



# AMERICAN FRIENDS SERVICE COMMITTEE

20 SOUTH TWELFTH STREET

PHILADELPHIA, PA.

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 STANLEY R. YARNALL

ADDRESS ALL COMMUNICATIONS TO THE OFFICE

SEND RELIEF SUPPLIES TO STORE ROOM  
 15TH AND CHERRY STS., PHILADELPHIA

## SECRETARIE

WILBUR K. THOMAS, EXECUTIVE SECRETARY  
 ISAAC SHARPLESS, PUBLICITY  
 REBECCA CARTER, WOMEN'S WORK  
 SAMUEL J. BUNTING, JR., PERSONNEL  
 J. BARNARD WALTON, PERSONNEL  
 WILLIAM B. HARVEY, FARM FURLOUGH  
 MARY H. WHITSON, IN CHARGE OF STOREROOM  
 J. LAWRENCE LIPPINCOTT, CHR. FARM COM.

January 10, 1919.

Dear Friend:

The American Friends Service Committee has very much appreciated the moral and financial support of the Mennonite Church. Realizing the vital issues at stake and the importance of even closer co-operation between our two religious denominations, arrangements have been made for a number of your prominent men to become associate members of our Committee, and increased publicity is being given concerning your support in the work of reconstructing the homes and hearts of the civilian population of France and elsewhere.

There has never during the centuries of the existence of our two organizations been such an opportunity for us to show to the world, and particularly to our military critics, the absolute sincerity of our position, for while our young men generally in military camps and those of us who are older have not been able to support the military program of the government, having always been opposed to war, we are willing and glad to engage in the constructive peace work which has opened to us. Much of the effort of our organization abroad in months past has been spent in evacuating civilians from the bombarded villages and in the immediate relief of dire distress of many kinds; that was an all important service.

The war has closed, for which we are profoundly thankful. With this changed condition comes new opportunities for service. The efficiency of our workers abroad has been well established; one result of this has been the request by French authorities for us to rebuild forty-four villages, embracing twenty-five hundred families, etc., in the district west of Verdun. This region was perhaps the most devastated of any portion of France. Our people abroad having faith in their sympathizers in the homeland have accepted this great work. Will we see it through to a successful finish?

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This is by no means the only responsibility we shall undertake, though the Verdun project when complete will of itself be a lasting memorial to a class of Christian people who possess a non-resistant conscience. Naturally it is going to require increased contributions in money to accomplish the work only partly outlined. Then, too, there is need of volunteers for the service, for the military pressure having been withdrawn, the supply of conscientious objectors from camps who have composed an important part of the force of our 500 or more workers in France, Russia, etc., will be exhausted in the near future. It will be of interest to know that the office expenses in conducting this relief work have been but three and one half per cent of the amount contributed. It is purely a labor of love and we may well say that the money is loaned to the Lord.

It seems to us that we should not settle down easily to our pre-war condition, while civilian Europe is suffering so much from the ravages of the war.

One of the young men who has been working in France under our Unit for more than a year, stated recently on writing home, "I think the C. O.'s time is coming now; I feel my duty in this war is just beginning, and that my place is right here where I am for some time to come."

It will rest with us who are leaders among our people to press the matter of contributions energetically, for the permanent work to be accomplished is only fairly begun: may we ask thy help and sympathy in even increasing the service abroad?

We will be glad to send our bulletins to assist in spreading the message, and one or more of our secretaries will gladly endeavor to arrange to speak to your assemblies if requested, without cost to you.

Soliciting correspondence in regard to the whole subject,

Very sincerely,

AMERICAN FRIENDS SERVICE COMMITTEE.

Bish. J. R. Zook, *Chairman*

Bish. C. N. Hostetter, *Secretary*

Eld. S. G. Engle, *Treas.*

Bish. J. N. Hoover

Eld. J. L. Heisey, *Asst. Sec.*

Eld. J. M. Sheets

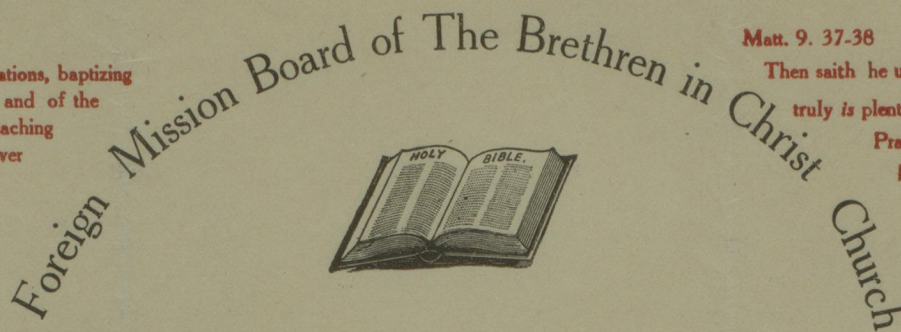
Eld. D. W. Heise

Matt. 28. 19-20

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world.  
Amen.

Matt. 9. 37-38

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.



Gormley Jany 10 th, 1919

Eld S. F. Coffman.

Vineland. Ont.

Dear Bro Coffman.

Inclosed you will find Minutes of last Executive meeting. And I may be permitted to say in addition to what the minutes contain. That it is the feeling of the committee that the funds set apart should be in the hands of the beneficiaries at as early date as possible so they may be of immediate service to the needy. It is also the wish of the committee that you take immediate steps to learn if the provisions of the resolution can be carried out in so far as the Premier, or the Government is concerned. And if not, that independant action be taken forthwith. It was also considered that F. S. Scott, M. P. and Mr W. G. Weichle. are the proper persons through to move in the matter. We shall look for instructions from you at as early a date as possible.

Wishing you the blessing of

the Lord in all your work.

I am yours in Love.

Brunner Feb 5<sup>th</sup> 1919

S F Coffman

Dear Brother, Greeting in Jesus name. You will please find inclosed cheque for \$16.35 as the war is now over we thought it our duty to hold a small collection for you to balance our account.

I wrote you some time ago and have not received an answer hope I have not offended you in regard to Memorial Fund. I am still of the opinion that at the very least the \$200000 should have been raised as we took the letter you sent us to mean what it said you said \$100000 would be only about \$15 per member which

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would be a small amount indeed but it seems have not nearly attained that mark. Surely it will be as you said in your letter those representing us before the government will have to be ashamed of us.

When we think how we were used by our government we could keep our boys at home and those of our neighbors had to go away we had a good chance to make money at that time we did not want to have anything to do with the war but as soon as there was another opening to make money it was taken in buying Victory bonds. People will say the government had to do this to raise enough money very true the world had to take these measures but we are not of the world therefore we should not want interest nor our money back  
read Luke 6-34, 35

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yes Bro I am glad that the dear  
 Savior says that God is "kind to  
 the unthankful" it seems to me  
 we Mennonites of Ontario come  
 under that heading. If we were  
 not unthankful we would give  
 of our means all we can spare  
 and not ask one cent of it back  
 again. Some say we will use  
 the interest for good purposes that  
 sounds like doing "evil that good  
 may come thereof" It makes me  
 feel bad to think how little we  
 appreciated the liberties we enjoyed.  
 I will now close by sending our love  
 and best wishes to you all and asking  
 an interest in your prayer

As ever your ever wishing friend and bro

Nicholas Hafziger

Brunner, Ont.

P.S Will you kindly send me one  
 of those booklets given by the government  
 containing the laws for Mennonites

W W

Gormley, Feb, 5 th. 1919

Eld S. F. Coffman.

Vineland Ont.

Dear Brother \_\_\_\_\_ Greeting \_\_\_\_\_

Bro L. J. Burkholder and I had a private conference a few days ago with <sup>the</sup> ~~the~~ the disposition of the moneys of the Memorial Fund, now in the hands of the Treasurer. Your letter of the 29 th jany to Bro Burkholder was before us. We naturally concluded from the sentiment of that letter that the prospect of having the resolution, passed by the Executive at its last meeting *carried out,* are to say the least not very bright, in so far at least as to have the funds pass through the hands of Sir Robert Borden are concerned. And in view of the fact, that the objects, and purposes of the various institutions, and organizations to whome appropriations were voted at the last meeting of the Executive; have been minutely inquired into, both by personal interviews, as well as by correspondence, and so far as Bro Burkholder and myself are concerned, and according to our humble judgement; there is realy no good reason why the Memorial Funds, which were raised for relief, and charitable purposes, should not be turned over to the proper custodians of these funds of these organizations. And from the further fact, of the great need of the WAR SUFFERERS in the far east, as well as some in our own land; we feel that the appropriations made should be of service to those for whome they were made with as little delay as possible. Now with these facts before us, Bro Burkholder and myself are of the opinion that unless something developes in a few days, by which a desireable chanel may open to us through which the primary object of the Committee may be realized, that the members of the Executive should be appealed to with the object of obtaining the consent of each one, to take indipendant action as per resolution ( C ) of last Executive meeting, and authorize the Treasurer to at once turn over the amounts designated forthwith. Your oppinion, or any suggestion along the lines of the above, you may feel to advance will be greatfully appreciated.

An immediate

reply will also be highly valued.

Faithfully Yours.

D. W. Heise,  
secy.

*Will consent to placing funds  
since the date of return of Premier is  
uncertain & funds are needed. A  
statement can later be made &  
certified to by our officers.  
S.F.C. Feb 11-1919*

vineland Ont., Feb. 8th 1919.

Nicholas Hafziger,  
Brunner Ont.

Dear Brother:- Greeting in the name of Him whom we love and serve,  
and who is the example of our faith and the author of our profession.

Your letters have been received in due time. I am sorry that I have delayed so long in answering them. The fact is, that I have been away from home since the first of the year and have been at home only on Saturdays and Sundays, for the last few weeks. Part of this time I was at home taking care of the family, as all were down sick with the influenza with the exception of the eldest daughter. We are glad that all have recovered by the grace of the Lord. All are quite well again excepting the wife, who is not very strong yet, but is gaining. The Lord has been very merciful to us all. I hope that you will pardon the delay in answering. This opportunity I am taking when I should be writing out some copy for the paper at Scottdale and should also be sending out some notices to the Churches regarding further contributions to the relief work of the church. I hope that after next Friday I will have the time to attend to these things.

Accept thanks for the contribution to the work from your congregation at Brunner. The Lord reward them for their kindly ministry. I trust that the Lord will make the proper use of the funds through the channels in which they have placed them. Last week I had an interview with the party who has been giving us advice and help, Mr. W. G. Weichel, and he said that it is not likely that Premier Borden will be back to Canada for several weeks and may be not until in March. I thought that if our Organization felt that the funds of the Memorial Fund should be in use that it would be just as well for our officers to put the money into the hands of the Organizations which were to use them. There would be nothing gained he thought by giving to any other member of the Government. Our Brethren have taken the matter into consideration and it is likely that they will soon place the funds where they belong, and not wait for the return of the Premier.

The sentiments expressed in your letter are such that I can heartily say "Amen" to them. It was my opinion that the churches would be well able to donate \$200,000.00 to the fund which had been proposed. It should not have fallen to less than half that amount. The letter which I set out was a suggestion as to the amount that the church could have given according to the number of members, and the small sum that would be required from each member. But it seems that our estimates have fallen short and the others have not felt as some of us have regarding the liberality which all should have shown. But, I hope that those who have not given so liberally toward this fund will not withhold from giving liberally directly to the relief that may be afforded to those in the wasted and suffering lands where our people are directly interested in ministering to the needy. This will be an opportunity to show our love to our Saviour on behalf of many who are suffering in His own land, and of His own brethren. If we fail in this, what will the Lord perhaps say to us when we stand before Him? One of my boys said that your letter should be read before the congregation. There are some things in it that should be repeated for the benefits of the cause among us in Canada.



W. Hafziger.-2.

While in the United States, I learned of a number of brethren who had been constrained, owing to the circumstances, to take a bond from the Government. These brethren have since turned over the bonds entirely to the work of the Lord. The will be sold, of course to the banks and the money thus returned is to all be used for the good of the cause. If there is that much conscience in the brethren against holding the money, it is certainly a good way to dispose of the burden and to show that we love our faith more than we love the gain that results from the increase of the bonds. In Canada there was this difference, that the Government set aside the amount of the Bonds taken by our people to be used only for relief work and for food. Our Committee that had taken these matters under consideration urged all to make it a matter of conscience and bear with those who did not see alike with them. The Committee has since endeavored to learn the amount of bonds held by our people, but I have not learned whether or not they have secured the information.

It is probable that the next legislature will take up the question of making a new military service law. There has been some intimation that they will take away the special liberties granted to the people of non-resistant principles. We have had some conversation with some of the people who are associated with the questions in the Government and have learned that we may require the assistance of some of those more interested in order to preserve for us these liberties. We need to make it a matter of special prayer that the Lord will look after our interests now as He did in the years that are past. I am enclosing a pamphlet which you requested, and then you will notice that the privileges were at one time taken from our fore-fathers and after four years they were restored. I do not see how the Government will be able to restrict the liberties of conscience in any manner and at the same time a res to the law of religious freedom in the Land of Canada. But this is for the legislators, and a matter for which we can only pray the intervention of the Lord by praying for those who make the laws that they may be led to have mercy upon the children of God who desire to serve Him in Spirit and in truth. These are days of peril and of great need of seeking the personal presence of the Lord. We pray that we may be spared any severe persecutions, but we know not what the days and years may bring forth. Let us live near to Him. We need to pray for all men, and for our own brethren that we may all hold out faithful.

If you find time to write again, I shall be glad to hear from you. Had the pleasure of meeting brother Chr. Gascho in Kitchener last week. We have had an interesting session of Bible study at Kitchener during the last five weeks and expect to be there yet this coming week. Pray for us that the seed may be sown which will yield the greatest harvest for the glory of our Master, and that the harvest time may bring joy to all those who are laboring in their respective fields to sow the seed and gather the fruits that may be of joy to the Master in the day of His Kingdom and glory.

Yours in Faith,

North Lima, Ohio, Feb. 12th, 1919

Dear Brother, Greeting:-

Now that peace has been declared, and a hopeful settlement at the peace table apparently is in sight, we should not forget to thank our kind and Heavenly father for his leadings hitherto. There is a tendency after a period of great strain to relax our energies and lose sight of approaching opportunities and problems. Many of the war problems are solved or done away with in part, but we are face to face with equally as large a task in this reconstruction and readjustment period. We may have some difficulty to locate ourselves and do our full part in the program that is being arranged by the Mennonite Relief Commission, General Mission Board and other departments of church work.

We are preparing for our annual conference in May, and it might be well for us to begin to plan and arrange our work, so we will be prepared to do our part in the many great opportunities that come to us as Mennonite people.

There are always questions that concern the church at large, and we would be glad if you would at an early date frame such questions that you think profitable to discuss, and then send them to the secretary to bring before the Executive Committee who will look them over and arrange them for conference action.

Among various problems facing us at this time in a striking manner, and to which we can well afford to give careful deliberations and much prayer, even though we should not consider at conference. Among the timely questions are the following:

1st How can we better adjust ourselves to meet the many obligations and opportunities along lines of reconstruction and missionary activity in the new fields opening to us?

2nd Now that the war is over and our brethren rapidly discharged from the army, how can we best re-absorb them as they return to civilian life?

3rd How counteract the new impulse to false religious teaching that a man's salvation consists in good works and deeds, suffering and sacrifice? Should we not come with a united testimony that salvation is obtained only through the cleansing blood of Christ?

4th The Christlike teaching that we should love our enemy and not kill him is again endangered in the attempt to have our congress pass a compulsory military training, which would again bring the nonresistant faith face to face with militarism. Is it not needful for us to again record ourselves as to how we interpret and understand the teaching of Christ on this point?

5th The organization of a District Mission Board that is to represent and serve the missionary interests of both the Ohio Mennonite and Eastern A. M. conferences is a question coming before us for definite action.

6th The dress question which has been the absorbing theme in many previous conferences is by no means solved. Further safeguarding and practical help along this line may be needed.

7th And last but not least we need a fuller knowledge of the <sup>W</sup>ord and keenness of vision to see the ripening grain, backed with a deep spiritual conviction for right which are <sup>some</sup> the outstanding qualifications to promote the interest of our beloved church.

We trust you will not consider us out of place to bring this matter before you in this way. These to me are real issues, and I call attention to them with the hope that I may receive some help to more successfully counteract the many evil forces encroaching upon our church. Think them over and let us have your honest expression with such suggestions and questions you feel impressed to offer at a date not later than Feb. 25th.

According to former arrangements our annual conference this year meets in the central district May 22, 23. Let us pray for our spring meeting.

*J. Steiner, Secy*

Markham, Ont. Feb. 12th. 1919.

S.F. Coffman,  
Vineland, Ont.  
Dear brother,

Greeting:- Brother Thomas Reesor left with me a copy of an old document which was found by Mrs. Ezra Martin among their father's books. Brother Noah Bearringer had copies printed and they sent Thomas two. He asked that I make a few additional copies and supply you with one. I wish we knew what amount of money was raised and also to what objects the Assembly applied it.

I had a letter from you some time ago and I presume bro. Heise has replied. I hope by this time you have also seen Mr. Scott. If Messrs Welchel and Scott think our purpose will be served by turning the funds to the Relief organizations direct, well, otherwise I should urge that the Govt. be begged to become our agent.

As regards the proposed abrogation of all exemptions by a uniform militia law I think we all should ~~and~~ watch and pray, I mean watch the papers and pray to God, yet the N.R.R. Organization has authorized you to represent us before Government and its representatives. I think you will remember that this was decided by the Executive of the N.R.R.O. some time last summer.

I have been in bed for about four days with the grip but am nearly well again. Otherwise we are well as usual. May this find you all splendid.

Your brother,

*L. J. Burkhalden*

A SHORT AND SINCERE

D E C L A R A T I O N ,

TO OUR HONORABLE ASSEMBLY, AND ALL OTHERS IN HIGH OR LOW STATION OF ADMINISTRATION, AND TO ALL FRIENDS AND INHABITANTS OF THIS COUNTRY, TO WHOSE SIGHT THIS MAY COME, BE THEY ENGLISH OR GERMANS,

In the first place we acknowledge us indebted to the most high God, who created Heaven and Earth, the only good Being, to thank Him for all His great Goodness and manifold Mercies and Love through our Savior Jesus Christ, who is come to save the souls of men having all power in Heaven and on Earth.

Further we find ourselves indebted to be thankful to our late worthy Assembly, for their giving so good an Advice in these troublesome Times to all Ranks of People in Pennsylvania, particularly in allowing those, who, by the Doctrine of our Savior Jesus Christ, are persuaded in their Consciences, to love their Enemies and not to resist Evil, to enjoy the Liberty of their Conscience, for which, as also for all the good things we enjoyed under their care, we heartily thank that worthy Body of Assembly, and all high and low in Office, who have advised to such a peaceful Measure, hoping and confiding that they, and all others, entrusted with Power in this hitherto blessed Province, may be moved by the same Spirit of Grace which animated the first Founder of this Province, our late worthy Proprietor, William Penn, to grant Liberty of Conscience to all its Inhabitants, that they may in the great and memorable Day of Judgement be put on the right Hand of the just Judge, who judgeth without respect of Persons, and hear of Him these blessed words, "Come, ye blessed of my Father, inherit the Kingdom prepared for you;" &c. "What ye have done unto one of the least of these my brethren, ye have done unto me," among which number \i.e. the least of Christ's brethren/, we, by His grace, hope to be ranked; and every Lenity and Favor shown to such tender conscienced, although weak followers of this our blessed Savior, will not be forgotten by Him in that great day.

The Advice to those who do not find Freedom of Conscience to take up Arms, that they ought to be helpful to those who are in Need and distressed Circumstances, we receive with cheerfulness towards all Men of what Station they may be- it being our Principle to feed the Hungry and give the Thirsty Drink;- we have dedicated ourselves to serve all Men in everything that can be helpful to the Preservation of Men's Lives, but we find no freedom in giving, or doing, or assisting in any Thing by which Men's Lives are destroyed or hurt.-We beg the Patience of all those who believe we err in this Point.

## A SHORT AND SINCERE DECLARATION, etc.

page 2.

We are always ready, according to Christ's command to Peter, to pay the Tribute, that we may offend no Man, and so we are willing to pay Taxes, "and to render unto Caesar those things that are Caesar's, and to God those things that are God's," although we think ourselves very weak to give God his due Honor, He being a Spirit and Life, and we only Dust and Ashes.

We are also willing to be subject to the higher Powers, and to give in the manner Paul directs us; - "for he beareth the sword not in vain, for he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil".

This Testimony we lay down before our worthy Assembly, and all other Persons in Government, letting them know, that we are thankful, as above mentioned, and that we are not at Liberty in Conscience to take up arms to conquer our Enemies, but rather to pray to God, who has Power in Heaven and on Earth, for US and THEM.

We also crave the Patience of all the Inhabitants of this Country, - what <sup>they</sup> ~~we~~ think to see clearer in the Doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor; for faith is to proceed out of the Word of God, which is Life and Spirit, and a Power of God, and our Conscience is to be instructed by the same, therefore we beg for Patience.

Our small gift which we have given, we gave to those who have Power over us, that we may not offend them, as Christ taught us by the Tribute Penny.

We heartily pray that God would govern all Hearts of our Rulers, be they high or low, to meditate those good things which will pertain to O~~R~~ and THEIR happiness.

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The above Declaration, written by Benjamin Hershoy, Minister of the Menonist Church, and signed by a number of Elders and Teachers of the Society of Menonists, and some of the German Baptists, presented to the Honourable House of Assembly on the 7th. day of November, 1775, was most graciously received.

Brunner Feb 13<sup>th</sup> 1919

Dear Brother

Greeting in Jesus name

yours of recent date to hand.  
Accept my sincerest thanks for  
same. The cheque I sent you was  
for you personally for work done  
for us. If I did not know understand  
your letter you applied it to the work  
It was collected for you as we  
felt ourselves debtors to you.  
Hoping you will be able to understand  
this explanation. I remain as ever  
your Brother in Christ.

Nicholas Hafziger

Brunner, Ont

Kindly answer

Vineland Ontario, February 17th, 1919.

Honourable W. A. Euler, M. P.  
House of Commons,  
Ottawa Ont.

Honourable Sir:-

Please find enclosed a copy of Statement Concerning Non-Resistant People in Canada. This statement has been compiled with a view of giving a concise history of the people of our faith, showing the conditions under which they lived in their earlier history, in ages less enlightened than this, and enjoying favors which would now be denied by some. To revert to penalizing our people would mean to renew conditions which discredited ages and nations had already attempted in order to crush the very principles which the world has been giving its blood in these last few years, - peace and good will among men.

Copies of this Statement have been sent to Hon. F. S. Scott, and Hon. Arthur Meighen. Mr. Meighen was with The Premier at the time of our first meeting with the Government.

I am glad to note the possibility of the War Times Elections Act being dropped without further consideration. Would be glad if the same method could be applied in disposing of the other Act which has effected our people, but trust that our interests will be guarded by the Sovereign of all nations.

We will be glad to furnish any further information that should be required.

Most sincerely, Yours,



N.R.O.

Vineland Ont. Feb. 21, 1919.

L. J. Burkholder,  
Markham Ont

Dear Brother:- Greeting in the name of the Lord.

Your last letter was forwarded to me at Kitchener last week. That was my last week of the Bible Study course and so I took advantage of the opportunity of calling upon Mr. Scott on the Thursday of that week. I did not go on account of having time.

We talked over the giving of the donation to the Government in the absence of Premier and his opinion was that nothing would be gained of any great value by waiting. The date of the Premier's return is uncertain, and he would be the only one through whom to give the donation. His opinion is that the less we draw attention to our cause at the present time the better it will be for our cause, and those whom we represent. When one notices the extreme attitude taken by the associations representing the returned men one must wonder what the outcome will be for those who are non-resistant in their religious belief.

I am sending in a condensed report of our attitude toward the school question and the attitude of the Russian brethren on the educational question as well as some information regarding the restrictions placed upon our people in Europe on account of their faith. Am sending to Mr. Scott, Mr. Euler, Mr. Weichel and to Mr. Meighan. Will send you a copy of the report. Have received copies of the "Declaration" from Ezra Martin of St. Jacobs. He sent me several copies and I intend sending them to interested parties.

Hope to hear from you again.

Yours,

Vineland Ontario, Feb. 22, 1919.

Nicholas Nafziger,  
Brunner, Ont.

Dear Brother:- Greeting.

Your last letter received and am glad to hear from you again. I think that I understood the meaning of your letter, and have not sent the money to the general fund, but have applied ~~to~~ it to help to pay the expenses that we are continually having in looking after the interests of our people in connection with the Government and the military question. There is yet to be some considerable correspondence in relation to these matters. The Parliament of the Dominion will be in session soon and there are some questions that will likely come up for consideration. We have had some conversations with some of the members of the Government, and while they think that our people will not be molested in the legislature there is always some possibility that some will try to agatitate the matter and make it very hard for our people to live in this country. We are hoping and praying that this may not come to pass. We have been driven from one country to another in the past years of our history, and such things are apt to happen at any time when we fall into the hands of men. We need to keep close to the Lord in these times of peril. If you have any suggestions to make regarding these matters, I will be glad to hear from you. What has been the attitude of your member of Parliament toward our people? Who is your member? We are not agatating this matter at all. I think that we should not do so on account of inviting opposition, still we should keep in touch with matters, and especially keep in touch with the throne of grace.

Yours in Christian love.

Vineland Ontario, February 27th, 1919.

Honourable Arthur Meighen,  
Secretary of Interior,  
Ottawa Ontario.

Honourable Sir:-

During a conversation with the Hon. F. S. Scott of Galt on a recent date, he suggested that our Committee, which held a conference with yourself and the Honourable Sir Robert Borden, should forward to you the enclosed circulars and statistics bearing on the status of the non-resistant people now residing in Canada.

Our congregations have contributed over \$70,000.00 to a fund as a memorial for the privileges granted us by the Government, which fund, in the absence of the Premier will likely be handed to the Organizations concerned in the various objects of relief for which the money was contributed.

Trusting that our position may always be understood as loyal to our Government and no less loyal to our obligations of faith toward God, I am,

Sincerely Yours,

Vineland Ontario, February 27th, 1919.

Hon. F. S. Scott, M. P.  
House of Parliament,  
Ottawa Ont.

Dear Sir:-

Please find enclosed a statement of facts concerning the Mennonite, Amish and Tunker people which may be of some interest to you, especially if the question of privileges of our people should be called into question, which we hope will not be the case. A report of the Programme before the House suggests that there may be some possible need of guarding these interests.

I am sending a copy with other matter to The Hon. Mr. Meighen, Secretary of the Interior. If any more definite information should be required concerning the school situation among the Russian people, I have a few statistics and other information could be secured from Prof. H. H. Ewert, Principal of the Mennonite Collegiate Institute, Gretna Manitoba.

With gratitude for past favors, I am,

Respectfully,

## STATEMENT CONCERNING NON-RESISTANT PEOPLE IN CANADA.

1. The faith of the non-resistant people was in existence many years, but was first printed in the form of a confession of faith in 1527 among the people of Holland and Flanders.
2. The Mennonites in Holland were persecuted with all other reformers and independent religious bodies until the granting of religious liberty by William, 1571-83. Military exemption was especially granted them in 1626, and continued with modified conditions from that date.
3. In Switzerland the Mennonites and Amish Mennonites suffered extreme persecutions as reformers with other bodies, but especially on account of their non-resistant belief and practice for which they were banished, sold as gally slaves, property confiscated and citizenship denied. A special appeal from the States General of Holland secured for them some relief. About the middle of the eighteenth century they were granted toleration.
4. The religious Treaty of Westphalia, 1648, secured religious liberty in Europe but did not stop the persecution of the non-resistant people.
5. Moravia afforded temporary refuge from the non-resistant people from Western Europe, but later became intolerant owing to the article of faith which prohibited the taking up of arms in those turbulent times.
6. Alsace, Lorraine and the districts of the Rhine afforded some degree of relief from persecution at times, and again became extremely intolerant. During the eighteenth century and earlier these people, who believed that the bearing of arms was unscriptural, were particularly persecuted on account of that belief. They suffered special taxations, confiscation of property, restriction of worship and banishment. A special visit from William Penn was welcome to them.
7. As early as 1810 Prussia invited these people to settle in that country. They were promised religious liberty. Not until 1773 were they granted freedom from military service, educational privileges and property and business rights. With the change of conditions and of rulers those privileges were annulled and the invitation to Russia induced most of them to migrate; but even this privilege was denied them.
8. Catharine of Russia invited the Mennonites to settle in her southern provinces, in 1766. This invitation was accepted by those living in Prussia owing to the greater freedom from military service granted. These privileges were discontinued by Alexander II, 1870-74. He limited their military duties to service in hospitals, railways and forestry, which, on account of their relation to military service, were distasteful to these people who interpreted their faith as forbidding all alliance with military duties. This denial of their privileges resulted in their migration to Canada and the United States.
9. William Penn and his agents visited the Mennonites, Amish and Tunkers of Holland and the Rhine provinces inviting them to settle in his colony in America. The first of these settlers came to America in 1683. They were granted complete exemption from military service, permitted to hold property, conduct their own schools, hold religious services, and permitted the privileges of citizenship.

## STATEMENT CONCERNING-NON-RESISTANT PEOPLE. #2.

10. In the United States, during the War of the Revolution and the War of the Rebellion, the Mennonites, Amish and Tunkers held steadfastly to their faith and bore the penalties which, in some cases, were laid upon them, and were grateful for the tolerance which the Government was pleased to afford them when their faith and practice was understood.
11. The first Mennonite settlement in Canada was made in 1786 in Lincoln County Ontario. The settlement in Waterloo was begun in 1800. The settlement in York County was made in 1803. Along with these people came the Amish and the Tunker brethren at different dates.
12. The privileges of the faith of the Quakers, Mennonites and Tunkers have been legally recognized by the Government of Canada since the year 1808, excepting by an Act of 1846 which was repealed in 1849. The payment of a special exemption tax was obligatory until the year 1856. Since the latter date total exemption from military service has been continuously granted until 1917, a time of war.
13. The Russian Mennonites came into Canada in 1873 under special Order-in-Council granting military exemption, special school privileges and full citizenship; their military exemption was based on the existing Statutes regarding exemption from for Conscientious reasons.
14. The Mennonites of America have always been supporters of the public schools in the United States and in Canada. They have a few advanced schools and colleges all of which are supported solely by the Church and are located in the United States. The Russian Mennonites have among them their private schools. They have no "Separate Schools" among them. Many congregations of the Russian Mennonites support and attend the public schools. Many of their private schools are conducted according to Government standards.
15. The Russian Mennonites have two advanced schools in the West in which all of the standard branches are taught in the English language, preparatory for teachers for their private schools and to maintain them according to Government standards. Some of the congregations oppose the teaching of English purely from religious motives, since their religious literature is entirely in the German language.
16. While some of the Ontario congregations maintain their worship in the German language, it is due to the fact that their religious education and literature is in that language. They have no schools in which they give instructions in that language.
17. The people in Canada who are of the Non-resistant faith have responded to appeals for the relief of suffering and are continuing their support of relief and reconstruction in the devastated districts of Europe and Asia. They are highly appreciative of the past and present attitude of the Government of Canada toward them, and are loyal to the land that has been generous to every phase of the Christian faith.

Vineland Ont., Mar. 1, 1919.

Brethren of the Committee  
to the Government.

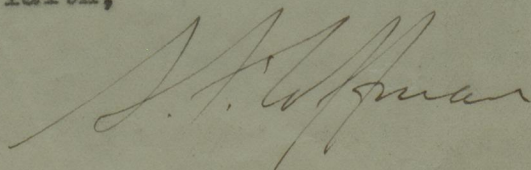
*Jacob R. Bender*  
Dear Brother:- Greeting.

You will find enclosed a copy of a Statement concerning the position of our non-resistant people during their history in Europe as well as in America. It seemsd well to prepare this Statement in order to give to those Members of Parliament who have been interested in our cause a brief historical review of our people. We have aimed to show the attitude of the Government toward our faith, and what our people have suffered in the past; also to show that the toleration of our faith has been recognized as just even in the intolerant ages of religious privileges.

Having had some conversation with those members of the Government who have represented us, we have received the advice that it is best not to agitate these matters more than is necessary, since there is no definite programme before the Government as to the possibility of dealing with the question of our franchise or of revoking the privileges of exemption. If any of these questions come before the Government we will be notified so that we will be given a hearing.

It is certain that we are not so much concerned regarding the franchise as we are concerning the continuance of our freedom from military service. Let us pray that we may be able to live true to our faith. It is ceratin that we will be true to the powers that rule over us whether we are given a voice in such matters or not.

Yours in faith,







Vineland Ont., Mar. 1, 1919.

Brethren of the Committee  
to the Government.

*David Bergoy*

Dear Brother:- Greeting.

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Yours in faith,

*D. Bergoy*

Vineland Ont. March 1, 1919.

H. H. Ewert, Principal,  
Gretna Man.

Dear Brother:- Greeting.

Please find enclosed a Statement Concerning the non-resistant People in Canada. This will interest you and your Brethren in the West, since it is intended to give the Government an idea of the history of our people and the experiences that they have had in the past four-hundred years.

We have tried to get a digest of the facts in our history in Europe, and there are many little details that have necessarily been omitted. We desired especially to bring out the treatment that they have had in the various countries in which they have been living, and to show that each of the Governments have been tolerant to them at the beginning and then took away from them the privileges that they have had. Some might interpret this to mean that the Governments have learned that it was not possible to continue to them the special benefits that had previously been granted them. Some one said a few weeks ago, that it would not do to grant to any special class of people the benefits that could not be given to every class. If such would be done it was sure to lead to difficulties. This may be true in a sense, but it is only the intolerance of one religion toward another that would deny what cannot be interpreted in any other light than that it is a religious principle that is vital to conscience and to salvation.

A copy of these Statements has been mailed to several of the members of Parliament in this section and a copy was mailed to the Hon. Arthur Meighen, Secretary of the Interior. In my letter to him I referred him to you in case he desired more information concerning the Mennonites in the West.

It had been surmised that there would be some legislation concerning the War Times Elections Act, taking into consideration the Franchise of the Alien Enemies and the Mennonites. There is no doubt but that some would be in favor of such an Act, disfranchising all such. But in that case the law would necessarily have to apply to all Conscientious Objectors. This would require a declaration from every voter in order to be fair to those who would be affected as a denomination. However, there is some possibility that the Law will become obsolete at the signing of the Treaty of Peace.

Concerning our standing and privileges of Exemption, the matter may be different. If the present law remains in force, we may require to have a definite interpretation of it. The Conscription Order-in-Council will likely die as a result of no further need of forces. The Act grants Exemption to the Russian brethren, but our people have been classed among the Objectors, and have not been definitely classed. The last appeals to the Central Appeal Judge were declared to be under the Exceptions. If this is the final decision of the Court, we may also be satisfied, but there have been actions by the military authorities since then have have taken no consideration of the decisions of the Central Judge. We are therefore keeping in touch with the situation and we invite your interest and especially your prayers in behalf of the cause.

Yours in Christ, and for His peace.

## STATEMENT CONCERNING MENNONITES IN CANADA.

1. The faith of the Non-Resistant people, while in existence for many years previous, was printed in the form of a Confession as early as 1527, among the Mennonites in Holland and Flanders.
2. The Mennonites in Holland endured persecutions as religious reformers with other independent religious bodies until the time of general religious liberties granted in 1571-1583. Military exemption was especially granted them in Holland in 1626, and continued under various modified conditions from that date.
3. The Mennonites and Amish in Switzerland suffered extreme persecution owing to the reformed nature of their faith, and were subjected to especial hardships on account of their non-resistant belief and practice, being under the sentence of banishment, their property confiscated, being sold as gally slaves, and denied any privileges of citizenship. Under a special appeal from the States General of Holland the authorities of Switzerland relented in part toward these people, and about the middle of the eighteenth Century granted them toleration.
4. Moravia afforded a temporary asylum and relief from the persecutions of the non-resistant people from Switzerland and Western Europe, but also became intolerant of that one article of their faith which did not permit them to take up arms during those turbulent times among the nations.
5. The Treaty of Westphalia, 1648, by which religious liberty was to have been guaranteed, did not stop the persecution of the non-resistant people.
6. Alsace, Lorraine, and the districts of the Rhine were the homes of many of the non-resistant people. They afforded some degree of relief from persecution at times. During the eighteenth century and earlier these people were persecuted particularly on account of their belief that bearing arms was unscriptural. Their property was confiscated, they were taxed, their worship was restricted, and they were banished. Holland and America afforded them an asylum during these years.
7. As early as 1710 Prussia invited these persecuted people to settle in that country, with religious liberty. In 1775 freedom from military service, the right to educate their own children, the right to own property and to engage in business was especially granted them. With the change of conditions and of rulers these privileges were annulled and persecutions followed and migration into Russia resulted.
8. The Non-Resistant people of Prussia and of Western Europe were invited to settle in the South of Russia by Catharine in 1766, with the promise of greater freedom from military service. These privileges were continued to them until withdrawn by Alexander II, 1870-74. He limited their service to hospital, railway and forestry duties, which, in spirit, were distasteful to their interpretation of the non-resistant faith which they believed forbid all alliance with military duties. This denial of their privileges resulted in their migration to Canada and United States.
9. The Non-resistant people of Holland and the Rhine provinces were visited by William Penn and his agents and invited to settle in his American colony. The Mennonites, Amish and Tunkers accepted his invitation. The first of these colonists arrived in Pennsylvania in 1683. They were granted complete exemption from military service, permitted to hold land, conduct their own schools, hold religious services and given the rights of citizenship.

## STATEMENT CONCERNING NON-RESISTANT PEOPLE.-2.

10. In the United States, during the War of the Revolution and the War of the Rebellion, the Mennonites Amish and Tunkers held steadfastly to their faith and bore the penalties which, in some cases, were laid upon them, and were grateful for the tolerance which the Government was pleased to afford them when their faith and practice was understood.
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Elmira, Ont., Mar. 3rd, 1919.

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

Dear Friend:

I have just received a letter from Rev. Thos. Reesor in which reference is made as to the proper time and method of presenting our donation to the government. The subject of this letter was discussed in a 'phone conversation with Mr. Weichel this morning. It seems that Sir Robert Borden will not return to Ottawa for several weeks and we are advised to wait with our presentation until his return as it would make a better impression if we would present the donation to Sir Robert in person.

We also took into consideration the danger of waiting too long. The donation should have the recognition of the government before the Franchise Bill is discussed upon the floor of the house as this bill is the most likely of any to contain reference to the Mennonites or other non-resistant denominations.

Mr. Weichel stated that he would inquire at Ottawa as to the time when this bill will be introduced. If it will be brought up before the return of the Premier we are urged to present our donation to the acting Premier, Sir Thomas White, as it is deemed important that this fund should be recognized in time. Mr. Weichel will let us know when he receives word from Ottawa and will advise us as to further action.

Trusting that such arrangements will meet with your approval, I am,

Yours very truly,

*N. M. Bearinger*