MENNONITE LIFE

October 1948

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

Mennonite Life Anniversary Contest

1874 - 1949 — 75 ANNIVERSARY — 1924 - 1949 — 25

Many Mennonite communities of the prairie states and the Canadian provinces will observe the 75th and 25th anniversary of their or their parents' and grandparents' arrival in America. MENNONITE LIFE plans to devote parts of several issues to these anniversaries. To obtain good stories, original photographs, documents, letters, and other materials for publication and exhibit we are offering the following prizes for such contributions:

First prize	$ 25.00
Second prize	$ 15.00
Third prize	$ 10.00
Fourth prize	4 subscriptions
Fifth prize	3 subscriptions
Sixth prize	2 subscriptions
Seventh prize	1 subscription

RULES OF CONTEST

1. All entries — essays, poems, stories, pictures, documents, books, letters — must be related to the pioneer life of Mennonites in the states or the provinces, or the departure from the old country.
2. All entries will be judged by a committee appointed by Mennonite Life. Decisions will be final.
3. All entries must be made or postmarked prior to January 1, 1949.
4. All entries become the property of Mennonite Life.
5. The results of the contest will be announced in Mennonite Life, April, 1949.

NOTICE!

Watch Your Expiration Date!

If your subscription expires with this issue you will find a notice to that effect enclosed.

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DON E. SMUCKER teaches Bible and theology at the Mennonite Biblical Seminary, Chicago, Illinois (p. 41).

R. C. KAUFFMAN is professor of psychology at Bethel College. This article (p. 34) is one of many addresses given.

C. E. KREHBIEL, for many years active in the ministry and in conference work, passed away June 9, 1948 (p. 36).

ERLAND WALTNER has been pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota, since 1941 (p. 4).

THEODORE O. WEDEL, son of C. H. Wedel, Episcopal minister in the Washington Cathedral, Washington, D. C. (p. 39).





MARIANA LOHRENZ REMPLE, once secretary to her father, is now doing graduate work in clinical psychology (p. 32).

JEANNE K. TIAHRT ie a graduate of the Cranbrook Academy of Art, Bloomfield Hills, Michigan (p. 10).

M. S. HARDER, instructor in Bethel College, is writing a doctor's dissertation on Mennonites and education (p. 5).

F. C. THIESSEN, minister, educator, and former pupil of P. M. Friesen, is teaching at Abbotsford, British Columbia (p. 9).

MRS. EVA HARSHBARGER is dean of women and instructor in the department of home economics, Bethel College (p. 12).

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PETER BRAUN, educator and writer among the Mennonites of Russia, died in Germany. This is a free translation of an article which appeared in the *Mennonitisches Lexikon*, Volume II (p. 8).

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P. J. SCHAEFER is principal of the Mennonite Collegiate Institute and author of a biography of H. H. Ewert (p. 18).

P. J. WEDEL, professor of chemistry, emeritus, has just written a book on the history of Bethel College. (p. 14).

ACKNOWLEDGMENTS

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Mennonites and Education

BY CORNELIUS KRAHN

What is the attitude of Mennonites toward education? Most of the early Swiss Anabaptist leaders were well-trained. Men like Conrad Grebel and Balthasar Hubmaier had a university education. Some had a theological training acquired at universities or monasteries. Menno Simons was one of these. Even the rank and file Anabaptists were not illiterate people. An incident recorded in the *Martyrs Mirror* is typical. While a well-trained Catholic inquisitor was examining a Dutch Anabaptist he stated: "You Anabaptists are certainly fine fellows to understand the Scriptures; for before you are re-baptized, you can't tell A from B, but as soon as you are baptized, you can read and write." From this and similar incidents we can conclude the following: Uneducated individuals who joined the Anabaptist movement would immediately become interested in getting an education.

This point is also exemplified by the attitude of Menno Simons, who had a formal education. He said:

> Never in my life have I despised learning and skill in languages, but from my youth honored and loved them. I am not so bereft of my senses that I should, therefore, despise or redicule the knowledge of languages through which the precious word of divine grace came to our knowledge.

The entire Reformation movement emphasized education as a means toward an end: the attainment of salvation. The true way of salvation had been obscured but was discovered in the Word of God, the Bible. Therefore, Luther and others hastened to translate the Bible into the language of the common people and to help them to acquire the skills of reading and writing so that they, for themselves, could intelligently choose the way of life as revealed in the Scriptures. Thus the Bible, placed on every altar, in every school, and in every home became the textbook and object of learning.

For the discoverers of the Biblical way of salvation education was mainly the means of unlocking the gates of heaven, whose bliss, to be sure, reaches this earth but is not of this world. Generally speaking, in our day education has lost much of this aspect. To a large degree it has become an end in itself or a means toward the acquisition of the comforts of this life.

We have seen that the Mennonites of old were not opposed to education as such, but frequently found themselves in disagreement with the purpose for which education was used. This was the case when Catholic and Protestant scholars and theologians used their education to persecute Mennonites. This persecution further resulted in the withdrawal of Mennonites from the centers of civilization and learning to the frontiers of culture, where it sometimes took a long time for them to overcome their suspicion of learning and to acquire the facilities for higher education. This is demonstrated in the recent migrations of the conservative elements of the Canadian Mennonites, who have and still are moving to Mexico and Paraguay. On the one hand, they have not overcome their suspicion of all education outside of their own fold, and on the other hand they cherish and value their own educational system to the degree that they are willing to give up all earthly possessions and endure the hardships of pioneer life in countries entirely unknown to them. We state again, they are not opposed to education as such, but they use it as a means to achieve a certain goal, which is to preserve their way of life. In a somewhat modified sense this applies to all Mennonites who maintain some form of educational institutions; such institutions are there to maintain and promote a cherished way of life and to prevent disintegrating influences from undermining that way of life.

All Mennonite leaders and educators confront two basic questions, namely, Where did we come from? and Where are we going? The first question deals with our cultural, that is, religious, economic, and social heritage. In other words, What are our historic characteristics—the talents entrusted to us? The second question deals with our mission today. Our heritage determines in part the contribution that we can make today. On the other hand, the need and the challenge of our day will give direction to the contribution that we can make and the mission that we can fulfill. Thus, our heritage and our mission for today cannot be separated. Our institutions serve our young people by making them conscious of their heritage and by presenting to them their contemporary mission. We cannot expect state institutions or other denominational institutions to do this for us. Herein lies a tremendous challenge to our churches, our educational institutions, teachers, and students. "Whence comest thou and whither wilt thou go?"

This issue is devoted in part to a phase of Mennonite education starting some hundred years ago on the plains of Russia under the influence of the towering personality of Johann Cornies (see page 5), who raised the standards of education among the Mennonites in isolated settlements. This educational system was brought to a climax prior to World War I by men like P. M. Friesen(see page 8). From Prussia and Russia this seed of advanced learning was transplanted to the prairies of Kansas and other states and provinces. It is our intention to feature other phases of Mennonite education in future issues, thus helping to clarify the objectives of Mennonite education in our day.

"Raise The Song of Harvest Home"

BY ERLAND WALTNER

"Come, ye thankful people, come,
Raise the song of harvest home:"

IN SOME of our churches throughout the country, this hymn, or some similar invitation to praise the Giver of all good gifts, is used to open harvest festival services in this season of the year. Churches are decorated with the fruits of the field and garden. The atmosphere and aroma of God's out-of-doors pervade His holy sanctuary. Faces tanned by a harvest sun gratefully turn toward their Provider. Toil-hardened and caloused hands are folded reverently in prayer. Hearts, long anxious about the ingathering of the summer's crops, now relax in the realization that,

"All is safely gathered in,
Ere the winter storms begin."

Voices of young and old, of men and women, of parents and children, are joined harmoniously and vigorously in song, filling the courts of the Lord with a paean of praise,

"God our Maker doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest home."

The custom of holding annual harvest festivals has its Biblical precedents. The Feast of Weeks, also called the Feast of Pentecost, was actually a harvest festival. It was usually considered a supplement to the Passover. William Smith says: "The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest feast before Jehovah." For this occasion the people were enjoined: "And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you." Moreover, they were exhorted to bring "a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee." Thus, the harvest feast became for them not only an occasion of rejoicing and thanksgiving, but also of dedicating and offering to the Lord a portion of that which he had given them.

Following the ancient pattern, our harvest festivals are also, primarily, occasions for corporate expression of praise to God for his gracious providence. Though men have labored in the sowing, in the cultivation, and in the ingathering of the crops, it is God who has given the increase.

"We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand."

Thoughtless, indeed, is that soul which becomes so absorbed with the gift of God that it is unmindful of the Giver. What an ungrateful wretch is he who takes good things out of God's palm year after year, yet never looks up into His face to say thanks. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Harvest festivals, which do express sincere gratitude to the Lord, are monuments of thoughtfulness in a busy and thoughtless world. They are oases of true gratitude in a generation which is a desert of self-satisfaction and unthankfulness. Here people still gather to acknowledge their dependence upon Providence, to express their thanks to a beneficent, heavenly Father, but also to say: "Thanks be unto God for his unspeakable gift."

According to the Scriptural pattern, our harvest festivals are also occasions for giving. Shallow, indeed, is a thanksgiving for material blessings, which is unmindful of the needs of fellow human beings. The realization that a loving, heavenly Father has given bountifully and graciously, prompts grateful souls to share these gifts. Especially is this true when the inequalities among men are recognized. While some receive of the Lord more than bins and barns can hold, others in this world languish in poverty and want. Whether the material or the spiritual blessings of life are considered, the only proper response to a bounteous, God-given harvest is to share it.

Our harvest festivals, therefore, place a considerable emphasis upon the bringing of offerings. Thankful hearts are reminded to consider the Psalmist's question: "What shall I render unto the Lord for all his benefits toward me?" The appalling needs of the world are graphically pictured to the worshipping congregations. Relief workers, home from the battle fronts of the war against starvation, tell of multitudes without the necessities of life while we are in the midst of plenty. Missionaries, home from the battle fronts of the war against heathen darkness, tell of millions of benighted souls for whom Christ also died but who have none to tell them of this salvation. Then, as ushers wait upon thankful worshippers, now stirred with compassion toward a world in need, they respond in a spirit of gratitude and generosity with what is often the largest church offering of the year.

After the benediction has been pronounced, in some churches it is customary for the people to remain for a fellowship meal. People, thus, not only have the opportunity to worship together, but also to work, to eat, and to visit together. Thus the bond of fellowship in Christ and the sense of Christian community is strengthened.

We might thus think of an ideal harvest festival observance. How important it is to keep the emphasis

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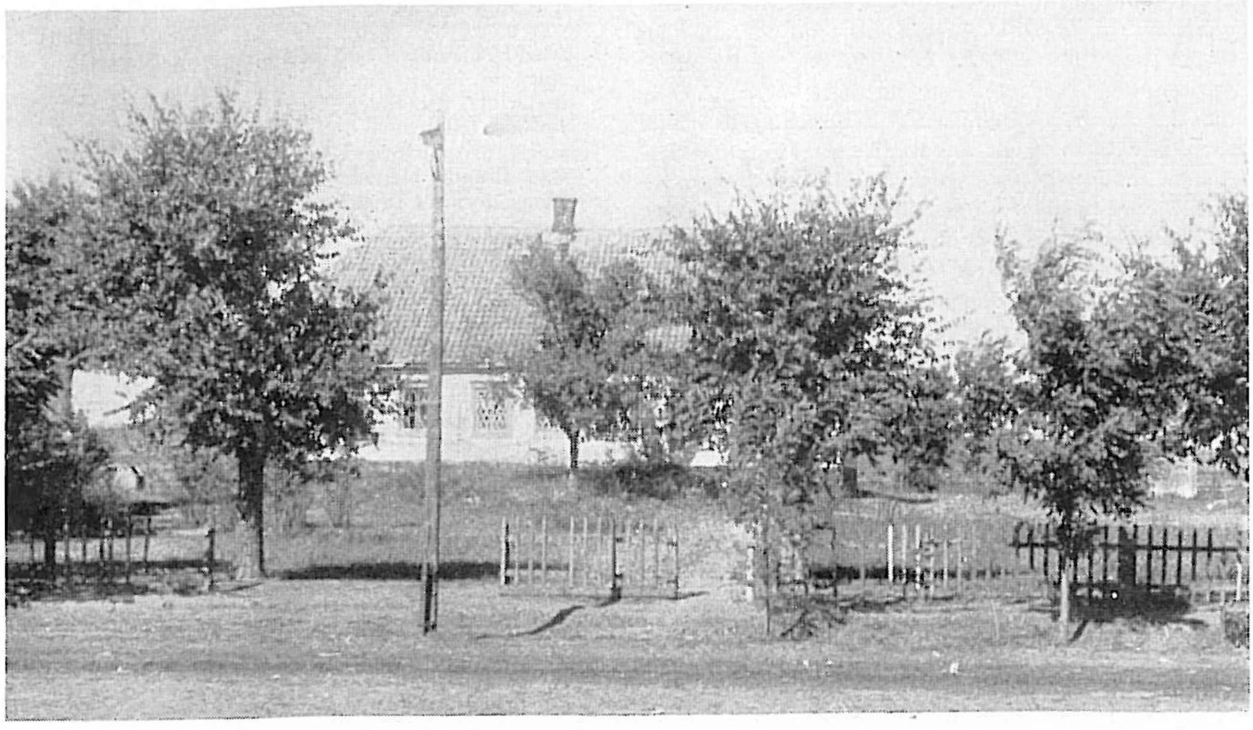


The old home of Johann Cornies, Orloff, Molotschna, South Russia. This picture was taken in 1941.

A PIONEER EDUCATOR -- JOHANN CORNIES

BY M. S. HARDER

In present-day America, no discussion of educational problems is complete without referring to the educational concepts of the great contemporary philosopher, John Dewey. His thinking has instigated an educational reformation in the United States which is not yet fully comprehended by its people. His educational philosophy has affected every vital element of America's educational structure.

Students of Mennonite history recognize, more and more, that the Mennonites have produced a great educational reformer of whom they may be justly proud. The educational ideas expressed by Johann Cornies are as progressive and revolutionary as those of John Dewey. A careful study of the educational achievements of Johann Cornies among the Mennonite colonies of South Russia proves thrilling when these achievements are viewed in the light of modern educational philosophy, educational psychology, and educational sociology. His progressive concepts are even more thrilling when one considers the period of time in which they were formulated. Cornies assumed the responsibilities of supervising the educational activities in the Molotschna settlements in 1843 and remained active in this capacity for only five years. In *five years* Cornies expressed educational principles which now, one hundred years later, are accepted as the best in modern educational procedure.

In 1789, the first Mennonite colony was established on the banks of the Chortitza River in southern Russia. Twenty-four years later, in 1803, the second immigration movement of Mennonites from Prussia took place, resulting in the founding of a new colony on the banks of the Molotschna River. These two mother colonies became, in time, a network of several hundred towns and rural villages.

Poverty, the privations of pioneer life, and conservative attitudes served to hinder the development of a recognizable educational system until Cornies instigated an educational reform that resulted in the building of an educational program both adequate and comprehensive. D. H. Epp, Franz Isaac, and P. M. Friesen, writers and historians, describe in woeful words the deplorable conditions found in the schools of the colonies during the first half of the nineteenth century.

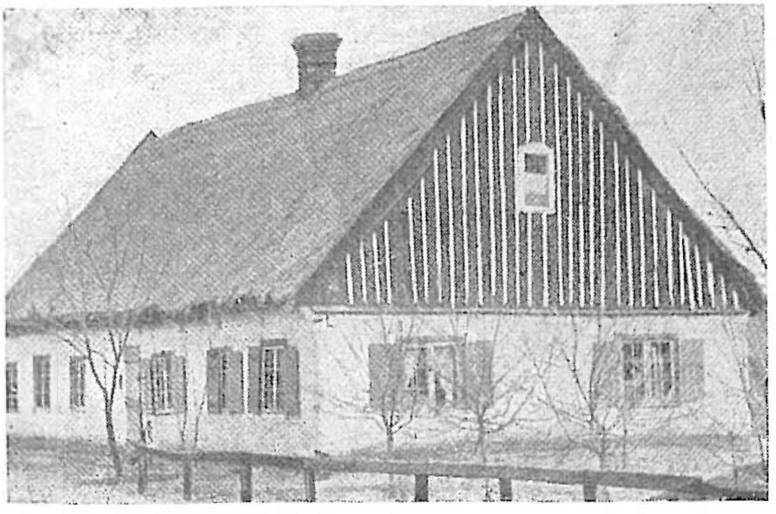
Often the village elementary school was conducted in the private home of the teacher. Instead of maps, blackboards and charts, the room was cluttered with household furniture or tools common in a rural village shop. The teacher usually followed some trade such as tailoring, cobbling, or cabinet making, while the pupils sat around memorizing their lessons. Where villages constructed buildings for school purposes, conditions were not much better. D. H. Epp describes them as

"small, low, and dark." The curriculum consisted of reading, writing, arithemic, and Bible study. While the textbooks were in the German language, the language of the classroom was invariably the Low German. One by one the pupils appeared before the teacher to recite mechanically memorized lessons. Those who could recite most accurately were considered the best pupils. Corporal punishments of all kinds, such as kneeling upon peas, whipping with the ever-present rod, cuffs on the head and body, were used to cover up wretched teaching. Until Cornies changed these conditions, the schools were under the supervision of the ministers who failed to lift the educational standards during the first five decades.

A new day dawned for the Mennonite schools of Russia. The new day was ushered in through the activities of the so-called *Verein zur foerdersamen Verbreitung des Gehoelz- Garten- Seiden- und Weinbaus* ("Union for the Effective Propagation of Afforestation, Horticulture, Silk Industry, and Vine-Culture") Among the Mennonites this organization was known as the *Landwirtschaftlicher Verein* ("Agricultural Union").

This organization was not composed of progressively minded people, but was an institution imposed upon the colonists by leaders from the outside. In 1825, Alexander I visited a number of the Molotschna villages on his way to the Crimea. To a gathering of Mennonites in Steinbach, the Czar expressed his pleasure with the conditions of their settlements and voiced the wish that every farmer plant a *dessiatine* (about 3 acres) of American acacias. Coming from Alexander I, this wish received immediate promise of fulfillment. To assist them in obtaining acacia seeds, but more in particular to force the colonists to plant more mulberry trees, "the development of the silk industry in the colonies having almost become an obsession with the government," Fadeev, the chairman of the Ekaterinslav branch office of the Guardians (Welfare) Committee (a governmental agency to promote the welfare of colonial settlements in Russia) decided to found the already-mentioned Agricultural Union. David C. Rempel in a doctorial thesis entitled, *The Mennonite Colonies in New Russia,* writes:

Village school building prior to the Cornies era, located at Margenau, Molotschna, in the Ukraine.



> It was not altogether improbable that Cornies was co-author of the plan. He was an intimate friend of Fadeev and had already accomplished splendid results in tree planting on his farm in Orloff. Moreover, Cornies, actuated by love for his fellowmen and possessed of an intense spirit of patriotism for his adopted country, was already busying himself with far-reaching plans for the development of the Mennonite colonies in order that they might achieve the purpose for which they had been called in, namely to serve as models to the surrounding population. He knew the Mennonites too well, their hostility to any radical departure from the farm methods of father and grandfather, and their realization of his ambitious plans. But an institution imposed from the outside and clothed with an amplitude of powers would furnish an excellent vehicle for the carrying out of his ideas. In any event, it was Cornies who drafted the constitution for this institution which was approved by General Inzov, president of the Guardian Committee on November 12, 1830. Immediately afterwards, the Molotschna Agricultural Union was constituted with Cornies as its chairman for life. Two years later the Chortitza Agricultural Union was organized.

In 1836 the jurisdiction of these organizations was extended to agriculture in general and to all trades, and in 1843, even to education. Thus clothed with unlimited power and backed by the Russian government, Cornies began the difficult program of economic, educational and social reform. Needless to say, Cornies was not always popular, particularly with those who resisted change.

Before the Agricultural Union assumed jurisdiction of education among the Mennonite colonies, Cornies had already been active, as chairman of the Orloff Christian Educational Association, in the establishment of the first *Zentralschule* among the colonies. But as chairman of the Agricultural Union he concerned himself with *all* schools, and with that concern ". . . . a new era dawned for the Mennonite schools."

In order to inform the people of the prevailing conditions in their village schools, Cornies prepared and distributed to all the mayors and churches a pamphlet entitled, *In School X*. In realistic manner a typical school as it existed in the villages at that time was described in minute detail. Cornies found nothing praiseworthy either in the quality of teaching, classroom discipline, the physical environment, curriculum, or in the progress of the pupils. The pamphlet pointed out by its vivid descriptions the special weaknesses in every phase of the educational procedure. A few lines from the pamphlet might be interesting.

> In a room of a miserable looking house which is the dwelling of a schoolmaster, his wife and children, sits the teacher dressed in a linen gown; he wears a cap on his head, and the ever-present pipe is in his mouth. He is surrounded by dirty books, paper, and instruments of all kinds for punishment. Around a table a group of pupils are seated in no recognizable order. On the walls of the dark room

hang saws, planes, shoemaker's knee-straps, and other household tools. The stove is hung with old stockings, trousers, and other articles of clothing. A little baby is crying in a cradle which one of the school girls has been asked to rock. A hen with her chicks and some pigeons are roaming about among the feet of the children.

One month later a second pamphlet was distributed. In it a model school was described. Cornies, who had not obtained even the equivalent of an elementary education, who had never learned to organize and administer a school through experience, drew a word picture that indicated the clear vision of the kind of school he desired in each Mennonite village. This pamphlet carried the title, *In School A*. The following few lines are typical of the whole document.

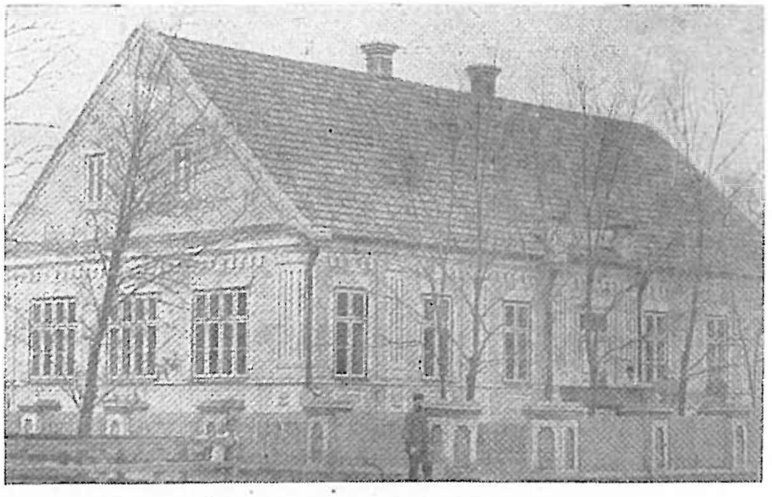
> If a child errs in School A, the teacher reprimands him in a fatherly, kindly manner, pointing out the consequences of such errors. Only the child that persists to err is finally punished; no punishment injures the child physically or mentally. Through such kind treatment and because of his interesting recitations, the teacher wins the respect and love of his children. The relationship between teacher and pupil is like that between friends.

Cornies brought new life into the schools. One reform followed another. In order to prepare the way for a systematic course of study, a list of rules was published with the heading: *General Instructions As to How All Children in the Village School Shall be Instructed and Supervised*. According to these rules, every school had three divisions, and the class schedule showed the following periods:

1. Scripture study.
2. Reading (silent reading, reading aloud, reading of letters).
3. Writing (writing exercises, spelling, and dictation).
4. Recitation and *Gedankenschreiben* (composition).
5. Arithmetic (written and mental arithmetic).
6. Georgraphy.
7. Penmanship.
8. Singing.
9. Recitation of memory work.
10. Reading from the Epistles and the Gospels for the following Sunday.

A fourth document designed to improve Mennonite education was *General School Regulations*. These regulations were to bring about harmonious relationships between teachers and their constituencies.

The fifth and probably the most significant educational writing from the pen of Cornies was his *General Rules Concerning Instruction and Treatment of School Children*. In eighty-eight rules Cornies presented the philosophical and psychological principles underlying teaching and disciplinary procedures. An analysis of these rules reveals, again, a profound insight into the most basic, fundamental principles of education. Even though some of the rules have no justification in modern educational procedures, it is interesting to note that Cornies speaks of ideas considered most modern in present day education. A selected number of the rules follow:



Modern elementary school, 1895, showing Cornies' influence, located at Rosenort, Molotschna, Ukraine.

> 1. The early training given to a child is of great importance for his future. An educational procedure which is in harmony with the natural and undisturbed process of maturation is to be supported. (Purposive activity, mental discipline, and opportunity for expression.)
>
> 6. Mistreated children develop adverse behavior and become unresponsive. They become lazy, cold, irritable, taciturn, malicious, tricky. The exercise of harshness is unnecessary in the training process. No beating is necessary where a child with self-respect responds to encouraging words.
>
> 16. Subject matter must be presented so that all the senses are stimulated. Such a presentation promotes learning even in the most retarded child.
>
> 41. If a teacher wants to awaken in the children a love for learning, he must prove that teaching is a joy.
>
> 54. The physical body needs as much and the same care as the mind. This does not call for two separate educational institutions, for the two together constitute man. A human body perpetually at rest is like a lake without an outlet.
>
> 67. Every teacher should strive toward the goal where rewards and punishments are superfluous. He should direct not by authority of his office but by the power of his personality. Rewards should bring out the fine feeling of worth; punishments should produce the feeling of unworthiness. (See also back cover.)

What the sources of these educational principles were is a question every student of Mennonite education would like to determine. Had Cornies come into contact with the writings of some of the educational thinkers whom the German historian of education, Karl von Raumer, called "the Innovators"? What books had Cornies read? A study of the *General Rules* indicates the apparent influence of Ratke, who in 1617 published his fundamental rules for teaching in his *Methodus Novo;* or of Commenius, who had formulated the princi-

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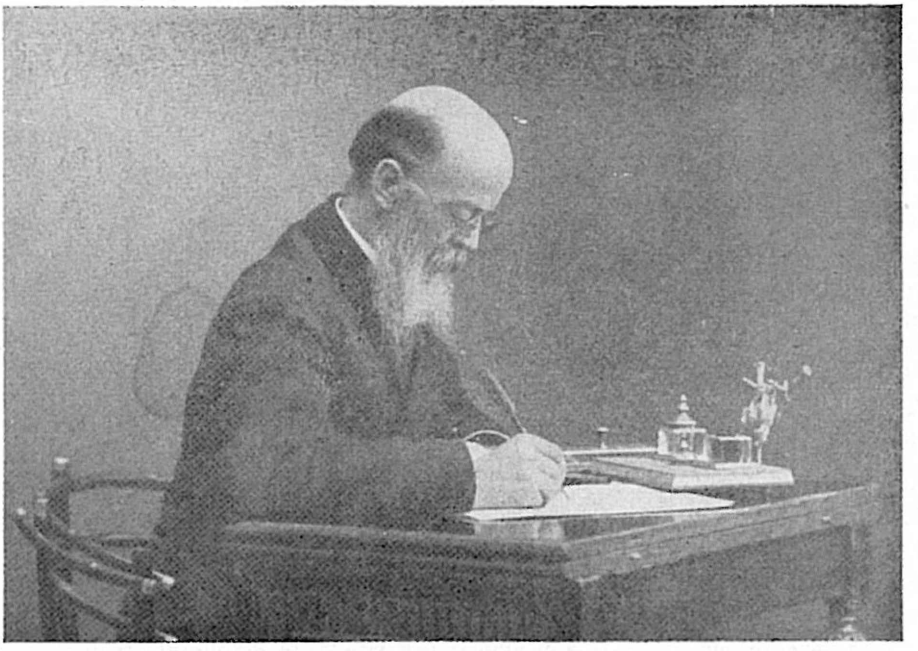


P. M. Friesen, educator, minister, and Mennonite historian in Russia.

PETER MARTINOVITCH FRIESEN (1849-1914)

BY PETER BRAUN

P. M. Friesen, an outstanding educator and historian of the Mennonites in Russia, was born in 1849 in the village of Sparrau in the Molotschna settlement, and died in 1914. After graduating from the *Zentralschule* at Halbstadt, he studied in Switzerland and Moscow. In 1874 he obtained a teacher's certificate in Odessa which entitled him to teach the Russian language, history, and geography. From 1873 to 1880 he taught at the *Zentralschule* at Halbstadt and was its superintendent from 1880 to 1886. P. M. Friesen was instrumental in adding a two-year teacher's training course to the *Zentralschule* of Halbstadt in 1878, thus making it the first of its kind among the Mennonites of Russia.

In 1866 he became a member of the Mennonite Brethren Church in which he was ordained to the ministry in 1884. In 1886 he discontinued teaching at Halbstadt and went to the Kuban settlement, going to Odessa two years later. After a severe illness and a long convalescence he settled in Sevastopol where he was a minister and private tutor. Following that, he lived in Moscow for a number of years where his home became an influential center for Mennonite students. He spent the last years of his life in Tiege, Molotschna. These years were darkened by the fact that he almost completely lost his eyesight.

As a minister, teacher, and historian, Friesen's contributions to the Mennonite church of Russia are great. Since he had complete mastery of the Russian language he frequently represented the Mennonite churches in their dealings with the government in religious and civic matters.

Friesen was a forceful, fiery speaker. His sermons frequently went over the heads of his congregation. He was outspoken in condemning injustices and a man of personal courage and great fearlessness. At conferences he did not hesitate to express strong convictions. He had acquired a good theological training and was largely responsible for the *Glaubensbekenntnis der Vereinigten Christlichen Taufgesinnten Mennonitischen Bruedergemeinde in Russland* of 1902. His main contribution lies in the field of Mennonite history. Even though he frequently lived in non-Mennonite communities, he loved his people with all his heart, intimately sharing their joys and sorrows, suffering for their shortcomings, and rejoicing in their progress. He visited the churches and archives, "continually looking, listening, and gathering material." Finally in 1911, his voluminous *Die Alt-Evangelische Mennonitische Bruederschaft in Russland (1789-1910)* . . . appeared. He had spent twenty-five years at this task. It is really not a "history" of the Mennonites, but an indispensible, illustrated collection of historical material that furnishes the historian, especially now that the documents in Russia are no longer available, with valuable information concerning the development of Mennonite settlements in Russia. Friesen's preface to the book is most informative about his personal attitudes and the religious and cultural situations of his day. The life and work of Friesen helped to raise the cultural level of the Mennonites, especially by giving the Russian language and literature a more significant place in Mennonite schools than it had before. By emphasizing the common Mennonite heritage, he helped to introduce an era of better understanding and co-operation between the various Mennonite branches of Russia.

MY RECOLLECTIONS OF P. M. FRIESEN

BY F. C. THIESSEN

Through the labors of evangelical Christians from abroad, evangelical Christianity came to Russia and won followers among all classes. Especially through the work of Lord Redstock, of England, a revival broke out in both the higher and lower social circles of Russia, quite a few eminent persons becoming converted. Among them were Count Liven, Count V. A. Pashkov, Count Bobrinsky, and Count Korff. The Gospel also took hold among the peasants and the working classes and people met weekly in the evening to study God's Word. True to the Slavic character traits, these Russians spoke freely of their religious experience. Soon the officials of the Russian Orthodox Church were aroused and summoned the aid of the police to quench this movement, known as Stundism. Hundreds of Stundists were put in jails, punished severely, and finally many with their families were sent to Siberia or Turkestan. But public opinion spoke in favor of these quiet, industrious, faithful people who did not curse nor drink, who were always willing to be helpful to friends and even to enemies, whose only crime was that they read the Bible and prayed differently from the way prescribed by the Church and did not go to the priests for the confessional. To convince the people of the dangers of the false doctrines of the Stundists and to silence favorable public opinion, the Russian clergy held a number of open religious hearings between representatives of the Church and of the Stundists, usually pitting a few unlearned peasants against the best of their men.

A Friend of the Russian People

When one of these debates was to take place in a church in Odessa, P. M. Friesen felt called to help these people. He went to the committee on arrangements and announced himself as a defender of the Stundists at the coming meeting. P. M. Friesen insisted on two conditions: (1) that the debate was to last at least four hours; (2) no one was to curse during the debate.

He prayed much during the days preceding the debate, feeling a great responsibility for the future of these good people. On the day of the debate, the church was filled to the last seat. He joined the two unlearned gardeners who were opposed by two priests. Before the time was up, those present applauded him and the vanquished priests left. Since the Stundists had now been publicly justified, the Church and the police temporarily left them alone. How thankful these people were that God had in this wise given them rest from persecution!

Friesen, however, felt that the Church would not take this defeat lying down, and so he sent his wife and children to the home of his friend, P. H. Heese, and then hid himself in the garret of a small house. Here Russian brethren provided him daily with food, brought him the letters from his wife and the newspapers. He scanned the daily press for reports, awaiting developments. For some time, all remained quiet.

Then, one afternoon, there was a knock at his hiding place, and two Russian priests of high rank came in. These men tried to persuade him to join the Russian Orthodox Church, asking him to become its reformer. They told him he was the man fit for this since he knew the soul of the people, their language, their history, and the Bible; and they further offered him a place and the prospects of advancement in the priestly hierarchy. Friesen firmly declined this offer to silence him. "I am a Mennonite preacher and will remain such. Don't expect that I'll ever join the Orthodox Church, no matter what honors and riches it offers."

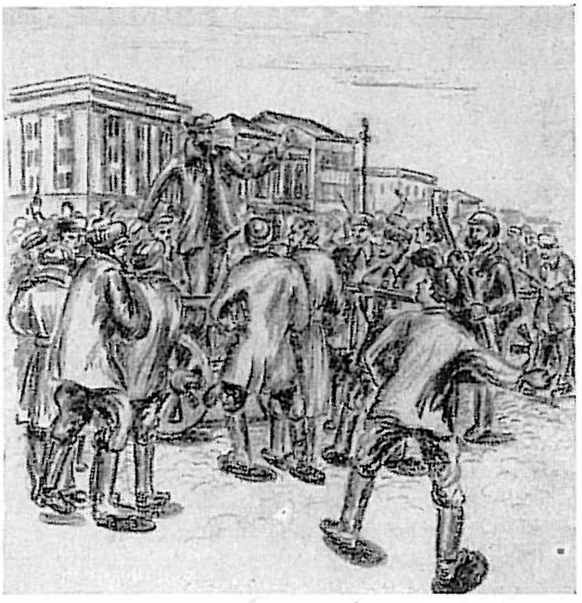
Friesen told himself that it was advisable now for him to leave Odessa altogether, and so he moved to the estate of a friend where he and his family lived for about a year. Then they went to Sevastopol, where they opened a boarding school for Mennonites who studied in that city.

A Personal Note from Pobedonostsev

Several years had passed since Friesen left Odessa. Then one day the papers carried the news that K. P. Pobedonostsev, the Chief Procurator of the Holy Synod had given orders to liquidate the Stundists and to exile all who would not come back into the Orthodox Church to Siberia. Now these good people came to Friesen and entreated him to do something in their behalf. Friesen knew that the government would support whatever the Chief Procurator did. But he did not hesitate to intercede for these people since he felt that God once again wanted to use him.

He wrote a lengthy document to the Chief Procurator rehearsing the history of the movement and describing the life of these people as faithful subjects, leading a quiet, good life as required by the Bible. Friesen was afraid that this defense would not bring results. So he sat down and wrote a private personal letter to Pobedonostsev. He told him that this letter was not as to the Chief Procurator but as man to man, and then in unmistakable terms he admonished him not to carry out a persecution of Christians in the 20th century. Friesen took this letter to the mail himself, and now felt at rest inwardly; he had done what he felt he must do.

When he came home after sending this letter he said to his wife: "Now pack our suitcase, for we'll be marching to Siberia before long!" About a week later he noticed a man on the street watching their house. He called to his son to look if someone were also watching on the other street. This proved to be the case. To make sure that he was guarded, he made a short trip by street car



"Sickness and weakness were gone; eagerly, earnestly, convincingly, fluently, he pleaded with the multitude. He secured and held their attention."

and then by taxi, and his suspicions were confirmed. He was followed by one of these two men. For six months their house was guarded, but he was not molested in any way. Friesen was still waiting for the answer from the Chief Procurator. And it came.

One day he received a small envelope containing a calling card through the mail. It carried the name (no titles with it), "Konstantin Pavlovitch Pobedonostsev" on the one side, and on the other the message: "Dear Peter Martinovitch, I greet you with Acts 10:34, 35." The greeting consists of the words, "Truly I perceive that God is no respector of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him." After this card came, the guards disappeared.

Helping the Jews

Friesen not only gave his help to religious organizations, but he had a warm, understanding heart for all who were in trouble. The costly Russo-Japanese War of 1904-05 was not popular in Russia. The Jews were made the scapegoat to divert attention. Jewish massacres occurred in almost every larger city. Thousands, yes, tens of thousands of Jews were killed. The anti-Jewish feeling and propaganda reached Sevastopol, too, where several hundreds of Jews had their homes. At this time, Friesen was in bed with a high fever. With growing restlessness and concern he followed developments. He feared for the Jews in the city. Hence, after an almost sleepless night he called for his clothes one morning. His wife thought she had not understood for he had been bedfast, unable to get up, for weeks. But he insisted despite her tears and entreaties and protests. "I must go," he said, for he had received the commission in the night to go and intercede for the Jews. He was well aware of the fact that he would perhaps be killed by the mob. He spent about an hour in prayer together with his wife and daughter. Then the sick man staggered to the market place where thousands had gathered to listen to anti-Jewish speakers.

He stopped briefly at the house of the Vice-Admiral, with whose family the Friesens were good friends, and asked the daughter to go to be with his wife and daughter. His friend bade him look at the crowd in the market place from the window of their upstairs home, and begged him to desist from his plans. But danger of death did not stop Friesen. "I must," was his reply. He wrote his name and address on two cards, putting one in his inner coat pocket, the other in his trousers pocket, and then he walked down the stairs.

At the market place people were so tightly wedged together that it seemed impossible to reach the center. But somehow he found himself next to a vehicle at the center which could not move on account of the crowd. He climbed up, and began to speak. His somewhat shrill voice carried; sickness and weakness were gone; eagerly, earnestly, convincingly, fluently, he pleaded with the multitude. He secured and held their attention. He admonished them that they called themselves Christians and that they were such since they believed in Christ. But Christ loved all men, even died for them. Through his death all men became brothers, and brothers do not kill each other: They love each other. Cain murdered

(Continued on page 45)

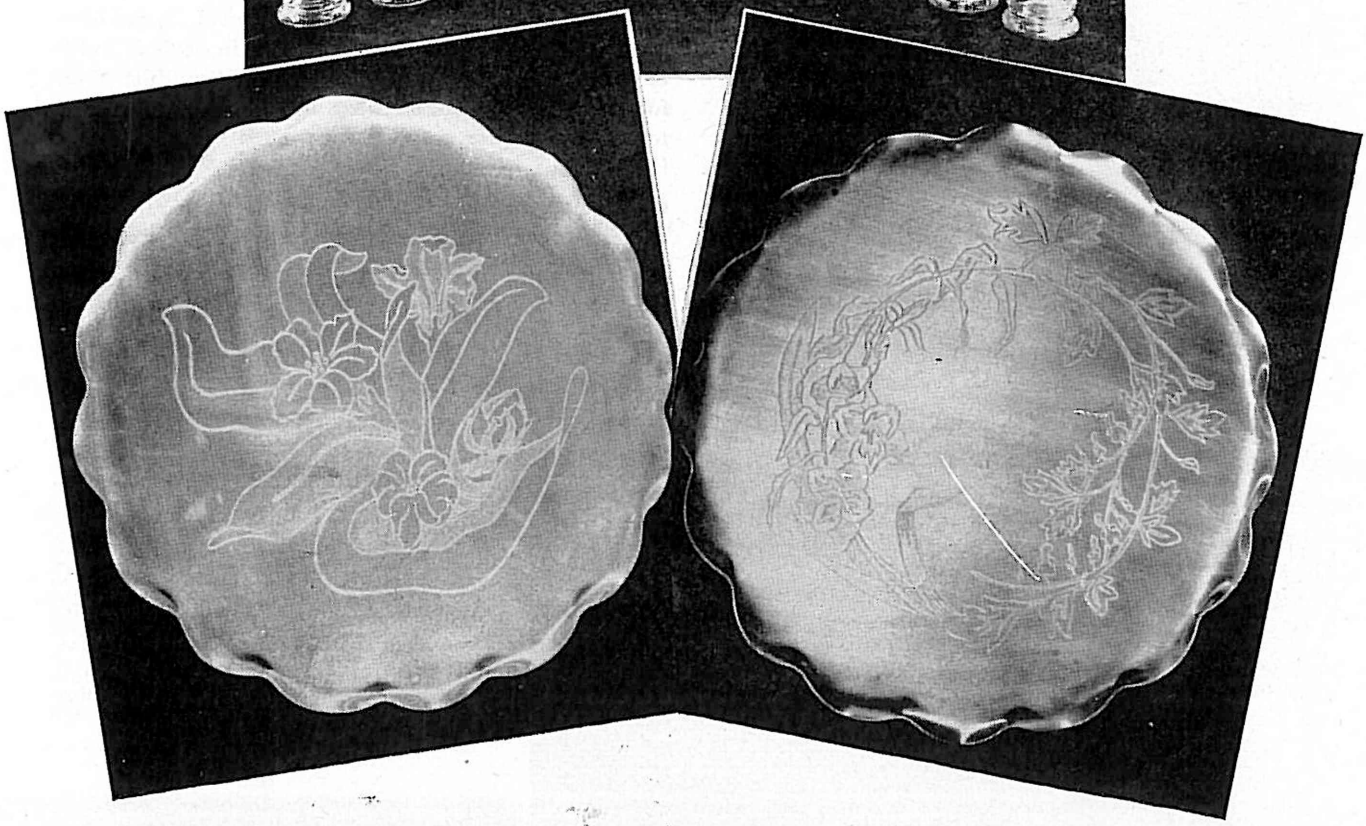
Home-Crafts In Our Day

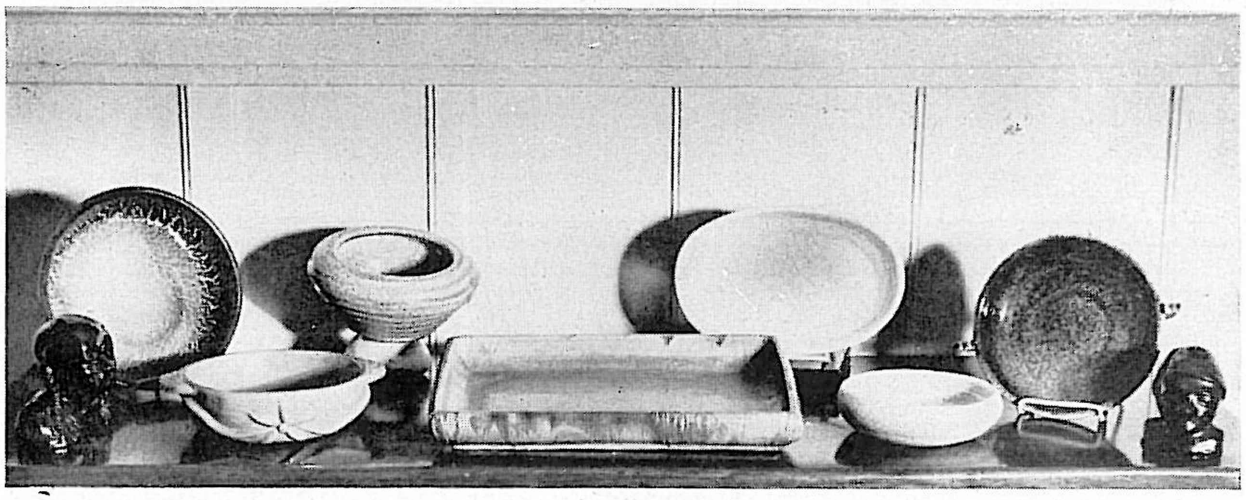
Produced by Jeanne K. Tiahrt

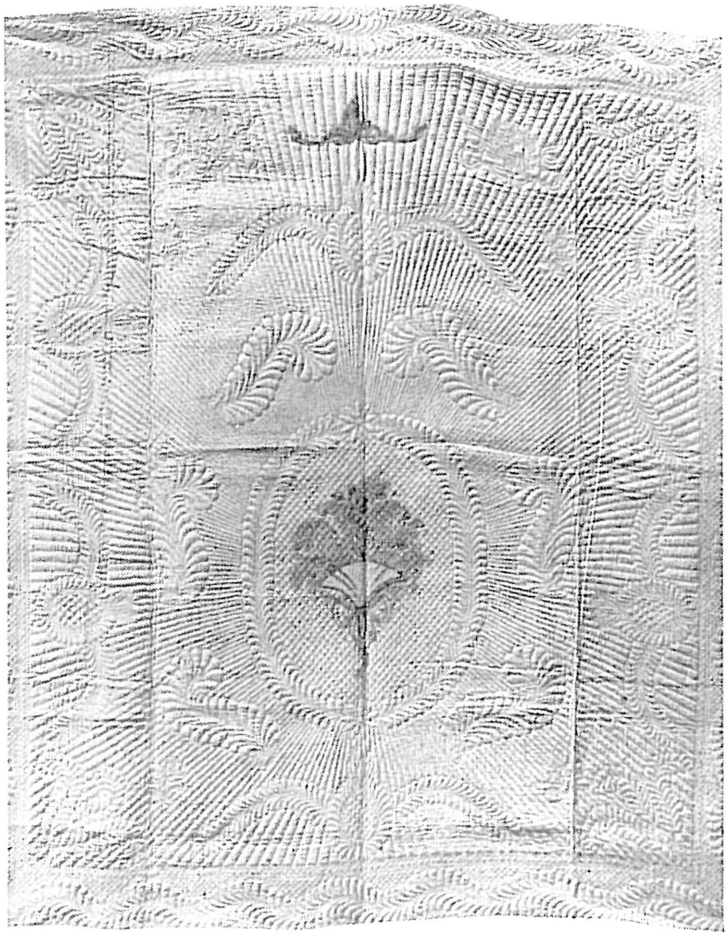
The technique in producing the crafts shown on the opposite page is as follows: The glasses and pitcher are etched with a commercial etching compound called "Etchall." Wax is first applied to the glass, the design traced on the wax, and then the wax is carefully cleaned from the parts to be etched. The "Etchall" is then applied with the fingers. After several minutes the excess "Etchall" is wiped off and the remainder of the wax removed with hot water.

The metal trays are of aluminum and must be etched with a 50 per cent muriatic acid solution. The design is painted on the aluminum disc with black asphaltum varnish and allowed to dry. The edges are then turned or hammered up. The acid is put on the tray in a well-ventilated room and allowed to stand for some time. When the acid has etched to the desired depth it is poured off and the varnish removed with gasoline or turpentine.

The pottery was mostly made on the coil method. A few pieces were made by slip casting in a plaster mould. One or two were thrown on the wheel. The glazing was done either with brush application or by spraying the glaze on.





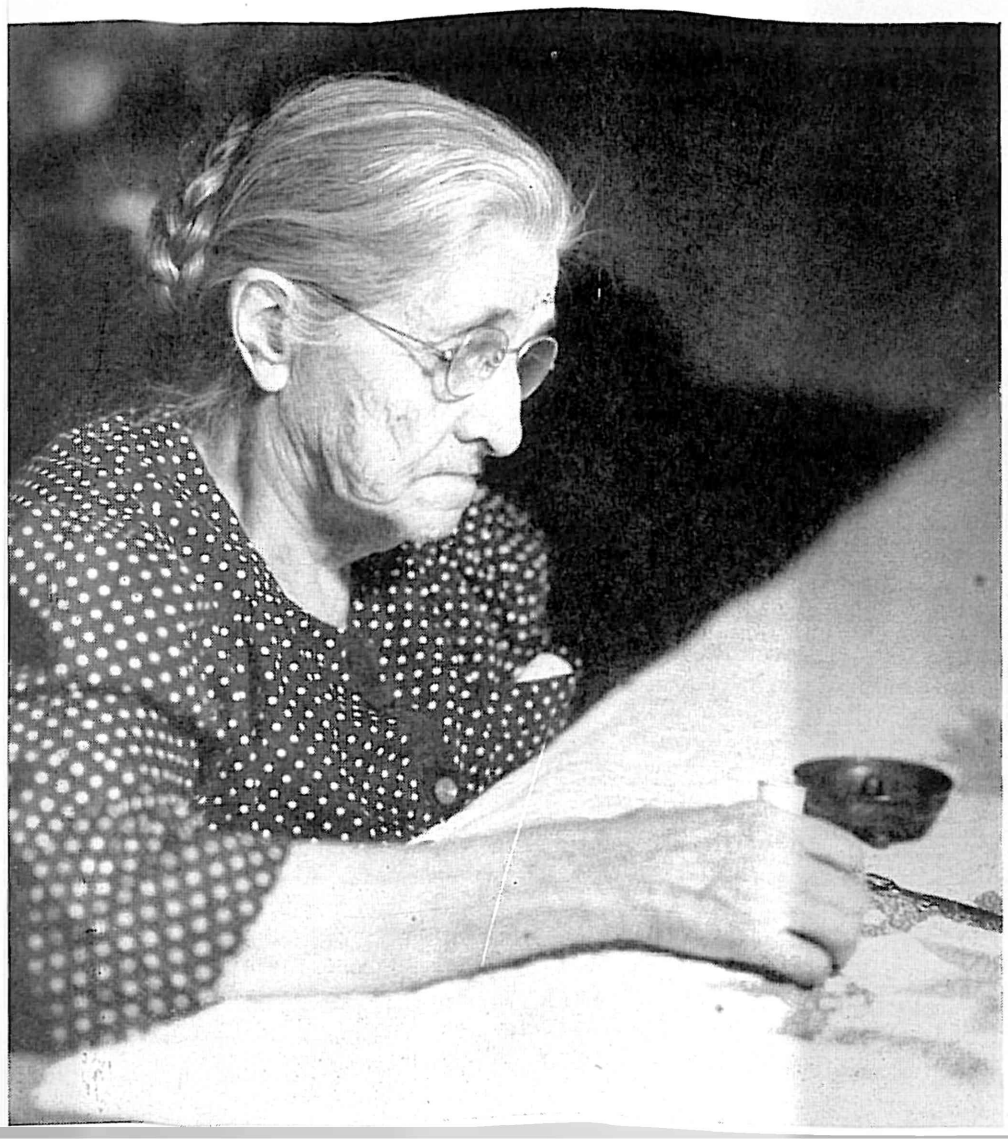


GRANDMOT

BY EVA HA

THE artistic accomplishments of a Mennonite young girl in grandmother's time tended by culture and necessity toward the practical. The love of beauty is a God-given gift and while certain forms of artistic expression were not sanctioned it was inevitable that the human spirit would find an outlet for its hunger for color and design. Thus it was that it found expression in the repetitive formalized patterns; the bright colors and the delicately small, even stitches of quilting. Comfort tops required less artistry, but gave an opportunity for splashing color around.

Quilting also served the function of providing wholesome and satisfying fellowship. Our grandmothers used a principle which modern recreational leaders are stressing—when the hands are busy in a creative endeavor, paradoxically, the mind is both relaxed and quickened. As a result, conversation flowed, unimpeded by self-consciousness.



Upper left, "Dream Quilt" created by Mrs. Lena Bixel, (Aunt Lena), as the culmination of a lifetime of interest in quilts. She is particularly fond of this pattern. Left and below, Mrs. Lena Bixel, Bluffton, Ohio, and below right, Miss Rhoda Hilty, also of Bluffton, Ohio, ply their craft on the

HER'S QUILT

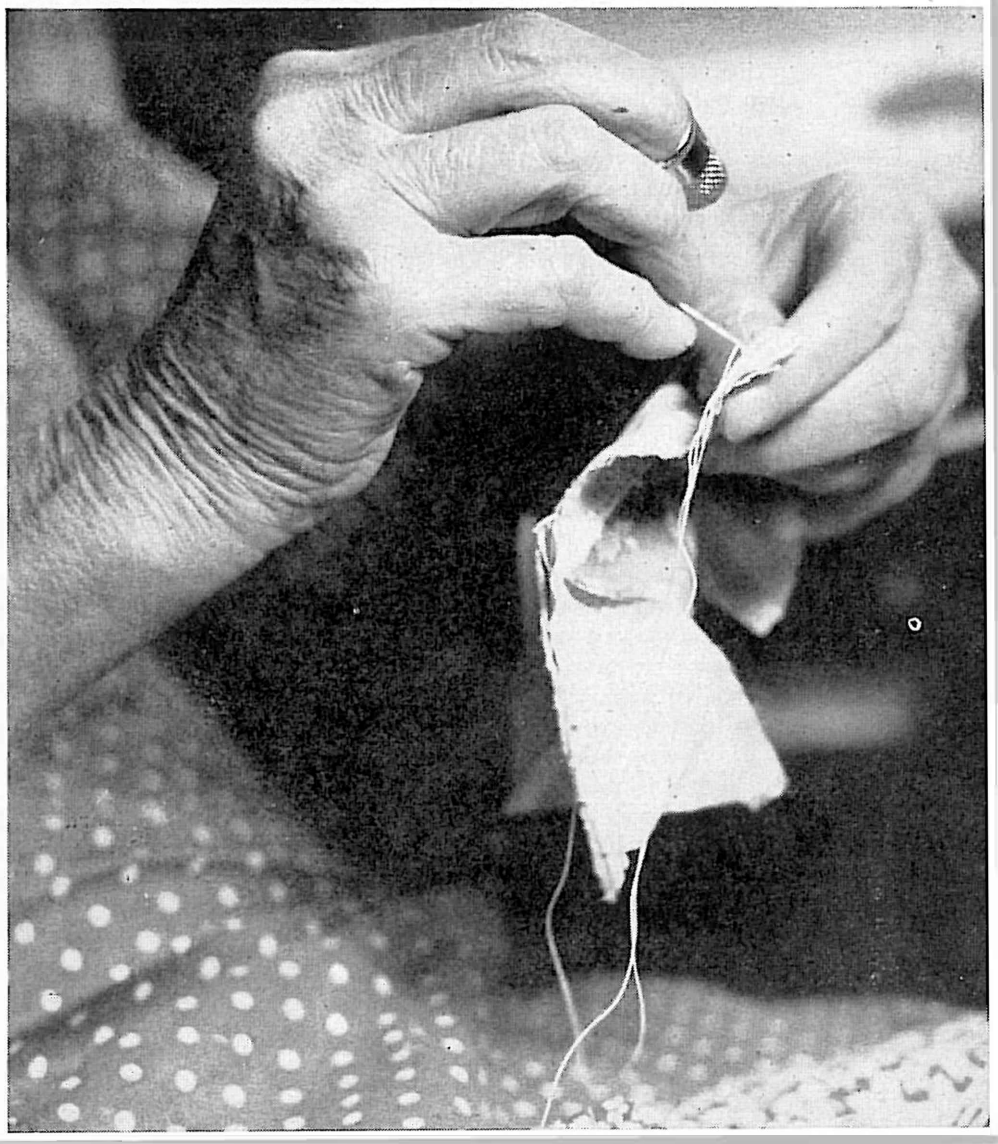
RSHBARGER

Every self-respecting young girl tried to include quilts in her hope chest. "Aunt Lena," the subject of the photographs on these pages, made five quilts for herself before her marriage. Among them were the "Ocean Wave," "Star," and "Nine-Patch" patterns. Quilting continued to be an avocation throughout her fifty-four years of marriage. In fact, after the deaths in quick succession of two promising children of college age and her mother, the latter by tragic accident, she found release in quilting.

In time, the exactness and beauty of her work brought recognition in remunerative form. One fond mother ordered identical "Water-Lily" quilts for each of her eight children. Aunt Lena has used up more than seventy thousand yards of thread in her quilting, for she has made more than one hundred quilts using approximately seven hundred yards of thread in each quilt. Although she is now an octogenarian, she continues to ply her

(Continued on page 48)

"star" pattern, detail of which is shown upper right. This art of quilting and embroidering practiced by the grandmothers of our communities dates, in this particular instance, back to the Swiss homeland where this art has for centuries been a craft and a source of livelihood.



BEGINNINGS OF SECONDARY EDUCATION IN KANSAS

BY P. J. WEDEL

AMONG the Mennonites who came to Kansas from Russia during the seventies of the last century, there appears to have been quite general interest in elementary education, although the same cannot be said of their interest in higher education. True, among the immigrants there was a considerable number of well-educated men, as measured by the educational standards of that day; but higher education can scarcely be said to have been held in high esteem by the common people. It was generally conceded that school teachers needed, and that church workers could profit by, special preparation for their specific tasks. But excepting as preparation for specific tasks, higher education was considered more as a luxury than a necessity. The average Mennonite was inclined either to look with suspicion upon the person who had obtained a higher education, or hold him in high esteem; but certainly the former more often than the latter. The interest in elementary education was rooted largely in the religious life of the people. The core of the parochial school curriculum was religious instruction, but secular instruction had its place, too. The immigrants did not regard the public rural schools of their new home very highly. The teachers were often poorly prepared and the standards of instruction were not always on a high level. Many articles pertaining to school matters appear in *Zur Heimat* in 1875, the first year of its publication.

Nor was interest in higher education entirely extinct. There were young men whose innate love of learning prompted them to attend state and other higher schools almost from the very beginning. The missionary spirit, so long suppressed in Russia by government decree, now found opportunity for practical expression in the free atmosphere of American civil and religious liberty. The preparation of teachers and church workers, an innate love of learning, and a desire to share the blessings of this faith with others were prime causes in the early efforts at higher education by the Mennonites of Kansas. It is of special interest to observe that the missionary note runs through these efforts from their very beginning. However, much uncertainty and confusion existed in the school situation in those early years.

In view of these conditions, elementary schools were established in this country by the Russian Mennonites almost at once; in some cases within a year after the arrival of the immigrants. Their concern for elementary education is illustrated concretely in the case of a weak congregation which was given aid from without, in order to be able to maintain a school in its midst. The teacher of the school and two part-time assistants gave their services without salary.

The first organized effort to bring some order into a rather chaotic condition was made in 1877. In the August 15 issue of *Zur Heimat* appeared a call for a conference of school teachers to consider the question of school books and other pertinent matters. The notice was signed by the *Westliche Publikations Gesellschaft*, of Halstead, Kansas. It failed to bring a response and was repeated in the September 15 issue and a third and more definite call was issued in the October 15 number of the same publication. The invitation was extended to *Schullehrer, Kirchenlehrer und Aelteste* and its purpose was to consider the problem of properly preparing teachers for the elementary public- and the parochial schools. It met in a schoolhouse near the Heinrich Richert place on November 15, 1877, and Wilhelm Ewert was elected chairman and David Goerz, secretary of the meeting. The opening address was given by the chairman and may be considered an authoritative statement of the attitude of the church leaders at the time on the question of higher education. Its principal points are summarized here for that reason.

If educational matters among Mennonites had been given the attention they deserve in the past, the denomination would not be so badly divided as it now is. There would be better understanding of, and more respect for each other among individual churches. There would be more real life and more activity in the Kingdom of God. True and thorough education and a knowledge of God are not contradictory. The study of nature leads to a greater appreciation of the power and wisdom of God; it can teach us the existence of an almighty, wise, and loving God. The attitude of the Christian towards education should never be one of indifference or opposition, but rather an eagerness to acquire these treasures of knowledge and use them in the furtherance of the Kingdom of God.

Forward steps were taken by the meeting in the following action: (1) It recommended the teaching of the English language in order to facilitate social intercourse with Americans and make possible work for the Kingdom of God among the English speaking people. (2) It appointed a committee of three to submit a program in accordance with which the proposed Kansas

Conference could conduct school affairs. (3) It adopted a resolution favoring the establishment of a *Zentralschule,* the chief purpose of which would be the preparation of teachers and the fostering of the German language. Peter Balzer, Jacob Buller, and David Goerz were appointed as the committee of three, and together with a few other brethren later issued the call for the meeting of the First Kansas Conference. This Conference was composed of duly authorized representatives of the congregations, unlike the first which had no official standing. It met on December 14 of the same year and in the same place as did the first conference. About seventy persons were present. The principal subject of discussion was the proposed *Zentralschule.* The discussion resulted in the election of seven men, interested and experienced in school matters, who were to submit to the next Kansas Conference a plan and a program for the new school. The men elected were: David Goerz, Dietrich Gaeddert, Wilhelm Ewert, Leonhard Sudermann, Jacob Stucky, Bernhard Buhler, and Heinrich Richert. It was a representative committee, each member representing a different congregation. With this action the matter of higher education among the Mennonites of Kansas became a concern of the Conference. It was the logical way; but as later developments proved, it was a way beset with many difficulties, and eventually had to be abandoned.

The task before the Committee loomed mountain high. A new structure was to be built from the ground up. There were no funds, no buildings, no teachers, no curriculum, and no rules for the government of the school. The attitude of the constituency toward the new enterprise was another element of uncertainty. Fortunately, there were men, both within and without the Committee, with very definite convictions regarding the educational needs of the Mennonite people as well as the methods and policies to be followed in meeting these needs, i.e., in giving the new enterprise form and being. The committee went to work with a will, and at the meeting of the Second Kansas Conference in November, 1878, in the Hoffnungsau community near Buhler, Kansas, the most important subject before the Conference was the report of its school committee. The Committee reported progress, but only in the form of several resolutions, the adoption of which still left the whole enterprise pretty much in a state of doubt and uncertainty.

The recommendations included: (1) Rotation of the school among congregations where facilities were available, (2) A prospective teacher, Heinrich H. Ewert. (3) The erection of a dormitory and the employment of additional teachers in case of necessity. (4) The establishment of a school fund and the election of a treasurer to take care of contributions for school purposes. Under the first recommendation Newton was suggested as probably the best place to begin the experiment. Under the second recommendation, the Committee had a second and a third choice to present in case Ewert would not be available. These were respectively Herman Lenzmann, who was even then still living in Russia, and Peter Balzer. Under the third and fourth recommendations the Committee expressed the opinion that building operations could begin as soon as $2,000 had been collected. Abraham Sudermann and Peter Claassen were appointed to solicit funds for a building for the school. The Conference decided not to incur any debts in this connection.

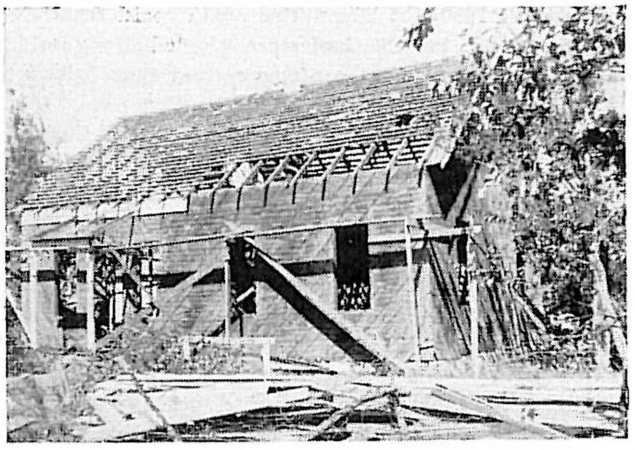
The Committee continued its work, but the new enterprise received only meager financial support at first. At the Third Kansas Conference held in the Brudertal community near Hillsboro, Kansas, in October, 1879, the treasurer of the Committee reported $118.59 in the treasury. The Committee itself had but little progress to report; it was, however, instructed to continue its work. The closing of the Wadsworth, Ohio, School in 1878 was not without effect upon the educational situation in Kansas. It left Mennonite youth without any opportunity for advanced training in an institution of their own denomination. The loss was felt most keenly by the Mission Board of the General Conference, which had depended upon the Wadsworth school for the preparation of its mission workers. The Third Kansas Conference

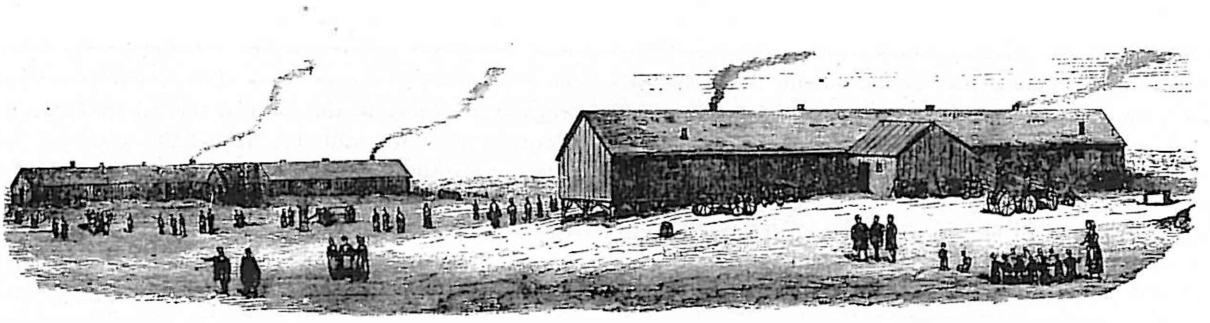
THE EMMATAL SCHOOL BUILDING DISMANTLED

This building was built in 1878 or 1879 on the Jacob Schmidt farm in Marion county, by the Emmatal school district. Teachers in the Emmatal district school were Heinrich Wedel, Peter Schmidt, Rev. Peter Buller, and Peter P. Schmidt. In 1882, the "Fortbildungschule" was opened in this building with H. H. Ewert as teacher.

This building was also used for church services and a cemetery was located here. The "Fortbildungschule" was held here only one year, after which it was moved to Halstead. The school building was later moved several times before it was dismantled in the fall of 1946.

—Herman S. Voth





Immigrant houses used by Alexanderwohl Mennonites (Goessel) as temporary home and later as place of worship. Here H. H. Ewert was installed as teacher of first Mennonite secondary school in Kansas, on September 13, 1882.

adopted a resolution expressing the wish that the efforts of the Mission Board to establish a training school for missionaries be combined with the efforts of the Kansas Conference to establish a school for the training of teachers, provided the school was located in Kansas, even if only temporarily. Since, however, the two institutions were under entirely separate managements, the proposal had to await the consent of the General Conference; but this did not meet until the following year.

The Kansas Conference also set more specific aims for the new school, and adopted some rules for its operation. To the aims adopted at previous conferences, it added the following: A statement of good character was to be required of every student and only students who could not get the desired instruction in the common schools were to be admitted. Ability to pay the tuition promptly was another requirement. No denominational or geographic or other restrictions were to be imposed. Instructors must have the necessary preparation for their work and must set a good example to the students. Tentative provision was also made for aid to indigent students who wished to prepare for service in the churches.

The plan to combine the two schools—the General Conference mission school and the *Zentralschule* or *Fortbildungsschule* of the Kansas Conference—was approved by the General Conference. The carrying out of the plan experienced another delay, however, because of the unwillingness of the prospective teacher to interrupt his studies. At the Fourth Kansas Conference held in the Hoffnungsfeld community near Moundridge, Kansas, in October 1880, the Committee again could report but little progress; but the Conference adopted strong resolutions favoring teachers conferences and thus helped to keep alive the interest in higher education.

The Fifth Kansas Conference held in the Christian congregation near Moundridge, Kansas, in 1881, received a report from its school committee that contained both encouraging and discouraging features. The Committee's solicitors had found considerable interest in and favorable sentiment towards the proposed new school. Subscriptions to the new enterprise amounted to $2,411, though some of the subscriptions were conditional and most of them were for one year only. Some congregations hesitated to support the enterprise, because Mennonite schools had failed in the past, and considerable prejudice against higher education was reported in some quarters. This, the Committee suggested, could best be overcome by the successful operation of the proposed new school.

The efforts of the Mennonites of Kansas to establish an institution of higher learning were now beginning to bear fruit. Progress, even though slow, was evident. A beginning seemed possible. Funds were available, a teacher was now in prospect, and the greatest obstacle now was finding suitable quarters for the school. But here, too, doors opened suddenly and unexpectedly. A special session of the Fifth Kansas Conference was called to meet in the Alexanderwohl community on March 16, 1882. The occasion for the call was an offer by the Emmatal brethren, a group of the Alexanderwohl community, of a building in which the new enterprise might make a beginning; a humble beginning, it is true, but nevertheless a beginning.

The special session of the Conference was eager to take advantage of the opportunity offered. The building was an unused schoolhouse, called the Emmatal school, located about ten miles due north of Newton, Kansas. It was offered to the school committee for one year for the sum of $50, and one-half of this sum was to be used to put the building into proper condition for school use. Living quarters for the teacher were available near-by, and neighboring families agreed to supply board and lodging to students. A vexing problem was thus solved, and the Committee could proceed with definite arrangements for the opening of school. The Conference fixed the tuition at $3 a month and the teacher's salary at $500 for the school year. It suggested Heinrich H. Ewert or Heinrich R. Voth as teacher. To help defray expenses it recommended regular offerings by the congregations for this purpose. Other details were left to the School Committee to arrange in accordance with regulations laid down by the Conference. All actions of the Committee were subject to approval by the Conference. The Conference thus retained a firm grip on the educational situation within its circles.

The School Committee appointed a sub-committee of three, Heinrich Richert, David Goerz, and Valentin Krehbiel, to take immediate charge of the project. H. H. Ewert was elected teacher and was installed in the new position on September 13, 1882, in a formal religious service, held in the *Emigrantenhaus*. This building had been erected by the Santa Fe Railroad for the use of the

immigrants and was serving the Alexanderwohl congregation as a meeting house at the time. The service included the dedication of the school building to its new purpose. School was opened the next day with 21 students, and the attendance reached a total of 30 during the year. Nine different congregations, and three states, Nebraska, Illinois and Indiana, besides Kansas were represented in this first student group. The school year was divided into two terms of four months each. Total expenses for the year were estimated at $75. Only men were admitted as students. An earnest, religious spirit pervaded the school. It had its own Sunday services; morning and evening devotions formed a regular part of the school day, and the students were expected to take part in the family devotions of the families in which they made their home. Only those branches were taught in the English language, in which the prospective teacher would be required to take a teacher's certificate examination. Most of the work was done in the German language.

The curriculum covered a period of three years and was arranged as follows.

Courses of Study of the Emmatal School (1882-1883)

Third Class or First Year	Hours per week	Second Class or Second Year	Hours per week
Subject		Subject	
Bible History	3	Introduction to Bible	3
Bible Reading	2	Catechism	2
German Reading	2	German Composition	1
German Grammar	3	German Grammar	4
English	5	Arithmetic	3
Arithmetic	3	Geography	2
Geography	2	Penmanship	2
Penmanship	2	English Reading	2
Singing	3	English Grammar	4
		Singing	3
Total	25	Total	26

All courses continued throughout the school year.

First Class or Third Year			
First Semester		Second Semester	
Church History	3	Church History	3
Introduction to Bible	2	Introduction to Bible	2
Physiology	4	Pedagogy	5
English Composition	1	United States History	5
English Grammar	4	Botany	4
Bookkeeping	5	Geology	3
Drawing	2	Drawing	2
Natural History	3		
Total	24	Total	24

A glance at the above course of study reveals the difference between the "higher education" of that day and to-day. But the case must not be judged in the light of present-day educational standards. The educational rating of the average Mennonite did not rank him with even a present eighth grade graduate. The completion of a course like the above meant as great or a greater difference in educational attainments as the difference between a modern high school, and a modern college graduate. The wide range of subjects is to be noted. Although elementary in character, it included Bible study, languages, history, natural science, music, and art. It had its cultural as well as informational value. It was well-adapted to the needs of the times.

The beginnings of Mennonite higher education in Kansas were humble. But the little infant proved quite lusty. After a year at Emmatal the school moved to Halstead, where it continued for ten years when it was transferred to Newton and became Bethel College, opening its doors in 1893. Though handicapped in various ways such as financial inadequacy, denominational indifference, insufficient teaching staff, inadequate facilities, and adverse economic conditions; nevertheless, under the leadership of able and farsighted men Mennonite higher education has grown and expanded until today it has come very near realizing the goal of its founders: to establish an institution by Mennonites and for Mennonites which would eventually become the peer of any institution of its kind in the state.

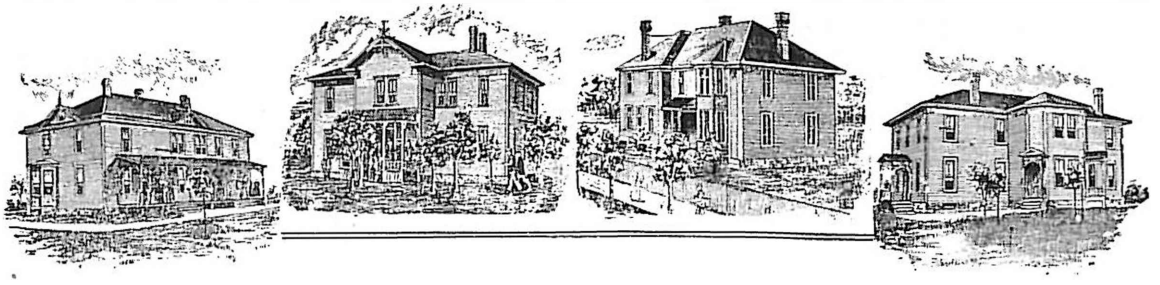
Lieski jeit nao Kollidsch

Es daut doch een grota Trua,
Sen man bloß een oama Bua,
Geld enn Got deit emma fäli,
Mott so rakri mie enn quäli, —
Aoba Lieski jeit nao Kollidsch.

Auli Aowent, auli Morji
Schauft dee Fru met Angst enn Sorji
Deit sich noch doabie so gräni,
Daut sick Lieski sull woll schämi, —
Aoba Lieski jeit nao Kollidsch.

(Fortsetzung auf Seite 38)

Secondary Mennonite education moved from Emmatal to Halstead Seminary. The three buildings to the right, as one unit, constituted the school. Institution and buildings were moved to Newton in 1893, to continue as Bethel College. On extreme right, Western Home (still standing west of Memorial Hall); second from right, Maple Hall or Dining Hall (moved west of highway to serve as music hall); third from right, Minnesota Home, dismantled to make room for Memorial Hall. Left, Elm Cottage, remodeled to serve as Health Center.



HEINRICH H. EWERT-- EDUCATOR OF KANSAS AND MANITOBA

BY P. J. SCHAEFER

HEINRICH EWERT, the oldest of twelve children, was born April 12, 1855, in Ober-Nassau on the Vistula in West Prussia. Mennonite farmers had lived in this beautiful region for many generations. The Ewerts, too, had been successful farmers along the Vistula since the middle of the eighteenth century. Wilhelm Ewert, the father, was a man of firm Christian character whose unwavering faith made a forcible impression on his fellowmen. Even in his youth he had been elected a minister and later as elder of the church.

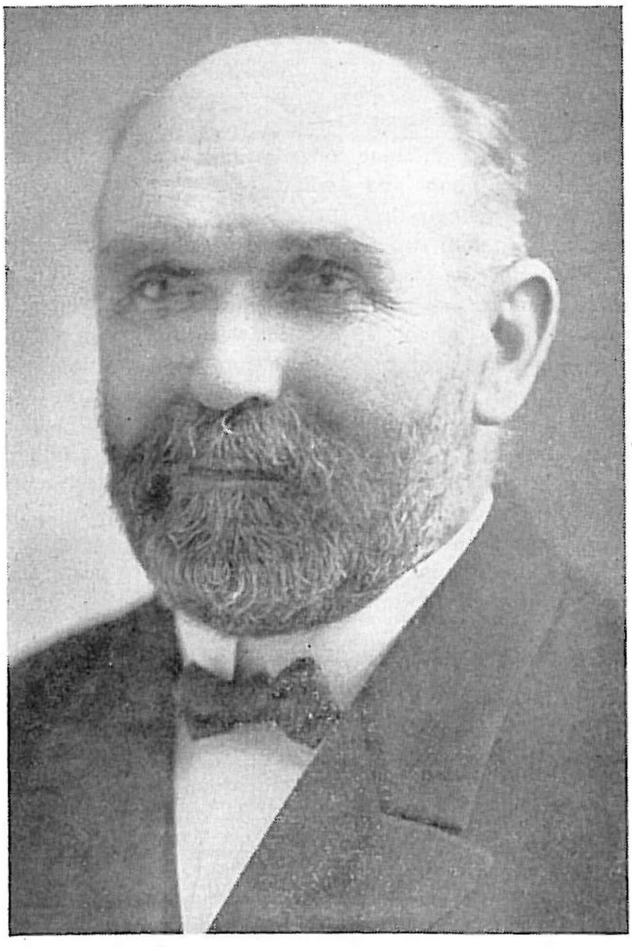
The calling of the father often involved his absence from home in taking care of his farm and church affairs. The responsibility for the upbringing of the children thus devolved almost entirely upon Mother Ewert who was more than occupied with the manifold tasks of the home. Even as a small child Heinrich was particularly active and curious. In the family circle he passed a happy and carefree childhood. At the age of six he entered the village school and at the age of fourteen he finished the eight-year course.

Education

It was a memorable day in the life of the aspiring youth when he learned that his parents had decided to send him and his brother to the secondary school in neighboring Thorn. Two years of study followed. Concerned about their boys' daily environment, the parents had placed the boys in a religious home. The boys soon received praise and recognition for their industriousness and their faultless work. It must have been a great joy to the entire family when the school officials announced that Heinrich had completed the course with high honors.

The home farm now required more help, especially since the father was often called elsewhere. The ardent desire of Heinrich to secure more advanced education had to be suppressed for the time being. At the age of seventeen he accepted the responsibility of helping on the farm, as well as in the home.

The nations of Europe came to various points of international tension in the latter part of the nineteenth century. The Mennonites noticed these threatening clouds of tension and possible conflict and asked themselves:



H. H. Ewert 1855-1934.

"Will our position in regard to war be respected?" In 1867 the government determined that every male citizen of West Prussia be subject to military or alternative service. This new law occasioned great inner struggle for the Mennonites, especially those groups who were most representative of the older position of absolute nonresistance. Wilhelm Ewert and many of his church members were in this group. He was entrusted by the church with the mission of investigating possibilities for emigration in Poland, Russia, and America. Upon his return from America he gave an appealing report and several determined upon emigration. All necessary preparations were made and in March, 1874, the Ewert family and others of the brotherhood left Prussia to found a new home in America.

The Prussian and Russian Mennonites with whom he associated settled in Marion County, Kansas, where they at once erected sodhouses and established homes. Without further delay they also organized their church—the Brudertal Mennonite Church. Elder Ewert was busily occupied with church affairs—both locally and in neighboring churches. Capable workers in the church were scarce and even though the home needed him, no obstacle

was placed in the way of the desire of Heinrich to prepare himself mentally and spiritually for his future work.

His first educational task was to gain a greater facility in the use of the English language and to this end he devoted two winters of study in the public schools of Marion, Kansas. He soon found that many of his contemporaries, who were also eager to learn, did not share his opportunities. They asked Heinrich to give them tutorial instruction in English. Happily, he found that teaching gave him a great deal of satisfaction. Perhaps he was to find his vocation in the field of teaching!

After two years his proficiency in English had progressed to the extent that he could venture to accept the position of teacher of district school. Even now he devoted every moment of spare time toward furthering his education. He was not satisfied, however, to be tolerated as a temporary instructor without the full qualifications the state expected of the teaching profession. Thus, in 1878 he entered the State Normal School at Emporia, Kansas, where he completed the teacher's course the following summer.

The straightforward, purposeful endeavors of this youth were soon noticed by the leaders of the newly-immigrated Mennonites. In 1878 the committee on schools of the Kansas Mennonite Conference prepared the way for a training institution by adopting, among others, the following resolution: "In regard to the teaching force for the beginning, to direct the attentions of the conference to Brother Heinrich Ewert, son of Elder Wilhelm Ewert, who at present is devoted to the study of the English language, and after he has finished his studies and taken the state examination is willing to serve the conference."

This action served to inspire the young Ewert to more thorough and intensive study as he wished to do what was expected of him. He now entered the Des Moines Institute at Des Moines, Iowa, where he devoted most of his time to language study such as Greek, Latin, and French. Higher mathematics also claimed his attention. In addition, he tutored others in order to pay his way. His diligence and punctuality were well rewarded. At the close of the year he was asked to accept a permament position at the Institute. He declined and went instead to Marthasville, Missouri, to take a course in the theological seminary of the Evangelical Synod. He spent two years in theological studies whereupon he concluded his formal school training. He never ceased his studies, remaining a scholar the rest of his life. Through a planned schedule of self-education and through continual reading he kept abreast of the findings in science, in literature, in theology, and in the latest educational methods.

Heinrich often spent his vacations among the Mennonites of Summerfield, Illinois. He was always hospitably received in the home of Christian Baer. In this home an intimate friendship grew up between Heinrich and Elizabeth K. Baer, a daughter of Christian Baer; this friendship led to marriage on August 20, 1882. Elizabeth proved to be a true and understanding helper and adviser to her husband until her death over forty years later.

Meanwhile Heinrich had received a call from the Kansas Mennonite Conference to teach in the newly organized Kansas training school. Instruction was to begin in the fall of 1882. A group in the Alexanderwohl church had temporarily made available their school building in the Emmatal district, ten miles north of Newton. Thus the school began which in the course of time was to develop into Bethel College.

On the thirteenth of September, 1882, the official opening of the school took place. Heinrich Ewert was formally installed as instructor in the temporary Alexanderwohl meeting-house in the presence of representatives from the various neighboring churches. This was a significant day in the history of education among the Mennonites of Kansas. In an address, Elder Jacob Buller indicated the importance of the occasion and then Elder Leonhard Sudermann conducted the formal installation. It was a simple but impressive ceremony, long remembered by those who took part in it.

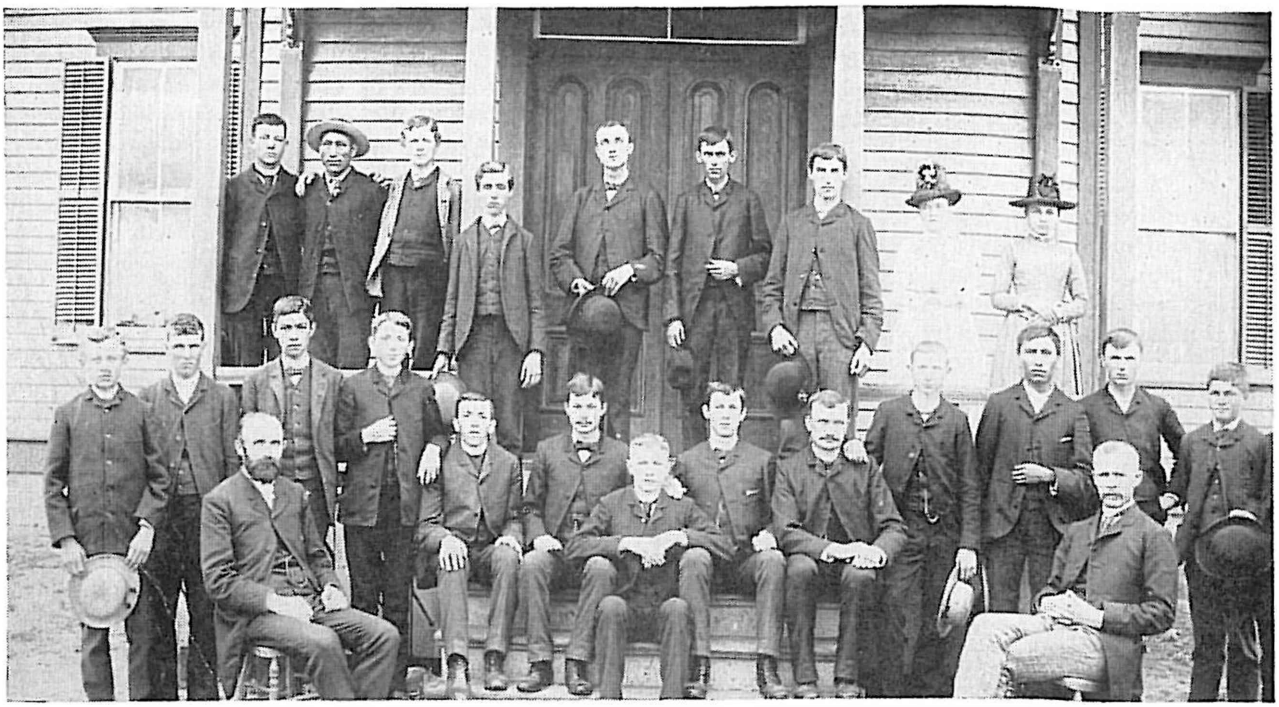
Early Educator in Kansas

Thus Ewert entered upon his years of public service in Kansas—a period of nine years of educational activity. During this period many young people came under his direct influence as teacher and preacher, and more came under his indirect influence as Sunday school superintendent and as co-founder of the German Teacher's Association. The evidences of his work reached far into the twentieth century.

Instruction began in the Emmatal school on September 14, with twenty-one pupils in attendance, soon to increase to twenty-three. So successful was the school and so excellent had been the work of the committee on schools of the Kansas Conference that the school was transferred the following fall to the new building in Halstead, Kansas. The Ewerts made their home in the school which also included a dining-hall for the students. For many years Mrs. Ewert was supervisor of the dining-hall.

September 16, 1883, proved to be a milestone in the history of education among the American Mennonites. On this day friends of the school from near and far gathered at Halstead to dedicate the new school, and support for its work was at once forthcoming. Three days later the school opened its doors offering a two-year course to the studious Mennonite youth of Kansas. The enrollment increased so that a second class was soon started. Peter J. Galle was secured for the English courses. In the course of the year fifty-four students registered.

For the following years Ewert dedicated himself to the school in sacrificial service. His energy and strength was loyally devoted to the good of the school. His well-planned instruction, his ability to get along harmoniously with young men, and his understanding of their needs made him a well-known and loved leader and continued



Students and teachers of the Halstead Seminary. Seated in foreground H. H. Ewert and Samuel Burkholder. Front row left to right, David Toews, W. J. Magaw, C. E. Krehbiel, Ben Ewert, Japhet Amstutz, Simon Burcky, F. N. Funk, J. H. Eigsti, Joel Srunger, H. T. Enns, Allen Hill, C. C. Heidebrecht, and W. J. Baumgartner. Second row, standing, Jacob C. Krehbiel, John Williams, J. E. Bergtholdt, P. J. Wedel, Gerhard Baergen, Cornelius Wall, William Wiegand, Margaretha Andres, and Margaretha Regier.

to arouse new interest in the school. In succeeding years the following served in turn as assistants to Principal Ewert: Peter J. Galle, A. S. Shelly, Samuel Burkholder, E. Otto, H. O. Kruse, and C. H. Wedel.

In retrospect regarding his teaching activity in Halstead, Ewert said at the occasion of the twenty-fifth anniversary of his teaching career, in 1907:

> It was not only the sense of duty that enabled me to persevere in this caling, but I was also encouraged in that God enabled me to observe some of the fruits of my imperfect work. When today, for example, I think of my former pupils in Kansas, and briefly review their progress I find the following: six of my former students are or have been missionaries, nine of them are serving as elders of churches, ten as ministers, and eleven as professors in universities and colleges. Are those not encouraging results of a nine-year period of service? Truly in view of such blessings one is prompted to say, 'Lord depart from me, for I am a sinful man.'

Heinrich Ewert was also one of the promoters of Bethel College. In 1886 in his report to the Kansas Conference he expressed the thought that an extension of the school would be highly desirable and with the help of God was possible. He gave his encouragement to the movement already begun to establish the college in Newton.

Ewert's activity was not confined to schools. In 1884 the Kansas Conference called him to the ministry in which he was ordained by Elder Leonhard Sudermann. Soon after he came to Halstead, he was elected Sunday school superintendent. Under his tactful leadership the Sunday school soon became a model school. He was further largely responsible for the founding of the Kansas Sunday School Convention, the Mennonite Teacher's Association of Kansas, the German Teacher's Association and the German Teacher's Institute.

Ewert possessed the confidence and high regard of the Mennonite churches in Kansas. His students held him in high esteem and affection. It was felt that the school was in trustworthy hands and many hoped that the school would benefit the country and be a blessing to the Mennonites. The principal of the school was throughly at home in his position with prospect of success and expansion of the school.

Call to Manitoba

The far-reaching privileges which the Canadian government had granted the Russian Mennonites in 1873 were particularly appealing to three groups of Mennonites: (1) The Bergthal group: (2) The Old Colony group; and (3) The *Kleine Gemeinde* group. All of these groups settled in Manitoba. The Mennonites of Manitoba were greatly concerned that no "wordly" influence find entrance in the churches. They lived in strict seclusion. The provincial government was prepared to give them financial support for their schools. However, since it was feared that the government could easily make demands upon the teaching program, this offer was rejected by all but the *Kleine Gemeinde*.

There was thus no further recourse for the friends of education than to found a society to undertake the establishment of a higher school. This society was founded in February, 1889, and it was also resolved to build a school in Gretna. In August the school was dedicated and opened in September: Wilhelm Rempel, of Reinland, Manitoba, a leading teacher, was called as instructor. The beginning of the year was most encouraging as the enrollment rose in the course of the year to sixty. Rempel found that the task of teaching this large group was too great, so he resigned at the close of the school year. The work of the school was thus interrupted for a year.

In the meanwhile, the search for a suitable instructor was continued in other circles, but correspondence did not produce the desired result. The provincial government took notice of the condition of Mennonite schools and decided to give aid. It offered to help the school in supporting an instructor.

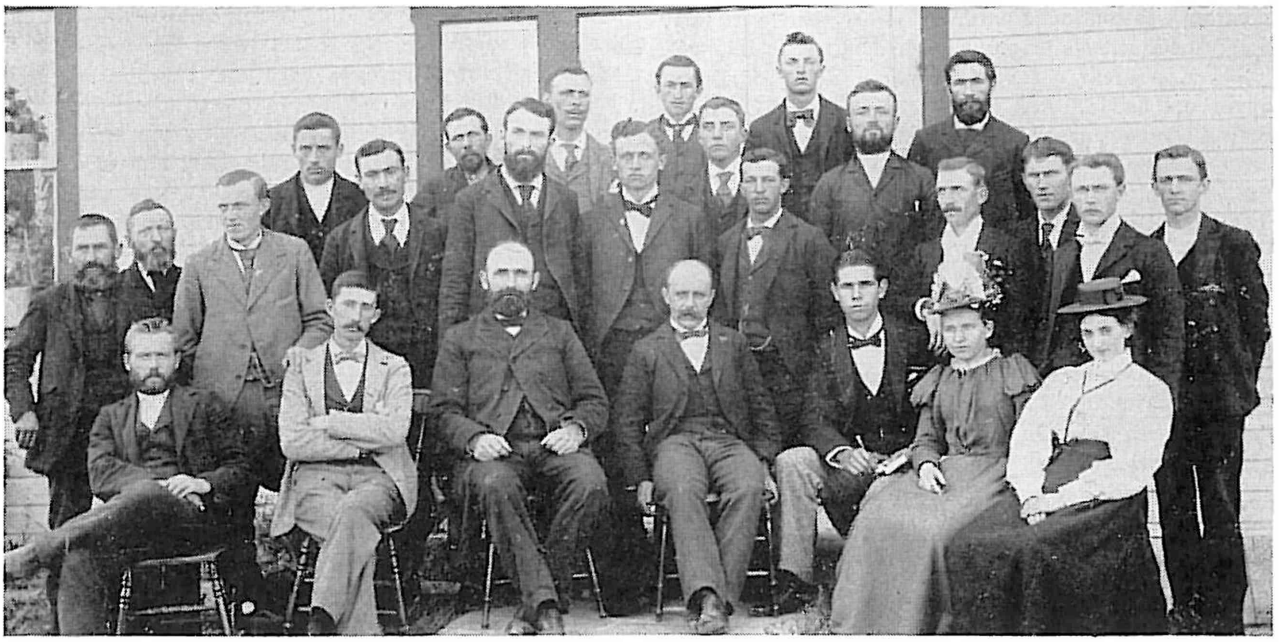
Since the government had discovered that the Mennonites of Kansas had made greater progress in their educational enterprise, it wished to call a teacher from this area. The authorities acted with dispatch. They sent Dr. George Bryce, a member of the Advisory Board to Kansas. He was to find a person to whom the government of Manitoba could entrust this work and who would also be acceptable to the school society. It was natural that he went to the institution where Mennonites were training their teachers. The principal of this school, as we know, was Heinrich Ewert. Dr. Bryce described the situation in Manitoba and told of the great field of labor there. Finally, he surprised his attentive listener with the question as to whether he would not accept the work in Manitoba. Since, however, Ewert did have a promising field of service in Kansas, he could not come to a prompt decision in answer to this call.

The presentation of the needs in Manitoba with the opportunity of doing pioneer work in education, made a deep impression on Ewert. He finally consented to make a trip of investigation to Manitoba in December, 1890. It was necessary for him, first of all, to become better acquainted with the school society; secondly, to discover what, in particular, the government expected of him; and, especially, to find out what attitude the churches would take to the school.

He received definite answers to his inquiries. He found that the society was full of enthusiasm, but that it included only a small group of friends of the school and was not strong enough to carry on the work of the school. As to the government requirements, they might change with a change in the administration. In many churches there was strong opposition to the school. Reflecting seriously on these matters, Ewert returned to Kansas. What was he to do? He was convinced of the necessity of good schools and he had the courage to accept great tasks. However, the primary influence that removed him from his secure position and transported him to the unfriendly North was the fact that this calling became for him a burden on his conscience.

He himself wrote thus: "In wavering upon the question as to whether I should or should not, I was reminded of the great Day of Judgment when we shall all give an account of ourselves; and had I not accepted this call, I felt I would then be asked, 'Ewert, why didn't you go to Manitoba when I called you?' Would I pass the test with such an answer as, 'That was too far north for me,' or 'I was afraid of meeting unfriendly people'?"

Teacher's Training Course at Mennonite Collegiate Institute, Gretna, Manitoba, August, 1897. Seated in center are the instructors H. H. Ewert of Gretna and Dr. A. W. McIntyre of Winnipeg.



The decision was made and the Ewert family moved to Gretna in the summer of 1891.

H. H. Ewert in Manitoba

In September, 1891, the school in Gretna was opened again with the name, Gretna Normal School, (now Mennonite Collegiate Institute). The formal opening of the school took place September 20. On the first day of school only eight had enrolled. In the course of the year the enrollment rose to forty. Half the students came from Gretna and were in regular attendance. Most of the others only attended a few weeks.

The primary purpose of the school was to train teachers. However, only seven regular teachers attended, and even they felt that they could not devote more than four or five weeks to their further preparation. The following year some of the more mature students received permission from the government to teach in Mennonite schools. But it took several years before students were sufficiently advanced to take the examination for third-class teacher. In time, however, the demand for teachers surpassed the ability of the school to supply them in sufficient numbers.

The government in calling Ewert and also appointing him inspector of schools had expected that he would train teachers and create more enthusiasm for the work of the district school. There were about six of these schools among the *Kleine Gemeinde* group and only one in the Bergthal group. Government schools were to be introduced only through the voluntary decision of the taxpayers. Where that was done, any number of difficulties were at once solved. The government provided funds for the support of the school, it also determined the length of the school term. No more incapable teachers were placed; educational methods were followed in greater uniformity. Religious instruction and instruction in German could also be carried on. This transitional program was continued until 1903, when there were forty-one district schools among the Mennonites. In that year, however, a great change took place. Some of Ewert's opponents had allowed themselves to be influenced by political opportunists. An election was pending and if through their influence the administration would change, the inspector would be dismissed. The Conservative party won the election and Ewert received his discharge as inspector. He continued as principal of the school in Gretna.

Ewert had filled the position as school inspector for twelve years. On Mondays he usually made his inspection tours. Because of this, the school held sessions on Saturday. The duties incident to these two positions left Ewert no free time. On Sundays he was occupied in religious activities.

As inspector he was required to submit an annual report as to the condition of the schools and changes from year to year to the authorities in Winnipeg. These reports give a clear picture as to the condition of the schools among the Mennonites in the 1890's. The reports give the impression that under the leadership of Inspector Ewert the schools made rapid progress and attracted the interest of many.

The work of Ewert was not confined to the work of the school at Gretna which was a source of new teachers and a blessing to the brotherhood. He was interested in the Mennonite schools of the entire province. Thus, he tried to promote all phases of the educational work. In the '90's he introduced the Teacher's Conferences, which did much to further the work of Mennonite education. Among his contributions, the following may be mentioned among the educational institutions of Manitoba: The Manitoba School Commission, the Convention of the Union of Mennonite School-boards, the General School Conference, and various seasonal institutes or short courses.

In 1930 the school friends of Manitoba arranged an anniversary celebration in honor of their beloved principal who had devoted fifty years to the teaching ministry. Modestly and yet in an impressive manner, Ewert recounted in retrospect the past years.

> "In spite of many pleasant moments in the life of the institution there were also years of work and difficulty. Unsuspected obstacles and hindrances presented themselves. Often when things looked optimistic a sinister storm would again darken the horizon. Many courageous warriors fell by the wayside; but new workers were always found, and we dare not complain that the Lord has forsaken us. On the contrary, we must acknowledge that in the time of need God has always lovingly provided strength and courage. All honor and praise to Him!"

Then followed the depression. The tremendous efforts to keep the school in solvent condition in the unusual times at length proved to be even too much for the robust strength of Heinrich Ewert. In the spring of 1934 his strength began to fail. He was compelled to relinquish the work of the school and seek medical aid. In the fall he again undertook his school work. He continued as usual until the Christmas vacation. The students went home for Christmas without a presentiment that they would no longer see their beloved principal. On December 24, a sudden heart attack confined him to his bed. After five days of illness he passed away quietly on Saturday, December 29, 1934, at 10:30 in the morning. He reached the age of 79 years, 8½ months.

Let us consider the services of the Mennonite Collegiate Institute (Gretna Normal School) and of Ewert to our educational system. Had our Mennonite teachers been trained in government schools, they would not have received religious instruction, and they would have learned only a minimum of German. The environment in the Mennonite schools would then have been of a totally different nature than that of the home and the church which would naturally have been confusing to the child.

Looking beyond the schools we find that the services of the pupils of the Mennonite Collegiate Institute have been much in demand by the churches. Another fruit of

Left P. J. Schaefer, author of above article, and present superintendent of the Mennonite Collegiate Institute, Gretna, Manitoba. Right, graduating class of 1948.

the school has been the many nurses who received their early training in our school. If, for instance, we consider that prior to the Mennonite Collegiate Institute there were practically no Sunday schools or Christian Endeavor societies among the Mennonites in Canada and now these phases of our church work are prospering, then we must ascribe much of this progress to the influence which the school exerted through its pupils. The school is still highly recognized by the government.

Ewert considered it his duty to use his abilities whereever opportunity offered, in building up the Mennonite church. He was one of the founders of the Canadian Mennonite Conference, contributing much to the development of its activity. More than once he served as chairman of the conference. He was managing editor of the conference publication, *Der Mitarbeiter*.

He was active as a preacher, first in Kansas and later in Canada. In Manitoba he was asked by Elder John Funk and his ministerial brethren to help in the work of the church. He agreed to comply in so far as his schoolwork would permit. He was listed as one of the ministers of the Bergthal congregation. In the course of time he became intimately involved in the work of the church and preached as often as other ministers. By and by his teaching duties increased so that he felt compelled to withdraw his name from the list of ministers.

Other phases of his activity could be mentioned. His family life deserves some treatment here. His wife, the former Elizabeth Baer, was faithful and sacrificial, not only in performing her household duties patiently and lovingly but also sympathetically sharing with her husband his manifold school- and church concerns. There were four sons and one daughter in the Ewert family, the three oldest sons having been born in Kansas. The children were all talented and showed great interest in thorough education. Three sons studied medicine, two becoming doctors of medicine and one a dentist. The third son, Alfred, so distinguished himself at the University of Manitoba that he received a Cecil Rhodes Scholarship at Oxford University, England. Upon receiving his degree he was appointed professor at Oxford. The daughter, Elma, graduated from the Nurses' School of the Royal Victoria Hospital, Montreal, as a registered nurse and has since distinguished herself in her calling.

On August 20, 1907, the Ewerts were privileged to celebrate their silver wedding with their children and many friends. They did not, however, experience the golden anniversary of their wedding. Mrs. Ewert passed away after much suffering February 13, 1925.

In July, 1926, Ewert found a second wife in Mrs. Kathie Kruse, of Kansas. She adorned the remaining years of his life. Her respect and tireless concern for her husband gave him much encouragement in the latter years of his life. After her husband's death, Mrs. Ewert went to live with her son in Connecticut, in the United States, where she passed away December, 1947.

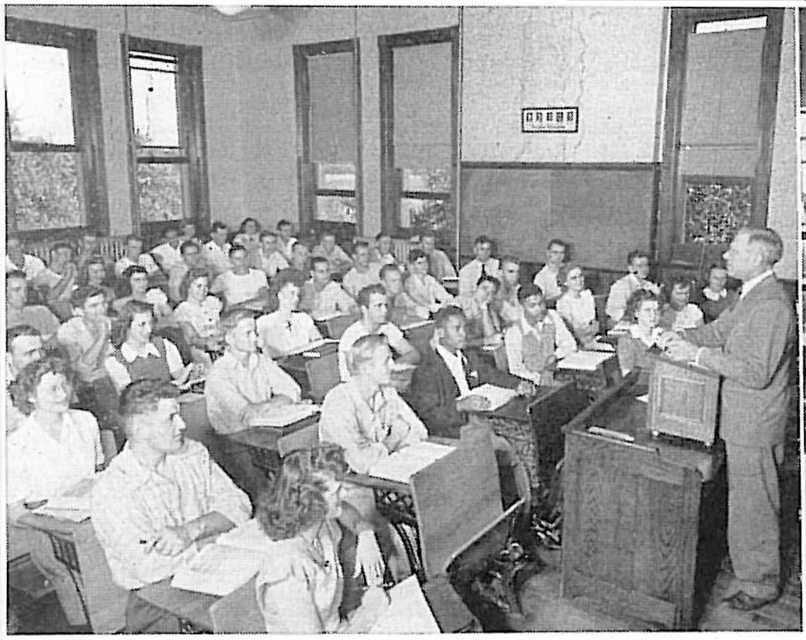
"RAISE THE SONG OF HARVEST HOME"

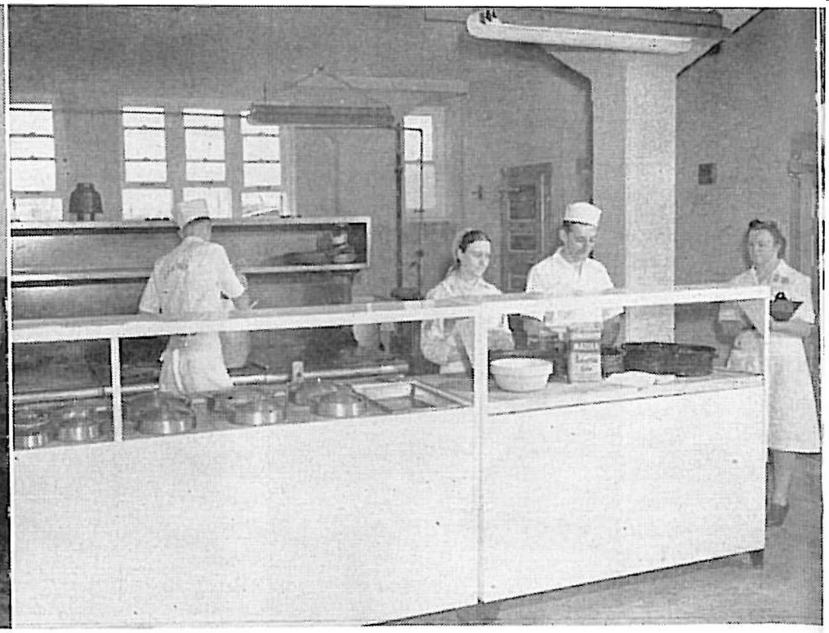
(Continued from page 4)

where it belongs! That emphasis must be upon what the Lord has done, not upon what men can do. Tithes and offerings must be brought humbly in His name, not to parade men's generosity. Fellowship meals must honor the Unseen Guest, and not be only eating and drinking. Yet wherever God is truly honored, there He truly blesses. Such harvest festivals are like cathederal spires pointing a godless world to a loving God and a Christ who saves.

"Thank the Lord! With bounteous measure
He doth fill our fruitful land!
All we own and all we treasure
Is the gift of His good hand."

(*The Mennonite Hymnary*, No. 375, 376, 377)





A Day in a M

The central aim of a Mennonite college is to develop intelligent, growing, creative, wholesome, conscientious Christian men and women.

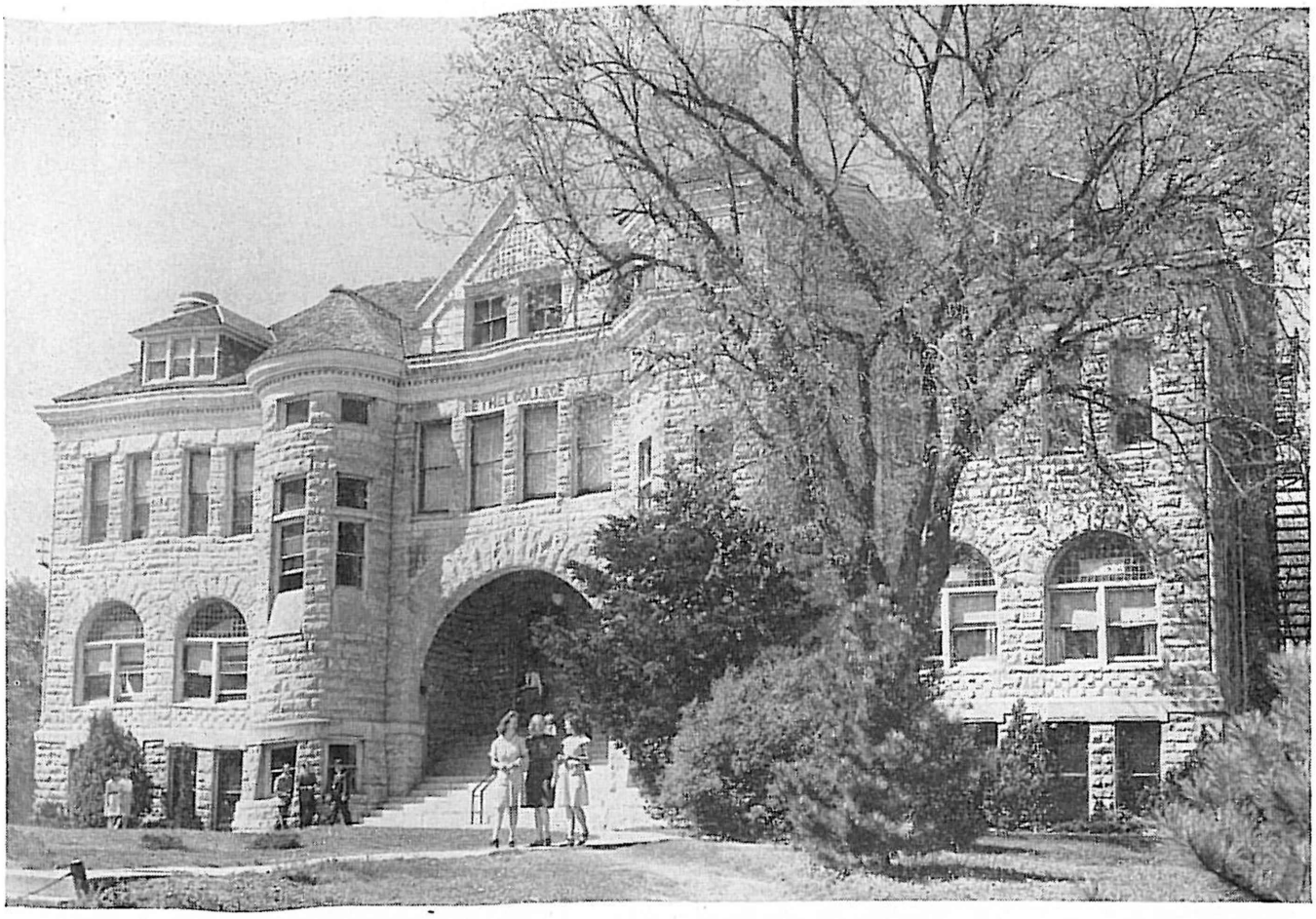
Along with information and knowledge an education must yield that which gives meaning and significance to events and movements, motive to conduct, and quality to living. Basic and central, therefore, in the outcome of the educational program of a Men-

Basic in education is

ennonite College

nonite college should be a person whose life is committed to Jesus Christ as Savior and Lord. Such a person should have unified all knowledge and experience into an integrated whole; he should be motivated to acquire skills, seek understanding, and direct his conduct so as to be a fit instrument in the hand of God. He will then be capable of making a constructive contribution to the society in which he lives and the Kingdom of God.

s commitment to Christ.



Administration Building of Bethel College, built of native limestone. This was the first building (1888) erected on the barren prairies at the site of what is now the Bethel College campus and the North Newton community.

Sixtieth -- Bethel College -- Anniversary

THE origin of Bethel College is told in the story of Emmatal and of H. H. Ewert (see pp. 14 and 18). In 1887 an offer from the city of Newton was accepted by a college association which was formed and incorporated the same year. On October 12, 1888, the cornerstone of the present Administration Building was laid, but due to many difficulties Bethel College did not open its doors to students until September, 1893. For a time, academy and Bible courses were offered. The first A. B. degrees were granted in 1912.

The Bethel College Corporation of the Mennonite Church of North America owns and controls the school. The Board of Directors consists of thirteen members, each of whom is elected for a term of six years at the annual meeting of this Corporation. By mutual agreement with the Corporation, the Western and Pacific Districts of the General Conference are represented on the Board of Directors by seven members.

Bethel College was established primarily to serve the Mennonite church by providing the facilities for a thorough Christian higher education for its young people. Thus it aims to provide a center for the conservation of the best elements of historic Mennonitism. Emphasis is placed on industry, integrity of character, sacredness of the home, respect for personality, the authority of the Scriptures, and freedom of conscience. In rendering this service to its constituency, Bethel College aims better to enable Mennonites to make their contribution to the present and future generations.

Since the aims of Bethel College are cultural rather than professional only ordinary pre-law, pre-engineering, pre-medical, and pre-theological courses are offered. Recognizing the need of well-trained Christian leaders in our schools, Bethel College also maintains teacher-training courses. To meet historic Mennonite interests and present needs, courses are offered in music, art, home economics, industrial arts, and business administration.

Recognizing especially the interests and needs of the Mennonite people in their rural environment, Bethel now has the facilities of the Franz Farm Shop, built in 1947,

in teaching such practical courses as farm carpentry and farm mechanics. Other agricultural courses, practical and theoretical, are also offered. The College Farm, adjacent to the campus, serves to demonstrate latest scientific farming methods.

A further illustration of Bethel's interest in promoting Mennonite concerns is the plan now in operation whereby student nurses from the Bethel Deaconess Hospital may come to Bethel for their work in theory. Under a co-operative plan with the Bethel Deaconess Hospital student nurses may now get their A.B. and R.N. in five years.

In addition to providing basic information and stimulating scholarship, developing mental health and aesthetic appreciation, Bethel aims to arouse in the student a social conscience and a sense of group responsibility. It further aims to foster discipline of conduct, develop the moral life, and lead students into a regenerated Christian life and the acceptance of Christ as their Savior and Lord. In a broader sense, Bethel College tries to prepare students for intelligent and effective Christian participation in the life of the family, the community, the nation, and the international order.

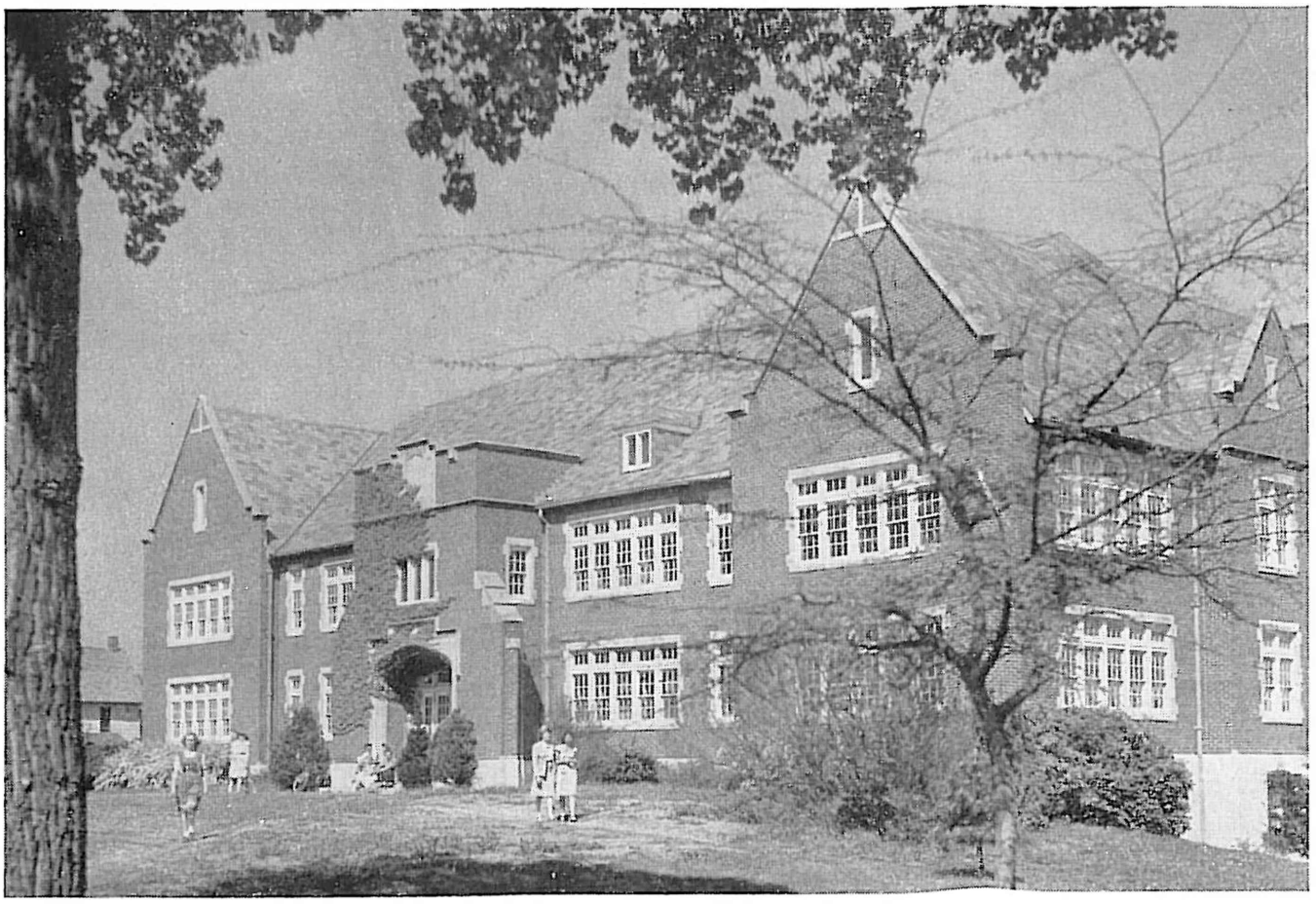
The college is particularly interested in providing a stimulating religious environment for its students. The Bethel College Mennonite Church provides the Sunday services and invites students to become associate members and participate in its activities. Student groups such as the Student Christian Association, the Student Volunteers, and the Student Minister's Fellowship provide many channels for personal spiritual growth, service programs, and Christian fellowship. Student ministers serve many nearby churches.

An extensive student work program enables many of the students to earn a large part of their expenses while in college. Many students also have part-time employment in Newton. The college sponsors a well-balanced intramural and inter-collegiate athletic program.

For the 1947-48 school year, Bethel College employed thirty-four teachers and had a total of 559 college students enrolled, seventy-seven graduating with the Bachelor's degree. The student body included representatives from twenty-three states and eight foreign countries. Slightly over two-thirds of the students were from Kansas. During its history over seven thousand persons have been enrolled at Bethel and nearly one thousand grad-

(Continued on page 33)

Bethel College Science Hall, built in 1924, devoted to the study of the sciences, home economics, and commerce. It also houses the secretarial bureau, the printing press, the historical library and the editorial offices of Mennonite Life.



Administration Building, Hesston College, in use for thirty years for offices, classrooms, and assembly hall.

Fortieth -- Hesston College -- Anniversary

HESSTON COLLEGE and Bible School, Hesston, Kansas, is maintained by the (Old) Mennonite church and is under the control of the Mennonite Board of Education. It was established in 1908 by the then Board of Education of the Kansas-Nebraska Conference.

The first building (now Green Gables) was erected during the summer of 1909. On September 22 of the same year the school opened its doors for the first year of work. In 1918 the Administration Building was opened for use.

Since 1945 Hesston has conducted a junior college on the four-year plan consisting of the junior and senior years of high school and the freshman and sophomore years of college. A preparatory school for the first two years of high school is conducted.

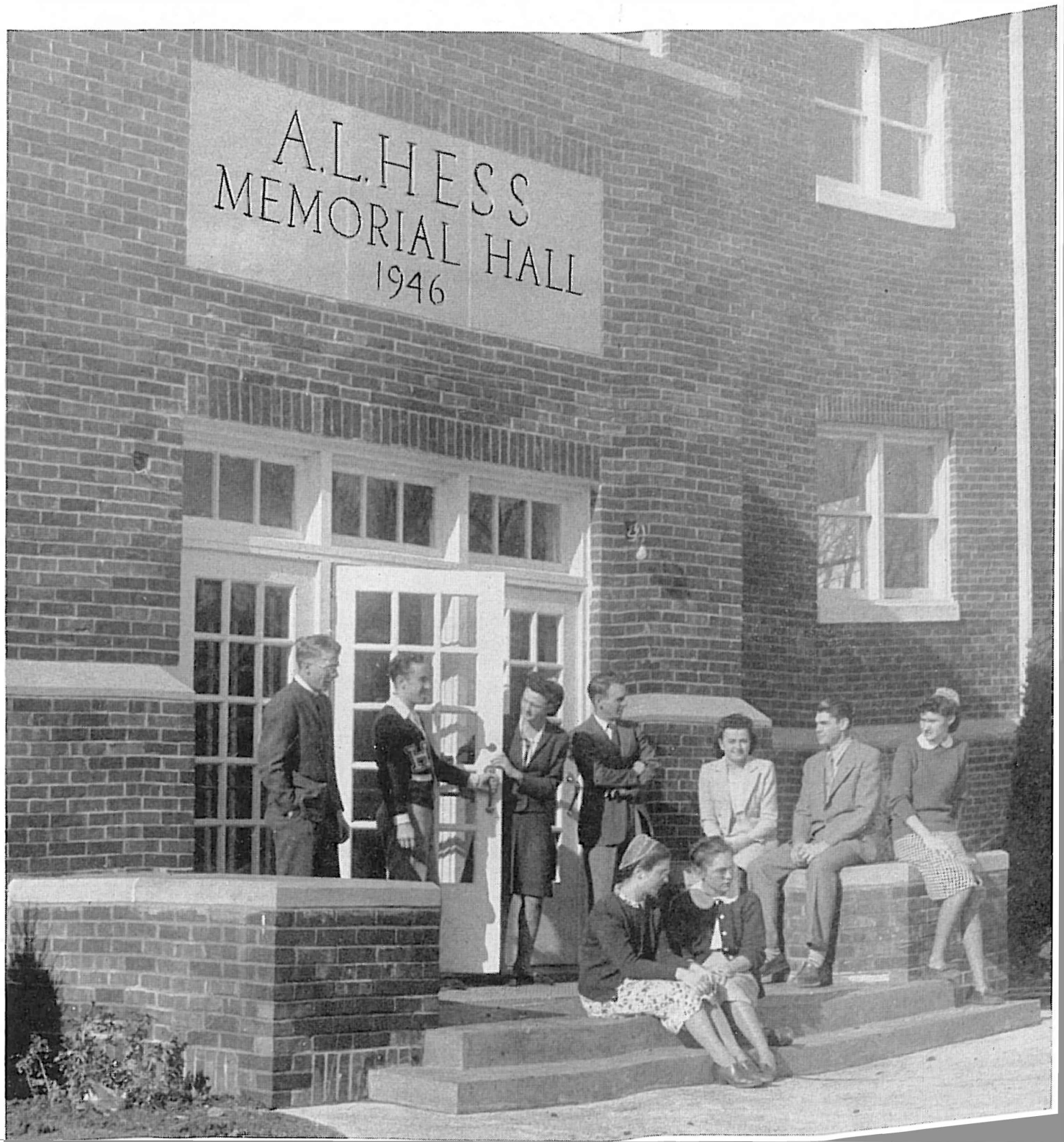
By joint action of Goshen and Hesston colleges a five-year curriculum was set up, leading to the Th.B. degree. The first three years of this course may be taken at Hesston. The student then transfers to Goshen for the last two years, at the end of which he receives the Th.B. degree.

Hesston College is interested in the total development of each student—the enrichment of the spiritual, social and physical life as well as the enrichment of the intellectual life. The personnel services of the college are offered to assist students in the attainment of these goals.

A. L. Hess Memorial Hall

Buildings added to the Hesston College Campus are the Industrial Arts Shop and the A. L. Hess Memorial Hall, the new, large auditorium-gymnasium, just recently completed. This building is named after A. L. Hess, whose generous offer to donate eighty acres of land for the use of the school was one of the chief considerations in locating the school at Hesston.

The basement houses a large kitchen and dining hall where food is prepared and students take their meals. On the main floor is a large auditorium which will seat from twelve to fifteen hundred people. When the hall is cleared of chairs it serves as a basketball court. There are showers and locker rooms for both men and women.



Above, girls' dormitory and dining hall of Tabor College built in 1920.

Opposite, Administration Building of Tabor College, completed in 1921, housing offices, classrooms, and chapel. →

Fortieth-- Tabor College --Anniversary

TABOR COLLEGE, Hillsboro, Kansas, was founded in the spring of 1908, and opened its doors to students September the fifth of the same year. The school was built in response to a long-felt want on the part of the Mennonite Brethren Church and the Krimmer Mennonite Brethren Church of North America.

During the first ten years the college was housed in one building which was destroyed by fire April 30, 1918. Ruins of the old building were immediately cleared away and during the summer construction upon the new building was begun.

From the beginning to 1934, Tabor College was owned, controlled, and operated by the Tabor College Corporation. During this period H. W. Lohrenz (see article p. 32) served as president of Tabor College. In 1934 the school was taken over by the Conference of the Mennonite Brethren of North America under whose sponsorship and guidance the school has been operating since 1935.

Among its aims Tabor College emphasizes: Training for leadership in the church, in the school, and in the community; stress upon the principles of peace, simplicity

(Continued on page 33)

HENRY W. LOHRENZ-- An Introduction

By

MARIANA LOHRENZ REMPLE

This article is an introduction to a more detailed biography now being written of this well known educator and church leader by his daughter, Mariana Lohrenz Remple. Future issues will carry installments of this biography.—The Editor

A MAN is so many things to so many people—truly he cannot live for himself alone. More than that, he cannot die alone, for in his death there is yet a part of his life that remains with each one who knew him. The memory of him may dim or fade away from conscious thought but what has been, cannot be undone; and wherever one man meets another each goes forth changed according to the meaning that that particular contact has for him—but different, whether he wills it so or not.

Who was Henry W. Lohrenz? Let us turn back the clock and see him again. He is so many things to so many people. To some he is a neighbor; doing the things that all in the neighborhood do. Planting young trees in the fall: trees that are carefully balled and burlapped, trees that are given loving support through their first months, trees that are pruned severely, only to grow and bear an abundance of leaves for shade or of fruit for the table. Throughout the hot summer months he waters the grass so it has no need to parch and die before the season is over. He tends the roses for a final brilliant bloom that cannot be forgotten through the long winter days until spring comes again and other flowers show their lovely heads beside the last drift of heavy snow.

To some he is a customer. He walks down the street: past the playground where school children recess from their studies, to the corner where the mulberries grow. From there, west past the church and on to the shops that line either side of the long main street running north and south through the town.

He buys many things throughout the years. Sometimes it is food for the family meal or for a dinner to be graced by the presence of a well-loved friend. Sometimes a small sack of candy—not necessary for the maintenance of health, maybe, but good to have in the lefthand drawer of the desk at home. He buys other things: 2 x 4's, siding, shingles—for a new chicken house. Later, when the setting hens have their nests there he will talk to them as he gently holds them, wiping their feet free of the mud which spring rains bring to farm and small town alike.

He buys wallpaper, green and white enamel paint, brushes of all kinds and sizes. The bristles of a brush are flicked between the fingers. Are they good enough to lay on the new finish of paint or of varnish on a house that is home to him and his own? Or will they break under the stress of a job that needs to be done, and thus be one with the workman who may not be worthy of his hire?

Henry W. Lohrenz 1878-1945.

Providence has also dictated that for some of his children he must buy little white coffins, with metal plates that say, "Our Darling." These words are etched into the metal plates, but not as deeply as into the hearts of the father and the mother whose little children die; no, not as deeply as that. For other little ones that come later and that live, there are tricycles, and wagons, and books. Always there are books to buy, and paper, stamps envelopes.

To some he is a minister who speaks of the "grace that passeth all understanding"; who serves both when marriage vows are made and when death separates those who made such vows; who sometimes fills the pulpit of the church at home, but again as often in a far church—California, Texas, Canada. A minister not only by virtue of an ordination by the elders, but because he knows God. He knows God, and God knows him; they speak to each other.

To others this man is a teacher. Each of his students forms a link in a great chain that encompasses the earth—for this man teaches in many places, with a variety of textbooks, but always directly or indirectly seeking to make clear these principles of action: first, "Treat every human being as an end, never as a means only"; and

further, "So act that the law of thy life might well become the law for all mankind".

Some students sit in the *Deutsche Sprache* classes of Tabor College's first years; others watch with him and share his heartbreak as fire destroys "his school" in one short hour and leaves the campus bare but for a few crumbling walls, and the chimney rising tall above them. There are some who go to class in the new building; who work in a well-equipped laboratory; who set up their microscopes and delicately adjust it to focus properly on a tiny bit of protoplasm—neither plant nor animal, yet partaking of the nature of both.

Fascinating as that *Euglend* may be, life within the human breast is infinitely more so—it partakes of the nature of God as well as of man; and there are among the students those who are led into the mysteries of how that can be so. These students leave the halls of Tabor later and become the younger ministers within the church conference; the Sunday school teachers; the missionaries in home and foreign service; the parents whose children are taught the way of life.

There is one to whom this man is what he could be to no other—one who can say that

"Music I heard with you was more than music,
And bread I broke with you was more than bread . . .

"Your hands once touched this table and this silver,
And I have seen your fingers hold this glass. . ."

For this man and his beloved wife there is no greater thing than for "two human souls to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting."

Yes, this man is so many things—to so many people. He cannot live alone; he cannot die alone. He is remembered by some; his words are read by those who never knew him. His life is like that of others. Yet in some measure it is not; for it is given to each one of us to come to the fruition of our very own potentialities and in doing that to fulfill our destinies while giving direction in part, at least, to the destinies of all whom we meet in casual contact or in closer fellowship.

Because Henry W. Lohrenz was so many things to so many people this brief appreciation is to be written. Because he unwittingly followed the example of the artist who sets out to produce a masterpiece, putting into it all that he feels in his soul, and who then wishes to lay aside the brush, or the chisel, or the pen but finds after he has made the last touch or written the last word that, there is still another thing to do—because of that, this biography must be written by some one other than Henry W. Lohrenz himself.

There may be others than the present writer who will find that they have part of the story to tell; in fact, there are some who can much better integrate the varied facets of a personality such as that of my father, and in time a more or less complete biography may appear. Just now it is my privilege to review the sixty-seven years of his life in a somewhat more detailed fashion than was possible in the obituary written at the time of his passing to the "peace that remaineth for the people of God."

To me he was a father—my father—and so it is but natural that as I write of him I shall lament in the manner of W. W. Gibson who wrote the following:

"We, who are left, how shall we look again
Happily on the sun, or feel the rain,
Without remembering how they who went
Ungrudgingly, and spent
Their all for us, loved, too, the sun and rain?

"A bird among the rain-wet lilac sings —
But we, how shall we turn to little things
And listen to the birds and winds and streams
Made holy by their dreams,
Nor feel the heart-break in the heart of things?"

The foregoing paragraphs are but an introduction, then, to the biographical material which is to follow and in which the attempt shall be made to delineate motivations and purposes as they seem to appear in the various fields in which my father spent his energies—always finding "still another thing to do" until he could do no more.

BETHEL COLLEGE (Continued from page 27)

uated with the Bachelor's degree. Of the graduates in the school's history 188 have entered the teaching profession, ninety-nine have gone into the ministry, sixty-two have become missionaries, and forty-two have served as physicians. The total net worth, including endowment and plant, is now over $1,200,000. The current budget for last year was $325,000.

Among the more recent facilities that have been added to the college plant are the Memorial Hall, serving as auditorium-gymnasium, dining hall, and student-union room; the Franz Farm Shop, and a ten-bed Health Center. Now under construction is the Grattan Building which is designed to concentrate the business facilities of Bethel College and North Newton. Work has also begun on a new $200,000 library to be built on the pay-as-you-go basis. This building, of fire-proof construction, is to house the college library and the historical archives, as well as the editorial offices of *Mennonite Life*.

TABOR COLLEGE (Continued from page 30)

of life, habits of industry, integrity of character, sacredness of the home, respect for personality, and freedom of conscience; and means by which the cultural heritage and the spiritual background of the people of the Mennonite Brethren and the Krimmer Mennonite Brethren churches of North America may become a distinct contribution to society in general.

Instruction and training is offered in three divisions, namely, the College of Liberal Arts and Sciences, the College of Theology, and the Academy.

Salvation By Science?

(Acts 17:22-31)

BY R. C. KAUFFMAN

EVERY age has its idols. In primitive times these idols were usually simple objects, tangible and concrete. In more recent times, they have become more intellectual and abstract; nevertheless, they are idols, for they occupy the place of God in the life of man. Science is the golden word of modernity, the sacred name of our age. To be called a "scientist" elicits more respect than to be called a minister; to refer to a fact as "scientific" makes it appear more authentic than does a Scriptural proof-text. We stand in awe of science. We glorify it. We bow to its infallible utterances. It has become something of a god for us and the atomic bomb has served to ascribe a degree of omnipotence to this god.

Now, as in the case of every god no matter how idolatrous, there will be found some virtues which account for the veneration received. So, too, in the case of science. There are good reasons for our high regard of it. Witness the remarkable achievements of science in the last fifty or one-hundred years. It would take a very small and self-contained mind, indeed, not to experience some thrill, perhaps even a sense of awe, in the face of achievements which in so many respects exceed the understanding of most of us. Nature herself is marvelous, and anyone who unravels the mysteries of nature assimilates some of this mystery to himself.

There are also lesser reasons for the veneration received by science. In the case of the average man, it would perhaps be folly to assume that the truth-finding disciplines of science are uppermost in his mind. He is impressed more with the practical results of science, the gadgets that applied science has produced—the radios and mix-masters, the jet-propelled planes and the streamlined automobiles, telephones and television.

The point that needs to be stressed in our day is, however, that science has its limitations—limitations which make its worship idolatrous and the hope of salvation by science a superficial and erroneous one. Permit me to refer to four such limitations. In so doing, I wish to say that these limitations are not necessarily characteristic of the scientist. As a matter of fact, some of our greatest scientists, men like Eddington, Jeans, and Millikan, have perhaps done most to call attention to the limitations of science. These limitations are, however, characteristic of science as such, and it is highly important that we recognize them.

* * *

The first and most fundamental limitation grows out of the fact that the total universe in which man finds himself, to which he reacts and by which his life is shaped, consists of two realms—the seen and the unseen. Science, by the fact that its method is one of exact observation, quantitative measurement and mathematical expression, is obviously adapted for dealing with the former and not with the latter. To deal with the unseen means to enter the province of faith; to enter an area in which, as Paul tells us, we take the evidence of things not seen, the conviction of things hoped for. Because science is incapable of dealing with this realm of the unseen, there is a tendency in science to reduce reality to fit the method. Consequently, the spiritual tends to be reduced to the psychological, the psychological to the physiological, the physiological to the chemical, the chemical to the physical, and physics, perhaps, to the mathematical. Put it another way—spirit is nothing but mind, mind is nothing but the functioning of the brain; the brain consists of chemical compounds; chemical compounds are forms of energy and energy can best be treated as mathematical patterns of force. Thus, any qualitative differences in reality are pressed into quantitative molds. The spiritual becomes the material. The higher is reduced to the lower—not because the lower levels are more true or real, but simply because the lower are more easily dealt with by the scientific method. They can better be tested and measured. Reality is made to conform with the method.

For example, let us ask the question, What is man? The science that deals most directly with this question is that of psychology. What is psychology's answer? Originally psychology was, as the word indicates, a study of the *psyche*—that is, of the soul. Science could not deal with something as vague and abstract as the soul. So psychology was redefined to mean a study of the mind; but this was still too indefinite, and once more psychology was redefined—this time, to mean the study of consciousness. Now, here was something that all could experience—consciousness—but still it could not be seen and it could not be measured. It was, as we say, subjective. So once more psychology was redefined, this time, by John B. Watson in his well-known behaviorism, which came to influence our entire educational world. In his effort to make psychology scientific he threw out the whole area of consciousness; in fact, virtually, he denied its existence, and confined the psychological study of man to observable behavior—to that aspect of man which follows fixed stimulus-response patterns. Thus, man is reduced to an automaton, a machine—complex to be sure—but nonetheless a machine. Yet, what reality is there among all realities more certain than that of our own consciousness?

Or as another illustration consider the theory of truth. The scientific adaptation here is found in pragmatism.

Truth is that which works. Rather than being itself a great objective of achievement, truth here becomes merely a useful tool for achievement. It is no longer the faith that that which is true will, in the long run and on the whole, work, but rather that that which works is the truth—all that there is to truth. From this point of view the idea of absolute truth is out. All is relative—relative to the situation in which we find ourselves, and we now proceed on the basis of expediency and no longer on the basis of principles. In this displacement of principles by expediency lies what is in all probability the basic vice of our time, if not of all time. Of course, if man were to view his own welfare as inextricably tied up with the welfare of all mankind, I suppose there would be no harm in acting on the basis of pragmatism and expediency. However, such a view rests on the assumption that we are all brothers—and this is not a scientific fact, but an article of the Christian faith.

* * *

A second major limitation of science is that it stresses objectivity, not dedication or conviction. Science maintains an attitude of skepticism or agnosticism until all the evidence is in. It is built on patient, non-commital waiting until its theories have been thoroughly tried and tested. This attitude of open-mindedness, this humility before truth, is one of the great virtues of the scientific method. It is also one of its limitations, for not all of life is science. Science can afford to wait for its answers. It can afford to wait to find the exact nature of molecular action, it can afford to wait to find the reason for mutations, it can afford to wait even in the case of determining the behavior of viruses and finding the cause of cancer.

However, life, like time, marches on. Every moment we are called upon to believe, to act, to decide. Whenever we do anything significant, we are deciding on what is most real and most important. To refuse to act on the good until it can be proven true means, therefore, to act on that which is less good, even though that is all the while not proven true. However disconcerting to the scientific frame of mind, it appears that life's most momentous decisions must be made on the basis of principles which are not and possibly never will be proven beyond all doubt. In life, then, agnosticism, the unknown god of science, is not just open-mindedness —it is spiritual and moral paralysis—and to insist on being thoroughly scientific would mean reducing one's personal and social effectiveness to zero.

One of the most tragic aspects of this problem occurs in the area of education. We scoff at indoctrination. Children, it is said, should be left open-minded about religious and moral issues. Now, if we were totally in the dark on these issues, this attitude would be justified, but we are not. The accumulated wisdom of the ages as recorded in history and the light we have through our Lord and Savior Jesus Christ certainly supply us with some directives. Nor need we suppose that all the truth is in in order to teach them something. Something is better than nothing—for evil is never slow to indoctrinate. While European democracies hesitated to indoctrinate, liberalism was swept out head and foot by fanatical, indoctrinating men with perverted dogmas. Just the other day a book was called to my attention, a book that the Russian government is placing into the hands of its prospective teachers. It is entitled, *I Want To Be Like Stalin.* If, as some say, democracy cannot educate for its own ends without self-contradiction, then it is doomed. Man cannot play the game of life intelligently without knowing where the goal posts are.

* * *

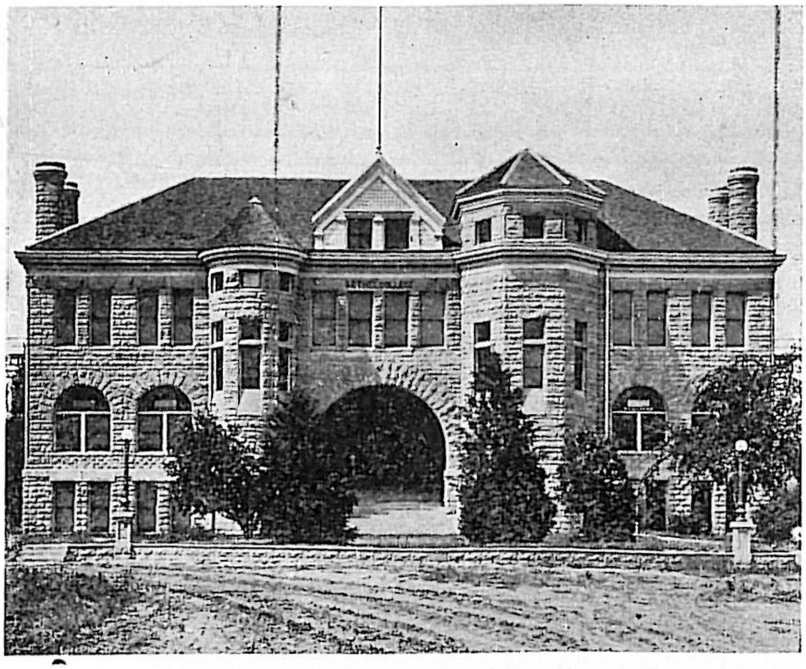
All this leads to the third limitation of science, the limitation, namely, that science is not well-adapted for dealing with value judgments, with questions of right and wrong, related to the ultimate nature and destiny of man. It can describe, but it cannot prescribe. It talks of causes but not of purposes. It can say what is but not what ought to be. It can describe change but it cannot define progress—for progress is always change in the direction of some goal or standard. It can supply the means of going places but it cannot tell us where to go. It is for this reason that it has been said that a good man on horseback is a better symbol of progress than a bad man in a jet-propelled plane.

Another way of saying all this is that science is better adapted for dealing with the outer world than with the inner world. Yet man's spiritual resources—his attitudes, appreciations, and motivations are found in this inner world. "Out of the heart are the issues of life." To touch the inner springs of action is the function, not of science, but of religion. Science can and has done a lot *for* man, but it has done little, if anything *to* man. When Norbert Wiener, an eminent scientist, refused to give further data to the government because that date was being used in designing destructive instruments of war, he was no longer acting purely in the role of a scientist.

* * *

Finally, science can offer us no ultimate security. It cannot give us peace—either within ourselves or within the world at large. That inner peace which passeth all understanding is a gift of the spirit, not of science. The reason science cannot give us this peace is precisely because, as we have already seen, it is incapable of taking the entire man and the entire world of reality into account. If man were only an animal, there would be no problem here; for animals need to adjust to only one level of existence. Given the physical necessities of life they are content. Psychologists have succeeded in making cats, dogs, rats, and other animals neurotic through specifically devised techniques. This is interesting, because it shows that animals have the capacity for becoming neurotic, but it takes man's intervention to make them so. Left to themselves, you will hardly find a neurotic crow, a psychotic deer, or a frustrated fox. An animal

(Continued on page 44)



Administration Building of Bethel College, 1915, in which the Bethel College Church has worshipped for fifty years

A College Church After Fifty Years

BY C. E. KREHBIEL

Given October 26, 1947, at the fiftieth anniversary of the Bethel College Mennonite Church, North Newton, Kansas.

THE Bethel College Mennonite Church—unlike most other Mennonite churches—had a unique inception. Usually a school is the child of a church or of churches. The Bethel College Mennonite Church, as its name implies, is a child of a *school.*

Think of it, the place where we are gathered now was for centuries the domain of wild life—the Indian, the buffalo, the coyote, the prairie dog, and the like. A hundred years ago the trails of the covered wagons did not point to Kansas, but far beyond to the gold claims of California. Even seventy-five years ago, Newton was but a hamlet, and the ranchers and cattle kings were slowly giving way to the lone squatters on scattered timberclaims, who in their turn greeted the migrants from the eastern states and immigrants from far away Europe and Russia.

Sixty years ago you would have seen nothing here where we now are, but an unfinished big basement, representing what later developed into the institution which a later president, in an inspired moment, called "the citadel of Mennonite erudition in America;" but which for some years in its unfinished condition had been dubbed by the unfriendly or doubters as "an evidence of Mennonite ignorance." Between here and Newton there was then one ramshackle farmstead, long since torn down and replaced by the Tangeman home. When the main building here was finally finished and school opened in the fall of 1893, the first president, C. H. Wedel, Mrs. Wedel, their little son Theodore and B. F. Welty, the first music instructor, lived on the first floor, while the students occupied the basement together with the furnace and coal bins.

From the first, as school began, there was preaching service and Sunday school—all conducted in the chapel and classrooms. The college board of directors designated President C. H. Wedel as pastor of the institution, and the business manager, David Goerz, as associate and these usually alternated in serving the students and those living nearby.

Not long after, a few Mennonites from the Newton vicinity began to worship here also; before long, private discussions led to the calling of a meeting on September 5, 1897, at which it was agreed to organize a Mennonite church. C. H. Wedel, David Goerz, and G. A. Haury were chosen to draft a constitution. This draft was submitted on September 29 and adopted with but few changes. This church constitution reveals the dual problem of the relation of the church to the college. It has been revised three times (namely, in 1913, 1925, and 1938.)

Growth

Jesus was not giving a lecture on agriculture when He said, Mk. 4:28, "First the blade, then the ear, after that the full corn in the ear." He was answering his own question: "Whereunto shall we liken the kingdom of God?" He stressed that there is to be growth in the spiritual, as well as in the natural world.

So it is with a church. On October 31, 1897, nineteen persons signed a "preliminary agreement" and elected C. H. Wedel as chairman and David Goerz as secretary. At the next meeting, on December 12, 1897, the secretary records, after the church constitution had once more been read, that the church letters he had thus far received were read and the members' names entered in the record in the following order:

B. F. Welty
G. A. Haury
J. E. Ruth
Christina Ruth
Gussie Ruth
Christian Wirkler
Lizzie Wirkler
Mary A. Wirkler
Lizzie R. Wirkler
Henry Martin
Susie K. Martin
Clara K. Haury
David Goerz
Helene Goerz
Katie Goerz
R. A. Goerz
Helene L. Goerz
Cornelius H. Wedel
Susanna Wedel

By resolution Abr. and Katharina Isaac and Ida Y. Lehman were also voted members at this meeting.

Of these first twenty-two members fifteen came from the First Mennonite Church at Halstead, Kansas, so that in the minutes David Goerz referred to that church as "The Mother Church" of the Bethel College Church.

C. H. Wedel, college pastor and one of the first ministers of the Bethel College Mennonite Church.

Daniel G. Koppes and Katharina G. Koppes, who had also signed before, and G. A. Lehman and Albert C. Groneman were received on January 16, 1898.

Five of the original signers are still living. Two of them, Mrs. Katie Goerz-Krehbiel and Mrs. Mary A. Wirkler-Krehbiel, are present members. Mrs. Gussie Ruth-Krehbiel, Miss Elizabeth Wirkler, and Mrs. Ida Y. Lehman are members elsewhere.

Now the question as to pastoral care confronted the newly organized church. There were two ordained ministers in the group, and David Goerz was elected minister-in-charge and C. H. Wedel as associate. These two, together with Christian Wirkler, who was elected, were to function as a board of deacons. But neither of the ministers was an elder. So, for baptism and the Lord's Supper it was necessary to invite an elder from another sister church. It was apparent, therefore, that the best interests of the church would be served if an elder were elected; David Goerz was, therefore, elected and ordained on September 17, 1899.

There were periods of special trial. The first was in 1910 to 1912. C. H. Wedel, in the prime of life and in the midst of rich literary and educational activity, was unexpectedly called to his eternal home after but a short illness. At the same time David Goerz was absent because of illness; as his health did not improve, he finally felt obliged in December, 1911, to submit his resignation as elder.

Church-College Relations

On January 28, 1912, a church meeting adopted the following recommendation: ". . . that the Bethel Church hold no election of elder at this time, but that J. W. Kliewer, the college president, be requested to serve as elder for one year." He had given his consent to serve in this capacity, if satisfactory arrangements could be made by the church board and the college board. Each year from 1912 to 1916 the church requested J. W. Kliewer to continue to serve as its elder. To the annual meeting of January 3, 1916, he expressed the wish that the church contact the college board for the purpose of securing a man who could devote more time to the spiritual nurture of the church and the school than was thus possible. Pursuant to this the church board contacted the college board with the aim of employing one man as pastor *(Seelsorger)* of the church and school. On January 25, 1916, the church voted to pay $500 toward the support of a pastor and to consult with the college board as to the best means of caring for the spiritual nurture of all.

While the part-time pastorate was trying, the language problem was even slower in solution; it was a test of grace. From 1897 to 1912 the German language was used in our worship services. In 1912 provision was made for an English Sunday evening service once a month, partly because the question had been raised by some as to whether an English church should not be organized.

David Goerz, one of the founders and first elder of the Bethel College Mennonite Church.

J. W. Kliewer, who for many years served the Bethel College Mennonite Church as its minister.

Finally, since 1930 all regular services have been held in English. The transition period was not an easy one for those who understood only one language. It caused many a heartache, especially to the aged.

Bethel—A House of God

A chapel on the third floor is a serious handicap to invalid church members. The crying need of the Bethel College Mennonite Church today is its own house of worship. Though it has had a friendly and co-operating landlord, it has become ever more evident that a growing body of wide-awake Christians should have its own meeting house. This is the more true and urgent, since the ever-widening contacts with both the student body and the denominational constituency become both a spiritual burden and an ever-widening opportunity to serve our Lord and Savior.

At the beginning, the growth of the church was small numerically. Taken for the fifty years it is substantial and compares favorably with neighboring Mennonite churches, which certainly is an encouraging sign:

Here are the figures for ten-year periods:

January 1, 1898	25 members
January 1, 1908	69 members
January 1, 1918	108 members
January 1, 1928	238 members
January 1, 1938	325 members
October 26, 1947	485 members

In the first fifty years 336 were received by baptism.

The growth of the budget has hardly kept pace with that of membership. Note these figures:

1897	Members:	22	Budget:	Nothing
1927	Members:	230	Budget:	$2785
1937	Members:	325	Budget:	$2593
1947	Members:	485	Budget:	$4910

During the fifty years the church has been served by the following ministers:

C. H. Wedel and David Coerz:	1897-1910
David Goerz:	1910-1912
J. W. Kliewer and assistants:	1912-1925
H. A. Fast:	1925-1931
J. H. Langenwalter:	1931-1932
J. W. Kliewer:	1932-1935
J. N. Smucker:	1935-1942
Lester Hostetler:	1942-

The main function of a Christian church—this church—has hardly been touched upon thus far. It is spiritual growth, growth in grace! Who would dare to evaluate that? Numbers alone are not enough. Organization is not enough. Budgets, ritual, changes, influence, expansion—all are but aids.

May the Lord grant His Holy Spirit for the continued growth in grace of His Church!

Lieſki jeit nao Kollidſch.

(Fortſetzung von Seite 17)

Es noch jreen enn ouerjoari,
Waut woat noch met ea mau woari!
Kaun nich koaki enn nicht backi,
Well bloß jierich Weisheit ſchnacki,—
Aoba Lieski jeit nao Kollidſch!

Mach nich wauſchi aoda neii,
Mach mie bloß daut Feld veſeii,
Tjaſt ſick aul dee baſti Kleeda,
Singt doato de domini Leeda, —
Dee jee leat em Kollidſch!

Deit dee Mutta knetti, heakli,
Kaun jee daut bloß ſcheen bineakli,
Mach ſich aulis emma keepi
Enn daut Hand vom Liew mie ſtreepi, —
Aoba Lieski jeit nao Kollidſch!

Een Piano jaul noch jenni,
Fracht nich, auf eck uck woa kenni.
Wiel dee Mutta ſick deit quäli,
Well jee ſetti en bloß ſpäli —
Waut jee leat em Kollidſch.

Wann jee noch een' Mann ſull kriei,
Enn dee äa uck wull friei,
Wo woat daut mau aula gaoni,
See deit em Hus ji muſcht veſtaoni —
Wiel jee jinj nao Kollidſch.

Reminiscences & Reflections

By THEODORE O. WEDEL

Given at the fiftieth anniversary of the Bethel College Mennonite Church, North Newton, Kansas, October 26, 1947.

IT comes to me as something of a shock, as growing old always does, that it has been thirty-seven years since I worshipped in this particular place on Sunday. Since that time I have returned to this community only for very brief visits of a day, or even a few hours. Thirty-seven years is a long time; breath-taking changes have taken place here. Strange things seem to have happened. This particular room, for example, was at least three times as large when I was a boy, as it is now. Things seem to have shrunk. No wonder you are building a new church. As it happens, my very earliest impressions are particularly connected with this building, since my family and I lived in it. We made our first home in the east wing on the lower floor. Here we children must have been a nuisance to the students who passed through the college halls.

I particularly recall this room, which was "sacred" even in those days. We never entered it without some feeling of awe, some feeling that this was the House of God. As far back as I can remember, I always sat through the entire worship service, usually right beside my mother. We had Sunday school, the eleven o'clock service, and afternoon services as well. The afternoon service, I must admit, seemed just a little too much for a little boy, but we all attended by way of Christian discipline. Yet, as I look back upon it, I do not know if there is anything in my religious life for which I am as grateful as for worshipping with my father and mother. To young people who come to me to be married I speak of the value of this kind of early impression. I think it is worth more than a whole course in theology. It is worth more than Sunday school or formal teaching for children to see their own parents humbly at prayer before Almighty God. I am sure we perform a significant piece of Christian training when we let children see us, their parents, at worship. Somehow they will get the impression that father and mother, whom they have to obey, submit themselves to a higher discipline also.

Faith is caught in a tradition. That is why the Christian Church is so important. You do not get faith by reading textbooks. You catch faith in a community. And if you once have faith planted in a community, children will catch it. They may later rebel against the tradition, but that is the risk every parent takes. That is the risk God takes with us.

As far back as I can remember, I sat with my mother through long, difficult sermons. I had trouble with those sermons. I didn't understand them all. The Reverend David Goerz was fond of preaching on the Epistle to the Hebrews. Father used to ask me what I got out of the sermon. A youngster of eight or ten is not going to understand all the argument of that particular book of the Bible. Well, what of it? After all, I got the impression about the Epistle to the Hebrews that here was something wonderful, something with which even the great David Goerz had to wrestle.

Mother sometimes gave me a pencil during the service. I suppose I spent a lot of my time drawing the designs of this or that window and they became engraved in my memory. I drew them often. But still, what of it? Why shouldn't we take children to church—even if they draw! The sacred House of God imprints memories upon the mind and becomes a precious thing. I am a great believer in family worship and a church being a church, not a little group of select Pharisees in a select place.

One of the things which impressed me was the make-up of this particular Bethel congregation. My own people came from the Dutch-Prussian-Russian group that came

The C. H. Wedel children (from left to right) Theodore, Hilda, and Oswald, taken when their father was president of Bethel College and minister of the Bethel College Mennonite Church.

over in the 1870's and planted itself, as you know, where right now are the Newton and Goessel areas. They were called "Russian" Mennonites. In looking over the list of original founders of this particular congregation, however, if my analysis is correct, two-thirds of the founders belonged to other groups of Mennonites: Bavarian Mennonites, and Swiss Mennonites. Low German was spoken by people from Russia, but it did not count for much. More people spoke the High German, and they were not going to have their children "demoralized" by the Low German dialect. By and large, we were a High German speaking people and community, and I was grateful for this, although Low German does have its charms. I do not know that I can cite any other language that I have run across, in which it might be possible to say things in dialect as you can in Low German—with the possible exception of classical Greek.

But to get back to the subject: Three branches of Mennonites, with different national backgrounds, grew up in this community. It was a community of brotherly love—Mennonite brotherly love, which means that it was not on the level of the ultimate Kingdom of Heaven, but something very notable, nonetheless. I do not remember any real quarrels here that were not somehow smoothed over. This church was a haven of peace, and lived out something of that pacifist witness for which the Mennonite community is well known. In this Bethel College church three traditions could find unity under the Gospel of the Cross of Christ. If unity could be reached here, why can it not happen on a larger scale? If the Gospel of Christ is to do the full work, an experience of oneness in Christ must come to all Christians.

Another fact that reminiscing brings back is that German was the language of this church in its early years. It did not go out until 1912 or 1914. Then we became a bi-lingual people. I can remember that only a few English sermons were delivered here. During my last years a shift was already getting under way. It seems to me that this shift from German to English was both a gain and a loss. It happened all over America, as you know. Think of the thousands and even millions of German Lutherans who made this language change. Think of the German Evangelicals and other more recent European immigrants, wrestling with the language problem. For us, the shift from German to English came with reasonable ease and it was inevitable. It is one of the marvels of the American way. The melting pot really works in America. All the different ethnic groups from Europe—all with their own language—land here, and after about two generations they are all speaking the English tongue, sharing a common American life. Nothing like this has ever happened anywhere else; the nearest parallel you can find to it was in the days of the Roman Empire, when the Greek and the Roman languages were spoken all over the Mediterranean world.

It is a good thing, but I think that those who remember when the German language and the German hymns and the German Bible were still the religious mainstay of our people in America realize also that there has been a loss, and the more one realizes the loss, the better one can compensate for it. Language is a mysterious thing. Emotional attachments encrust themselves around words, around particular "sacred" words. Now take a generation brought up with the German Bible. Their children forget about the German Bible and use an English Bible. The literature on which our tradition has nourished itself in the German language is forgotten, and we find our children knowing no German but speaking and reading English. As the new generation reads only English, it feeds itself on the books written in that accepted new tongue. A great tradition disappears and dangerous changes take place. A tradition is a delicate thing. You cannot easily hand down from parents to children a faith or a way of life or an attitude towards life just by some act of magic. The danger I see confronting the Mennonite church is the same danger which, if the reports that I have are correct, has already played havoc with some of the Mennonite traditions in Europe.

You do not have to look very far to see that, if you anchor your theological roots in popular American Protestantism, you are going to run into the danger of coming up with not much more than a humanitarian church, which may ultimately evolve into secularism. The old Mennonite tradition was rooted deeply in the classical faith of Christendom. It believed in the cross, the atonement, the crucifixion, in rebirth, in Christ as the only Saviour, as against merely a nice code of morals.

To go into the change of language with open eyes, realizing that much more is involved than just reading the Bible in German or English, will compel you to return again and again to the faith of your fathers. Don't be ashamed of a German speaking father and mother. Don't be ashamed of the tradition which goes back to a European rootage and back to a simple faith in God and in Jesus Christ and in the Holy Spirit—the faith, in short, which led our fathers across the seas.

I hope that I have not merely spoken on a plane of secular reminiscences, but have touched the fringe at least of some ideas which may have deeper religious meaning. I will close by quoting a great passage of the Old Testament. It is a portion of a Psalm which deals with the subject of remembrance. We have to go back and remember . . . . and remember. The people of the Old Testament had to go back and remember the Exodus. Without such remembering the faith of the ancient people of God would soon have withered and died. We, the people of God in a new land and time need to remember the faith of our fathers also.

> I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us . . . . That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments. Psalms 78: 2,3,6,7.

The Fourth Mennonite World Conference, 1948, North Newton session. This conference symbolizes the united witness Mennonites are demonstrating all over the world as they minister "In the Name of Christ".

A UNITED MENNONITE WITNESS

BY DON E. SMUCKER

"That they all may be one: as thou, Father, art in me, and I in thee, that they all may be one in us: that the world may believe thou has sent me" (John 17:21). Unity is commanded by Jesus Christ. It is not for efficiency but for evangelism. This, to the end that the world may be truly convinced that Jesus is the Son of God.

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). The most decisive revelation of Divine power came to a small but unified apostolic church. Unity is a prime condition for enduement with the Holy Spirit.

"Now there are diversities of gifts but the same Spirit. And there are diversities of administrations but the same Lord. And there are diversities of operations but it is the same God which worketh all in all" (I Cor. 12:4-6). A living unity is not a dull uniformity. A living unity under Christ permits differences in talent, training, experience, and background.

"Now ye are the Body of Christ and members in particular" (I Cor. 12:27). The church of necessity is one. Since it is one, we are, therefore, first and foremost, Christians and, secondarily, members of a particular part of the body of Christ.

Have the various Mennonite branches taken seriously these Biblical imperatives for a united Mennonite witness?

This is a good question for the fall of 1948 when Mennonites have met in their first large world conference since the end of World War II. The question is even more urgent as the world is poised on the rim of the abyss fearfully awaiting another carnal conflict. As the world reveals once again its divisions which defy endless attempts at healing, the church, on the other hand, must demonstrate that Christian faith, hope, and love can truly provide a cementing ingredient which, at the very least, binds Christians together.

The United Witness We Have

In contrast to the state churches with their territorial limitations to evangelism, the early Anabaptists took

the Great Commission seriously. Acts 1:8 gives witnessing in Jerusalem, Judea, and Samaria and the uttermost parts of the earth as the main key of the apostolic impact on the world. The early church did not build geographical walls around its witness, neither did the Anabaptists. In this they were unique among the Lutherans, Calvinists, and Catholics. Yet by a strange twist of history the Reformation's real missionaries became identified with a rather anti-witness, closed-culture approach. Obviously, such a profoundly Biblical impulse as to witness cannot permanently slumber among a truly Biblical people. Whenever this great missionary motive revives, co-operation likewise revives. One motive for co-operation is the missionary witness.

This is clearly seen in the pioneer nineteenth-century missionary work of the Amsterdam Missionary Society, organized in 1847, starting work in Java about 1851. This led to fellowship with the Russian Mennonites who sent Heinrich Dirks to Sumatra in 1869. In this chain-reaction C. H. van der Smissen felt this influence in Germany. From that land he brought these revived European missionary concerns to the Wadsworth (Ohio) Institute in 1869-78. Here young Mennonite pastors presented the first missionary challenge to a complacent church. S. S. Haury became the first missionary of any Mennonite group. He began in the year 1880 among the Arapahoe Indians, of Oklahoma. From this chain-reaction which started in Holland, Mennonites were confronted with the urgency of co-operation in a fellowship of service and evangelism.

About ten years later the (Old) Mennonites started work in India with famine relief. A few years later the General Conference work started in India with a similar Good Samaritan ministry. The pioneer (Old) Mennonite leaders assisted the General Conference in starting its work. Deaths among the early workers brought immediate succor from both groups. From that day to this India has seen a united Mennonite witness in common tasks of service and evangelism. This was made even more real by the Mennonite Central Committee relief work in India during the second World War.

The Congo Inland Mission of Africa proved that the Central and Defenseless (now the Evangelical Mennonite Church) conferences could co-operate in service and evangelism long before this question was raised. Moreover, this has proved to be an ever-widening circle of Mennonite co-operation. The Congo Inland Mission is now a genuinely inter-Mennonite project.

Similar proximity of work has existed in home missions, particularly in large cities like Chicago where sectarianism is smothered in the desperate need for an anti-pagan C h r i s t i a n front. A. H. Leaman illustrates this trend. Coming to Chicago forty years ago from the Lancaster Conference, he now serves in both a General Conference and an (Old) Mennonite church and maintains pulpit fellowship in the Lancaster Conference.

Today the major asset of the American Mennonite corporate witness, if not that of international Mennonitism, is the Mennonite Central Committee. It is a fellowship of service with very definite evangelistic outreach, since there are many areas where the starting point of evangelism must come through service.

The Mennonite Central Committee was organized in response to the Russia famine of 1920-22. Later it moved forward under the call from the Russian refugees of 1929-30. This was followed by the first really great service and united witness opportunity in Civilian Public Service here in the United States beginning in 1940. This, combined with overseas relief, refugee- and colonization work has made the Mennonite Central Committee an impressive, mature, far-flung organization, operating with the combined resources of all branches. Thus, the reasons for the greatest achievement in American Mennonite co-operation are rooted in the suffering of our European brethren. The "brethren" making this call from Russia were mainly from the General Conference and Mennonite Brethren groups. Yet the response cut across all branch lines, stimulated new leadership, mobilized unbelievable resources of men and money and dramatized the power of a united witness under the Lordship of Christ. This remarkable development was described by the Mennonite Central Committee itself in the 1945 handbook as follows:

> . . . . in a very real sense the Mennonite Central Committee is a spontaneous and essential organization and not an artificial one. It *had* to be and it still *has* to be. As long as all the branches of the Mennonite family are held to a Christian faith and ideal which move them to feed the hungry and clothe the naked and to seek to testify by loving service to the Gospel of peace, love, and nonresistance, they will seek an effective organization to serve them in their work.

Through the experience with conscientious objectors in Civilian Public Service, the American Mennonites discovered that there was no marked superiority in piety, faith, morals, and general vitality in any one branch. However, it was instructive to discover the large common ground existing among such diverse groups. The original Mennonite core had maintained itself better than one might have expected.

On the other hand, there were tensions and difficulties. Camp directors were often shocked by the failure of the local churches to nurture young men in whom the new birth seemed real and decisive. Men of all groups often had childish personalities, bitter personalities, anti-social tendencies, running the gamut from license to legalism. Moreover, the diluted and pale Biblical convictions of some Mennonites made the others wonder if some of their American brethren had not actually abandoned the Bible as the authorative guide. This seemed to suggest that the acids of modernity were eating away the evangelical center of the early Anabaptists. On the other hand, those who had lost some Biblical ground for valid criticism were repulsed by the ethical inconsistencies

of others, who were unable to grasp the realities of the social scene, as well as by their general manifestations of pride and self-righteousness.

Yet, in spite of all these conflicts manifesting themselves, a common core remained: a Biblical faith, a practical Christianity, a capacity for disciplined, hard work, a heritage of suffering, a solid family life, a rejection of conventional worldliness, a delegated approach to authority which rejects pure democracy, a desire to serve the nation without killing, and a commitment that love is the heart of the Gospel. Moreover, it was a further joy to discover that these Mennonite common denominators were attractive to other members of the body of Christ outside of our tradition. Never has American Mennonitism witnessed across the length and breadth of the United States of America so effectively. At the end of the war thousands upon thousands of people knew something real and accurate about Mennonites which they never knew before. What is most important, they knew something real and accurate about the Gospel recorded in the New Testament.

Meanwhile, on the relief field a very close co-operation developed. This, in turn, led to creative contacts with our brethren in Europe. This suggested the student exchange in the fall of 1946, which will continue for an indefinite period. In many respects this is the first meeting of American and European minds. Unlike hurried brief conferences, these European students have many months for the more leisurely exchange of views and convictions about the Christian task in the world today. Tomorrow's leaders on both continents should have by far the best mutual grasp of one another's backgrounds and special concerns. Various publications are assisting in these interactions.

Finally, the fellowship of service and evangelism operates on the local level in two ways. Often the biggest issues of a united witness are within given congregations where conflicting conceptions of Christianity are in operation along with conflicting backgrounds from Europe. The newly organized General Conference Mennonite Church in Lancaster, Pennsylvania, for example, had members with backgrounds from the Lancaster Conference, the Evangelical Mennonite Brethren, the Mennonite Brethren, Franconia Conference, the Congregationalist, and the General Conference. Yet there is substantial harmony.

Where do we go from here?

Some say, "Let us retreat; this is already too far." Most of those who say this were always opposed to co-operation, hence they have very little, in fact, from which to retreat.

Some say, "This is far enough—no farther." We have gotten thus far without much of a theory of co-operation; only a fellowship of service and evangelism. Yet it should be noted that on December 19, 1942, the annual meeting of the Mennonite Central Committee adopted a statement of faith virtually without dissent. That same year the Mennonite Central Committee issued the famous core-course booklets, "Mennonites and Their Heritage," by H. S. Bender, C. Henry Smith, Guy F. Hershberger, E. G. Kaufman, P. C. Hiebert, and the late Edward Yoder. Here, again, it was obvious that such common ground would suggest some further steps.

The next step can be taken if all branches make it quite clear that they take the Bible seriously as normative in faith and morals. This, of course, will not be exact agreement about the Bible but a serious attempt to be obedient to Scripture at all times under the illumination of the Holy Spirit and in the light of the Anabaptist tradition. All branches must seek to take Christian ethics seriously, in order not to strain at the gnat of legalism and swallow the camel of materialism, racialism, and pride.

Let us assume these two prerequisites—Biblical authority and a serious ethical concern.

Another approach stemming from this shared conviction could be more pulpit- and altar fellowship. I do not mean open communion and totally open pulpits. If open communion is practiced by some Mennonites, their whole structure of discipline collapses. This would be a tragic loss when one examines the bitter fruit following the abandonment of discipline within some groups. I *do* mean that all Mennonites with essentially common evangelical convictions and common ethical standards should fellowship occasionally at the Lord's table and in the washing of feet. Perhaps the latter experience, though not practiced by all branches any more, might be the very thing which would bring home the need of service and humility among the American Mennonites. Practically, this ought to permit some shared communion experiences in Mennonite Central Committee units and on the mission fields where the unity in Christ against the anti-Christian front is a matter of life and death.

The matter of more pulpit fellowship will have to operate only among those with mutual respect for one another along theological and ethical lines. Surely men and women who have labored together in common Gospel tasks across this nation and Canada and across Europe and Asia have a common message to share in the pulpit.

With these approaches to a united witness we will be in better condition to consider the larger task of witnessing to the Gospel of love in Jesus Christ in the larger church. The mission of the Mennonite church as a whole can be no other than recalling the church from its apostasy in repudiating love as the Alpha and Omega of the Gospel; and particularly the failure to unify faith and works by practicing what it preaches.

Today the Word of God and the word of man are in conflict. The Word of God commands a united witness among the people of God. We have a unique witness to make; we can make it much stronger.

JOHANN CORNIES

(Continued from page 7)

ples underlying school instruction, as he saw it, in a lengthy book, *The Great Didactic;* or of Pestalozzi, who explained his method in *How Gertrude Teaches Her Children;* or of Herbart, who published his monumental work, *The Outlines of Educational Doctrine.*

Cornies divided the Molotschna colony into six school districts in each of which he appointed two inspectors. These inspectors followed a definite plan of school visitations. Every year the schools of a district were visited by the inspectors from one of the other districts so that in six years each inspector would have visited every school in the colony. After each visitation, a detailed report had to be submitted to Cornies.

All new village school buildings had to be built according to an adopted architectural pattern. Only bricks could be used for construction. P. M. Friesen in his well-known book speaks of this pattern as the Cornies' *Typus.*

The responsibility of the selection of teachers was also assumed. No teacher could be dismissed or appointed for any village school without Cornies' consent. Periodic teachers conferences were held at which problems of education were discussed. These meetings were, especially at first, often led by Cornies himself.

The salaries of teachers were improved, but, as Peter Braun says in the *Mennonite Quarterly Review,* (Vol. III, 3, 169), they were, unfortunately not fixed so that the teacher remained at the mercy of the community in this respect.

In order to raise the intellectual level of the teachers, special examinations were introduced and administered to those who planned to teach. These teachers examinations became more complete through experiences gained from the total improvements of Cornies' reforms.

Undoubtedly, the methods used by Cornies to bring about the needed progress in the Mennonite schools of South Russia were quite dictatorial. Clothed with unlimited power as chairman of the Agricultural Union and sanctioned by the Russian government, he proceeded to introduce his reforms. Needless to say, great opposition was expressed by the conservative colonists. Much of the criticism came from the ministry who had been in charge of the schools since the establishment of the colonies. In spite of the resistance directed against him, Cornies proceeded to labor for the economic, educational, and social betterment of Mennonite life.

In the field of education, America has her John Dewey; the Mennonites have Johann Cornies and Christopher Dock, educational philosophers and reformers of whom they can be justly proud.

SALVATION BY SCIENCE?

(Continued from page 35)

can have a sick body, but not a sick soul. However, you do find people with sick souls, perhaps more of them today than ever before. Why? Largely because man tries to live in a one-dimensional universe when he is, as a child of God, designed to live in a two-dimensional universe.

Soren Kierkegaard, the Danish philosopher, tells a story: Once there was a wild duck used to the freedom of the trackless wilderness of the air. On one of his migrations north he chanced to alight in a farmyard where the tame ducks were being fed. He ate some of their corn and liked it so much that he lingered until the next meal, and the next week, and month, until autumn came and his old companions flew over the farm yard and gave their cry to him that it was time to be away. The old ecstasy roused within him again and he flapped his wings in order to join them, but he could not leave the ground. He resigned himself to remain there, and each season until his death the calls of his fellows roused him—but each year the calls seemed fainter and further away. The wild duck had become a tame duck—tame duck—yes, but not quite. Within its heart there were still the echoes of a call; there was still that vague recollection of another life. Man has settled down in the barnyard of a materialistic world. He has become fat and tame, so that it is difficult for him to rise in response to the celestial call. Yet the call is still there—and it doesn't quite leave him in peace. Augustine's oft-quoted statement, "Thou hast made us for Thyself, O God. Restless is our soul until it finds its rest in Thee," may some day be recognized as the fundamental principle in psychiatry. Man's most fundamental sickness is homesickness.

Nor can science give us peace in the world at large. If it could, we Americans would have little reason for the jittery anxiety about another war that we are showing at this very moment. Science has given us the best-equipped army in the world. We are in a better position to wage technological warfare than any other nation. We have the situation well in hand. The Pacific Ocean is an American lake, for no ship can ply its waters without permission from the American Navy. The Mediterranian is an American lake, for we have air bases in Persia. We should feel safe. We have a national budget of forty billion dollars, thirty-five billion of which goes for war purposes, past and future. We waste little of it on peace. For every $35 spent for war, only two copper pennies are spent for peace. We should feel safe. Yet, as our military might approaches infinity, our security approaches zero. Science says that there is no defense against the atomic bomb. Science has well spoken. Only it should have said, there is no *scientific* defense. There is a defense, but it is one not made with human hands nor seen with mortal eye. *Let not your heart be troubled, neither let it be afraid*—Why? Because you have a stack of atomic bombs?—no, for *ye believe in God.*

(Continued from page 10)

his brother, but among those present no one would want to dirty his hands with his brother's blood.

In such manner he spoke for about an hour to the attentive crowd. Then he pulled a large Russian worker with dirty face and clothes upon the wagon, kissed him as his brother in front of them all, and said: "And now we'll all go home or to our work," and the crowd obeyed and dispersed. Friesen now got off the wagon and stood as if stunned. A few sympathizers came and shook his hand, thanking him for bringing about a change in the attitude of the people. Soon he was alone again. He felt very tired. A teen-age boy who had listened came with a refreshing drink of water. He went home and to bed, the fever returning, but no Jew was hurt in Sevastopol.

The Making and Remaking of a Mennonite Criminal

Another event occurred about 1907 which speaks for Friesen's wide sympathies, warm heart, and deep feeling of religious and social responsibilities toward his fellowmen. One day I entered Friesen's home and found the family depressed. I asked for the reason and was told that five days ago something unusual had happened. P. M. Friesen had been summoned to the jail to administer the Lord's Supper to a convict at 10 p. m. that day. Immediately he had realized that a criminal was about to be put to death and that since he, a Mennonite minister was called, the criminal must be a Mennonite. The thought that a Mennonite was to be executed weighed heavily on him and made him literally sick. He and his family prayed much that God might grant him the necessary calmness for this task.

At 10 o'clock the policeman came to get him and verified Friesen's fears that the prisoner was a Mennonite. Soon he confronted a young man in prisoner's stripes and chains writing some notes. After they were left alone, Friesen inquired about his name and background. He discovered that the young man was Abram Vogt, from Mariental, where his parents were making a meager living. Their reputation had not been too good and no one wanted to associate with the children. Even in school they had found discrimination to the extent that the other children had refused to play with him. How he had been hurt by being treated as an outcast! He now sought to avenge himself. The almost daily punishments did no good. When the fifteen-year-old boy left school, it was difficult for him to get a job since he was not dependable. Finally, he left home and went to a city where he got into bad company. For a number of years he was a member of a gang of robbers. One day, when they were plundering a firm in Simferopol, a man was killed and the police caught the gang. This night all of them were to be hanged.

Friesen asked the young man about his inner life, and he replied that he was deeply penitent for his sins and was writing notes to those whom he had wronged asking for forgiveness. Now, although facing death, he felt calm and peaceful. After Friesen had read the passage about the prodigal son, quiet joy came into the heart of the Mennonite convict. Then Friesen prepared the table for the Lord's Supper, and they knelt in prayer, reading Isaiah 53 and the song, *O Haupt voll Blut und Wunden.* Especially the last stanza expressed what the two felt.

Wenn ich einmal soll scheiden,
So scheide nicht von mir;
Wenn ich den Tod soll leiden,
So tritt Du dann herfuer.

Wenn mir am allerbaengsten
Wird um das Herze sein,
So reiss' mich aus den Aengsten
Kraft Deiner Angst und Pein.

At the close, a holy gladness spread over the young man's face. Remembering this moment, Friesen said that, no doubt of the two of them, the man about to die was the worthier guest at the Lord's Table.

What Friesen experienced during that night and the following days is hard to describe. The thought that a young man brought up in a Christian community had died as a criminal was almost unbearable for him. He considered himself, other ministers, and teachers guilty of this man's death. He said, "I am guilty even though I did not know A. Vogt, because I did not have enough Christian love. The ministers are guilty because they did not take care of the lost sheep. The teachers are guilty because they did not give the poor boy a chance." We, the friends of Friesen, resolved anew not to bypass fellowmen indifferently, but to deal with them in love and helpfulness.

* * *

Thus, I remember P. M. Friesen. Whatever weaknesses he had were completely over-shadowed by his sincere love for his fellowmen. May God grant us more of such selfless, devoted leaders.

P. M. Friesen On Writing Mennonite History

The guiding principle in determining historical truth in our Mennonite history was to include as many of the positive elements as possible and to report such negative elements necessary to remain truthful. To write that which might offend others always proved to be painful to me, first of all. In some instances I experienced this inner struggle for years.

—P. M. Friesen in the preface, *Die Alt-Evangelische Mennonitische Brueder-schaft in Russland (1789-1910)*

From Contributing Readers . . .

Editors, **Mennonite Life:**

I want to congratulate you on the appearance and the contents of the last issue of *Mennonite Life*. I was especially interested in the article on Menno Simons portraits.

The explanation by the author that the early portraits made many years after the death of Menno, but copies perhaps of woodcuts made at the time of Menno has some plausibility . . . . .

Of all the copies I believe I would prefer the one by de Cooge, as both the most representative as well as the most reliable . . . . . I do not know of course, whether the robe suggests the priestly dress or not, but if it does it certainly is out of place in all the later pictures as a mature or rather elderly man. The Hendriks picture, I think, is a bit too severe. It certainly does not have the gentle, kindly face of the non-resistant follower of the gentle Nazarene. It is much more serious and severe, too, than any of the other portraits.

The pictures all have three details in common in the long mustache, the priestly gown, and the skull cap . . .

By the way . . . . . the Utrecht portrait had considerable vogue in America. It was N. B. Grubb of Philadelphia, then pastor of the First Mennonite Church and editor of the Year Book, who first introduced it in America. You will notice that this picture is carried in the Year Books from 1911-1922 . . . . Grubb was sold on the new find, and advertised it extensively here for a time.

He was so taken up with the new picture that he discarded some of the old ones he had which he then regarded as spurious, including a finely framed portrait of the Burkhardt edition which they had hanging in their Christian Endeavor room in the Philadelphia church. He replaced it with the Utrecht portrait and sent the old Burkhardt picture to Bluffton College, where it now hangs in the Mennonite historical room of the college. In the meantime I presume they have discarded the spurious Utrecht picture and replaced it with another more authentic.

Very Sincerely,
C. Henry Smith
Bluffton, Ohio.

Menno Simons Portraits For Sale

Portrait of Menno Simons by A. Harder, an 18"×24" colored print of an oil painting (see reprint, MENNONITE LIFE cover, July, 1948) at $3.00. Place your order now.

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The sale of the Arend Hendriks portraits will be announced later.

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We invite our readers to use advertising space on this page. Write for rates and conditions.

GRANDMOTHER'S QUILT

(Continued from page 13)

needle vigorously. During the war she contributed more than three hundred hours of work to the Red Cross in the construction of comfort tops and lap robes. Since the war she has created patterns for and pieced more than one hundred comfort tops and some quilt tops for relief from the waste scraps in the Ohio Cutting Room.

Good quilters set certain standards for themselves which they refuse to have lowered. Visitors who offered to "set and quilt awhile" when a quilt was in the frame, might have been surprised if they had returned later to discover their well-meaning but inexpert stitches being removed after their departure! A good quilter, such as Aunt Lena usually spent from four to six weeks in quilting her better quilts.

Every artist, sooner or later, creates a piece of which he is particularly fond. The culmination of Aunt Lena's interest in quilting took the form of a "dream quilt" as she calls it, which she created within the last decade. Of fine white muslin, its only decoration, apart from the quilting itself, is a basket of flowers embroidered in lavender in the center. Its beauty lies chiefly in the exquisite evenness and neatness of the quilting stitches and in the balanced proportions of the diamonds, feathers, whorls, and chains of the original pattern. If quilting as such represents a passing art, the present generation will, no doubt, find hobbies of equally satisfying value and creativity.

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MENNONITE LIFE

An Illustrated Quarterly

Published under the auspices of Bethel College: Abraham J. Dyck, Chairman; Sam J. Goering, Vice-Chairman; Arnold E. Funk, Secretary; Chris. H. Goering, Treasurer; Gerhard Zerger and Max Smith, members of the Executive Committee.

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Mennonite Life as an Educational Service

We have now completed the third year of the publication of *Mennonite Life* (10 issues). In the October issue of 1947 (Vol. II, No. 4), page 47, and in this issue you will find a complete index of authors, titles, and subjects of all articles published. The following suggestions may help you in locating and using material on certain subjects found in all past issues. Study groups will want to take advantage of the *Mennonite Life* Slide Series which provide the visual material on subjects listed here or found in *Mennonite Life*. This series contains practically all pictures used in *Mennonite Life*, together with many others.

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Mennonite Youth Activities
Vol. I, No. 1, p. 12 f; Vol. II, No. 3, p. 4 ff; No. 4, p. 44; Vol. III, No. 2 almost entire issue; No. 3, p. 11 f.

War, Peace and Non-Resistance
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Address all correspondence:
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Carnies on Education --

A Century Ago

Religious instructions and religious impressions must furnish strength and meaning to all other instructions and impressions. Never will a person achieve a true character if he doesn't express respect, love, and faith in a Supreme Being whom he accepts as master of his destiny. All educational procedures must be religious in their emphasis.

—Rule No. 37 in *General Rules Concerning Instruction and Treatment of School Children*