

in a second opus. He has told us most vividly: "The wages of sin is death"; I hope he will tell us equally vividly: "but the gift of God is eternal life through Jesus Christ our Lord."

Goshen College

MARLIN JESCHKE

Immigrant Group Settlements in Paraguay: A Study in the Sociology of Colonization. By Joseph Winfield Fretz. North Newton, Kansas: Bethel College. 1962. Pp. 194. Illustrations, tables, maps. \$4.50.

As the subtitle indicates, this is a study in the sociology of colonization. With the aid of a Guggenheim and a Fulbright Grant Dr. Fretz spent some time (the preface does not say how much nor when) in Paraguay in an on-the-field study. The Mennonite colonies of Paraguay continue to attract the interest of scholars, historical, sociological, and others. Though this study includes other immigrant groups, the major thrust is on the Mennonite colonies. This is understandable since years earlier Professor Fretz had made a rather detailed study of the Mennonite colonies which he termed a sociological report of twenty-five years of colonization effort by Mennonites in South America, and published under the title *Pilgrims In Paraguay*. A reviewer will naturally compare the two works so far as the Paraguayan Mennonites are concerned. There is some repetition where the Mennonite colonies are discussed, although the study under review includes, of course, more recent information both in the text and the statistical tables.

In the first two chapters in the present volume the author discusses the Paraguayan background as an immigrant country. On page 17, in a statistical table of registered immigrants to Paraguay from 1881 to 1958, the total is given as 66,901. The author explains that immigration statistics "cannot be presented as anything more than approximate figures," but we know that immigration to this country has always been small. The figure Fretz uses in his concluding chapter, which he says is a "most liberal estimate" for the last century, is 75,000.

In chapter 3 the important unsuccessful immigrant settlements are discussed, and in chapters 4 and 5 successful immigrant groups are studied. The author makes a difference between "settlers" and "colonists," the former having less internal social and spiritual cohesion among the members. He brings out the interesting point that the successful immigrant groups are confined almost exclusively to Germans (including the Mennonite colonies), except for a few recently established Japanese groups. It is remarkable that Paraguay, a country of Spanish origin, has attracted very few people from the Latin countries of Europe. It is remarkable also that, despite what a number of writers have written about the inhospitableness of the Chaco, the Mennonite colonies in that area are among the most successful. In no small part this is due to strong religious motivation, good leadership and organization and cultural cohesiveness. The author selects one of these colonies, Fernheim, for a more detailed study as a social system. He takes the nine basic elements which Charles Loomis finds within any social system and applies them to Fernheim. These are knowledge and belief, sentiment or feeling, goals and objectives, norms, status-role, rank, power, sanctions, and facilities. Fretz shows how these are all found in the Fernheim social system and how they operate in helping to understand the Fernheim colony and in making it one of the most successful immigrant groups in Paraguay.

Two of the most interesting chapters are seven and eight: "Interactions Between Paraguayans and Colonists," and "The Impact of Immi-

grants on Paraguay." Unfortunately, little information is given about the non-Mennonite immigrant groups, and so the chapters deal largely with the relations between the Mennonites and Paraguayans. Since the Chaco colonies are quite isolated, Friesland in East Paraguay was taken as the model for study on this point. Fretz has found that there is considerable interaction, although not as much as many Paraguayans would wish, and perhaps more than some Mennonites desire. The findings are similar to those encountered in my experience in Paraguay in 1944 and 1945: that the Mennonites are welcome and that the Paraguayans hope to learn from them, particularly with regard to industriousness and better farming methods. Their welcome is remarkable in view of the fact that Paraguay is overwhelmingly a Roman Catholic country. When I was in Paraguay it was not uncommon for the people to think and talk of Catholics, Protestants, and Mennonites. On one point in Fretz's survey, however, I have a question. The survey shows only 50 per cent of the Paraguayans favored Mennonite-Paraguayan intermarriage. My own experience has led me to believe that the percentage favoring intermarriage is higher.

In the concluding chapters the author discusses the prospects for future settlement in Paraguay. There is no question that the country, with its small population and with many millions of acres of good agricultural lands still unoccupied, could take care of many more immigrants. Fretz feels, however, that the government will have to provide a more attractive immigration policy and will have to be more aggressive in letting prospective immigrants know about it. He started this study with certain hypotheses:

- "1. That immigrants be permitted to settle in colonies if they preferred to do so;
- "2. That immigrant ethnic groups if allowed to develop according to their own genius tend to be a national asset;
- "3. That settlement in ethnic groups tends to prevent personal and social disorganization of group members.
- "4. That immigrant ethnic groups if given freedom to develop their own sub-culture, will eventually tend to assimilate with the national culture."

Fretz feels that "in the main" this study has substantiated these hypotheses, and he concludes with a positive note. In his earlier work, *Pilgrims in Paraguay*, the conclusions "were generally positive and optimistic." The ensuing years have confirmed his optimism and enabled him to conclude the present volume "with additional confidence based on events in the past decade plus the present indications as to Paraguay's future."

A few questions were raised in my mind as I read this worth-while study. Fuller and more adequate documentation would have made the work still more valuable, in my judgment. In addition to making some important statements of fact without any documentation, a source is sometimes cited without a page number, or an interview without a place and date or even at times without mentioning the interviewee's name. Also, as I looked over the footnotes and the bibliography I wondered why more Paraguayan sources were not used. Does this mean no more were available? More of these would have made a good work still better. An occasional editorial and typographical deficiency is in evidence, such as pages 6 and 7, which are reversed, and on page 70 where a double line occurs. A few inaccurate statements have been noted. The state-

ment (p. 2) that "temperatures as low as 32 degrees are reported only in the southern and upland sections of the country" is one of these, unless somebody did a poor job of reporting. The Chaco has occasional freezes. On page 10 it is stated that less than 4 per cent of the total land area of Paraguay is devoted to food production, and on page 167 it is less than one per cent. On page 76 one colony discussed is placed "10 miles southeast from Eucarnacion" and another is located "75 miles south" of the same city. These slips place both of them in Argentina. According to the terminology usually used, Menno Colony was not established by "Old Colony Mennonites" but by Sommerfelders, "Chortitzers" and a few Berghalers. As the author of course well knows, the Old Colony Mennonites migrated to Mexico, although they had at first considered South America.

A few slips such as these, however, are more than compensated for by the fact that the author, a scholarly sociologist, refused to indulge in the all too common pedantic, sociological jargon, thus making it unnecessary in this case for laymen to first translate the "foreign language" into English in order to understand it. The book can therefore be recommended not only to scholars, for whom it will have great value, but also to that large number of people, Mennonites and others, who have an interest in Paraguay.

George L. Warren, Advisor on Refugee and Migration Affairs, Department of State, has written a foreword.

Goshen College

WILLARD H. SMITH

Mennonite Exodus. The Rescue and Resettlement of the Russian Mennonites Since the Communist Revolution. By Frank H. Epp. Altona, Manitoba: Canadian Mennonite Relief and Immigration Council and D. W. Friesen Sons Ltd. 1962. Pp. 571. \$6.00.

The book *Mennonite Exodus* written by Frank H. Epp, the editor of *The Canadian Mennonite*, takes its place alongside a number of other recent works depicting certain chapters in the history of the Mennonites during the past decades.¹ It grew out of an assignment by the recently reorganized Canadian Mennonite Relief and Immigration Council (1960), formerly known as the Canadian Mennonite Board of Colonization, to write the history of that body. That the volume expanded to twenty-nine chapters is due to the author's endeavor to tell a complete story, even though that story sometimes goes beyond the specific scope of the work of the CMBC. The forty-year history of the Board is in reality the story of "the rescue and resettlement of the Russian Mennonites." The author follows through on this central motif, rescue and resettlement, by arranging his material into seven main divisions.

Part I sets the stage for the search for survival by the Russian Mennonites who, after a century of prosperity, suddenly find themselves involved in a reign of terror brought on by war, revolution and state control. The threat to their accepted way of life—both cultural and religious—leaves many of them only one course of action—emigration.

Part II gives us the interplay of the emigration efforts on the European front and the problems encountered in soliciting support in the New World, both for purposes of relief and for prospective immigration of the European brethren. Here David Toews, one of the central figures

¹ P. C. Hiebert, *Feeding the Hungry* (Scottsdale,); 1929 J. D. Unruh, *In the Name of Christ* (Akron, 1952); J. W. Fretz, *Pilgrims in Paraguay* (Scottsdale, 1953); W. Quiring, *Russlanddeutsche suchen eine Heimat* (Karlsruhe, 1938).



Copyright and Use:

As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.

No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.