, and any matter of Leave
of Absence must be taken up with the Military
Authorities.

Yours truly,



ONTARIO REGISTRAR

MFC*GM

IF YOU HAVE OCCASION TO REPLY PLEASE QUOTE THE FOLLOWING INFORMATION

NAME Joseph C. Fretz

SERIAL No. 788169

LOCAL TRIB.

APPEAL TRIB.

CATEGORY

DECISION

Vineland Ont., Nov. 6th, 1918.

Bishop Christian B. Zehr,
Wellesley, Ont.

Dear Brother :- Greeting.

Since writing you I have learned that it was not yourself that had visited with Brother Mannasseh Hallman and had a talk with him regarding the purchasing of Government Bonds by our people. I must apologise for having written and hope that there will be no hard feelings as a result of the letter. I was not informed definitely enough regarding the person who had been with Brother Hallman.

Brother John R. Ebersole of Milverton has been corresponding regarding the above matter, and while we do not understand things exactly alike with regard to the purchase of the bonds we have, I trust, a degree of brotherly feeling for each other, which I hope may continue. Some of our people will not subscribe for the bonds, but we desire to look upon such as acting upon their convictions, and we ask all to bear with each other since we desire all to do just what they feel they should ~~duty~~ as a christian duty to the Government that needs funds to carry on the work of Government.

I may say that the Minister of Finance has agreed to have all the application blanks and bonds stamped for our people, stating that the money will be used for relief purposes only. We are sending out this notice to all of our churches.

Yours in faith,

S. F. Coffman.

P.S. - We desire that our Non-Resistant People Subscribe very Liberally to the Memorial Fund to be handed to the Government in recognition of the enjoyment of religious liberty.

The first part of the Unionville R No Nov 9th 1918
 Mr Fred Kauffman

Dear Brother in faith

I will write you a few lines
 to ask a favor about our boy that has
 been in the army camps over three
 months ~~without~~ ^{has not} pay and it is only the
 officer at the camp that is holding
 him that he has had the papers that
 came from Ottawa and he would not
 give them would you know a way to
 get him to give his papers would it be
 alright to go to the grounds and see
 the Major if you think so why would
 like your help to go with us and
 would pay all your expenses Please let
 us know as soon as possible as
 we are very anxious about him. We
 are all well hope this will find you
 the same

Yours Truly
 Mrs Jacob Smith

The boys address

3235665 pte Joseph Smith

B. Coy 1/2 C. O. R.

East End Barrack

Hamilton Ont

(Date) *November 11, 1918*

This is to Certify that *Harry Chapman*

is, and has been continuously since *November 10th 1918* a member, in good faith, of

the Mennonite Church, in full fellowship, and is now a member of the congregation worshipping at

*The Mennonite Gospel Mission, Denforth Ave.
Toronto Ontario.*

THE tenets and articles of faith of the Mennonite Church forbid war or participation therein in any form, and such articles of faith were in force on the 6th of July, 1917.

A. Hoffman
Bishop

Minister

Vineland Ont.
Address

Address

Marshallville Nov¹¹ 1918

Bro. S. Y. Coffman

Greeting In the Precious name of Jesus
 your recent Letter at hand
 was pleased to hear from you again as I
 had not heard from you for some time —
 well excepted your letter with thanks —
 conditions had developed so our people
 hardly knew what to do - some said that
 the Government would not except a donation -
 said that they had not excepted it of
 the Russian Mennonites - said that they were
 not owing them at all - but would except it
 as a Liberty Loan - Since we received your
 last letter also one from D. W. House we are
 making arrangement to attend to it at once
 I am sorry for the delay hope we will still
 be in time. I remain your Bro In Christ
 will be pleased to hear from you at any
 time when convenient.

this morning the Proclamation is peace
 trust that is real this time - the other evening
 it caused a terrible excitement: if so let us
 pray for our Rulers that they can settle in Peace
 Pray for us. John Sider - Marshallville. Ont

Vineland Ont., Nov. 11th, 1918.

Mrs. Jacob Smith,
Unionville Ont.,

Dear Sister:- Greeting.

Your letter of the 8th Inst. to hand.

It will be a pleasure to me to do what I can in assisting you to relieve your son from his connection with the military service if it is in my power to do so. Had I sufficient information concerning his case I would apply to the Officer Commanding at Toronto and ask for reasons for his being detained in camp. I have a list of the brethren who applied for exemption at Markham, but I do not find the name of Joseph Smith on the list. I do not know whether he had applied for Exemption as a Mennonite, and do not know whether he appealed for a further exemption or not, or what steps have already been taken to secure his release from service. I would advise you to write the Commanding Officer at Toronto and ask him why the boy has not been released, and what steps should yet be taken to secure his leave of absence. It will do no good to go to the Major since his orders are taken only from the Officer Commanding in a case of this kind.

I would be glad to have information concerning this case. I hope that he may soon be released.

Yours in faith,

Unwarville RR No 1 Nov 11th 1918
 Bish Fred Kauffman

Dear Brother in faith

You will get a letter from me I did not feel satisfied with it so I thought I would try in my weakness to write another I was in a hurry when I wrote it. We were in Toronto last thru the 4th and Col Windeyer said he sent the case to Ottawa we do not know the exact date he sent ^{it} but in Oct soon after the 21st so by Sat it will be over three week and we thought they would have time to be here and thought if you could go with us over to Hamilton and help talk to the Major we could maybe persuade him to give them this time. Col Windeyer said when the papers come he would be out of there hands the trouble is if the Major gives them if it would suit you better some other day why just write us and we will go any day it would be better if we knew for sure that ~~that~~ she had the papers before we went maybe you

I don't see whether I give you
Joseph address or not

3235665 Pte Joseph Smith

B. Coy 1/2 C. O. R

East End Barrack

Hamilton

Ont

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Phone to Windeyer to see if he has them yet we can stop there on the way over but then you would not know Thomas Reesor was looking after the boys case and now he thinks he cant do any more and we have to have someone to look after it every body thinks it should be looked after we were advised to ask you. I cannot understand why our boy the only Mennon boy has to be down there all this time ^{14 week to day} he has one of the last ^{well} certificates that ^{we} got up. As every body says it is all for some thing ^{certificates} we cant understand we will have to be patience and wait till the Lord sees fit to deliver him and pray that the Lord will be with us in our work that we have success. When the papers came ^{to the Major} the last time Joseph was sick and his father and Jacob Frone went over to see him and they went in to the Major and he promised them he would give his papers as soon as he was discharged from the Hospital but when he got out he

he would not give them. I suppose you have heard about this boy before I think one mistake is on the way down to report he was advised to put on the uniform and to do so as not to make the officers angry but that is not the way we had brought the boy up and he is very sorry too of course it is harder to give up and not do their work but he wants too he has told them several times but I think that would be the best way even if they put him in jail Col Windeyer says they should not put him at such work, you can write Joseph a letter if you wish. I hope you will not think hard of us for asking you to help in such trouble for we are very anxious to have some way of getting him off if it can be do for we have had our trouble this summer

May the Lord be with ~~us~~ is my prayer

Yours Truly Mr and Mrs Jacob Smith

Mennonite Collegiate Institute.

H. H. Ewert, Principal.

Gretna, Man., Nov. 12, 1918

Rev. S. F. Coffman, Vineland, Ont.

Dear Brother:-

I have duly received your esteemed letter of the 28th ~~XXXX~~ ult. You have indeed given me a very full and complete information about your position and the experiences and trials you have gone through. Many thanks for your kindness. I consider your letter so interesting and valuable that I am circulating it, or rather a translation of it, among the bishops of our various congregations, urging them at the same time to cooperate with you in raising a memorial fund and interviewing the government about the continuation of our privileges. I have also recommended that we in the West get in touch with our members of parliament and post them on our situation. I doubt, though, whether my suggestions will be taken up. Our churches do not want to pull together. At the present time, for instance, we are collecting for the Red Cross. It will be a handsome collection, perhaps \$100,000 or more, but each church, with the exception of perhaps one or two, wants to send in its contribution separately. Some time ago I wanted to add up what had been contributed by the Mennonites of Manitoba for the various relief purposes during this war, but from our largest congregation I could not obtain even this innocent bit of information.

Now I want to take up your questions, and first those which refer to the relations of the congregations to each other. We have in Manitoba, according to church statistics, a Mennonite population of 17220 and a church membership of 7235, in Saskatchewan a Mennonite population of 13650 and a church membership of 5667. In Alberta there may be a Mennonite population of about 500 with a church membership of about 200. In British Columbia, ^{there} may be from 40-50 members. These figures do not include the Mennonites from Ontario nor the Hutterite Brethren who have just recently come from South Dakota. Information about the former, I think, you can perhaps obtain better than I, and information about the latter, if obtainable, I will send you later.

The Mennonites of Manitoba and Saskatchewan, true to a characteristic of our people, are divided into seven branches that hold aloof from each other.

Division I, commonly called the Old Colony or Rhineland congregation, consists of one congregation in Manitoba-1893 members-and two congregations in Saskatchewan-2015 members. They are the most exclusive body, ban every person that leaves their church, do not allow their children to attend the public school, nor their adults to live in towns. They live in villages and maintain their private schools where all instruction is given in the German language. Their teachers have had no professional training and would not be allowed to attend a higher institution to obtain a better equipment for their work. They have no Sunday schools, no young people's societies, no prayer meetings and take no interest in home and foreign missions. The ministers must read their sermons from a manuscript and the congregation must not sing melodies set to notes. This is the body the government of Saskatchewan is going to force to adopt the public school.

Division II is the Kleine Gemeinde with a membership of about 450. This division is about as exclusive as the former but does not apply the ban as rigorously. They discountenance the use of tobacco, which is tolerated by some of the other divisions. They have two congregations in Manitoba but are not represented in Saskatchewan.

Mennonite Collegiate Institute.

H. H. Ewert, Principal.

Division III. There is another large branch called the Sommerfelder. It is represented by two congregations in Manitoba and two in Saskatchewan and has a membership of about 4200. They are also a very conservative body but more in theory than in practice. The ministers are strongly opposed to public schools but their members do not follow them always. Some take quite an interest in education and support our institution for the education of teachers. There are some district schools among these people. One of the churches belonging to this division is perhaps the largest Mennonite congregation in the world. It has a membership of 2622 and worships in 41 churches. There is another church of this branch in Manitoba with a membership of 955. The two churches in Sask. have a membership of about 560.

Division IV. We come to the Holdemann church or Church of God. There are two congregations of this branch in Manitoba and one in Alberta, with a total membership of 350. They are exclusive but not as conservative as the others. They are not antagonistic to the public school.

Division V. We might next name the Bruderthalers. These are progressive and take interest in missions. They also support the public schools. There are two congregations of them, one in Manitoba and one in Saskatchewan with a total membership of about 250.

Division VI, the Mennonite Brethren. There are two congregations of these in Manitoba with a membership of 274 and 18 in Saskatchewan with a membership of 1553. They practice immersion, are progressive and active in evangelistic and mission work. They send their children to public schools.

Division VII. A number of churches, one in Manitoba and seven in Saskatchewan, have joined in the Central Canada Conference. The church in Manitoba has a membership of 660 and those in Saskatchewan have a membership of 1476. This is a progressive body, is in favor of good schools, supports home and foreign missions and is not antagonistic toward public schools. This is the only body that would affiliate with others without demanding uniformity in mode of worship or church discipline.

The Mennonites of Manitoba came here in 1974 and the next year, or so, from Russia. Those in Saskatchewan have partly come from Manitoba, partly from Russia, and partly from the United States. The migration there started in about 1893. During the last ten years only a few people have come from the United States. Two communities of Hutterites have come here during the present year and have established a Bruderhof in Manitoba and in Alberta. It was the coming of these that started the agitation against the Mennonites.

On the question of church affiliation I should have said that neither of the conservative churches have any organization like a conference. Divisions IV, V, and VI maintain fellowship with similar churches in the United States.

In Manitoba there has not been much opposition to Mennonites. Of course, there is some feeling against them but it has not developed into public demonstrations as in Saskatchewan. The view is generally expressed that the government should observe its agreement with the Mennonites from Russia but should not allow other Mennonites to come in on the same terms.

We do not come in contact with other church organizations. They

Mennonite Collegiate Institute

H. H. Ewert, Principal.

have found out long ago that the Mennonite settlements offer no field for proselyting. Our young people all join the church about the age of maturity.-All of our churches use the German language exclusively in their services.

Now some statistics about our schools:- In Manitoba we have about 80 private schools and 30 district schools and about 8 more of the latter schools in districts with a mixed population.- In Saskatchewan ^{there} may be about 30 private schools and 60 public schools with also some additional ones of the latter ~~with~~ ^{of} mixed population.-In five towns in Manitoba, with varying proportions of Mennonites, there are graded schools with from ~~two~~ to four rooms. In only one of these towns is a private school kept in addition to the public school.-In Saskatchewan conditions in this respect are similar.-There are no separate Mennonite schools in either of the provinces.

In Manitoba there are three churches with a membership of 3400 which will not send their children to a public school, and which teach only German in their private schools. Another large church of about ~~27~~ 2700 members, the Sommerfelder, is strongly opposed to public schools, but still has some in their midst. In all of the private schools of this church more or less English is taught, but this is an innovation of only recent years.-Four smaller congregations with a membership of about 1000 are supporting public schools.

In Saskatchewan the Old Coloniers with a membership of 2000 are like their friends in Manitoba, out and out against public schools. Two congregations with a membership of 550 take the position of the Sommerfelder in Manitoba.-The rest of the Mennonites in Saskatchewan support public schools.

Summing up, there are in Manitoba and Saskatchewan churches with 4400 members who will discipline parents if they send their children to a public school; churches with a membership of 4200 which are opposed to public schools but which do not go the length of disciplining members for sending their children to public schools, which quite a number of their members do; churches with a membership of 4300 ^{who} are not opposed to public schools.-I would judge that a little less than one-half of the Mennonite children attend the public schools, Manitoba sending a little more than 1/3 to them and Saskatchewan a little less than 2/3.

The government does not exercise any supervision over the private schools.

All rate payors of a municipality must pay their share of the municipal school levy. Those residing in an organized school district must in addition pay their share of the district school levy. All Mennonites must pay the first tax but the latter only on the condition just named. Only a few of the private schools are maintained in districts where there are public schools.

Until about two years ago there was in Manitoba a steady movement toward public schools, but after bi-lingual teaching had been abolished a reaction has set in and a large number of public schools attempted to revert back to the private school. The government is, however, interfering with this movement and it remains to be seen what the outcome will be. Those schools which have always been private schools are not interfered with as yet, only in Saskatchewan ^{the government} according to reports ^{the g}, intends to build schools in such districts and force the children to attend them.

Mennonite Collegiate Institute

H. H. Ewert, Principal.

Up till two years ago the law permitted bi-lingual teaching in Manitoba, and all public schools in Mennonite districts made use of this provision, as well as that for giving religious instruction. Since the law has been repealed these schools, as well as the French schools, have gone on teaching in exactly the way as before, and they have not been censured by the government. Perhaps the government wants to be kept in ignorance as to the violation of this law, for their inspectors do not inquire about the German, but simply see to it that the English is taught satisfactorily. In Saskatchewan the law still allows them to teach some German in the public schools, but on account of scarcity of bi-lingual teachers some schools have not been able to avail themselves of this opportunity. The last few years they are getting a better supply of these teachers. In Manitoba we have been able to supply all our private and public schools with teachers of our persuasion. Those teaching in public schools possess the legal qualifications.

This happy condition is due to the efforts of an association which maintains the Mennonite Collegiate Institute at Gretna. Last year 44 of our graduates taught in the public schools of Manitoba and Saskatchewan as well as in some of the private schools. Our average annual attendance is about 70. We teach all the branches and subjects prescribed by the Department of Education for its secondary schools, and German and Religion besides. We train our teachers so that they are equally proficient in English and German. We draw no support from the government.

At Rosthern, Sask. a similar institution is maintained in the same way and with about the same success.

This, I think, will cover all your questions. If there is anything further you would like to know about the Mennonites in the West or if I have not made myself sufficiently plain on all the subjects just send some further questions and I shall take pleasure in answering them.

Yours in Christian love

H. H. Ewert.

Vineland Ont., Nov. 13th, 1918.

Colonel R. C. Windeyer,
149 College St.,
Toronto Ont.

Dear Sir:-

Regarding the case of Pte. Joseph Smith, No. 3235665,
B Coy, 1/2 C.O.R. East End Barracks, Hamilton Ont.

Having been appointed by the Committee of the Mennonite and Tunker Churches as correspondent regarding exemption privileges of our young men, May I ask for information concerning the above young man. His credentials as an adherent and member of the Mennonite Church have been placed in the hands of the proper authorities and have been accepted. He reports that on or before the 19th Ult. he was handed a letter to be given to his Sergeant on which an order for a Leave of absence for thirty days, in civilian clothes, had been cancelled and instead was an order to hold him off the Draft, and to enquire on the thirtieth of the month. This would appear to be an interference with the procedure agreed upon with the Militia Council at Ottawa, and which agreement has been fully carried out in every other case. Rev. Thomas Reesor of Pickering Ont., the pastor of the young man in question, has had satisfactory interviews with your department, but reports that every attempt to secure the release of the young man from the regiment has proven futile.

What further steps may be taken in order to secure the release of Pte. Smith from service or secure his Leave of Absence? We trust that this case may be given early consideration, and awaiting your pleasure,

I am,

yours truly,

Vineland Ont., Nov., 13th, 1918.

Mrs. Jacob Smith,

Unionville Ont. R.R.#1.

Dear Sister in faith:- Greeting in His name who is able to deliver us.

Your second letter came to hand yesterday. I was glad for it and am sending you back the letter from your son and a copy of the letter which I wrote to Col. Windeyer after I had read the particulars of your letter. This appears to me to be the proper procedure at present. I would not like to plead with the officer at Hamilton. It is evident that he would refuse any request made outside of the Official Channels. If he has refused to honor the Orders that have come from head-quarters he would not hear to even the parents of the young man. Mr. Windeyer will, undoubtedly reply to my letter in the course of a day or so. If there is no favorable reply, I will telephone at once to Mr. Scott, the member of Parliament at Galt, who has helped us in some of the cases and will get him to act with the authorities at Ottawa and the release will be soon secured. But we must not ignore the Officials at Toronto, since they will be prejudiced against us in other cases that may come up.

Let us ask the Lord for a little more patience. We can be sure that the officer at Hamilton will not attempt to send Joseph across the waters. We thank the Lord that conditions of peace are in sight and we trust that the time is here when no other boys will be called for military service.

Will be glad to hear from you again, and will keep you posted as to what word is received from Toronto.

Yours in faith,

Vineland Ont., Nov. 14th, 1918.

Thomas Reesor,
Pickering Ont.

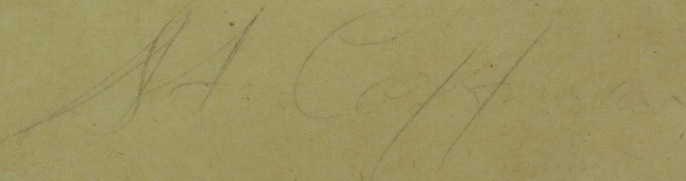
Dear Brother:- Greeting.

Mrs. Jacob Smith has written me two letters

regarding the release of her son, Joseph Smith who is still detained in the East End Barracks in Hamilton. The first letter was very brief and I could not tell much about the case, although I had suspicions that it was the one in which you were interested. I replied to her and stated that I would like to have more information before doing anything with the Authorities. Her second letter explained conditions and stated also that you had been interested in getting the boy out of camp. After knowing the particulars I wrote to Col. Windyer, Toronto and placed the conditions of the boy's detention before him and intimated that some one was interfering with orders from Headquarters and detaining the boy in the camp. I then asked him what further steps might be taken to secure his release according to our arrangements with the Militia Council at Ottawa. I also stated that you had several satisfactory interviews with the Department at Toronto but that you had received no satisfaction from the Officers commanding the Regiment. I hope to hear from the Colonel soon, and it may be the same report that has come to you again and again. In case there is no result from this application I will take it up with Mr. Scott and ask him to get in touch with Ottawa and have the boy released at once. This might have been the wisest thing to do, but it might not be best to ignore the Commanding Officer at Toronto, if we expect him to give us any favor. I will be glad to have any suggestions from you with regard to this matter. It was perhaps not in order to take this case up, since the brother is a member of your congregation. But I was not sure of this until I had received the second letter, and had already promised Sister Smith to do what I could for them.

The enclosed letter was found on my desk, and as it was omitted in previous letter, I am taking this opportunity of returning it. We have had no services here for the last four weeks, and we have not been able to do much along the line of the Memorial Fund. We hope to take it up at once and believe that there will be a fair response on the part of our people. I have been wondering who will take it up with Brother Wisner's congregation. He is so hard of hearing that it is difficult to make him understand some things. Perhaps a line from Brother Rittenhouse would give us the information. We are as well as usual, thanks to the Lord. Hope all are well with you.

Yours in faith,



Unionville RR No 1 Nov 15th 1918

Mr L Hoffman
Wineland

Dear Brother in faith

Received your letter
yesterday and copy of the letter you
sent to Col Windeyer was glad that
you understood my letter and felt
it your interest in taking the case
to hand and hope you will hear
soon and get along without much
trouble. We pray the Lord be with us

Yours Truly

Mrs Jacob Smith

Unionville RR, Nov 16th 1918

Mr J Coffman
Vineland

Dear Brother in faith

They have changed Joseph
address a little it is A. boy
instead of B. boy I thought
maybe I had better let you so
he thinks they will be moved to
Toronto but does not know when

Yours in faith

Mrs Jacob Smith

P. P. #2 Pickering Nov 16 1855

Mr S J Coffman
Wineland

Dear Bro Greebling

Your favor of 14th to hand
and noted,
Regarding the case of
Joseph Smith who is
detained in camp
I might say Mr Scott
and Mr Michael have
been working on this case
a long while, particularly
Mr Michael, who has been
in touch with the Ottawa
people about this and two
other cases but Joseph is the
only boy who has not been
released, there is something
about this case I do not
understand Major Mackenzie
at Hamilton appears to
ignore even the Ottawa
people, and does not heed
the orders of Col Windeger

R R #2 Pickering Nov 15 1918

S J Coffman
Wineland

Dear Brother in the Lord
In writing you ~~saturday~~
Saturday in a haste I
omitted one subject
regarding collecting for
Relief fund in your district
I received a letter from
Greenman Pittenhouse he
says he requested Abram
Culp to look after that
district for him possibly
you could see Mr Culp
re this matter. If convenient
tell your people to make
Drafts payable at Bank of
Newascota Markham I am
experiencing expense and
annoyence on account of
some being sent payable at
Pickering a confusion on
account of my Post office
address being Pickering
Yours truly
Thos Neeson

Books and Stationery
School and Office Supplies
Job Printing in English and German.

Benj. Ewert

Wall Paper,
Souvenirs and Fancy Goods
Pictures and Picture Post Cards.

Book Dealer and Printer.

S.F. Coffman,
Vineland, Ont.
Dear friend;

Gretna, Manitoba. Nov. 18. /18.

I have read your letter of recent date to my brother H.H. Ewert with much interest. also saw the enclosed copy of "Memorandum of Laws affecting the members of the Mennonite Religious Society and Military Service." Of which I would be very much pleased to have a copy or more. - Enclosed I am sending you a copy of "Official Documents Regarding Exemption of Mennonites from Military Service in Canada" which I printed recently. At what price can the Memorandums, above mentioned, be had?

Yours truly,

Benj. Ewert.

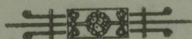
Official Documents

From the Canadian Government



Regarding Exemption of Mennonites

From Military Service in Canada.



Reprinted 1918.
B. Ewert's Printery.
Gretna, Manitoba.

1 for 10 Cents; 12 for \$1.00
25 for \$2.00; 50 for 3.75
100 for 7.00; 500 for 30.00

To be had from

Benj. Ewert
Gretna, Man.

Bruner Nov 21st 1918

Dear Bro in the Lord

Greeting in Jesus name

Well we have had our collection for Memorial fund, which I think proved very satisfactory we are about 135 members male and female. I have not the exact figures but considerably over \$4800

we have some poor that could not do anything the boys over age gave from \$50 to \$60 and girls over age from \$30 to \$50 one young sister said if this goes for the suffering I will do my share regardless what others are doing, some of our members do not feel well as some other large congregations are doing so little and spending so much in visiting

Bonds which I think is not
 right - I think the committee should
 be notified that each congregation
 should count all their members
 and multiply that amount by \$30
 and that is the least that should
 be accepted from any congregation
 how else are we to raise the
 \$20000 which I really think
 is a small amount. Our is
 not a wealthy congregation as
 we have no money lenders
 like they have in some places.
 If a man has \$300 for victory
 bonds and a paltry \$25 for the fund
 there is something wrong.
 Hoping you will look into the
 matter, I remain as ever
 your well wishing friend and Bro
 in the Lord.

Nicholas Hafziger
 Brunner

Remember us in prayer

Vineland Ont., Nov. 22, 1918.

Thomas Ressor, Treas.
Pickering Ont.

Dear Brother:- Greeting.

Your letters received, also Cheque for the amount of Statmnt. Thanks fo the same.

Our collectors have not yet taken up the work here. Some have been sick and others have not been able to get out to do the work. Was glad for the report from Brother Gascho's District. Hope the others will be as liberal in their districts. I had a letter from the russion district in Manitoba, showing an interest in our movement and there might be a possibility of their taking this matter up also, although I believe that we ought to keep the interest somewhat distinct just at the present time. The Cheque which you sent did not have the cents indicated in the body of the cheque, and, thoughtlessly, I added the number. I detected my error and offered to return the Cheque for a new one but our Banker said that he would put it through.

We just had word of the death of Sister Ressor in Mount Joy. One by one the friends are being called home. These are days of sorrow and trial to all people. We need to be faithful to our calling and to our faith, so that we may be ready when the call comes for us.

I will inform our Treasurer about the bank connections which you have at Markham, so that it will save you trouble there.

This leaves us in usual health, thanks to the Lord.

Yours in His service,

Have not heard from Toronto as yet, regarding Brother Smith.