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In Search of the "Greatest Mennonite Settlement": The Career of Julius Siemens

When we think back on the significant leaders of the Mennonite church from the past, our thoughts are most likely to settle on ministers, theologians or other religious leaders. It is easy to assume that these were the people who did the most to shape the Mennonite church of today. While there is no doubt that such men and occasionally women did play a major role in the church, we miss a large part of the Mennonite story if we limit our attention to them. Other individuals of a more "secular" orientation also profoundly shaped the Mennonite world.

One such person was the Mennonite banker and land agent Julius Siemens. Though never a "church leader" in the usual sense of the word, Siemens did much to influence late nineteenth and early twentieth-century Mennonite society in both Canada and the United States. He became involved in the business of land promotion when many Mennonites were anxious to explore new regions for settlement, and thus was able to ride the crest of that enthusiasm to a position of some prominence in the Mennonite world.

Julius Siemens was born February 4, 1863 in Schönwiese, Chortitza to Peter and Helena Siemens. Though Peter and Helena had ten children, only five lived to maturity: Peter, Julius, Jacob, Henry and Helen. The Siemens family migrated from Russia in 1879, settling in Mountain Lake, Minnesota. Julius became a member of the First Mennonite Church (General Conference) there in 1882. He married Anna Janzen, also of Mountain Lake, a few years later.

We know little of the Siemens family's activities in Mountain Lake, but it seems likely that Julius and his brothers had already taken an interest in the world of business. They came to the attention of Erdmann Penner, a prominent businessman in Gretna, Manitoba who would later become that village's first mayor. Penner, who had family connections in Mountain Lake, encouraged the Siemens brothers to relocate to Gretna. They took Penner up on his suggestion and moved north sometime in the

mid-1880s. In 1887, when Julius was only twenty-four years old, they opened their first Gretna business venture, the Siemens Brothers & Company Bank. Erdmann Penner became a silent partner in the bank.

Siemens Bros. & Co. Bankiers, Gretna, Manitoba, Canada.

Die einzige Bank in der Mennoniten-Reserve.

Kauft und verkauft In- und Ausländische Wechsel.
Thut ein allgemeines Bankgeschäft.
Zahlt Zinsen für eingezahltes Geld.
Diskontiert gute Noten gegen Farmer oder
Geschäftsleute.

Wir nehmen Gelder von Geschäftshäusern und
Privat-Personen auf gute Bedingungen entgegen.

Haupt-Korrespondenten
in Canada: Commercial Bank of Manitoba, Winnipeg;
in den Ver. Staaten: The National German-American
Bank, St. Paul, Minn. — Knauth, Nachod
& Kuehne, New York City.

Halte dieses Büchlein für zukünftigen Gebrauch.

Banks were a rare institution among the Mennonites of southern Manitoba, and the Siemens brothers could boast that theirs was "the only bank in the Mennonite Reserve."¹ Given the novelty of such institutions, one also can assume a certain amount of ignorance about banking on the part of the Mennonites there. Perhaps in response to this situation, the Siemens Brothers Bank published a small pamphlet, entitled *Der Bank-Kunde* ("The Bank Customer").² This pamphlet not only served as advertising for the Siemens bank, but also provided a general introduction to banking services. It instructed readers in the finer points of opening an account, writing checks, applying for loans, and the proper method of signing one's name on bank documents.

**DO YOU WANT A HOMESTEAD?
OR HAVE YOU ONE FOR SALE?**

DO YOU WANT LAND, OR HAVE YOU LAND FOR SALE?

If you have a homestead and cannot live on it, don't let it go by default but list it with me and I will find you a buyer. If you want to buy I will find you a good Homestead.

Farm Loans on most favorable terms. Steamship Tickets
Sold to and from Europe.

Julius Siemens,
Ritzville and Odessa, Wash.

REFERENCES: National German American Bank, St. Paul, Minn., and Banks of Odessa and Ritzville.

The Siemens brothers did not limit themselves to banking. They also became involved in real estate, at first promoting land in southern Manitoba, but eventually also organizing expeditions of land seekers to view areas in the Canadian territories to the west. They made a special point of offering their services to Mennonites in Europe who wished to relocate to Canada, even going as far as to offer financial assistance to those without the means to make the trip across the Atlantic. They also travelled throughout North America, seeking to stir interest in newly-opened Canadian lands. Julius, for example, visited Indiana during the summer of 1892 for this purpose.³

Julius Siemens also took an interest in the political machinery of his community and province. He became active in the Liberal Party, the ruling party in Manitoba since 1887. Something of Siemens' status in provincial politics is suggested by the decision of Manitoba's Liberal Party Premier Thomas Greenway to send Siemens and Erdmann Penner as the province's representatives to the Chicago World's Fair in 1893.⁴ Even after eventually leaving Manitoba, Siemens remained active in politics there. In 1900 he was present in Altona, Manitoba for the founding of the Rosenfeldt Liberal Association, a political organization

dedicated to furthering Liberal Party policies in southern Manitoba. He was elected as a member of the executive committee for that body.⁵

In 1893 the Siemens brothers' banking business took a turn for the worse. During that year a variety of factors caused a significant decline in the United States gold reserve, triggering a stock market panic during the spring of that year in both the U.S. and Canada. The unsettled financial conditions reached all the way to Gretna, where nervous bank customers began pulling their deposits from the Siemens Brothers Bank. This, coupled with the failure of the company's banking partners in New York and St. Paul, Minnesota, caused the Siemens Brothers to declare bankruptcy in 1893.⁶

The brothers left Manitoba and went back to the United States following the failure of their bank. Julius went west to Washington. In an article submitted to the *Christlicher Bundesbote* in April of 1894, he explained his decision to leave Canada in a way that omitted any reference to his failed bank. He noted that while Mennonite land seekers found Canadian lands productive, they often hesitated to buy there because of the hard winters, isolation of the region from markets, high costs of goods and shipping, low prices for crops in comparison to the United States, the virtual monopoly by the Canadian Pacific Railroad, and that company's sometimes heavy-handed practices. Siemens announced in the article that he had relocated to Seattle, Washington, and would be selling land in the eastern part of that state.⁷

After residing briefly in Seattle, Julius Siemens moved to Ritzville, Washington, in the heart of eastern Washington. From this base, he worked vigorously to encourage Mennonite settlement in this region. Siemens did not, however, limit his business ventures only to eastern Washington. As a colonization agent for the Northern Pacific Railroad, he founded a Mennonite settlement at Ulen, in northwestern Minnesota, in 1895. Siemens travelled widely across the Midwest promoting this settlement, including trips to Manitoba, South Dakota and Nebraska. By December of 1895 he reported having sold land at Ulen to forty-three Mennonites from Mountain Lake, and one each from Nebraska and Manitoba.⁸ Most of those who bought there seem to have been General Conference Mennonites.

Despite Siemens's enthusiastic promotion of it, The Ulen settlement did not flourish. Most of those who bought land from him there do not seem to have remained in the area for very many years. While the Mennonites there did meet together for worship, it is unclear whether they ever were able to formally organize a congregation at Ulen. In 1921 ten Mennonite families lived there; in 1926 that number had dropped to seven. Poor harvests in the 1930s took a

(Continued on page 6)

Imaginations and the Changing Identity of the Mennonite Brethren."

Neufeld, Anne H., comp. *Gerhard Abram Teichroeb and His Descendants*. Winnipeg: privately printed, 1991.

Neufeld, Anne H., comp. *Kornelius Hiebert and His Descendants*. Winnipeg: privately printed, 1991.

Neufeldt, Leonard. *Raspberrying*. Windsor, Ont.: Black Moss Press, 1991.

A new collection of poetry by a Mennonite writer from Yarrow, British Columbia.

Tiessen, Hildi Froese, ed. and Paul Gerard Tiessen, ed. *A Sunday Afternoon: Paintings by Henry Pauls*. Waterloo, Ont.: Institute of Anabaptist-Mennonite Studies and San Hills Books, Inc., 1991.

This collection of paintings by Canadian artist Henry Pauls depicts Mennonite social life in Russia and Canada.

Wiebe, Armin. *Murder in Gutenthal: A Schneppe Kjnals Mystery*. Winnipeg: Turnstone Press, 1991.

A humorous "Mennonite murder mystery" by the author of *The Salvation of Yasch Siemens*.

New archival acquisitions in the Center for Mennonite Brethren Studies

In addition to the many books and periodicals that make up its historical library collection, the Center for MB Studies also houses a significant collection of archival and manuscript collections. The following is but a sampling of the new records received by the Center during the past year.

From **Butler Avenue Mennonite Brethren Church**, Fresno, Cal.:

6 feet of congregational records dating back to the beginnings of that church.

From **Esther Dick** of Scotts Valley, Cal.:

21 photographs from Russia, most dating from the early twentieth century; 33 photographs of the Reedley Bible School and Dinuba Mennonite Brethren Church from the 1930s; a typewritten autobiography of her father, John P. Rogalsky.

From **John Esau**, Mennonite Brethren missionary to Zaire:

8 video tapes of Zairian Mennonite Brethren church services, ca. 1984-1989.

From **Herb Brandt** of Richmond, B.C.:

1 foot of records pertaining to his tenure as Chairman of the General Conference of Mennonite Brethren Churches, 1984-1990.

From **Fresno Pacific College**:

4 feet of records from the office of the Academic Vice President, mostly from early 1980s.

From **Susie Peters**, Fresno, Cal.:

7 feet of papers from her late husband G.W. Peters, the prominent missions scholar and educator.

From **J.B. Toews**, Fresno, Cal.:

7 feet of personal papers and records relating to his work with Mennonite Brethren Missions/Services, Mennonite Brethren Biblical Seminary and the Historical Commission of the Mennonite Brethren Church.

Julius Siemens *(continued from page 2)*

toll on the few families still there, and reports from Ulen to the Northern District of the General Conference Mennonite Church stop during that decade.⁹

Despite his unfavorable words in 1894 regarding conditions in Canada, Siemens did not abandon land development efforts in that country. Shortly after the turn of the century, for example, he attempted to organize a Mennonite settlement in the Alameda district of the Northwest Territory (present-day Saskatchewan). Many reports in periodicals such as *Der Mennonitische Rundschau* indicate that Siemens still maintained an active interest in Manitoba real estate even after returning to the United States.

Development opportunities in California also captured Siemens' attention. As early as 1906 Siemens visited Sacramento¹⁰ and by 1907 he had entered into correspondence with the California Irrigated Land Company of San Francisco. Charles F. O'Brien, a representative of that company, noted to Siemens that "we understand that your people are very thrifty and honest and we want this kind of people and are willing to make every inducement that lies within our power to get them."¹¹ In 1908 a friend wrote Siemens asking, "Have you still got the Cal. fever [sic], if so here is 'fuel for the flames,'" and referred him to a small piece of land available for purchase in Tehama County.¹² Whether Siemens bought this land or even went to see

it is unknown. Regardless, Tehama County became the focus of his first large-scale promotional effort in California.

During 1910 and 1911 Siemens actively promoted land in Los Molinos, a few miles northeast of Corning in Tehama County, on which he intended to establish "the greatest Mennonite settlement in California."¹³ As with most of his development projects, Siemens travelled widely throughout Midwestern Mennonite communities to promote the land. He announced a meeting of prospective settlers at the Imperial Hotel in Portland, Oregon in late 1910 and made at least one trip to Kansas for promotional purposes during 1911.¹⁴

From July 6 until December 7, 1910, Siemens ran a one-third page advertisement for Los Molinos land in every issue of the weekly newspaper *Der Mennonitische Rundschau*. These promotional techniques evidently were at least partly effective. Siemens noted in a report to the *Christlicher Bundesbote* in March of 1911 that he had received so many inquiries about the land that he was unable to answer all of them. It does not appear, however, that inquiries necessarily translated into sales. In an advertisement for Los Molinos in that same issue Siemens could only claim that five Mennonite families had bought land there by that time; in July that number had increased to only eight families.¹⁵

Julius Siemens was not the only Mennonite land agent in California at this time. Perhaps his best known competitor was Henry J. Martens, who masterminded the Kern County settlement of Martensdale in 1909-1910. Siemens marketed his Los Molinos land in direct competition to Martens. He noted in one report that since Martensdale "was only half as good as promised," he knew it would be easy to draw many settlers to Los Molinos.¹⁶ At about this time it became public knowledge that Martens had never actually completed the purchase of the Kern County land he "sold" to his unsuspecting clients. When the residents of Martensdale were evicted by the true owners, Siemens was quick to approach them about settling on his land to the north. He made at least one trip to Martensdale to speak to the displaced settlers, and was careful to point out in his promotional material that the Los Molinos land would not be plagued by the same title problems that caused the demise of Martensdale. At least two former residents of Martensdale did buy land at Los Molinos, but for the most part these unfortunate settlers chose to ignore Siemens' overtures.

Despite all his efforts, Siemens' "greatest Mennonite settlement in California" never came to be. Only a few Mennonite families ever moved to Los Molinos and most of them chose to leave after only a few months. J.J. Entz reported from there in December of 1911 that only six

German families were living in the area, and that no German-language church had yet been established. He noted that they planned to return to Reedley as soon as they could exchange their land. Other negative reports regarding Los Molinos in the Mennonite press by land seekers who visited there but chose not to buy undoubtedly caused other potential buyers to decide against ever doing so.¹⁷

Siemens apparently was undaunted by his failure to build a great Mennonite settlement at Los Molinos. By 1912 he had turned his attention further south to land near the northern Madera County towns of Fairmead and Berenda. Meanwhile, Siemens had also moved with his family from Washington to Fresno, where he purchased a home on Dudley Avenue. He lived in this home for the rest of his life, and spent the rest of his career promoting land in California. There being no General Conference Mennonite Church in Fresno at that time, Siemens and his wife became members of the First Mennonite Church in Reedley.

Siemens became an agent for the Cooperative Land & Trust Company of San Francisco, which owned land around Fairmead. It was this land that Siemens promoted to his Mennonite audience. Again, he took out repeated advertisements in the Mennonite press, though not as extensively as had been the case with the Los Molinos project. By the summer of 1912 he had made his first sales there, and by April of 1913 he had sold Fairmead property to at least twenty-seven families.¹⁸

Land agents went to great lengths to describe their land in a way that would attract maximum attention from potential buyers. Promotion for the Fairmead settlement was no exception. Siemens prepared one such piece, probably early in 1913, entitled "Some General Comments About Our Mennonite Settlement near Fairmead, California." He noted there that Fairmead was in the middle of the San Joaquin Valley, "which is known as the most beautiful and most fertile in all of California." He went on to state:

the climate here is the most beautiful on the entire American continent. We do not have winter as it is known in Siberia, the Molotschna, northwestern Canada or in the Midwestern states. . . . In summer, naturally it is very warm, but never unbearable.

JULIUS SIEMENS,
LOCATOR OF
MENNONITE COLONIES
AND DEALER IN
CHOICE FARM and GRAZING LANDS.

—:—

Steamship Tickets to and from Europe.
Mortgage Loans, Insurance, Collections and
Foreign Exchange.

ably so, because we have a sea breeze from the San Francisco Bay. Work, even in the direct sun, is enjoyable. The nights are always cool, and covers are necessary during the entire year. . . . All fruits grow here as well or better than in other parts of California. . . . With the beautiful climate, it is unnecessary to build homes that are very strong or warm.

Siemens closed his promotional piece by proclaiming that "Without a doubt, the foundation has been laid here for the greatest German settlement in California."¹⁹

At first, it appeared that Siemens' promotional work would pay off this time. By spring of 1913, there were twenty-five Mennonite families in the Fairmead settlement. Twenty of them were from the Mennonite Brethren Church and five others from the General Conference Mennonite Church. Though from different groups, these families joined together as one congregation. Ministers from both conferences were among the early settlers there—Cornelius Wittenberg and Kornelius G. Neufeld of the Mennonite Brethren and John K. Lichti of the General Conference. The presence of mature church leadership in the young settlement augured well for its survival; the presence of such leadership from the two conferences almost certainly made it easier for them to meet as one group.

This inter-Mennonite relationship appears to have worked well for the little group. In 1914 John K. Lichti reported that he shared ministerial duties with Cornelius Wittenberg on an every-other-Sunday basis. Differences between the two groups did exist, however. Lichti noted that the two groups continued to use different songbooks—the Mennonite Brethren used the *Evangeliums-Lieder*, while the General Conference people preferred their *Gesangbuch mit Noten*. This made it difficult sometimes to find matching songs and texts during worship. Offerings for missions were divided evenly between the two conferences and they conducted separate communion services.²⁰ A few years later Lichti commented that the visiting Mennonite Brethren ministers who preached for them tended to stress revival more than baptismal instruction. While he did not wish to pass judgement on which approach was preferable, he did suggest that there ought to be more baptismal instruction than that provided in Sunday school.²¹

On January 3, 1915 the Fairmead church formally organized itself as a Mennonite Brethren congregation. Since 1913 the Mennonite Brethren Pacific District Conference already included the congregation at Fairmead among its member churches; the action of 1915 merely formalized that reality. Though the congregation now had formal ties to the Mennonite Brethren Church, the General Conference Mennonites in Fairmead remained part of it, and John K. Lichti continued to serve as a minister in the church.

Events following the organization of the Fairmead congregation, however, suggested that Julius Siemens would

again fail to realize his "greatest German settlement." In March of 1915 John Lichti reported that the land reserved for the Mennonite settlement had been sold cheaply to other parties, since the Mennonites did not make use of it.²² J.F. Harms, in his 1925 history of the Mennonite Brethren Church, writes that the first settlers in the area bought more land than they needed, expecting other Mennonites to follow and buy the excess land from them. When these additional settlers did not arrive, the original residents found themselves with more land than they could afford. These overextended settlers, Harms suggests, cashed out their property and moved on.²³

Harms seems to imply that all the Mennonite settlers left Fairmead at this time. While some did, the community by no means ceased to exist. Both Cornelius Wittenberg and Kornelius G. Neufeld, the two Mennonite Brethren ministers at Fairmead, moved away, leaving the largest part of the Mennonite settlement there without any leadership of its own. The lack of formal leadership may be why the Mennonite Brethren Pacific District Conference eliminated the Fairmead church from its list of member congregations beginning in 1916. Other Mennonites, however—both Mennonite Brethren and General Conference—stayed in Fairmead and continued to worship together as before. John K. Lichti provided the local leadership for the group, supplemented by visiting ministers. In the fall of 1917, for instance, Mennonite Brethren Elder P.P. Rempel came to Fairmead to conduct a baptism service in John Lichti's reservoir. The fact that a Mennonite Brethren immersion baptism took place in a General Conference minister's reservoir—despite the latter's preference for baptism by pouring—suggests how closely these two groups cooperated in Fairmead.²⁴

The ecumenicity of the Fairmead congregation extended even farther than the two above-mentioned groups. In early 1918 Johann T. Duerksen reported that the Sunday morning worship services were attended by Mennonite Brethren, General Conference Mennonites and Baptists, that a Church of the Brethren group met in the building on Sunday afternoons, and that Seventh-Day Adventists used it on Saturdays. Duerksen also noted optimistically that several new families had moved into the area, "something for which we have hoped for four years."²⁵

Duerksen's optimism was rewarded. During the following months several more families moved into the Fairmead area, so that on October 19, 1919 they were able to organize again as a full Mennonite Brethren congregation with a membership of ten under the leadership of Peter Wall.²⁶ The General Conference Mennonites continued to worship with the Mennonite Brethren for some time. The decision of John K. Lichti to leave Fairmead in the early 1920s seems to have brought this affiliation to a close. In

1922 the Evangelization Committee of the General Conference Pacific District Conference reported that those living near Fairmead had joined the First Mennonite Church in Reedley due to Lichti's departure.²⁷

During this time Julius Siemens had not abandoned his hopes for the Fairmead settlement. Following the initial flurry of sales in 1912-1915, there appears to have been less action on Siemens' part there. In October of 1919, however, he corresponded with the Cooperative Land Company (now relocated to Fresno) about the possibility of placing a new group of Mennonites on land in the Fairmead Colony.²⁸ How many sales Siemens made in this second round of settlement is not clear, however.

Regardless of Siemens' level of involvement in it, Fairmead did not become the great settlement he had set out to create. The congregation survived, but never grew to a large size. At the time of its move to Madera in 1941, the congregation had only about 30 members. Today known as the Madera Avenue Mennonite Brethren Church, it is the only existing Mennonite congregation in California that can trace its origins to the work of Julius Siemens.

Land agents like Siemens were always on the lookout for new groups of potential settlers. The turmoil in the Mennonite colonies of Russia following that country's 1917 revolution provided just such a potential group. In response to the crisis conditions there, the Mennonites appointed a *Studien-Kommission* (Study Commission) to visit Europe and North America. Its assignment was first to seek relief for the victims of the Russian famine, but also to determine appropriate places for Mennonite migration out of Russia. When the *Studien-Kommission* reached California in the fall of 1920, Julius Siemens was ready for them. He took the *Kommission* members in tow and led them on a tour of available land in the San Joaquin Valley. Besides visiting the Fairmead area, Siemens also took the delegates to Kern County, where they looked at land near Buttonwillow. Evidently Siemens even succeeded in arranging for the *Kommission* members to have an audience in San Francisco with Hiram Johnson, the U.S. Senator from California and former governor of that state.²⁹

Following the *Kommission's* departure, Siemens continued to negotiate on their behalf with California land companies. He received a commitment from the Kern County Land Company to set aside 15,000-20,000 acres for the Russian Mennonites, and entered into discussions with another company regarding land at Firebaugh on the west side of the San Joaquin Valley.³⁰ As time passed, however, it became clear that few if any Russian Mennonites would come to the United States. Tight federal immigration regulations barred them from entering this country, and most turned their attention to Canada or Mexico. Siemens, recognizing that Russian Mennonite

immigration was not a viable option, attempted to promote lands initially intended for them to other Mennonites. By the spring of 1921 he was exploring the possibility of promoting the land at Firebaugh to Mennonites already in North America. By 1923 he had begun that operation in earnest, offering to pay travel costs for anyone in the U.S., Canada or Mexico who bought twenty acres there before July 1 of that year, and double travel costs to anyone who bought forty acres.³¹ How many Mennonites took Siemens up on this offer is unknown. At any rate, no identifiable Mennonite settlement ever came into existence at Firebaugh.

After the early 1920s Julius Siemens seems to have abandoned the promotion of large-scale Mennonite settlements. He remained in the San Joaquin Valley real estate business for some years, but apparently limited himself to buying and selling land for individuals or small groups rather than attempting to establish new settlements. Now in his sixties, Siemens was no longer the young man who had crisscrossed western North America promoting settlement opportunities among his fellow Mennonites. His name faded from the Mennonite press, where it so often had appeared from the 1890s to the early 1920s. Julius and Anna Siemens remained in their Fresno home after his retirement. While at a daughter's home in Berkeley, he died on July 27, 1953 at the age of 90. His funeral took



Julius Siemens (2nd from left) with members of the *Studien-Kommission* near Buttonwillow, California.

place in the Reedley First Mennonite Church on July 30.

Julius Siemens never succeeded in establishing "the greatest Mennonite settlement" that he so boldly promoted throughout his career. Visitors to Ulen, Los Molinos or Fairmead will find scarcely a trace of the impressive com-

munities Siemens tried to establish in those places. Towns such as Ritzville, Washington still have an identifiable Mennonite community, but hardly one that compares to major Mennonite population centers. Southern Manitoba, where Siemens began his land development career, certainly does have a large Mennonite presence, but even there Siemens played only a small part in bringing the Mennonites to that area.

Nonetheless, Julius Siemens remains an important figure in a significant chapter of North American Mennonite history. In 1885 Mennonites of Russian background lived for the most part in a narrow band stretching from Kansas to Manitoba. By 1925 they had spread across nearly every state and province of western North America. What had begun as only a handful of settlements evolved during those forty years into a remarkable network of widely scattered communities stretching from Michigan to California; from Louisiana to British Columbia. Julius Siemens and his fellow land agents were important figures in that transformation. They did not cause this great migration—it would have happened without them. They did, however, help to focus it and give it the shape that we still see today in Mennonite communities of the far western United States and Canada.

Kevin Enns-Rempel

ENDNOTES

1. F.G. Enns and Gaile Whelan Enns, *Gretna: Window on the Northwest*. (Gretna: Village of Gretna History Committee, 1987), p. 66.
2. Copy in Siemens Family Papers. Center for Mennonite Brethren Studies, Fresno, Cal.
3. Enns, p. 78; *Christlicher Bundesbote*, 25 August 1892, p. 4.
4. Enns, p. 91.
5. "Liberals of Rosenfeldt." Clipping in Siemens Family Papers, CMBS.
6. Enns, p. 91.
7. Correspondence from Gretna, 17 April 1894. *Christlicher Bundesbote*, 3 May 1894, p. 5.
8. Julius Siemens correspondence from Mountain Lake, 5 December 1895, *Der Mennonitische Rundschau*, 18 December 1895, p. 1.
9. Diena Schmidt, comp. & ed., *The Northern District Conference of the General Conference Mennonite Church: 1891-1991*. (Freeman, SD: Pine Hill Press, 1991), pp. 72-73.
10. Julius Siemens to Anna Siemens, 19 March 1906. Siemens Family Papers, CMBS.
11. Charles F. O'Brien to Julius Siemens, 4 June 1907. Siemens Family Papers, CMBS.
12. Beulah _____ to Julius Siemens, 1 March 1908. Siemens Family Papers, CMBS.
13. Julius Siemens correspondence from Los Molinos, *Christlicher Bundesbote*, 20 July 1911, pp. 4-5.

14. *Der Mennonitische Rundschau*, 16 November 1910, p. 23; Julius Siemens correspondence from Los Molinos, *Christlicher Bundesbote*, 20 July 1911, pp. 4-5.

15. Julius Siemens correspondence from Los Molinos, *Christlicher Bundesbote*, 23 March 1911, p. 4; Advertisement for land at Molinos, *Christlicher Bundesbote*, 23 March 1911, p. 7; Julius Siemens correspondence from Los Molinos, *Christlicher Bundesbote*, 20 July 1911, pp. 4-5.

16. Julius Siemens correspondence from Los Molinos, *Vorwärts*, 17 June 1910, p. 4.

17. J.J. Entz correspondence from Los Molinos, December 21, 1911, *Zionsbote*, 24 January 1912, p. 3; John & Elisabeth Nipkau correspondence from Lodi, January 12, 1911, *Zionsbote*, 25 January 1911, p. 4; Cornelius Fiedler correspondence from Atwater, *Zionsbote*, 24 April 1912, p. 4.

18. Statements of commission accounts with the Cooperative Land & Trust Company, Siemens Family Papers, CMBS.

19. "Etlliche Allgemeine Bemerkungen ueber unsre Mennoniten-Ansiedlung bei Fairmead, Kalifornien," Siemens Family Papers, CMBS.

20. John K. Lichti correspondence from Fairmead, May 12, 1914, *Christlicher Bundesbote*, 28 May 1914, p. 4.

21. John K. Lichti correspondence from Fairmead, 18 October 1916, *Christlicher Bundesbote*, 2 November 1916, p. 4.

22. Johann K. Lichti correspondence from Fairmead, 25 March 1915, *Christlicher Bundesbote*, 8 April 1915, p. 4.

23. J.F. Harms, *Geschichte der Mennoniten-Brüdergemeinde*. (Hillsboro: Mennonite Brethren Publishing House, [1925]), p. 154.

24. Abraham H. Janzen correspondence from Fairmead, 16 October 1917, *Zionsbote*, 24 October 1917, pp. 6-7.

25. Johann T. Duerksen correspondence from Fairmead, 10 February 1918, *Zionsbote*, 20 February 1918, p. 5.

26. F.H. Janzen correspondence from Fairmead, *Zionsbote*, 14 January 1920, p. 12.

27. "Pacific District Conference Report," *The Mennonite*, 30 November 1922, pp. 2,5.

28. J.S. Cone to Julius Siemens, October 3, 1919. Siemens Family Papers, CMBS.

29. A. Friesen to Julius Siemens, October 24, 1920. Siemens Family Papers, CMBS. A.A. Friesen was chairman of the *Studien-Kommission*.

30. J. Leroy Nickel to A. Friesen and K. Warkentin, November 16, 1920. Siemens Family Papers, CMBS; Julius Siemens to J.F. Clyne, April 19, 1921. Siemens Family Papers, CMBS.

31. Julius Siemens to J.F. Clyne, April 19, 1921. Siemens Family Papers, CMBS; "Tatsachen über das Land bei Firebaugh, California." Siemens Family Papers, CMBS.