The Estonian Community of Seabrook, New Jersey
The mission of the Seabrook Educational and Cultural Center is to preserve and make known the unique history of Seabrook in Upper Deerfield Township, Cumberland County, as a place where people of different races and cultural heritage were given an opportunity for a new start in life and subsequently their significant contributions to the township, state, and nation.

This statement, crystallizing a broad purpose of the Seabrook Educational and Cultural Center (SECC), was first adopted in 1990 when the Seabrook Chapter Japanese American Citizens League formed a committee to initiate the SECC. The mission statement was included in the bylaws of the organization at incorporation on September 4, 1991. The museum and first exhibition was dedicated and opened to the public October 8, 1994 on the occasion of the People’s Inaugural sponsored by the Upper Deerfield Township Committee, the New Jersey Council for the Humanities, the Seabrook Chapter JAACL, and the Seabrook Educational and Cultural Center.

THE ESTONIAN COMMUNITY OF SEABROOK, NEW JERSEY
From Displaced Persons Camp To Success in America

by
Milli Poldma
With Contributions by Else Vilms

The New Jersey Council for the Humanities

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOREWORD</td>
<td>iv</td>
</tr>
<tr>
<td>HISTORICAL BACKGROUND</td>
<td>1</td>
</tr>
<tr>
<td>ESTONIANS COME TO SEABROOK, NEW JERSEY</td>
<td>3</td>
</tr>
<tr>
<td>ESTONIAN LUTHERAN CHURCH</td>
<td>6</td>
</tr>
<tr>
<td>THE MINISTERS</td>
<td></td>
</tr>
<tr>
<td>ESTONIAN SOCIAL LIFE</td>
<td>9</td>
</tr>
<tr>
<td>ESTONIAN ASSOCIATION</td>
<td></td>
</tr>
<tr>
<td>ESTONIAN CHOIR</td>
<td></td>
</tr>
<tr>
<td>ESTONIAN FOLK DANCE GROUP</td>
<td></td>
</tr>
<tr>
<td>ESTONIAN FREEDOM FIGHTERS</td>
<td></td>
</tr>
<tr>
<td>ESTONIAN SCHOOL</td>
<td></td>
</tr>
<tr>
<td>ESTONIAN SCOUT TROOPS</td>
<td></td>
</tr>
<tr>
<td>CHILD CARE CENTER</td>
<td></td>
</tr>
<tr>
<td>PEOPLE</td>
<td>17</td>
</tr>
<tr>
<td>PLANT WORKERS</td>
<td></td>
</tr>
<tr>
<td>OFFICE WORKERS</td>
<td></td>
</tr>
<tr>
<td>OTHER WORKERS</td>
<td></td>
</tr>
<tr>
<td>SPORTS</td>
<td></td>
</tr>
<tr>
<td>BEAUTY QUEENS</td>
<td></td>
</tr>
<tr>
<td>OTHER INFLUENTIAL ESTONIANS</td>
<td></td>
</tr>
<tr>
<td>ESTONIAN FOLK ART</td>
<td>22</td>
</tr>
<tr>
<td>CITIZENSHIP</td>
<td>24</td>
</tr>
<tr>
<td>BLOOD DONATION</td>
<td></td>
</tr>
<tr>
<td>EDUCATIONAL HIGHLIGHTS</td>
<td>25</td>
</tr>
<tr>
<td>THE SECOND GENERATION</td>
<td></td>
</tr>
<tr>
<td>CONCLUSION</td>
<td>26</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>27</td>
</tr>
<tr>
<td>I REMEMBER SEABROOK, LIINA KEEDOJA</td>
<td></td>
</tr>
<tr>
<td>I REMEMBER SEABROOK, ILMAR REINVAALD</td>
<td></td>
</tr>
<tr>
<td>I REMEMBER SEABROOK, REV. THOMAS VAGA</td>
<td></td>
</tr>
<tr>
<td>I REMEMBER SEABROOK, TONI VANDERER</td>
<td></td>
</tr>
<tr>
<td>I REMEMBER SEABROOK, PEETER VILMS</td>
<td></td>
</tr>
</tbody>
</table>
FOREWORD

Ten years ago in 1985, the Upper Deerfield Township Committee published an illustrated history of the township entitled *This Place Called Home*. It happens that I am one of the lucky few who, at one point in his life, could claim Upper Deerfield Township, more specifically, a place called Seabrook, his home. This was during the fabulous fifties when Seabrook had become a colorful mosaic of peoples of different backgrounds, cultures, and creeds.

My place of birth, similar to hundreds of other newcomers to Seabrook, was thousands of miles away on the shores of the Baltic Sea in a small nation called Estonia. World War II and the subsequent Soviet occupation of our land of birth had turned us into refugees in post-war Europe. Thanks to the humanitarianism and hospitality of the American government and people, more than ten thousand Estonian refugees were admitted under the Displaced Persons Act of 1948 to these shores in the late 1940's and early 1950's. Under the sponsorship of Charles E. Seabrook, hundreds of these refugees settled in Seabrook and began to work at the Seabrook Farms Company plant and its administrative offices.

An active ethnic community life ensued among the newcomers. Many also joined organizations established on a nationwide basis. In the summer of 1952, a central organization of the Estonians in the United States, the Estonian National Committee (later renamed the Estonian American National Council), was established in New York City. Nationwide elections were held and several from the Estonian community in Seabrook were elected to the membership. Over the years, others have served on this 50-member council. In addition to participating in the Estonian-oriented activities, Estonians at Seabrook have served and volunteered in a number of local area community undertakings. Also, hundreds of youth of Estonian descent have graduated from the Bridgeton High School over the years, and I can count myself a proud member of the 1952 class.

For decades, the Seabrook Estonian community was actively involved in the cause of freedom and independence for Estonia. Now that freedom and independence have been achieved, many Estonians from Cumberland County have been able to visit their former homeland – a sentimental journey for all. The local community also continues to support, by whatever means possible, the Estonian nation as it struggles to overcome the effect of half a century of repressive Soviet rule.

New Jersey is one of the most ethnically diverse states in the nation, with more than one hundred different groups represented among its residents. The Estonians at Seabrook and the surrounding area continue to be a part of this multicultural pattern. Hopefully, this publication will serve to increase the general awareness of this unique ethnic community in Southern New Jersey.

In conclusion, I wish to convey a personal recollection from my college days in the 1950's. The happiest moments, it seems, were trips home to Seabrook for the holidays. Soon after passing the village of Deerfield Street on State Highway #46 (later #77) the tall and imposing chimney of the Seabrook Farms Company plant would come into view, at which point a warm feeling would engulf me – I knew I had arrived home! Even though this famous landmark is now gone, Seabrook will remain a home in the hearts and minds of many of us.

On behalf of the Estonian American National Council, I salute the Estonians of Seabrook and its environs for their determination to preserve their heritage while diligently pursuing the American way of life.

Julian Simonson, President
Estonian American National Council
New York, New York
June 1995
THE ESTONIAN COMMUNITY
OF SEABROOK, NEW JERSEY

FROM DISPLACED PERSONS CAMP
TO SUCCESS IN AMERICA

By Milli Poldma
with Contributions by Else Vilms

HISTORICAL BACKGROUND

Estonia, one of the three Baltic states, is a small country with a population of approximately 1.5 million. With an area of 17,000 square miles, it is located west of Russia and across the Baltic Sea from Finland. Because of her enviable position on the Baltic Sea, Estonia has been conquered by many nations since the 13th century. She was once governed by the Danes, the Swedes, the Poles, and, for the longest duration, by the Germans and the Russians.

During the chaotic Russian Revolution, Estonian patriots seized the opportunity to break away from Russian occupation and declared Estonian independence in 1918. The War for Independence was a bloody one. The Estonian army defeated a much larger but demoralized Russian army. In February of 1920, a peace treaty was signed in Tartu between Estonia and Soviet Russia. With the treaty, Soviet Russia renounced unconditionally and forever her claim on the State of Estonia. A dream of a nation was at last fulfilled.

Between 1918 and 1939, with determination and many difficulties, Estonians managed to transform an impoverished country into a flourishing state. Being primarily an agricultural country, Estonia became entirely self-supporting by producing grain and other crops. Soon she began to export timber and farm products, mainly bacon and butter. Estonia also developed her oil shale industry and even exported the best grades of aviation gasoline. Friendly relations were established with other European nations, and Estonia was then recognized as a member of the League of Nations. However, the young, flourishing country was soon to face another act of aggression. The stable and
healthy economy in Estonia generated much envy and thereby worsened relations with her eastern neighbor, the Soviets, once more.

In 1939, the Soviet Union demanded the right to establish military bases in Estonia which, supposedly but hypocritically, would be used to defend Estonia against any invasion by Nazi Germany. In reality, there were other reasons. The Estonian government was powerless to reject these demands and had to consent to the Soviet bases. Within a year, the entire nation was placed under martial law, and Estonian national freedom was terminated.

On the night of July 14, 1941, the deportation of Estonians to forced-labor camps in Siberia began. Those who had served in the Estonian army or had dared criticize the Soviet Union or had served in the Estonian government were among the 40,000 Estonians deported that night and never again seen. Some people escaped and stayed in the woods until later that year, when the Germans invaded Estonia and drove the Soviets back into Russia. During the next three years, Estonia was occupied by Germans. Estonians under the German regime also experienced many restrictions and many hardships, including steady Soviet bombardment. In 1944, the Soviets were advancing again, and the Germans prepared to leave the country. At that time, many Estonians were forced to leave their country or else face execution or deportation to Siberia. Most Estonians had to make the crucial decision of whether to leave the country or to stay and risk their lives. The decision was postponed from day to day, but the inevitable happened. With the terrifying experiences of Russian occupation still fresh in mind, people decided to leave. Risking their lives, some fled in small boats across the Finnish Gulf to Finland and Sweden in the darkness of night. They were tracked by Soviet speed boats and planes. Many perished in the rough seas. Others attempted to leave the country on horse-drawn vehicles. Most tried to reach harbors where they hoped to get on board German transport ships preparing to leave Estonia. A great number of fleeing Estonians reached Germany on board one of those ships. A number of ships were sunk by Soviet planes or by underwater mines. Even the eventual arrival in Germany was a nightmare because of constant bombing by the Allied Air Force.

At last in 1945, the devastating Second World War was over. When Germany was defeated, the International Refugee Organization took care of thousands of refugees from Europe. Hundreds of Displaced Persons (D.P.) camps were established in Germany. According to the treaty signed by Churchill, Roosevelt, and Stalin at Yalta in 1945, the Soviets were given the right to occupy Estonia. Estonians in Germany, unable to return to Estonia because their country was occupied by the Soviets, were moved into the newly organized D.P. camps. Some countries like England, Canada, and Belgium were ready to hire suitable workers but only physically fit persons under the age of 40. In 1948, the United States Congress enacted U.S. Public Law #774-80 that allowed 205,000 Europeans displaced by World War II to immigrate to America. The Estonian Diplomatic Representatives Consuls, Johannes Kaiv and Ernst Jaakson, as well as the Chairman of the Estonian Relief Committee, had worked intensively with members of Congress in helping to shape U.S. Public Law #774-80, which opened the door for Estonians to immigrate to the United States.

**ESTONIANS COME TO SEABROOK, NEW JERSEY**

Reverend Rudolf Kiviranna, chairman of the Estonian Relief Committee, and Reverend Herbert Dick, pastor of St. John's Lutheran Church in Bridgeton, had personal interviews with Charles E Seabrook, the founder and president of Seabrook Farms Company. After the negotiations, they obtained assurances from C.E Seabrook that he would employ Estonians from Germany. (Sadly, almost at the same time in 1949, a second and much more widespread deportation by the Soviets had taken place in Estonia. This time over 100,000 Estonians were forced out of their homes.)

So in 1949, some of the Estonian refugees were transported from Germany to the United States by ship. The Poldma family, among others, came by a ship christened the SS Marco-Marlen, a gray hospital ship. The sea journey started in Bremerhaven on May 10, 1949, and ended when the ship arrived in New York on May 18, 1949. It was a long and uncomfortable journey. The sea was very stormy, and most of the people were seasick for days, but the arrival at New York harbor was a memorable occasion. The author remembers how emotional she was at her first sight of the mighty Statue of Liberty. Having
endured many hardships during and after the war, she felt pride and happiness for the opportunity to come to this great and free country.

The trip from New York City to Seabrook was on a distinct Seabrook Farms Company bus. Upon arrival in Seabrook, the weary Estonians were fed a hot meal in the Community House cafeteria before they were taken to the housing prepared for them in Hoover Village, a recently-built housing tract consisting of 66 prefabricated barracks. The Estonians were unprepared for this type of housing, but in a few weeks they made their new homes as comfortable as possible.

From the middle of March and the beginning of April 1949, the families of Aleksander Kiviranna, Arthur Saks, Rahuleid Kask, and Harald Virunurum became the first Estonian refugees to arrive in Seabrook. From the end of May until the beginning of 1950, approximately 650 Estonians settled in Seabrook. As it was in the midst of the harvest season, all able-bodied people were employed immediately. The work schedule in the processing plant was arranged in two or three shifts. Very frequently, husbands and wives saw each other only as they crossed paths at the factory gate or met on sidewalks or roadsides on the way to work. The parents worked opposite shifts in order to supervise their children at home. The prevailing pay ranged from 52 to 67 cents an hour, though the hourly rate was gradually raised over time. The men were usually assigned to the production or freezing departments while the women worked on the sorting or packing lines.

All women workers were required to wear a uniform consisting of a blue dress and white cap. Depending on seniority, foreladies wore a blue or red cap. Once, great excitement was generated by the Seabrook Company when it surprised the plant workers twice by paying their weekly wages with real silver dollars placed in white canvas bags. In a jovial mood, some left the plant carrying bags of silver dollars on their shoulders.

As the months passed, most of the Estonians displayed a remarkable ability to adapt to the new environment. Living in the barracks, at the most, lasted one or two years. During that time, some Estonians started to leave Seabrook Farms to look for better paying jobs in other cities. Some found employment with construction companies as carpenters or brick layers. Many found jobs in banks or insurance offices. The Estonians who stayed in Seabrook moved into two- or three-bedroom apartments or dormitories. Later numerous families moved to three-bedroom bungalows, which the Estonians called 'villas.'
These houses modestly but attractively landscaped, were comfortable for families with children. As years passed, the barracks were demolished and replaced with grassy areas or playgrounds. At the present time, most of the remaining Seabrook Estonians live in their own homes in the surrounding communities of Bridgeton, Vineland, or Millville.

It is remarkable that Estonians, who came to Seabrook with nothing, were able to achieve (by hard work, thrift, and wise management) an independent and normal lifestyle in a relatively short time.

**ESTONIAN LUTHERAN CHURCH**

The national religious tradition is very much a part of the Seabrook Estonians. Pastor Herbert Dick of St. John's Lutheran Church in Bridgeton upon arrival had taken care of Estonian religious needs. The Reverend Rudolf Kiviranna also visited and held services in the Estonian language so that everybody could understand. The first services were held in the "White House," a vacant and spacious barrack in the middle of the village (painted white in contrast to the surrounding gray buildings). Beside church services, the Estonians here held all other meetings and gatherings. Despite the temporary church services held by Reverend Dick and Reverend Kiviranna, Estonians found an increasing need to establish their own Estonian congregation.

On May 30, 1949, the first step to fill this need was to elect a three-member committee consisting of Werner Jurman, Gustav Kuuskvere, and Evald Rink. On April 19, 1950, the first church council was formed consisting of Rahuleid Kask, chairman; Gustav Kuuskvere, vice chairman; Henno Keerdoja, secretary; Amanda Tikk, assistant secretary; and Hugo Heitir, treasurer. The first task for the elected council was to find a pastor for the newly-established Estonian Lutheran congregation. On May 27, 1950, the first pastor, the Reverend Mihkel Soovik was called to the post.

The need to find a church building that could be used solely for Estonian worship services became increasingly urgent. Soon a chapel dating back to 1860 was discovered in the woods on Old Burlington Road, not far from Hoover Village. Villibald Paev, with the help of Reverend Dick, found the trustees of an inactive denomination that had earlier occupied the building. The trustees granted permission to use the building and the surrounding graveyard. Two years later, the building and the cemetery were purchased by the Estonian congregation. In the ensuing years the following have served as president of the congregation: Rahuleid Kask (1950), Villibald Paev (1951-1957), Endel Miido (1958-1980), Henno Keerdoja (1981-1986), and Harald Virunuru (1986 to the present).

The church building was old and needed substantial renovation. During the presidency of Endel Miido, the building underwent many improvements with the help of the Estonian community. The blueprints for the alterations to the building, including the altar and pulpit, were drawn by Rudolf Soodla. Although such changes were modern, they were in line with the building's old but simple structure. As a part of the remodeling, the old windows were replaced by new harmoniously stained glass windows. A new altar room with a pastor's office was added, as well as a spacious entrance, which gave the building a modernized look. All of the remodeling was carried out by Rudolf Soodla, Ernst Tanimae (a professional
cabinet maker), Harald Virunurm, Osvald Sugiste, and by other volunteers from the congregation.

The Seabrook Estonians are especially proud of the church cemetery. Adorned with white birch trees and flowers, it has been well cared for throughout the years. The credit for the beauty belongs to the late Villibald Pace, Ado Oeselg, and Arthur Proso. Under the direction of Endel Miido, the cemetery was enlarged by purchasing two acres of adjoining woodland. At present, the Council of the Congregation takes care of the cemetery.

A great help to the church has been the Women's Auxiliary, which promotes fellowship and provides financial assistance. To serve these ends, the group has organized dinners and lotteries. The auxiliary is currently (1995) led by Selma Virunurm, president, and includes the following members: Hilda Abel, Aino Tammaru, Milli Poldma, Mari Keerdoja, Irina Torop, and Hilda Andresson.

The Ministers

The Estonian congregation in Seabrook has been served by the following ministers: The Reverends Mihkel Soovik (1950-1963), Karl Kiisk (1963-1965), and Hans Rebane (1966-1973). Reverend Soovik and Reverend Rebane were both honored with the "gold cross" (kuld risti) by the Estonian Lutheran congregation. From 1973 to the present, the Reverend Philip Tammaru, who is fluent in Estonian, German, and English, has served both the Estonian and German congregations for the past twenty-two years. Besides being the pastor of the church, he has been active in national politics on behalf of Estonian causes. In 1956, he received the "Award for Exceptional Service" from The Crusade for Freedom in recognition for his fight against communism. With the help of New Jersey congressmen, Reverend Tammaru received invitations to conduct prayers in the House of the Representatives in 1974 and 1983 on the occasion of Estonian Independence Day. He has attended several White House briefings in Washington, D.C., as well as meetings in Trenton, New Jersey, concerning questions related to Estonian interests. He has served two terms on the Estonian American Council. An avid stamp collector, Reverend Tammaru has frequently received the highest awards from the Bridgeport Stamp Club at its annual shows. He is currently the president of the club.

ESTONIAN SOCIAL LIFE

While living in D.P. camps in Europe, the Estonians had enriched their community life by establishing various cultural organizations. After settling in Seabrook, they found the same need to preserve their culture and language. In a short time, Seabrook Estonians established several organizations: the Estonian Association, Estonian Choir, Estonian Folk Dance group, Union of the Freedom Fighters, Estonian School, and Estonian Scout Troops.

ESTONIAN ASSOCIATION

The Estonian Association (or sometimes referred to as simply the Association) was the first and most important organization. It helped stimulate the growth of other local Estonian organizations. It was founded in 1949 by Albert Vilms, who became its president and served in that capacity intermittently for 23 years. He was followed by Leo Wirkmann, Andy Andresson, and Endel Miido. Endel has served this organization in two terms for 19 years. The present (1995) president is Eevi Truumees.

The Association has organized celebrations of Estonian Independence Day each February and the

The First Council of the Estonian Association, 1953
(1-5) Endel Miido, Albert Vilms, president, Elmar Retnawald, Leo Wirkmann, Heino Els
centuries-old tradition of Jaanipäev (Midsummer Eve) each June. Often various outside speakers, soloists, and theater groups were invited to entertain at these events. On more important occasions, the Seabrook School auditorium was used. The programs were usually followed by dinner parties held in the large community hall, or, in recent years, at the Estonian House. In addition, the Association organized numerous other activities, such as group bus tours to Washington, D.C., New York, Philadelphia, Valley Forge, and Gettysburg.

The Estonian House, where Seabrook Estonians held many activities, was originally a part of the Seabrook Community House. Formerly a billiard room under the ownership of Seabrook Farms, the spacious wing needed complete remodeling, including the addition of a kitchen and restrooms. All remodeling work was done by Ernst Tanimae, Elmar Ulper, Ervin Hindrichson, Robert Hindrichson, and Walter Kikas. The Estonian House was used for various kinds of gatherings, especially dinners, birthday parties, meetings, and Christmas events. Today, the Estonian House is primarily utilized on a rental basis from the Seabrook Housing Corporation.

An active women’s auxiliary within the Estonian Association helped diversify community life. Founded by Mari Ulper, Marta Lannas, Selma Leetsi, Virve Reinvald, and Mari Keerdoja, this group organized parties, cooked food, and arranged for lectures and meetings.

A leading member of the Estonian Association was and continues to be Albert Vilms. Born September 1903 in Estonia and graduated from Tartu University with a law degree, he practiced law in the city of Viljandi and was the last mayor of that city before the Soviet occupation of Estonia. He, with his wife Else and three sons, came to Seabrook on May 14, 1949. Almost from the beginning, Albert was considered by his fellow Estonians as the leader of the local Estonian community and still retains that honor. He was elected a member in the first Estonian American Council established in 1952.

His wife Else was a teacher in Estonia. She had studied foreign languages (English and German) at the University of Tartu and graduated with a diploma in languages. Upon arrival in Seabrook, Else was invited to talk to numerous groups and organizations in Cumberland County and elsewhere about her homeland, which had been forcibly incorporated into the Soviet Union. She felt it was her duty to reveal the truly evil face of the communist regime, a regime which had ignored all human rights by terrorizing, murdering, and deporting to Siberia a large part of the Estonian population.

**ESTONIAN CHOIR**

The Seabrook Estonian Choir - 1952
Row 1: Mareet Laane, Renate Runo, Mareet Rüütvet, Selma Viruusare, Linda Ulemarm, Vesa Merikuts, Virve Reinvald, Director Moitru Mäe, Elve Vilms, Aleksandra Pilberg, Silti Saks, Juta Sildooja, Lydia Wirkmaa, Mare Vitiit 
Row 2: Milli Poddma, Siiri Saks, Asta Kreep, Elke Vilgoõts, Helga Jaakur, Helle Kerdo, Linuda Tanimae, Virve Els, Kyra Paldango, Jüüdi Vabaa, Selma Christiansen 
Row 4: Valter Kikas, Mihkel Soorits, Alfred Saar, Euard Vorand, Veelõ Sildõja, Eros Ludig, Leo Wirkmaa, Euard Jukker, Jaan Poldmus 
Row 5: Johannes Kauma, August Jarve, Henri Runo, Peeter Valert, Feliks Johns, Oskotid Vooasaar, Elmar Ulper, Hennsu Keerdoja, Herbert Laane.

One of the characteristics of the Estonian people is their love of music, especially traditional a cappella choral singing. The seasonal
winter work breaks at the Seabrook Farms plant provided ample time to initiate the establishment of a mixed choir. The founding members met in the “White House,” where they held the first rehearsals. Estonians in Seabrook were fortunate to have had Maimu Miidlo, an energetic and qualified musician, in the group. She turned out to be a talented and dynamic conductor whose enthusiasm infected everyone. She succeeded in producing a well-trained, balanced, and flexible chorus of over 60 voices. The chorus presented principally the works of Estonian composers at numerous concerts before American and Estonian audiences on the East Coast and in Canada.

Maimu Miidlo, a graduate of the State Conservatory of Music in Tallinn, Estonia, had earned an artist diploma in classical piano and had also studied voice. Her postgraduate work included Dr. E. Brown’s master class in conducting at the Philadelphia Academy of Music and correspondence courses at the Chicago Conservatory of Music. She was also a successful composer of choral music and solos that were often performed, and well received in the community and elsewhere.

There were two additional artist-musicians who worked for Seabrook Farms Company, namely, Asta and Heinz Rivald. Asta, a pianist who also graduated from the State Conservatory of Music in Estonia with an artist diploma, was an excellent accompanist. Her husband Heinz was a professional operatic tenor, who had studied voice in Estonia, Germany, and the United States, and was once granted a scholarship at the Academy of Vocal Arts in Philadelphia. He had performed in operas in Germany and in the Estonian opera theater at Tallinn, but, while in Seabrook, he was a truck driver.

These three artists and the Estonian choir provided music that enriched Estonian lives. C. F. Seabrook, proud to have had such talented artists in his work force, frequently called on them to entertain his guests at gatherings in his mansion. C. F. Seabrook himself liked to accompany the Estonian choir at their performances and, on occasion, entertained the choir at his home.

As time passed, Maimu Miidlo discontinued her work with the choir because of health problems. Many choir members subsequently joined the Philadelphia Estonian Choir led by Victor Mandvere. When Maimu was able to resume her work, she started with a considerably smaller choir since many members had left Seabrook. Eventually, Maimu moved from Seabrook, and Aino Tammaru, the minister’s wife, who was also a good musician with substantial experience in conducting, became the conductor of the smaller version of the mixed choir. Meanwhile, Marta Kaasik, another Estonian musician and piano teacher, organized and conducted a women’s choir, which performed for a short time.

**ESTONIAN FOLK DANCE GROUP**
A group that provided hours of pleasant ethnic entertainment was the Estonian Folk Dance group. Trained and directed by Milli Poldma, this troupe featured vigorous dance movements accompanied by Estonian folk music that were pleasing to the eye as well as to the ear of the community at large. All dancers dressed in colorful national costumes decorated with silver ornaments such as the “Solg” (large silver brooch) and the “Saatkett,” symbols of Estonian ethnic art.

The dance group performed at Estonian national festivals such as Jaanipäev (Midsummer Eve) and Estonian Independence Day. They also performed frequently for local audiences, including at New Year’s Eve celebrations at C. F. Seabrook’s mansion. On numerous occasions, the Estonian Dance group entertained at PTA meetings in local and neighboring schools as well as at Bridgeton City Park festivals.

Milli Poldma, the folk dance leader, had been a teacher in her home country. After arriving in Seabrook, she soon began taking courses at Glassboro State College (now Rowan College of New Jersey), where she earned a bachelor of arts degree. After graduation, she joined the public school system of New Jersey as a teacher but continued to be active in Estonian social life.

ESTONIAN FREEDOM FIGHTERS

The Union of Estonian Freedom Fighters was founded in 1953 by Peter Labidas. The committee consisted of Oskar Mandel, Jaan Erilane, Karl Illisoo, and Valter Karp. In 1960, Aavy Andresson was elected president. At that time, the committee members were Jaan Poldma, Johannes Jurisson, Artur Prossio, Johannes Abel, and Albert Keero. The goal of this organization was to keep alive the spirit of an independent Estonia. For years Aavy Andresson had published a monthly Estonian Freedom Fighters bulletin called "Virgats," which was widely distributed among Freedom Fighters and veterans and whose purpose was to reveal the illegal occupation of Estonia by the brutal Soviet regime.

In 1968, the group, pursuing an idea introduced by Aavy Andresson, completed and dedicated an imposing monument in honor of the Estonian Freedom Fighters. Designed by Nikolai Voore, the monument includes a map of Estonia and the emblem of the Freedom defenders. Carved from granite, the monument stands on the grounds of the Lutheran Church in Northville.

The cost of the monument was shared by the church congregation and the Estonian Association, as well as the Union of Freedom Fighters. Each Estonian Independence Day, the Freedom Fighters hold ceremonies to commemorate those who gave their lives in the war for Estonian independence.

ESTONIAN SCHOOL

An Estonian Saturday School was established by the Seabrook Estonian Association to teach young children their Estonian heritage. Conducted on weekends at the Seabrook Community House, the classes taught children the Estonian language, Estonian history, geography, as well as Estonian songs.

The school was headed by Jaan Poldma, who was assisted by a staff of dedicated professional teachers – Elbi Labidas, Milli Poldma, Mary Erilane, Margaret Vaga, Meeta Liiv, Marta Lannus, Mainu Miido, Leida Porro, Paul Lannus, and Wilhelmine Harma. Later, the Estonian school came under the leadership of Aino Tammaru and a teaching staff which included Linda
Tanimae, Mai Ollino, Recet Voorand, Milli Poldma, and Aleksandra Pilberg. Jaan Poldma, who held a law degree from the University of Tartu, had worked as a young lawyer in Estonia. Since it was not feasible to continue his career in the legal profession in the United States, he started a new one. He took an accounting course with the encouragement of John R. Kiesling, the chief financial officer of Seabrook Farms. In 1957, while continuing to work at Seabrook Farms, he graduated with a degree as certified Public Accountant from the International Correspondence School at Scranton, Pennsylvania. He continued to work for Seabrook Farms in the accounting department and later became the tax accountant.

ESTONIAN SCOUT TROOPS

The Seabrook Estonian Scout Troops (not affiliated with Boy Scouts of America and Girl Scouts of America) were organized in 1950. The founders and leaders of the Estonian Girl Scout Troop were Meeta Liv, Marta Lannus, and Siili Manni. The founders and leaders for the Estonian Boy Scout Troop were Leo Wirikmaa, Victor Vinkman, and Henno Kerdoja. Once organized, the scout troops met once a week at the Community House. Their biggest event was the annual summer camp held on a large campground in Lakewood, New Jersey, where Estonian Scout Troops from throughout the East Coast assembled. Several Seabrook scouts also took a part in games and sport activities in Estonian Scout camps in Canada and in Sweden.

CHILD CARE CENTER

The Child Care Center, established by the Seabrook Farms Company, served several practical purposes. It provided a place for children to play and learn. The center also made it possible for one parent to work at night and sleep during the day, while the other parent worked the opposite shift. In addition to providing a variety of educational experiences, the center acquainted the children with the cultural diversity found in the Seabrook community. The school was open six days a week from 7:00 a.m. to 6:00 p.m., with hot lunches and milk provided daily.

Hildur Andresson was named by C.E. Seabrook to head the Child Care Center in 1952. Her staff included Lia Heinla, assistant teacher, and Frieda Miido, cook. In Estonia, Hildur had earned a degree in home economics and dietetics. As a professional dietitian, she was later hired by Bridgeton Hospital, where she worked as dietitian until her retirement.

PEOPLE

Owning over 20,000 acres of farmland, Seabrook Farms was the largest vegetable growing, producing, and deep-freezing farm in the world. The main vegetables processed were lima beans, corn, asparagus, cauliflower, spinach, broccoli, carrots, and potatoes. Also processed at the plant were fruits, such as peaches, strawberries, and blueberries. The Seabrook Farms Company worked with a large number of contract farmers, who furnished the plant with fresh vegetables and fruits. The total acres under cultivation numbered 50,000.

During the Estonian immigration years, the Seabrook Farms
community included many cultures from Asia, Africa, Europe, and the Caribbean. At the peak of the harvest season, approximately 5,000 workers were hired by Seabrook Farms Company to work in the fields and in the factory. When more vegetables were grown and harvested, more workers were hired. The Seabrook Farms Company itself was managed through several offices: main office, factory office, farm office, and the housing office. Upon arrival in Seabrook, the Estonians first started work in the processing plant. As time passed, a few were offered better positions in the factory and in various offices. Some of these are mentioned below.

PLANT WORKERS

Those who became foremen in the factory were Elmar Reinvald, Alfred Porro, Albert Vilms, Leo Wirkmaa, and Martin Tootsov. Albert was later promoted to shift supervisor in the prepared foods department. Martin was promoted assistant to the prepared foods manager. Leo Wirkmaa was later transferred to the accounting department.

Those who worked as foreladies were Virve Reinvald, Asta Roolerd, Milli Poldma, Alonie Sildniik, Koidula Tootsov, Linda Tanimae, Selma Virnurm, Liis Soovik, Juta Sildoja, Aleksandra Pilberg, and Salme Illiso. Mari Ulper, Mari Keerdoja, Asta Riivald, and Leida Part were later transferred to the main office.

Those who worked as timekeepers were Saima Poll, Lydia Wirkmaa, Hildegerd Seliste, Helle Jurisson, and Leida Porro. Leida was transferred to the factory office.

Else Vilms started work in the plant on the sorting lines. Then she, as did Hilda Andresson, Silvi Manni, and Hilda Heinik, worked in the quality control department. Else Vilms was later transferred to the employment office, where she worked as an interpreter and clerk for ten years. Afterwards, she worked in the freezer department as checker and timekeeper until her retirement. She was one of the early members of the Cumberland County Retired and Senior Volunteer Program (RSVP) in Bridgeton and is currently a member of the American Association of University Women (AAUW), Cumberland Branch.

OFFICE WORKERS

Those working in the housing office were Renate Runk, Gerta Anline, Marta Lannus, and Ella Soodla. Barbara Jurisson worked as the secretary to the plant manager. After Barbara's health declined to the point when she was unable to work, Ella Soodla was hired as her replacement. Later, Ella completed a practical nursing course at the Salem County College at Salem, New Jersey and was employed as a licensed practical nurse by the Bridgeton Hospital.

The main office accounting department included Elmar Ulper, Jaan Poldma, Asta Erelne, Linda Voore, Maris Kart, Emmi Bajars, Vaige Sugiste, Hennio Keerdoja, and Heino Heinik. Later, Hennio and Heino were promoted to department supervisors.

Juhan Erelne was a programmer and supervisor in the data processing department. Also working in this department were Eduard Junkur, Leida Part, and Asta Erelne. Eduard was later transferred and made supervisor of plant tool and equipment storage. August Jarve worked for many years in the scheduling and personnel department. After the Seabrook plant closed, he continued working (for 15 years until his retirement) at Seabrook Brothers and Sons Company as the personnel and employment manager. Very active in church activities, August Jarve for over 40 years has served as treasurer of the Estonian Lutheran Church.

Among the Estonians, Endel Miido earned the most responsible office position at Seabrook Farms. He started as a material controller and was gradually promoted to director of the purchasing department. His primary responsibility was to procure machinery, equipment, packing materials, seeds, and all supplies the plant needed. Total purchasing annually amounted to 10-12 million dollars. When Seabrook Farms Company finally ceased operations, Endel continued working for Seabrook Brothers and Sons as vice president for administration and finance. Beside procuring equipment and supplies, his responsibilities at the new plant included establishing personal safety, insurance policies, and fringe benefits. He continued to work at Seabrook Brothers and Sons until his retirement in 1993. Since 1952, Endel has served as a nationally-elected delegate to the 50-member Estonian American Council, a nonprofit, non-governmental organization located in New York City to represent American Estonians and promote Estonian heritage and culture. For years, Endel has also been a member of the Estonian World Council. As an Estonian representative, he has participated in several meetings with U.S. Congressmen regarding
Estonian affairs. Endel was invited to join the Rotary Club of Elmer, (under the classification of frozen foods) where he has been a member since 1965.

OTHER WORKERS

Evald Poolake and Nikolai Kalning worked as policemen for Seabrook Farms Company. Nikolai served as a security officer until his retirement.

Paul Marska, in addition to his work in the plant, joined the Seabrook Volunteer Fire Department in 1954 and was an active member for 30 years. For his service, he was honored with a “Life Membership” after his retirement.

SPORTS

In the early years at Seabrook, one active sports group was the men’s Estonian volleyball team. Its members included Ervin Hindrichson, Heino Traumets, Eugene Roolend, R. Ormisto, August Jarve, Karl Part, and Ernst Tanimae.

In 1965, under the sponsorship of the Estonian Lutheran Church, the volleyball team participated in competition with neighborhood church teams and won first prize. A year later, the same team competed against teams from Bridgeton, Vineland, Millville, and Atlantic City and on January 8, 1966 were presented the champion’s trophy for the YMCA Tri-County Volleyball Tournament.

There was also a women’s volleyball team whose members included Merike Saks, Eva Saks, Linda Tanimae, Loreida Malleus, Heli Tanimae, and Eva Reinfeldt.

In 1954, the women’s team competed against teams from Lakewood and Canada in Lakewood, New Jersey and took first place.

In 1986, Ernst and Linda Tanimae competed in the shot put at an indoor track and field competition held in Heightsown, New Jersey, where they both won first place for their age group. In addition, Linda Tanimae was awarded the “World Championship” title.

Another popular sports activity among Estonian girls was gymnastics, which was directed by Salme Parman. At the first Estonian song festival in White Plains, New York, the Estonian group from Seabrook participated in the festival’s gymnastics program. The gymnastics group was active for many years, taking part in many other events.

In tennis, Loreida Malleus and Enni Bajars, both avid players, were awarded several trophies in local tournaments.

BEAUTY QUEENS

In 1952, two Estonian girls, Maris Kart and Ulle Poldma, participated in the Miss Cumberland County beauty contest. Maris, as Miss Seabrook, was chosen Miss Cumberland County, and Ulle, as Miss Upper Deerfield, was the first runner-up.

OTHER INFLUENTIAL ESTONIANS

Juhan Simonsen

An outstanding Estonian is Juhan Simonsen, who grew up in Seabrook and now lives in Lakewood, New Jersey. He has dedicated much of his free time to promoting the heritage and culture of Estonia so that they will not be forgotten. A graduate of Rutgers University of New Jersey with a degree in economics and regional planning, he received a master’s degree in city and regional planning from the University of Pennsylvania. For over 30 years, he was employed by the New Jersey state government as a planning coordinator. After a multi-ethnic project initiated by Governor Kean identified 103 different ethnic groups living in New Jersey, the state established the Office of Ethnic Affairs. From 1986 to 1990, Juhan Simonsen served as director of this office.

Juhan has been very active in Estonian organizations. Since 1965, he has been an elected member of the Estonian American Council, and for the last 17 years, he has served as its president. He is also a member of the Estonian World Council, and a speaker for the Joint Baltic
American Committee in Washington, D.C. He has written articles on Estonian and Baltic issues and has participated on numerous occasions in White House briefings and in meetings with U.S. Congressmen on Estonian and Baltic matters.

Juhan Kangur


ESTONIAN FOLK ART

Folk art is an important part of Estonian culture. Life in the D.P. camps often became dull and boring for refugees waiting for emigration. In order to occupy the time and to learn new skills, Estonians set up classes taught by skilled craftsmen. Classes included painting, drafting, cooking, sewing, leather art, silver art, knitting, and embroidery.

Having learned these arts and crafts as hobbies, many Estonians developed extraordinary skills and continued their work for profit. The late Adalbert Torop of Scabrook, for instance, became a silversmith, making filigree jewelry and china plates decorated with Estonian ethnic designs. He was very fortunate to sell them to other Estonians who cherished his finely-crafted designs. Almost every Estonian woman in the Scabrook area has worn his filigree jewelry and decorated her home with his colorful plates.

Adalbert Torop works on filigree jewelry and Elsbet Kiiik knits intricate Estonian patterns

The following Estonians, all skilled in various types of Estonian folk arts, such as embroidery, knitting, crocheting, sewing, wood burning, wood carving, and leather crafts, helped continue the folk art tradition in Scabrook: Selma Virunurm, Hilda Abel, Aita Kangur, Elmarice Vast, Antonic Kungla, Else Vilms, Silvi Manni, Elsbet Kiiik, Anette Reinfeldt, Aleksandra Pilberg, Reet Sikkema, Artur Pross, and Adalbert Torop.

To promote Estonian folk arts, the Estonian Association has organized and participated in numerous arts and crafts exhibits in Scabrook and Bridgeton and at Rowan College in Glassboro, New Jersey. The coordinators of these exhibits have been Selma Virunurm, Aita Kangur, Rudolf Soodla, Milli Poldma, and Adalbert Torop. Selma and Adalbert in the past have demonstrated Estonian arts and crafts in the local schools. Selma taught the basic skills of embroidery as well as giving demonstrations of wood burning. Adalbert introduced the art of painting decorative Estonian designs on china plates.
In July 1984, at the Estonian Foodway Workshop at Stockton College, New Jersey, Selma Virunurm, Else Vilmis, and Aino Tammaru demonstrated the cooking of some traditional Estonian foods.

CITIZENSHIP

When the required five-year waiting period was completed, most Seabrook Estonians applied for United States citizenship. Citizenship was conferred on separate occasions to several groups. On September 15, 1954, the largest group of the Estonian people were sworn in as United States citizens in the Bridgeton Courthouse, a celebrated event for the new citizens. Prior to naturalization, Estonians had taken courses in the English language and American history offered by volunteers in the Seabrook Community House to prepare them for the written examination. Registration for filing for citizenship was organized by the Japanese American Citizens League of Seabrook.

BLOOD DONATION

As soon as the Estonians arrived in the United States, they recognized their obligations and civic duties in their newly-adopted country. In December 1950, a group of 36 Estonians donated blood to the American Red Cross, an event which came to the attention of the Governor’s Commission on Displaced Persons of New Jersey. The Governor expressed his appreciation in a letter to the Estonian Association.

EDUCATIONAL HIGHLIGHTS

The Second Generation

A significant number of Estonians who immigrated to Seabrook had been lawyers, judges, mayors, doctors, teachers, nurses, and secretaries in their native country. In fact, their status in life had been the very reason for their having to leave their homes because they were the prime target of Soviet persecution. While many in the Estonian community in Seabrook were intellectuals, the group included people from various backgrounds and occupations.

The first and foremost goal for Estonian parents was to provide their children with an education. To acquire college education soon became the rule rather than the exception among young Seabrook Estonians. At least 85% earned college degrees, including 17 Ph.D.s and 21 master’s degrees. The Estonian in Seabrook produced a remarkable number of professionals. To the best of the author’s knowledge, young Estonians from Seabrook are represented in the following professions: architect (4), teacher (11), medical doctor (2), psychologist (2), librarian (4), engineer (12), medical technician (3), orthodontist (1), veterinarian (1), lawyer (2), minister (1), artist (3), nurse (3), mathematician (1), social
CONCLUSION

Seabrook was, indeed, a place where people of different cultural heritage were given the opportunity to start a new life after the ravages of war. The Estonian refugee group, consisting of many professionals unable to work in their respective fields, were willing to work in any possible job available in Seabrook. Such sacrifice among the older generation has served as both incentive and as an object of appreciation for the younger generation of Estonians. This is something for which they are to be admired.

The Estonian Americans take great pride in having contributed to the enrichment of community life in Seabrook and in the State of New Jersey with their cultural and social activities. However, all this would have never happened if Charles E. Seabrook, the founder of Seabrook Farms, had not given to the more than 650 displaced Estonians, the opportunity to live and work in a tightly-knit community in Seabrook.

The Estonian Americans have been and remain very grateful to Charles E. Seabrook for his sponsorship and friendship.

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APPENDIX

“I Remember Seabrook,” Liina Keerdoja

As I left for college in the fall of 1960, I told myself that now I was leaving Seabrook for good, as I always knew that one day I would. The years that followed took me through college and graduate school, and eventually brought me to Washington, D.C., where for the past 20 years I have been working as a librarian at the U.S. Department of State. I have had occasion to travel and to become acquainted with people from all walks of life and from all over the world. Whenever and wherever I’ve talked about growing up in Seabrook, people have listened with genuine interest. And why not? Brought into being by force of circumstances and through people the majority of whom would have rather been somewhere else, Seabrook certainly was a novel, if not a unique place. Over the years, I have come to realize that, though I may have left it, Seabrook has not left me. A Seabrook legacy that unassumingly came along with me that day I left Seabrook for good is an appreciation for and an understanding of people different from myself – something I would have otherwise had to learn as an adult.

I came to Seabrook in May of 1949 and started first grade at Seabrook School the following September. The handful of other Estonian children I found in my class that September morning long ago served to lessen somewhat my anxieties about being brought to a strange and unfamiliar place where everyone looked different from us and no one spoke our language. Besides ourselves, the class was made up of Japanese American children, American children of European descent, and a few African Americans. I’m sure we seemed just as different to them as they to us.

This ethnic and cultural mix, later supplemented by newcomers of German, Latvian, and other ethnic backgrounds, continued to be the norm during all my years in Seabrook. Holding on to our ethnic identity (i.e. being different) also continued to be the norm, at least in
the Estonian community. Yet, even as the Estonian community at large
concentrated on preserving its ethnic and cultural heritage, at
Seabrook School, we children found ourselves readily interacting with
children of other backgrounds. We learned together, played together,
occasionally got into fights together, and, in the process, came to regard
our other's different cultural and ethnic backgrounds not as
something negative, but as the most normal and natural thing in the
world.

What started out as strange and different had in time become
normal and natural. Our ethnic and cultural differences did not
disappear, but neither were they a barrier to our getting along. Looking
back, I see Seabrook as a playing field of sorts on which we acquired an
outlook on life that makes it easier today to live and work and feel at
home in a multicultural America. Multiculturalism, a popular buzz
word of the 1990’s, is not a new concept. In Seabrook more that forty
years ago, it was already a fact of everyday life.

Bethesda, Maryland
August 1995

“T I Remember Seabrook,” Ilmar Reinvald, FAIA

I arrived with my family in Seabrook, New Jersey in 1949 at the
age of 12 from Estonia, via Germany. It was a wonder and delight to
arrive in a community of Nisei (second-generation Japanese) and many
other nationalities which I had never met before. Some of my earliest
good memories are being invited to the house of Tom Oshio and
learning to like sushi and abalone. Then I remember having a strong
desire to own a bicycle. In order to earn money, I worked in the fields
of Seabrook, picking beans at thirty-five cents a bushel with
irrepressible Jamaican co-workers, whose favorite expression was, “What is happening, darrty-man?” When I was finally able to purchase a
Monark bike, it was put to good use on warm summer evenings and
weekends for expeditions to go swimming at Centerton Lake and
Parvin State Park with my friends, the Vilms brothers, Arvo Lannus, Ivo
Laurson, and Vello Erilane. I have pleasant memories of working at
Chiari's Sunoco station with Mitsuo Kazaoka, changing oil and
pumping gas. I had several other jobs at various times during my
tenure at Bridgeton High School, working at Sam's Men's Store as a
clothing salesman and doing gardening for Miss Wilcox, the Bridgeton
High School librarian.

After graduation in 1954, I joined the United States Air Force and
spent three years in England. There I developed an interest in
architecture. Passing up an opportunity to go to the Air Force
Academy, I chose to study architecture. After receiving a Bachelor of
Architecture from the University of Illinois in 1963, I was fortunate to
be admitted to the Graduate School of Fine Arts at the University of
Pennsylvania, where I studied with Louis Kahn, a major influence in
20th-century architecture. I received a Master of Architecture in 1966
and accepted a position as Assistant Professor Architecture at
Rensselaer Polytechnic Institute in Troy, New York. In 1972 I was
offered, and accepted, the position of Director of the School of
Architecture at Montana State University.

After 13 years in academia, I heard the call of practice of
architecture, and I joined my good friend Bill Reed to open a practice
in Gig Harbor, Washington in 1978. At this writing, our firm, Architects
Reed Reinvald Johnson Willow, consists of a staff of 25. Many of the
projects completed under my direction have won local, regional, and
governmental awards. In 1988, I was inducted into the College of
Fellows of the American Institute of Architects at the Cathedral of St.
John the Divine in New York City. Becoming a Fellow is one of the
highest honors bestowed on architects. Only about 5% of the members
of the American Institute of Architects belong to the College of Fellows. I
was cited for public service and high design quality. I am a Rotarian,
serve on the Board of Directors of the Annie Wright School, and past
president of the Montana Chapter of American Institute of Architects,
and involved in other civic activities.

I am married to Kimberly Horn, MD and we have a daughter Tiia,
who is presently a student at the University of Washington. Our cat is
Mr. Harley.

Tacoma, Washington
“I Remember Seabrook,” Reverend Thomas Vaga

My family arrived in Seabrook Farms in the spring of 1949. I will never forget, among so many things, Seabrook School and mysteries of English spelling, the morning Psalm readings, the Lord’s Prayer and Pledge of Allegiance, and the first time I experienced the mysterious food spaghetti in the school lunchroom. We, boys and girls, learned work picking snap beans in the huge Seabrook fields and later in shift work at the plant.

I will always remember how poison ivy once struck our whole Cub Scout pack. I also live with the memory of being struck by a car by the “Old Villas” on Highway 77. I still have the get well cards from my fellow students in Bridgeton High School. Dr. Loder’s English class sent me a card every week. The prayers of the Estonian Evangelical Lutheran Congregation in Seabrook, Reverend Soovik, our pastor, and others gave me a new lease on life and probably set me on course toward a life as a clergyman.

Our family left Seabrook in 1957 for New Brunswick. I studied psychology at Rutgers University and after graduation, worked for the Welfare Board. After going to Finland in 1964 as a representative of the Estonian University Students Association, I became engaged in the ministry of the Evangelical Lutheran Church in Helsinki. My wife Airi and I were also active in the secret missionary work of Jesus to the Communist World to the Soviet Union. I studied theology at the University of Helsinki and was ordained a Lutheran pastor in 1975 in Stockholm, Sweden, thereby returning to the fold of my "home" church at Seabrook.

Even as member of the Consistory of the Estonian Evangelical Lutheran Church and the Dean of the American Synod of our church, I return to Seabrook as a child returns home. I do not come as a lost or prodigal son, but as an appreciative son, as many other sons and daughters do from all over the USA, through memories and personal visits.

Lakewood, New Jersey

“"I Remember Seabrook,” Tonu Vanderer

We arrived in Seabrook Farms in May 1949 and settled in a wooden barrack of Hoover Village. A 16' x 48' barrack was hardly adequate for a six-member family; however, it was a welcome sight for immigrants who came from post-war housing where two or three families were packed into one large room.

It all began with my junior year in Bridgeton High School. English was my third language, after Estonian and German. Scouting, summer jobs in the fields and the factory, two years of construction work after high school, the U.S. Army, including 18 months in post-war Korea, U.S. citizenship, college, and my career in architecture followed.

Like most of the second-generation Estonian immigrants in Seabrook, I was fortunate to receive a college education. My career in architecture, with licenses in New York and New Jersey, is nearing thirty years of government employment with the Port Authority of New York and New Jersey Restoration of a landmark building in New York City, the Estonian House, is among my career accomplishments in private practice. The Estonian House is home to the Estonian-American community, the Estonian School, and the Estonian World Festival.

Being fluent in Estonian, I became a teacher in the New York Estonian School and later its principal. Since 1989, I have been the director of the Estonian School Center USA, coordinating the educational programs, resources, and faculty of all Estonian schools in the United States.

I am married to Tiitu-Mai, an Estonian with an M.A. in psychology. We have two children. Our son Ilmar is a graduate of Duke University, and our daughter Aino-Liis is a graduate of Rensselaer Polytechnic Institute. Both are fluent in Estonian and are active in the Estonian-American community while pursuing careers in public relations and engineering, respectively.

Father Time can be cruel to Mother Nature. Recently, we visited the Republic of Estonia after 50 years of Soviet oppression. Physical and spiritual damage can be seen everywhere; in time, freedom and independence will heal the wounds. We remain forever grateful that we were able to make a new beginning, leading us to prosperity and
happiness in the "land of the free and the home of the brave."

Upper Montclair, New Jersey

"I Remember Seabrook," Peeter Vilms

Able-bodied adults all but disappeared once we were settled in Hoover Village, so it was left to my brothers to return me after my teary flights from the Child Care Center's nursery-cum-language-school. It was the summer of 1949; I was five, and had never been separated from family. But there were others in the same straits, I noticed, and that helped, no matter if many of them spoke no Estonian whatsoever. I remember large circles of kids sitting cross-legged on the floor, echoing in unison the teacher's "Say fork!" as she held up a fork, and "Say knife!" when it was the knife's turn.

Large groups of different peoples living in close proximity, strong communal overtones, and an undercurrent of transience all seemed quite normal to us because in the villages of Seabrook we were all refugees, regardless of the various directions from which we'd come. What was new was that all our parents now worked for C.F. and we kids spent a lot of time all mixed together, outside our clans. Perhaps this explains why I don't remember any particular difficulty making friends and learning the new language. Day Camp at Parvin Park: in my lunch box, a bologna and radish sandwich on rye; in Sam Mukoyama's, a seaweed-wrapped rice ball with a sour cherry in the center. We both had oranges and chocolate milk.

Peeter Vilms, Seabrook School '58
Bridgeton High School '62
Harvard College '66
Santa Rosa, California

A SUPPLEMENTARY LIST IS ADDED BY THE AUTHOR OF SOME OF THE ESTONIANS CURRENTLY LIVING IN SEABROOK AREA AND HAVE NOT BEEN PREVIOUSLY MENTIONED IN THIS BOOK.

Ellen Ambrosius, Aino Anja, Kaja Anja (Pharmacist), Heidi Bevacqua (Office), Merike Bierbrunner (Supervisor at Welfare Office), Eva Brown (Teacher), Tiina Bruhnke (Substitute Teacher), Jack Burlew, Jr. (Chemist), Helve Davis (RN), Inga Davis (X-Ray), Ella Ervin, Hele-Mai Foster, Armilde Green (Office), Ivi Hall (Teacher), Mai Hankins (Bank), Anne Heinik (Office), Karin Henzel (Supervisor, Lab.), Helve Hindre (Insurance Agency Office), Ola Hindre (Purchasing Agent), Peter Hindre (Computer Technition), Nikolai Hintzer, Linda Huschmidt (Teacher), John Hudson (Computer Programmer), Elvi Ivani, Eva Jones (Teacher), Hilda Juhalain, Hilda Jarve, Mati Jarve (Lawyer), Edith Kalning, Tiu Keder (Bank), Valter Kriim, Laine Kristiansen, Linda Kukk (Teacher), Helene Kummel (Lab.), Erik Lapsins, Riin Licis (Supervisor X-Ray), Helen Michelev, Eroh Miido (Bank), Vilma Murrula, Armilde Mustkivi, Ene Marska (Practical Nurse), Helgi Nelson (Dental Hygienist), Andres Nurk, Jaan Oja (Electrician), Kalju Oja, Peeter Oja (Mechanic), Todd Oja, Ants Piip, Lildia Piip (RN), Aino Pross (Bank), Keli Riland (Nursery School Teacher), Urve Rogers, Paul Saar (Army Captain), Ants Simson (Electrician), Linda Shirwood, Hugo Simson, Erich Soone, Marta Soone, Peter Soone (Supervisor, Quality Control), Juri Frank Tamme (Constructor of SECC Diorama), Tarmo Tanimae (Orthodontist), Veijo Tanimae (Manager of Insurance Co.), Anni Tintso, Oie Tintso, Helvi Vasilevskis, Helga Vast (Office, Insurance Co.), Helgi Viire (LPN), Karl Viire, Harry Virunurm (Stock Broker), Tiu Voorand, Darin Warfield.
THE NEW JERSEY COUNCIL FOR THE HUMANITIES

The New Jersey Council for the Humanities (NJCH) actively supports the public's use of the humanities to enrich personal and community life in New Jersey. The NJCH sponsors projects that bring humanities scholars together with the general public to examine and discuss important ideas and issues. Projects are designed to provide lifelong learning opportunities to the people of New Jersey.

People examine the human experience and explore basic questions of meaning and value through the humanities, an umbrella phrase for a range of disciplines and areas of inquiry that include literature, history, philosophy, languages, and comparative religion. Public humanities projects bring these disciplines out of the classroom and into our lives, giving us the opportunity to look beyond our everyday concerns and see ourselves in relation to larger questions. The humanities offer ways to investigate, evaluate, discover, record, and articulate the meaning of human experience.

The NJCH awards grants of up to $10,000 each to New Jersey nonprofit groups through a semiannual competitive proposal review process. Minigrants of up to $20,000 are awarded bimonthly. The NJCH also creates its own initiatives and sets aside separate grant funds for proposals related to these initiatives.

In addition, the Council sponsors People & Stories/Gente y Cuentos, a literature discussion series held in English or in Spanish that allows educationally and socially diverse groups to discuss contemporary short stories. The annual NJCH Book Award, begun in 1989, honors a New Jersey author whose humanities book balances scholarship with general public appeal. NJCH offers more than twenty different Reading & Discussion Programs in literature, culture and history, and music history. Funding for these programs is available through NJCH minigrants. In THINK offers the business community the opportunity to provide humanities programs to its employees. Most programs are presented in the workplace during lunchtime.

The NJCH is a non-profit organization established in 1972 as a state council of the National Endowment for the Humanities (NEH). Accountable to the NEH and responsive to the people of New Jersey, the council is supported by the NEH, corporations, foundations, and individuals. The Council is composed of twenty-five volunteer members, of whom six are gubernatorial appointees.
The New Colossus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
“Keep ancient lands, your storied pomp!” cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!”

- Emma Lazarus

Emma Lazarus' poem was inscribed on a tablet in the pedestal of the Statue of Liberty in 1903.