MENNONITE LIFE

April, 1950

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

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1. The custom of using **Mennonite Life** as a gift has become well established with many. Gifts to friends and relatives add many readers to our subscription list.

2. Readers have shown **Mennonite Life** to friends and have encouraged them to subscribe.

3. Ministers have called attention to **Mennonite Life** in their weekly church bulletins and recommended it to their church and Sunday school workers.

4. Youth groups in churches have solicited subscriptions for **Mennonite Life**, helping themselves and us.

5. Subscriptions have also been entered for public, school, and church libraries.

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COVER: The Joe M. Graber farm, Pretty Prairie, Kansas. The lake in the background is one of the finest in the county.

MENNONITE LIFE

An Illustrated Quarterly

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Contributors in this Issue

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HAROLD S. BENDER, editor of the *Mennonite Quarterly Review*, is author of the recent book on Conrad Grebel (p. 4).

ARTHUR J. GRABER taught at Bethel College and has been an appraiser for the Federal Land Bank, Wichita, Kan. (p. 30).

CARL M. LEHMAN, C.P.S. veteran, is business manager of Bluffton College, Bluffton, Ohio (p. 9).

BERTHA FAST, former MCC relief worker in Europe, now attends Mennonite Biblical Seminary, Chicago, Illinois (p. 18).

HAROLD BULLER, graduate of Bethel College, has spent several years in Europe doing relief work under the MCC (p. 26).

MELVIN GINGERICH, Goshen, Indiana, is author of *Service for Peace* and *Youth and Christian Citizenship*, (pp. 43, 44).





AGNES WIENS WILLIS wrote her master's thesis on the missionary activities of her father, P. J. Wiens (p. 39).

CORNELIUS KRAHN, editor of *Mennonite Life*, has revised *The Story of the Mennonites* by C. Henry Smith (p. 3).

N. E. BYERS was associated with C. Henry Smith at Elkhart Institute and Goshen and Bluffton colleges (p. 5).

J. W. FRETZ, North Newton, Kansas, chairman of Mennonite Aid Section of the Mennonite Central Committee (pp. 11, 28).

ERNA J. FAST, is returning to Germany where she spent several years as a relief worker under the MCC (p. 35).

NOT SHOWN

ALBERT ROLAND, former Waldensian exchange student of Bethel College, is now attending Kansas University (p. 16).

SANDRO SARTI, former exchange student at Bethel College, is now serving the Waldensian church in Italy (p. 21).

REUBEN FANDERS, photographer, is an instructor in the high school in Schuyler, Nebraska (p. 24).

OTTO SCHOWALTER is pastor of the Mennonite Church of Hamburg-Altona, Germany (picture and article p. 36).

J. J. ENZ, acting editor of the *Mennonite*, teaches Old Testament courses at Bethel College (p. 47).

ROBERT KREIDER, relief worker in Europe, studied in Swiss universities and is now a graduate student in Chicago (p. 46).

JAMES BIXEL spent several years in C.P.S. and is now instructor of piano at Bethel College (p. 46).

FRITZ SENN (pseudonym) is a Russo-Canadian Mennonite poet now residing in Germany (p. 38).

ACKNOWLEDGEMENTS

Cut p. 5, Bluffton College. Family tree p. 11, John F. Schmidt and Robert Regier. Photographs of farms pp. 14, 15, Kenneth Hiebert and Victor Goering. Pictures and information p. 23, Gustavo Tron. Photography pp. 24-25, Reuben Fanders. Photography p. 27, Federal Security Administration. Photograph top p. 33, courtesy *Mennonite Weekly Review*. Photography top p. 25, ABC Hamburg.

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A Life that Made a Difference

BY CORNELIUS KRAHN

IN many respects the life of C. Henry Smith typifies that of an average American Mennonite of the last fifty years. On the other hand, his stature towers far above the average. With many another Mennonite he shares a common conservative home and community background which he gradually outgrew. He is, however, unique in the manner in which he broke the home ties to become a member of a larger fellowship and environment. Since colonial days Mennonite and Amish young men have left their fold and become a part of the larger society; some because they felt called to become "salt of the earth" and "a light that shineth in the darkness," others merely because they felt too confined as members of a minority group.

C. Henry Smith did not belong to the latter group. Filled with an insatiable desire to learn more and more about the world around him, and having the gift of making use of the acquired knowledge and an abiding love for the deeper principles of his brotherhood, he could not help becoming an outstanding leader in the group. It was this quest for knowledge and a better understanding of himself and his fellowmen that made him a promoter of higher and better education among his people. At the turn of the century his constituency was still primarily composed of an agricultural population satisfied with elementary education. C. Henry Smith, N. E. Byers, and a few others became pioneers of higher education and the founders of Elkhart Institute, Elkhart, Indiana; Goshen College, Goshen, Indiana; and Bluffton College, Bluffton, Ohio. They wished to widen the horizons of learning of a constituency they deeply loved; they wished to deepen the principles for which they stood and make them meaningful and vital.

When, as a young Amish boy filled with curiosity, Smith left his home to go to an advanced school, he compared life in his new environment with that of his home community. He wondered why there was such a difference. He was puzzled as to who the Mennonites were, whence they had come, what their basic principles and beliefs were, and what their practices signified. In our day persons with these questions can find the answers in scores of books. Not so in Smith's youth a half century ago. This great change is due mostly to the fact that C. Henry Smith wondered about these questions so persistently that he investigated them and presented his findings in a half-dozen major books.

C. Henry Smith was not primarily concerned with assembling and presenting theological aspects of Anabaptism. His chief concern was to relate in layman's language the practical and personal piety of Anabaptism of all times and all groups as a challenge for our day. This he did with an expert knowledge of the economic, political, and cultural background, not only of the group he described, but also of all countries and all times in which Mennonites were and are found. Thus it is easy to predict that his major book, *The Story of the Mennonites,* with this background and written in a fluent style will remain the standard book on this subject for generations to come.

An untiring sense of curiosity and a love of learning, plus an obligation of transmitting that which he had found, never left him. When he had left his study not to return, notes were found on his desk concerning Rembrandt and his relationship to the Mennonites; and a chapel talk on the Nürnberg trials viewed in the light of international justice, which revealed his deep-seated belief in the peace principle. These two questions alone reveal that Mennonitism was for him not so much a matter of withdrawal from the world and public life, as an obligation and duty to let the light of the Gospel shine into and illuminate all phases of life—the religious, the cultural, the social, the economic, and even the political.

Smith did not write history for the sake of history. His deep-seated convictions can easily be detected on every page. Menno Simons was for him not just an important organizer of the Anabaptist movement, but an "Apostle of the Nonresistant Life" as he entitled one of his books. Yet he succeeded in remaining an objective historian who integrated the whole of a very complex picture of four hundred years of Anabaptism and Mennonitism in its various shades in many countries from its beginning to the present. It is true that such a presentation can never equally satisfy all those who are represented and Smith was fully aware of this; as is shown by the following statement: "As to the perfect general Mennonite history . . . covering the whole of Mennonite life and experience, religious and social, reflecting justly and accurately the proper spirit and real essence of Mennonitism through the changing centuries, impartial to all shades of belief, and satisfactory to all of the twenty-odd American divisions into which the denomination is divided—that history will never be written."

This is a double challenge. If the Mennonites of America are divided into so many groups that it is impossible to present a history that is satisfactory to all, is it not time that we become more understanding and appreciative of each other so that we can present a common front to a world that needs a united Christian witness? It is also a challenge to those who walk in the footsteps of the pioneer historian to distribute light and shadow more objectively in the colorful panorama of our history so that the ideal of a fair and true picture will be approached.

C. Henry Smith ~ A Tribute

BY HAROLD S. BENDER

Given at the Funeral Services October 21, 1948

My Friends,

We have met today to pay a last tribute of affection and respect to one who was not only a fine teacher, a noble scholar, and a gifted writer, but also a Christian gentleman and a cherished friend. Not everyone endowed with great gifts from God and possessed of a goodly heritage from a noble and godly ancestry makes of such possessions an outstanding contribution to his time, for unselfish devotion and unremitting toil must be added to the gifts to make them fruitful. But this our departed brother did in full measure. By the single-minded and full-hearted dedication of his splendid talent to one great central purpose throughout a long and full life he was able to serve his generation and his church in an exceptional way. We who have been his colleagues in the field in which he was the master, the field of Mennonite history, had hoped we might enjoy for a few more years the fruit of his lifetime research as well as the inspiration of his comradeship, particularly in the great enterprise of the *Mennonite Encyclopedia*, in which he was so deeply interested and in which I personally desired so greatly his full participation as co-editor. But it was not to be so. We have had our last conference, his last counsel has been given, and the last article written. He rests from . . . his labors and his works do follow him.

To us as younger Mennonite historians he will remain a challenge to complete objectivity, to scrupulous fairness and justice, and to effective and winning presentation of insights gained. We owe to him a great debt for his pioneer and creative work, particularly in the field of American Mennonite history. He was a valiant fighter, not only for historical truth, but for the best in our Mennonite heritage, particularly our testimony for peace and non-resistance. With malice toward none, and charity toward all, he hoped for and worked toward a better understanding and eventual reunion of all our divided Mennonite brotherhood, rejoicing particularly in the contribution of the Mennonite Central Committee toward this goal.

As a historian, Dr. Smith was unquestionably the greatest of the historians produced by the Mennonites of America and the peer of any of the European Mennonite historians. With his five major works, written over a period of thirty-five years, he published more full-length historical works than any other Mennonite historian. His particular gift was that of synthesis of masses of material into well-written, interesting, intgrated accounts. He was preeminently the general Mennonite historian who took the great sweep of our history in both Europe and America and put it into clear, easily read volumes that will remain standard works for years to come. In addition to his major works he wrote six briefer booklets and numerous articles for current periodicals, for the *Mennonitisches Lexikon*, and for the *Mennonite Encyclopedia*.

I am particularly happy personally for the intimate association with our departed brother which it was my privilege to enjoy during the past twenty years. I think of the many occasions on which we indulged in hours of happy historical shoptalk, of the trip to the Amsterdam World Mennonite Conference of 1936, where he delivered a noteworthy address on "Mennonites and Culture," and the subsequent visit to Dr. Christian Neff, Weierhof, and of the long-continued joint planning which finally bore fruit in the Mennonite Research Fellowship and the *Mennonite Encyclopedia*.

We shall sorely miss him in the great enterprises of our modern Mennonite historical scholarship as well as in the intimate fellowship of those who are deeply devoted to the cause of our world Mennonite brotherhood.

From *Mennonite Quarterly Review*, January 1949.

Jacob H. Janzen (1879-1950)

With the death of J. H. Janzen *Mennonite Life* has lost another of its friends and contributors. J. H. Janzen was born in Russia where he was active as a teacher, minister, and writer. Coming to America twenty-five years ago he made his permanent home in Waterloo, Ontario. He was well-known and loved as a pastor, writer, and lecturer in Canada as well as in the United States. He was an associate editor of *Mennonite Life*, where many of his contributions have appeared (see especially his article, "The Literature of the Russo-Canadian Mennonites," in the January, 1946, issue).

C. Henry Smith was a popular teacher and discussion leader at Elkhart Institute, Goshen College, and Bluffton College.

C. Henry Smith as I Knew Him

BY N. E. BYERS

C. Henry Smith's intellectual awakening came at the age of twelve when a young man who had attended the State University came to teach the local country school. Instead of having the pupils read over and over again the extracts in the school reader, this teacher introduced the plan of having the students read entire works of the great masters. This teacher also opened new vistas in geography and history to young Henry Smith, who became an omnivorous reader of good books, buying inexpensive editions of the classics. He appreciated poetry, was eager to learn about great men, and developed a keen interest in books of romance and adventure. He began the study of astronomy at the age of sixteen, when he asked for a $20 telescope instead of the customary gift of a watch, which the Smith boys received at that age.

This inner urge to learn more about all fields of knowledge was the driving force that carried C. Henry Smith through his entire career as student and scholar. He never thought much about preparing for a vocation—he simply wanted to enlarge and enrich his life by learning.

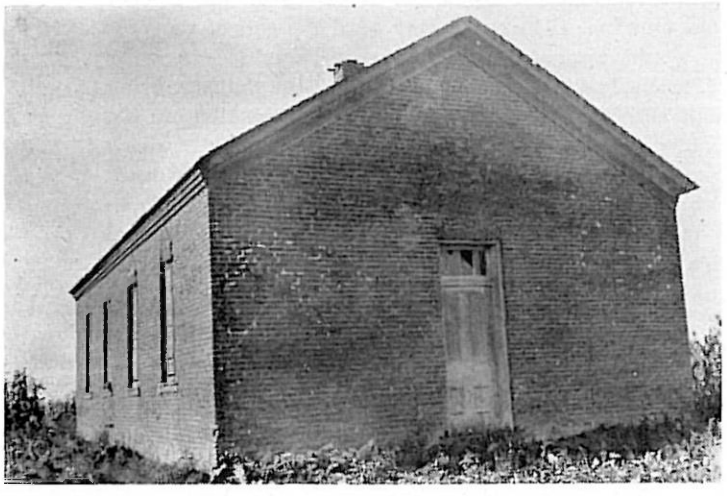
At the age of fifteen he passed the county examination which admitted him to high school. Since circumstances permitted him to attend school only during the three winter months, he bought his books in the fall, studied by himself until December, and then went on with the class. In the spring he completed the year's work without the teacher's aid. During the second year the teacher told him that if he could stay until the end of the year he would graduate from the two-year course. In order to teach however, he did not need to graduate from high school. He took the teacher's examinaton at the county seat, and at the age of seventeen began a teacher's career in which he continued until the time of his death fifty-six years later. He had not especially planned to be a teacher, but he had no money to go to college and this was the best way to earn money and continue his studies. He had had no special preparation for teaching

C. Henry Smith as a student at seventeen.

and never had much faith in educational courses, but he said he received help and stimulation in history and geography by reading the books of Charles McMurray on special methods of teaching those particular subjects. For three years he taught country school but never found the work very satisfactory, because he was too much of a student to enjoy the routine drilling demanded in elementary teaching.

He now wanted to go to college, but no one in his community knew the difference between a normal school and a college. Being near his home he entered State Normal that fall. This school granted a three-year course in the preparation of elementary school teachers. Smith had, however, finished his elementary school teaching and wanted no more of that. He wanted to gain more knowledge in the various fields of learning such as is given in a liberal arts college. He was bored by the

The Amish meetinghouse of C. Henry Smith's youth.



mechanical routine and formal methods of some uninspiring teachers. He remained, however, for the second year in the normal school because there were a few courses, like psychology and zoology, that interested him; and he had been elected president of the Y.M.C.A., sang in a quartet, and was active in debating. But he could not take the third year and graduate. In fact, he was asked to speak at a Sunday school conference in Iowa and some of his instructors would not permit him to make up the work he missed.

It was the next fall, 1898, that he and I met at the Elkhart Institute, Elkhart, Indiana—he, aged twenty-three; I, twenty-five. Here began our careers as Mennonite educators which continued for fifty years in three institutions. We were selected by J. S. Coffman, president of the board of trustees, not so much because of our personal qualifications but because we had no competition. They wanted an experienced teacher with a college degree for principal, and I was the only one in the whole church. They needed another experienced man able to teach secondary school subjects and Smith was the only one available. Coffman in his evangelistic work was always on the lookout for young men who he thought could be used in the work of the church and he knew those upon whom he laid his hands.

However, none of us knew how little academic work Smith had to his credit. As noted, he completed less than two years of high school and less than two years of normal school. In fact, he did not have enough credits to complete our Latin-scientific course, which consisted of four years of forty weeks each, and for which the graduates later received one year of college credit in standard colleges. We were giving only the first two years of the work at that time, and the two of us taught all of the academic subjects. He taught the courses in English, history, and Latin. While he did not have enough credit to enter college he, with his wide reading-knowledge and enthusiasm, was better prepared to teach English and history than most college graduates. While he was bored by the normal-school methods of his day, he gave credit for assistance in his teaching of English by reading *Philosophy of Literature*, by Thompson, just as earlier he had been aided by McMurray's special methods in history and geography. As he often said, "I wanted more room for spontaneity and initiative than was permitted by the rigid formulae and set rules which normal instructors followed." He accepted such help as fitted in with his aims of arousing the interests of his students and which enabled him to transmit some of his enthusiasm to them.

His students at Elkhart Institute were not high-school boys and girls but mature young people about his own age; they were a select group. In those days there were no free high schools for rural pupils, and very little encouragement to attend any schools for higher education. They were not sent to school but fought to go to school. Some of them had taught country school and so were intellectually prepared for college grade work. For the

first time Smith enjoyed teaching. He could live in the realm of his interests, and could impart some of the knowledge obtained by his wide reading to eager students, and discuss problems with those near his own age, and go with them into new fields of learning.

He soon had the reputation of being a good teacher. His genuine character, pleasing personality, keen sense of humor and cheerful disposition won the admiration of young people. He was active in Christian associations, literary societies, athletic games, and the oratorio society of the school and community.

Having attended the University of Michigan during his first vacation, Smith asked for a leave of absence at the end of his second year at Elkhart to take a college course. He now knew what he wanted and where to get it. So in the fall of 1900 he entered the University of Illinois. He was admitted "on condition" as a freshman; and three years later, in June, he returned to Elkhart with an A.B. degree from Illinois, an A.M. degree from the University of Chicago, and a Phi Beta Kappa key. He had made up his shortage of entrance requirements by taking courses in the University Preparatory School and by examinations. By receiving credit for some courses in State Normal and University of Michigan summer school, and by attending summer schools; taking all the extra hours permitted he made this unusual record. He probably was right in saying he was not a brilliant student but he was an eager hard-working student. In his earlier years he had learned how to read and study and he had an excellent memory. The University of Illinois did not have a Phi Beta Kappa chapter at the time he graduated, but when a chapter was organized several years later he was among those selected from earlier classes. This honor may have been due in part because of his graduate record at the University of Chicago.

At that time the University of Chicago gave a non-specialist master's degree for work done in three departments and no thesis was required. Smith chose English, history and political science. It was during this year that his major interest turned from English to history. One day while reading a book on Baptist history he came across the name of Menno Simons, and was surprised to learn what an important part the Mennonites had played in church history. It was then he decided to write a book on the subject.

In the summer of 1903 Elkhart Institute was moved to Goshen and opened as a junior college. I had secured the A.M. degree at Harvard that June and so, being the only A.M.'s in the (Old) Mennonite church, we again headed the faculty of the new college. His teaching field was somewhat reduced but still included history, political science, economics and sociology. He was now committed to make teaching his vocation. He had not gone to college to prepare for teaching, but to learn, to gain new experience, to enrich his life. Learning was an end in itself, and teaching was the best way to earn a living and continue his life interest. As a teacher his aim was to arouse interest in the subject, to impart to

Friends visit C. Henry Smith at State Normal.

students his own enthusiasm for learning. He enjoyed association with young active minds, and he became popular as a man as well as stimulating as a teacher. His methods were spontaneous and informal and characterized by a delightful sense of humor. He had little patience with the unattentive student and often exposed the bluffer.

Not having a home of his own we had the pleasure of having Smith in our home for a few years, and together we planned the creation of a Mennonite college. We had very little help in these early days. During this time we also took the first steps in the organization of the Intercollegiate Peace Society which continues to this day.

At the end of two years at Goshen Smith decided to return to the University of Chicago to complete his work for the Ph.D. degree. He was awarded a fellowship for the two years, and began his research in Mennonite

C. Henry Smith with faculty and students at Elkhart.

history that became so large a part of his life work. During these years he explored new fields of interest. Having a good voice and some training he qualified for membership in the university choir. He also availed himself of the opportunity of hearing all the grand opera companies that came to the city, as well as all the great actors.

After receiving his doctor's degree in 1907, he thought it would be desirable to get some experience in another institution. For one year he taught at the manual training high school in Indianapolis. But he did not like the regimentation and the routine drill work with large classes of immature and, in the main, disinterested pupils. We had little difficulty in persuading him to return to Goshen at half the salary.

Calling on him in his room at the state capitol I first saw on his desk a picture of a beautiful brown-eyed girl, Laura Ioder, of Tiskilwa, Illinois. The following Christmas they were married and he brought her to Goshen. I have no doubt that the desire to establish his home in a Mennonite college community influenced him to return to Goshen. Mrs. Smith took a sympathetic interest in his work and made for him a good home where his students were always graciously received.

It was at this time he became the first dean of Goshen College, and took an active part in developing a junior college into a four-year standard college. In 1910 we conferred the first A.B. degrees ever given by any American Mennonite institution. By 1913 we had 78 students of college grade and had conferred 39 A.B. degrees. The work of the college was accredited by the State Department of Education for teacher-training and by the State University for graduate study.

At this time Smith and I concluded we had accomplished at Goshen College about all that could be done with the support that it had and that the "Old" Mennonite church by that time had other more conservative men, more closely identified with the church leadership, who would be able to win the whole denomination to its support.

Our interests in Mennonites not being limited to one branch of the Mennonite church, we welcomed the opportunity of cooperating with several conferences in building a standard college and seminary on the foundation laid by Central Mennonite College at Bluffton, Ohio, which had been started in 1900. This was an academy and junior college sponsored by the Middle District of the General Conference of the Mennonite Church of North America, consisting of about three thousand members. The other cooperating conferences had not supported any college before. So here again we started together for the third time in helping to build a new institution now known as Bluffton College. He continued his teaching in history and social sciences. For many years he was chairman of the library committee, giving invaluable assistance in the building of the book collection. He devoted much time and money in collecting material for a Mennonite Historical Library which he later presented to Bluffton College.

He always was interested in the Witmarsum Theological Seminary and took an active part in its transfer to Chicago and its reorganization as Mennonite Biblical Seminary. On its first faculty he was a lecturer on Mennonite history.

Smith retired from full teaching at the age of seventy-one. The main drive and aim of his life was to learn, to enrich his life, and to make some contribution to knowledge. As a teacher his interest was to arouse in others such enthusiasm as he had for learning. He was distinctively a pure liberal arts educator. While he taught economic principles and knew the banking business thoroughly he did not wish to teach the latter. He was interested in Mennonite history as a field for research, but he cared little for teaching it. He had spent a number of years studying and teaching Latin and Greek, but he was more interested in the direct study of the world of nature and society and the cultures of all nations in all times by the use of modern languages.

So lived an eager student and a great teacher. His enriched, enthusiastic, and pleasing personality touched many who will revere his memory so long as they live.

Major Books by Smith

The Mennonites of America. Scottdale, Pennsylvania: Mennonite Publishing House Press, 1909.

The Mennonites: A Brief History of Their Origin and Later Development in both Europe and America. Berne, Indiana: Mennonite Book Concern, 1920.

The Coming of the Russian Mennonites: An Episode in the Settling of the Last Frontier 1874-1884. Berne, Indiana: Mennonite Book Concern, 1927.

The Mennonite Immigration to Pennsylvania in the Eighteenth Century. Norristown, Pennsylvania: The Norristown Press, 1929.

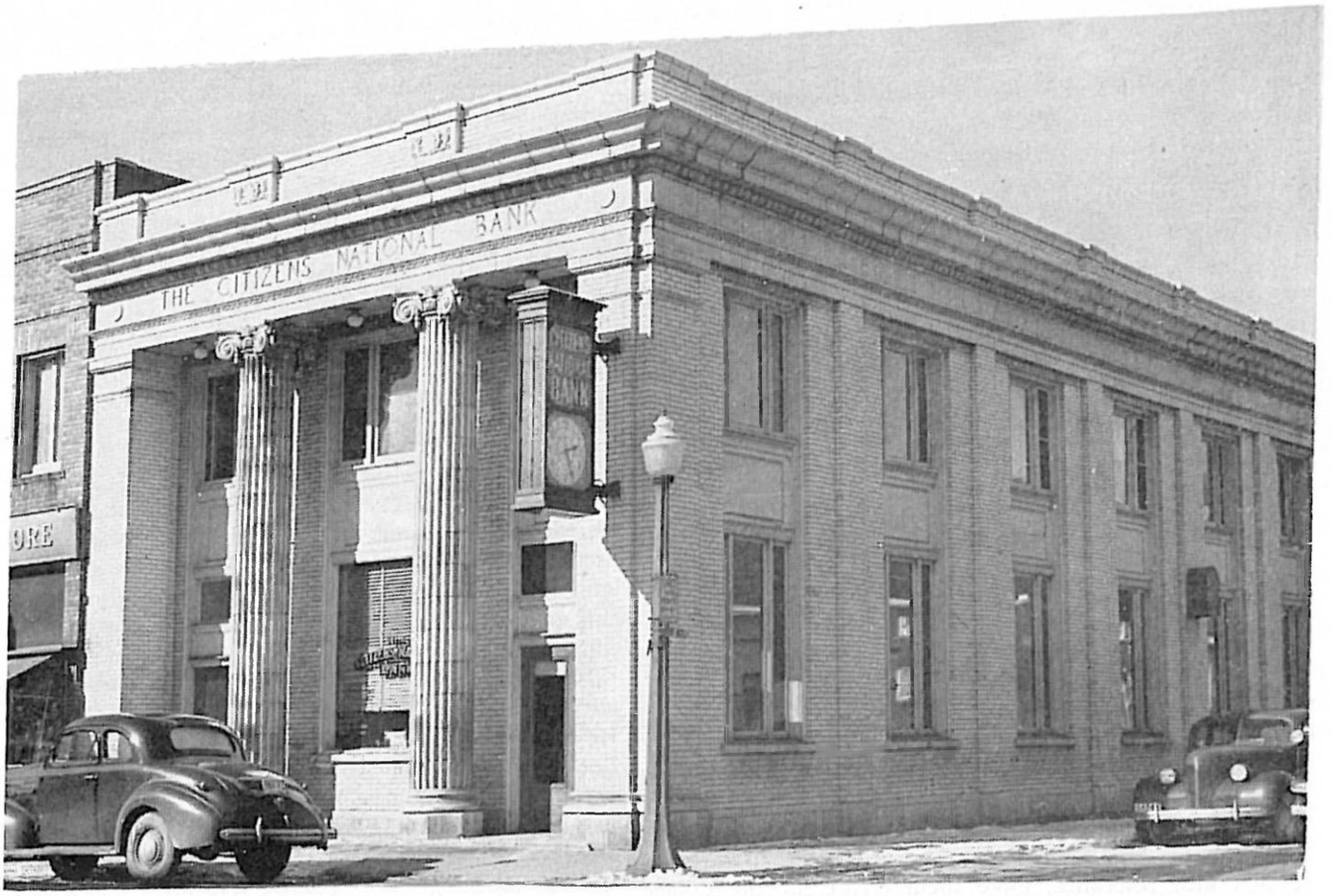
Menno Simons, Apostle of the Nonresistant Life. Berne, Indiana: Mennonite Book Concern, 1936.

Christian Peace: Four Hundred Years of Mennonite Peace Principles and Practice. Newton, Kansas, 1938.

The Story of the Mennonites. Berne, Indiana: Mennonite Book Concern, 1941.

For a more complete bibliography see the *Mennonite Quarterly Review,* January, 1949, pp. 16-21.

The best known book by C. Henry Smith is *The Story of the Mennonites,* which has been revised and brought up to date and is now in the press. Orders for this book can be sent to any of the Mennonite book stores.



The Citizens National Bank, of Bluffton, Ohio, of which C. Henry Smith was founder and president.

SMITH AS A BUSINESS MAN

BY CARL M. LEHMAN

FEW people who knew C. Henry Smith from his writings in Mennonite history knew that he was also a prominent business man. Even some of those who knew him best as a fine teacher did not know that he was the president of one bank and vice-president of another. Most people, on the other hand, who knew him chiefly as a business man also knew that he was a teacher, and no doubt many of them knew that he was a writer and an authority on Mennonite history. This is significant.

I asked a Bluffton business man about Smith as a business man. This man had known him much longer than I. I was a little surprised at the reply. "You know, Dr. Smith's real interest never was in his business. His real interest was in the Mennonite church and in the history of the church." At first I wondered about this. Had he not been highly successful in financial matters? Had he not devoted considerable time to the bank which he had organized and headed for several decades? Did he not pull his bank through the worst of the depression with flying colors? Did he not have other successful financial interests and investments besides?

On the surface it seemed incredible that such a man should have impressed another as never really having his heart in his business. Yet, when one considers the average man who does have his heart altogether in his business, and sometimes even his soul, the statement begins to sound credible. It was, no doubt, altogether an accident that Smith was a business man at all. Had he not inherited money for which he preferred to establish his own source of investment, he probably would have been known only as a teacher and an historian. As it was, when he came to Bluffton the time seemed ready to organize a bank.

Although he was the first president of the Citizens National Bank and retained that position until his

death, he was never interested in the bank to the extent that he put his full time into it. This does not mean, of course, that he did not take an active part in the management of the bank; he always did that. He found an experienced banker in Elmer Romey, who became a member of the firm and was elected cashier. This relationship was continued throughout the years, and together with a board of directors and personnel made up of local men the bank was operated on a sound basis.

Smith was conservative. He was never interested in taking unnecessary risks in order to make quick gains. No doubt his bank could have expanded and greatly increased its deposits beyond its present status. Other banks in small communities have done so, and no doubt on a sound basis, too. It was characteristic of him to be satisfied in doing a job well, doing it safely, soundly, and without seeking publicity either for himself or for the things he did. In the end it paid out, for the community had a good bank which has paid reasonable returns for its investors.

Smith was highly respected by his associates in business. Frequently, in my occasional contacts with bankers from various parts of Ohio, he was mentioned and always with deep respect. He was a man who never lost his touch with his fellowmen. One of the owners of a local restaurant tells how he frequently came in and would chat on any subject, with anyone who happened to be there. He listened to other people's views with respect and tolerance, gave them credit for the things they believed, and in his cheerful and pleasant way gave his views where they differed.

No discussion of Smith as a business man would be complete without some mention of the disposition of his estate. Since the Smiths had no children and no one dependent upon them, the disposition of his property would naturally be made on the basis of his greatest interests. To Mrs. Smith he left his personal belongings and the income from his estate as long as she lives. Following her death the income from the estate will go to perpetuate, in so far as possible, some of the things in which he was most keenly interested. Having been an instructor at Bluffton College for more than thirty years, he was naturally interested in perpetuating the work of the College, especially those phases of its work in which he was most directly interested. As a result, roughly one-half of the income from the estate will be used for various scholarships, the acquisition of books and manuscripts for the Mennonite Historical Library at Bluffton College, and for the promotion of peace orations among the students of Bluffton, Goshen, Hesston, Bethel, and Tabor colleges.

It is highly significant that he did not leave all of his money to a single institution. He was interested in the Mennonite church, and this interest did not narrow itself to only one group of the church. He was especially interested in the maintance of her great peace principles, and gave money toward the continuation and strengthening of the important principle of nonresistance.

C. Henry Smith represented a well-rounded personality—one of the marks of a great and true Christian. He was the descendant of a people whose strong conviction it was that the whole of life should be dedicated to Christian principles. He carried on this tradition so well that he won the deep respect of those who knew him best as a teacher, of those who knew him best as an historian, and also of those who knew him best as a business man.

Mennonite Life Articles by C. Henry Smith

The following articles written by C. Henry Smith appeared in MENNONITE LIFE: "I Find My Life Work," January, 1946, p. 9 ff., and "A Pioneer Educator—N. E. Byers," April, 1948, p. 31 ff.

C. Henry Smith and his home, Bluffton, Ohio. He and Laura Ioder were married in December, 1908.

Thirteen of the fourteen John H. Claassen children with husbands and wives, Whitewater, Kansas, 1941.

A Tree at Whitewater

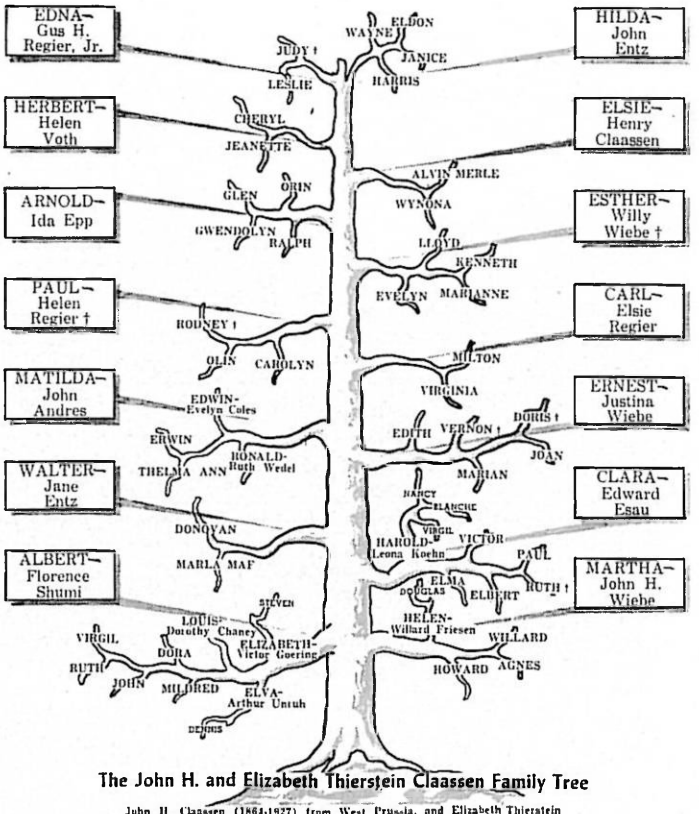
BY J. W. FRETZ

"He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

THE Mennonites who came to America in the 1870's brought with them many seeds which they intended to plant and perpetuate in America. Undoubtedly they hoped that from some of these tiny seeds would grow mighty oaks. Today there exists a tree that was transplanted from the Danzig area in Prussia to Whitewater, Kansas. However, the tree referred to here is neither an oak, nor a walnut, nor a cherry, but rather a family tree named Claassen. This tree was deeply rooted in the history of the Prussian Mennonites. Its trunk was John H. Claassen, his children are the branches, and the many useful activities of his progeny in the Whitewater community might be referred to as the fruit.

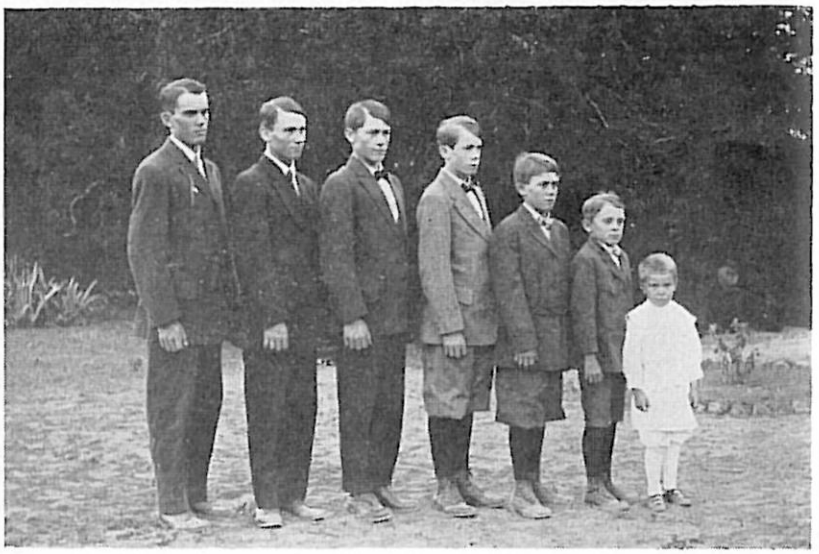
John H. Claassen was the father of fourteen children, seven girls and seven boys. All of them are still living and all are residing in the Whitewater, Kansas, area. While none of these children have become independently famous in a worldly sense, the combined contribution the children and grandchildren of John H. Claassen are making in their local community is highly significant and worthy of special attention. Few families can claim a similar record for size, industriousness, uniform stability, and steady devotion to the highest interests of church and community. The fourteen children and their partners have accepted their full share of responsibilities in matters pertaining to local government, church activities, and community affairs.

The fourteen children married partners from the local Whitewater community and all are active in the Emmaus Mennonite Church with the exception of one family, which is a member of the sister church in Elbing, Kansas, a few miles to the north. The Claassen family has strong ties and a deep feeling of kinship knitting it together in something of an unbroken clan. The *Verwandtschaft* regularly gets together to celebrate the Thanksgiving and Christmas holidays and frequently at other times during the year for birthdays, anniversaries, or just plain Sunday visiting. There are all together eighty-two persons in the greater Claassen family or in the



The John H. and Elizabeth Thierstein Claassen Family Tree

John H. Claassen (1864-1927) from West Prussia, and Elizabeth Thierstein Claassen (1872-1923) from Switzerland, were married December 12, 1890.

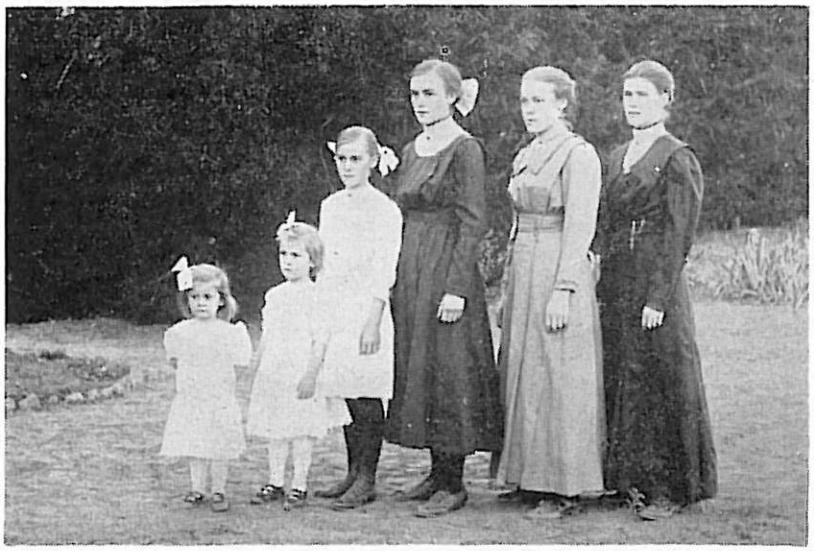


Abraham and Anna Bergmann Claassen from Prussia, parents of John H. Claassen. (Below) The Abraham Claassen family and homestead in the Whitewater community in 1905. (Right) The seven sons of John H. Claassen, grandsons of Abraham Claassen, in 1913, brothers to girls shown on opposite page.

combined families of the Claassen fourteen sons and daughters.

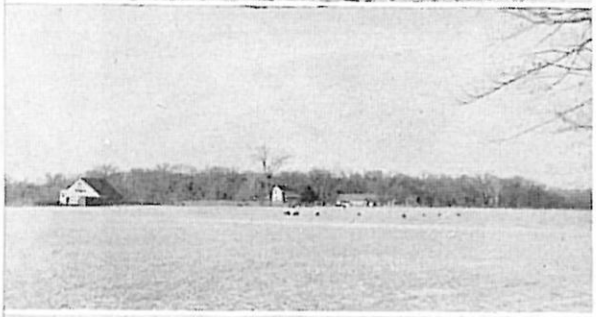
John H. Claassen came to the Whitewater community with his father, Abraham Claassen III, and his mother, Anna Bergmann Claassen. They left Prussia along with their fellow Mennonites when military conscription and other economic and social restrictions made Mennonites decide to forsake their Prussian homes. In an early family record of John Claassen's great-grandfather, Abraham Claassen I, who was born in 1717, is referred to as *König* Claassen because he is said to have been an unusually strong man and the best wrestler in his community.

John Claassen's wife was the daughter of Samuel and Catherine Mosiman Thierstein who were also the parents of Dr. J. R. Thierstein, widely known for his

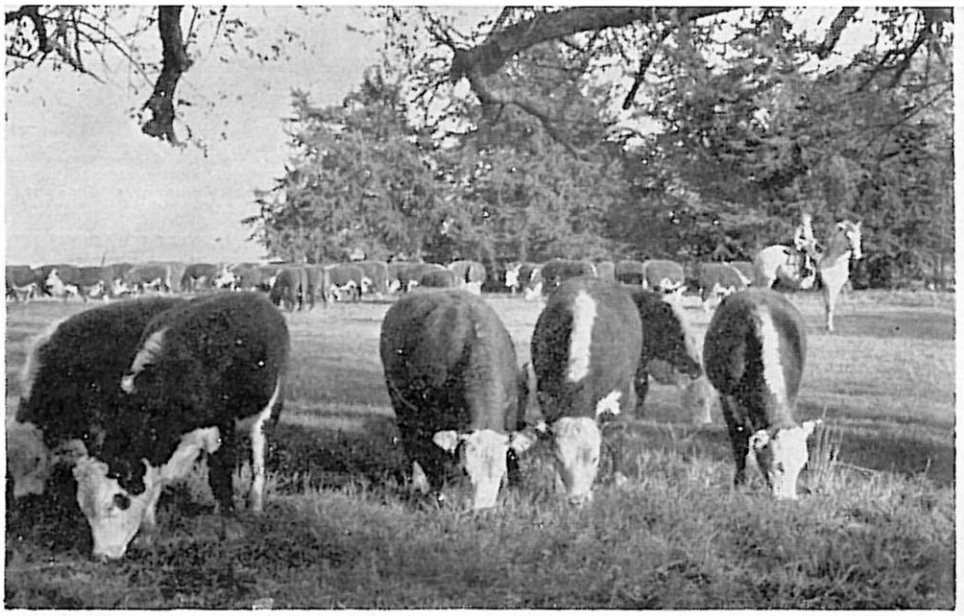


service on the faculties of Freeman, Bluffton, and Bethel colleges. John was raised on his father's farm which is now occupied by his grandson, Louis Claassen. The house in which they live was built in 1877 when the Kansas prairies were still wide open. The sturdiness of the house is revealed by the 24-inch thick walls in the basement, which was built of native Kansas limestone. The basement was excavated with a pair of oxen at a cost of $20. It is said that when Abraham Claassen paid the man who had dug his basement, with a $20 bill, the laborer's eyes opened wide and he remarked that after Claassen would have lived in Kansas a while he would no longer see such a thing as a $20 bill. The native laborer could not have known the sturdiness of the Claassen stock nor of the serious purpose which brought him and his family to this country. He built his house well, and from

John H. and Elizabeth Thierstein Claassen in the year of their marriage, 1890. (Bottom) The Thierstein home in Bowyl, Switzerland, ancestral home of Elizabeth Thierstein Claassen, Dr. J. R. Thierstein and Christian Thierstein. (Left, top) Six of the seven Claassen daughters in 1913.



The farms of the Claassen sons (top to bottom) Carl, Ernest, Herbert, Albert, Arnold, Paul and Walter. All of the farms shown are located in the Whitewater, Kansas, community.



A typical herd of Herefords on a Claassen farm.

the beginning determined that he and his family were here to stay.

John Claassen moved to a neighboring farm and it was here that he lived all his life and raised his large family of fourteen children. The John Claassen home is now occupied by Walter, one of the sons who has been recognized as a master farmer in Kansas for his success as a certified seed grower. He has responded to a call from the Mennonite Central Committee to serve for the next two years in the resettlement of the Danzig Mennonite refugees on their newly acquired lands in Uruguay.

Not only was John Claassen unique as the father of a family of fourteen children and a man with original ideas and the ability and determination to carry them out, he was also a genuine community builder and an excellent manager. This is illustrated by the way in which he taught his children to work and to be good stewards of that which they acquired or accumulated. Each child in the family from an early date was given regular domestic responsibilities. Claassen devised an in-

The young Claassens are active in 4-H work.

At one of the Claassen family get-togethers.

genious method of compensating his children for work and at the same time stimulating in them an interest in the farming enterprise. He formed a family partnership, drawing up a written agreement in the name of himself, his wife and their children. The agreement, under date of January 1, 1914, read as follows:

> "We, the undersigned, J. H. Claassen and Elizabeth Claassen, husband and wife, have this day resolved to divide all our property, (personal property and real estate) except articles for strictly personal use, into twenty-five (25) undivided shares, and give to each of our children now living, (their names are inserted here), or who may hereafter be born to us, one share or an undivided one-twenty fifth (1/25) interest thereof, subject to the following rules and regulations, which we may change or modify from time to time."

This agreement was the basis of operation until the time of John Claassen's death in 1927. An inventory of all assets and liabilities of the family partnership was taken

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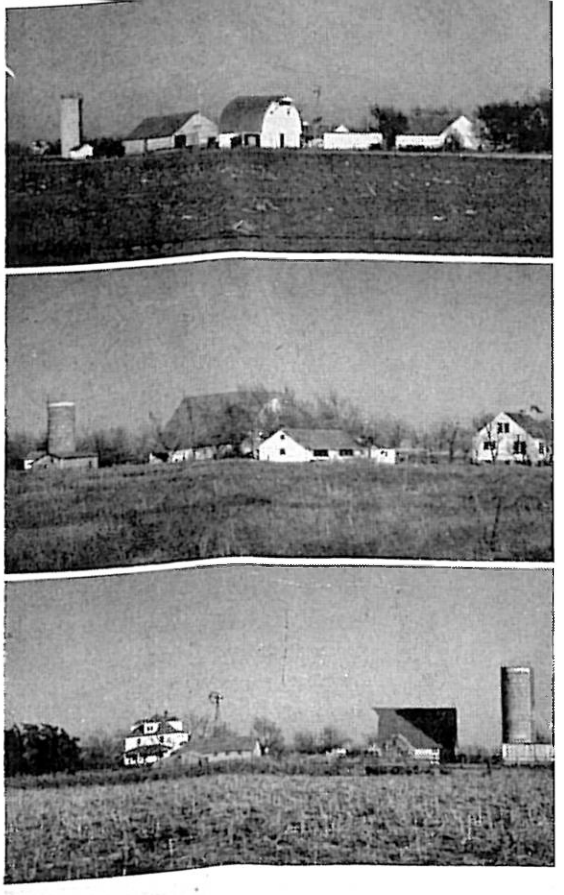


The farms of the Claassen daughters (top to bottom) W. Wiebe (Esther), G. Regier (Edna), Ed. Esau (Clara), H. Claassen (Elsie), J. Wiebe (Martha), J. Entz (Hilda), and J. Andres (Matilda).

Harvesting an excellent stand of sorghum for feed.

The Waldensian church in Torre Pellice, Italy. (Right) Celebrating the centenary of the Edict of Emancipation.

THE WALDENSIANS

BY ALBERT

BORN about 1140, Peter Waldo went to Lyon, France, early in his youth, where he became a rich merchant. He lived without any particular concern for religious problems when two events changed the course of his life. The first—the instantaneous death of a friend while talking together in front of his house on a balmy summer's day—unexpectedly posed to him the question of life after death. The second—a story he heard sung by a minstrel about the noble Saint Alexis who, leaving his family and his goods, went as a pilgrim to the Holy Land—suggested to him a solution to his spiritual crisis.

Waldo gave up his business, began to proclaim the Gospel and to criticize the Catholic church for its rituals and its use of Latin, which was no longer understood, in the services. In 1176 the Bishop of Lyon expelled him from the city and the diocese. With his followers, known as Waldensians or as they called themselves, "Poor of Lyon," Waldo went through southern France, preaching his message of evangelical simplicity.

Statue of Henry Arnaud who led the Waldensians on their "glorious return" to the Waldensian valley in Italy.

Trying to gain his obedience to the Vatican, Pope Alexander III invited Waldo and some of his followers to Rome and received them very kindly. The Lateran Council, the most important Catholic assembly, to whom the Waldensians had appealed to revoke their expulsion from Lyon, approved their triple vow of poverty, chastity, and obedience. A new monastic order seemed to be born, within the great body of the "understanding" Roman church. But a clause specified that the Waldensians could preach only if asked to do so by the local Catholic authorities.

As at the time of his conversion, the Bible and Waldo's own conscience suggested to him his course of action. "We ought to obey God," is the word of the Bible, "rather than men." Waldo sent his disciples to preach, two by two, and the people listened to them with respect and responsiveness.

In 1182 the new Archbishop of Lyon, Jean de Belles Mains, expelled the Waldensians "forever"; in 1184 the Council of Verona excommunicated them. A long history of persecutions—and of firm testimony—had begun. They fled to the Alpine valleys of Piedmont, in Italy, (except minor groups who spread all over Europe), and were not legally recognized until 1848—almost seven centuries after their origin.

The causes which determined the particular character of the Waldensian church, the motives which contributed to its formation, must be sought in preceding religious movements and in the geographical situation of the Piedmontese valleys where the Waldensians settled.

The "heretical" movements of the period were an expression of a reaction against the wealth and worldliness

Pastoral and home life in the Waldensian valleys. (Right) Monument commemorating the "glorious return" of 1689.

--Their Heroic Story

ROLAND

of the Roman church as well as a desire to return to simpler rituals, to evangelical simplicity of life and worship. Socially, this tendency meant opposition to the economic and political predominance of the ecclesiastical hierarchy and the nobility allied with the church.

To give a concrete meaning to Christianity in everyday life was the fundamental goal of Waldo and his followers. They wanted their lives to be a daily testimony of the principles of the Sermon on the Mount. An ethical concern rather than a theological controversy was the starting point of the Waldensian movement. Though persecuted and living a religious life of their own since the twelfth century, the Waldensians considered themselves part of the Roman Catholic church as late as 1517. They rejected the adoration of saints and the Virgin Mary. The doctrines of purgatory, indulgences, and transubstantiation were unacceptable to them, but they had not developed an independent theology. The contacts that Waldensians had with Swiss and German reformers in the years following 1520 led to the convocation of a synod in September, 1532.

Because the common language was French the predominant influence was Calvinistic. The points proposed by the reformers were accepted and thus the religious movement born as a revival within the framework of the Catholic church became, with its pronounced social concern and its protest against Rome's authority, an independently organized church.

It is in this ethical concern, basic in the Waldensian movement, that we find a similarity with the Mennonites. Mostly farmers, the people who joined the Waldensian and Mennonite movements had in common a deep sense of justice and equality of all men—"thou shalt love thy neighbor." A personal faith—a serious individual conviction—matters to these groups, not rituals or abstract theological disputes. The spirit of brotherhood must express itself in everyday life. The Waldensians would have been completely exterminated had it not been for their favorable geographic situation in the Piedmont. The peak of a tragic series of events was reached 1686-87, when Louis XIV of France, having revoked the Edict of Nantes, 1685, violently persecuted his Huguenot subjects, asking the Duke of Savoy to follow a similar policy in his state.

". . . Slaughtered saints, whose bones lie scattered on the Alpine mountains cold," Milton had said in a famous sonnet some years before, upon hearing of another massacre of Waldensians, the "Piedmontese Easter," when forty-five hundred people had been killed. This time it was worse than ever: out of about twelve thousand people, one thousand died during the struggle,

(Continued on page 22)

The route of the "glorious return" of the Waldensians from Lake Geneva, Switzerland, to Italy, 1689.

Bertha Fast, Arthur Jahnke, and Boyd Nelson, MCC workers, at Comba family reunion. Waldensian church in Pra del Tomo.

THE WALDENSIANS

BY BERTHA

WHEN we think of Christianity in Italy, we think of the Roman Catholic church with its greatest personage ruling from the Vatican in Rome. We think of the masses of Italy—a few rich but more poor; illiterate, and uninformed, filing into the large, damp cathedrals to receive the meager benefits of their religion which has, however, such a dominating influence in the lives of all who call Italy their country.

Amidst the people of this country there are a few who are a part of the Evangelical churches. These Protestant groups are in existence in spite of persecution, opposition, and suffering which have been their lot for centuries. In the northwestern part of Italy lives the oldest Protestant group. Here, in the foothills of the Italian Alps, the Waldensians are still abiding in the place where they had their beginning. It is among these people that one of our Mennonite Central Committee units established a program of assistance.

Who are the Waldensians? What has their life been in this Catholic dominated country? How did the Mennonite Central Committee discover this group and their need of aid? These and other questions have been asked concerning the work among the Waldensians.

The Waldensians were in existence at least three centuries before the Reformation. Peter Waldo, born in southern France, well-educated and rich, had a friend who died. Waldo asked himself, "What if it had been I? What is my relationship to God and Jesus Christ?" Someone answered Waldo as Christ answered the rich ruler. "Go and sell and give the poor." Peter Waldo took this literally. As he distributed bread to the poor, he saw their deeper need. So that the uneducated people who came to him might be able to understand the Word of God, he had the Gospels translated into the common, everyday dialect. Here was the true fulfillment of relief work at its best—bread and the message of hope and life. Soon this privilege of service was denied Peter Waldo by the Catholic church. In time the penalties for following Waldo increased—fines, imprisonment, life-long slavery in the galley ships, confiscation of property and of civil rights, and even death.

Commemoration of the "glorious return" of 1689.

But followers there were! The largest body of believers could always be found in the Piedmont area in northwestern Italy as is true today. It was always here that the heaviest brunt of pesecution was felt, which grew in intensity and strength against those who learned what it meant to know Christ personally and follow Him in spite of sufferings.

Then came the Reformation. Somehow the leaders of the Reformation heard of this body of believers, who long before them had found that truth which they were bringing into being. Luther sent representatives; Calvin himself came to see this seed which had already borne fruit. Today in the museum at Torre Pellice, replete with articles telling of the history of the Waldensians, you can see a ring which Calvin presented to them. In the Angrogna Valley, north of Torre Pellice, is a stone shaft erected in memory of that significant meeting between the leaders of the Reformation and the Waldensians. Upon hearing that there was a movement of Evangelical believers organizing into Protestant church groups in northwest Europe, this Italian group was overjoyed. Now, for the first time, they left the Catholic church and formed one of their own. With this new development the Catho-

Oldest existing Waldensian church. (Right) Street scene in Torre Pellice, Waldensian center of activities.

--World War II

A FAST

lic church began a reign of terror as never before. Armies were organized and sent into the valleys of the Waldensians. The Protestant countries arose in protest. The Edict of Charles Albert, in 1848, established a certain amount of freedom. Finally the Waldensians were able to further their missionary work—a cause which their church must fulfill or perish.

Today Waldensian churches can be found in all sections of Italy and in Sicily. Thus, their earnest believers worked in the face of political, economic, and religious struggles. Then came World War II. The German military government occupied the Waldensian valleys.

What does "occupation" mean for the natives of a land? Institutions, business places, houses taken over. Material goods—which includes sheep and cattle—were confiscated, loss of freedom, fear, deprivation, death. As a result of this last war the always-low economic standard of the Waldensians was hanging in the balance. To whom could their small minority group turn for assistance?

Some of our Mennonite Central Committee unit members in Italy knew a man working under the Congregational Service Committee in Naples. On his first Sunday in Naples this man asked to be directed to a Protestant church. He found himself in a Waldensian church where he discovered people of a deep, abiding faith and great courage. This group expressed grave concern for their mother church in the Waldensian valleys. Delvin Kirchhofer, the leader of the Mennonite Central Committee unit in Italy at that time, sent two men into the valleys to make an investigation and prepare a report for headquarters in the States.

These two found the Waldensians to be a thrifty, hard-working, cultured, church-going, God-fearing people. They saw, too, the need for material assistance—that unless someone lent a helping hand there could be nothing but hopelessness, despair, and grief. The Mennonite Central Committee accepted the report and its request for a program of aid. In the spring of 1946 Arthur Jahnke arrived in Torre Pellice to introduce this work.

The Waldensians in this part of Italy live mainly in two valleys, lying in the shape of a capital Y. In the one to the left is Torre Pellice, a town of about 4,000 population—the ecclesiastical center of the Waldensian church. Many small villages dot this area, but the majority of the population is rural. Small fields of barley, rye, and oats are common. Grapes, figs, cherries, pears, and apples are grown. Nuts, especially the edible chestnut (called "the national tree of the Waldensians"), are an important crop in these green valleys. Very few cattle and goats remain. Farming methods are crude and inefficient, due to the lack of machinery and funds with which to make a change. Farms have been destroyed during the war years. Many people, up in the hills, make only a sparse living. A few small factories have been established. The villages are a mixture of French, Swiss, and Italian architecture, customs, and people. The natural beauty of the green valleys, the wooded hills, rushing streams, and majestic mountains is unsurpassed.

One could not at once see the great need for help. Most of the children were wearing shoes. One didn't hear them begging for money, food or cigarettes. The women seemed quite well-dressed. The men were going about their business. But very soon one began to discover

Mountain peaks tower above the Waldensian valleys.

what kind of people they are. If a woman has two or three dresses she keeps them clean and pressed. She likes to wear a white collar. One of the ministers who always looked immaculate, especially on Sundays, had only the ten-year-old suit to wear to church functions. Upon close inspection it was very thread-bare and shiny. An old lady friend of mine invited me in for a cup of tea—something she herself indulged in very rarely, however, because of its scarcity and high price. There was no sugar for the tea; we didn't have any cakes or sandwiches with it. But she did have a white cloth on the table and flowers from her garden.

I arrived in Torre Pellice on a Saturday evening. Sunday morning we walked to church—a beautiful structure with a seating capacity of one thousand! Surely, they must have dug into the very corners of their pockets to erect this house of worship. As I sat in that well-filled church I felt at home, a sense of belonging, a sense of the presence of God. Their order of worship is much like ours:—hymns, Scripture, prayer, choir, collection, sermon, and benediction. After church we were greeted with kind and friendly words—in Italian and even a few in English. We received an invitation for dinner at the *Orfonotrofio,* meaning "orphanage." Actually, it is a home for girls—girls from broken homes, poor homes, or from homes where the parents desire for their child the upbringing she can receive in a fine Christian place. That it is.

As we sat down to our meal together with the girls ranging from 5-17 years of age, we bowed our heads and prayer was offered to God. For me it was the first time in almost two years that I was in a room where everyone in common unity of spirit thanked God for the food and asked His blessing upon it. Never shall I forget that surge of almost incomprehension within me—that after all of the ruination, poverty, disregard for the better things of life, of Godlessness, which I had seen—here I was suddenly transplanted to a little heaven of believers. That same response was mine again and again during my time among the Waldensians. In this home for girls the Bible was read every night after supper, hymns were sung. Never have I seen such a spirit of cheerfulness, willingness, cooperation, and love exist in a place where children come together, as there was in evidence here. The true spirit of the love of Jesus Christ, which dwells in the hearts of the women who direct this work, irresistibly radiates into the very lives and ways of the children. Institutions of this kind and others are a display of the Waldensian belief of brotherly love. Homes for girls and boys, mountain camps for those children suffering from ill health due to the war and its aftermath, youth camps, homes for the aged, hospitals, and schools are sponsored and financed by these people—and all of them functioning with only the barest necessities available.

The Home for the Incurables is located on a hill overlooking a village. It is a former large farm estate. The stable is now a chapel, used for their own church services and for individual needs. Everything was spotlessly clean. I saw patients suffering from chronic diseases, burns which will never heal, mental unbalance. But everywhere a spirit of kindness and cheerfulness prevailed. One little old lady told me that she hoped she could live here until her death—that it was a beautiful place in which to pass to Eternity. Later, when one of the Mennonite Central Committee nurses came to work there, she found that patients must be kept in bed during the winter-months because of the lack of fuel, that sheets could not be changed because there were no others.

For one month I lived in the YWCA at Torre Pellice—also supported by the Waldensians. During the winter months school-girls make their home here. In summer it is used mostly as a place for recuperation. In that one month I discovered what it means to live on a meager diet. But one heard no complaints. I found friends whose love for the beautiful—love of man and God—were the prime influences in their lives.

The hospital was offering care, medication, and surgery without things which hospitals in our country consider absolutely necessary, and with an overworked and aging nursing staff. No nurse's training had been possible for many years.

One outstanding feature of the Waldensians is their high cultural and educational standard. They have worked out a system of rural education—even for those far back in the mountains. In this they originally received much assistance from an Englishman—a General Beckwith—another interesting chapter in the story of the Waldensians. In Torre Pellice they have Waldensian secondary schools and a junior college. French and Italian is taught in all of their schools; in Rome there is a Waldensian seminary. All of the education was interrupted by the war. A dormitory for boys was used as German military headquarters. The basement dining-room housed their horses. When I left the latter part of September 1946, repairs were being made by a few who felt strongly that formal education must be resumed as soon as possible.

There are many stories of the mistreatment of the Waldensians during the war, of their part in the partisan activities waged against the invaders, the reprisals suffered, the hangings of those caught. I have stood before trees where there are placards giving the names of men and women hanged or shot there as a warning to others.

Many Waldensian ministers have dared to speak publicly—even in St. Mark's Square in Venice; many work diligently to keep out the inroads of the Catholic church; some struggle among congregations scattered throughout a mountain area. All of the ministers receive the same salary—whether they serve in a large Waldensian church in Rome or in a little village high up in the mountains. These men are devout, sincere, humble, and enthusiastic for the salvation of Jesus Christ for all. From the beginning the Mennonite Central Committee did its work among the Waldensians through the ministers of the re-

spective areas. They know their people and are respected and loved by them.

What program of assistance have we been able to give to these people? Distribution of clothing to those in greatest need was our first form of assistance. This was followed by supplementary feeding to growing children and the aged. Aid to institutions in form of clothing, bedding, and food was given. A program of assistance to hospitals played an important part in that we sent supplies; nurses served in the hospitals. Public health nursing was a phase in this program of aid. The great incentive and joy in service to these people lay in the fact that they did not expect any assistance, and they have been deeply grateful for what has been done.

The life of the Waldensians that lies ahead is not an easy one. Their economic problems, together with the rest of Italy, are far from solved. Politically they are living in a state of insecurity and strife. We cannot understand their religious struggle unless we know Catholicism as it operates in their country. Radio broadcasts have found interference and closed doors, Sunday schools have been interrupted. And yet in spite of existing conditions the Waldensian church is following its symbol and motto: A lighted candlestick standing on a Bible, and above it the words, *Lux Lucet in Tenebris*—Light Shineth in the Darkness. How better can we let our light shine in the darkness than by giving of that in which God has blessed us so abundantly!

THE WALDENSIANS AND THE MENNONITES

BY SANDRO SARTI

MOST of the historians of the Anabaptist movement deal with the question of a possible relationship of the early Anabaptists and the Waldensians. Mennonite and non-Mennonite writers and historians such as T. J. van Braght, H. Schyn, L. Keller, C. H. Wedel, and others thought they had found enough evidence for the assumption that the Mennonites were in some way connected with the Waldensians.

On the other hand, we can find writers like A. M. Cramer, S. Blaupot ten Cate, C. Henry Smith, and others, who supported the opposite thesis.

The study of all this material compared with the most recent and complete study of Waldensian history, *Storia dei Valdesi,* by Ernesto Comba, Torre Pellice, Liberia, Claudiana, 1935, and with *A History of Anti-Pedobaptism,* by A. H. Newman, 1902, suggests to us some observations which are useful in arriving at a clearer understanding of the problem.

The theory that the Waldensians could trace their history to the Apostolic church arose only with the Reformation. The legend of the Waldensian origins was useful to the Protestants as a reply to the ironic question: "Where was your religion before . . .?" and the reply was, "It existed in the valleys of the Piedmont." It is interesting to observe that this theory is foreign to the early Waldensian historians, Scipeione Lentolo (1562) and J. P. Perrin (1618). The first historians to suggest this background were Pietro Gillio (1644) and Giovanni Leger (1644). It is not impossible, therefore, that this theory is an invention. At last Ernesto Comba, in his history of the Waldensians, proves its inconsistency. This first observation in regard to the origin of the Waldensians is of importance.

Of course, this is not yet evidence that the Mennonites are not of a direct descent from the Waldensians, but it reveals a fundamental weakness of this theory.

A direct descent of one movement from another can be established by historical evidence to this effect. A possibility of descent exists when there is an intimate connection of principles and ideas, so that one of these movements could have influenced the other. This, however, would not be conclusive evidence for a direct lineage.

Historians are unable to produce any proof that the leaders of the early Swiss Anabaptists were Waldensians. The Anabaptists neither spoke about their movement as a continuation of the Waldensians nor did the Waldensians speak of the Anabaptists as their successors. The theory of a direct relationship between the Waldensians and the Anabaptists had its origin with writers who tried to prove that their church stemmed in a direct lineage from the early Christian church. According to this theory the Waldensians represented the "bridge" between the Apostolic church and the Mennonite church. Then, too, inquisitors began to speak of Anabaptists and Waldensians in one breath, but we know that their data are not historically reliable, because they attempted to label all "heretics" with one name. Not only has no definite link been established between these groups, but the arguments against it are too conclusive and founded on historical evidence. The theory of direct historical relations between Waldensians and the Anabaptists must, therefore, be rejected.

Some similarities of principles and ideas between the two movements, however, have been emphasized. Here, also, a careful study is needed to clarify this problem.

One of the most important Anabaptist points, such as rejection of infant baptism, is never mentioned by E. Comba, nor by the most ancient Waldensian documents. Newman, comparing the early Waldensians with the Baptists, states:

The early Waldensians had scarcely anything

> in common with Baptists. Of the later Waldensians some, probably not a large proportion, came to reject infant baptism, but even these seem to have fallen far short of the Baptist position in other respects.

Such statements seem to reject the intimate connection of principles and ideas between the two movements.

We now have some positive observations to make. Both of the movements arose from the same affirmation that the Bible is the only rule of faith and Christian living, and both were characterized from the beginning by an uncompromising fidelity to it. This Biblical faith led them to assume, even if in different epochs, very similar positions. They have a similar history of bloody persecutions. In consequence, they were often compelled to live a similar, secret religious life. They developed similar characteristics. It is interesting to observe that both followed the practice of having traveling evangelists journeying from country to country preaching the Gospel.

The Anabaptist movement spread in similar areas where the Waldensians had previously been. This fact can probably be explained by geographical factors. The Waldensians, coming from southern France, necessarily spread through the Rhone and the Rhine valleys. The Anabaptists spread from Switzerland in two main directions—along the Rhine and the Danube valleys. It is possible that contacts were made in some of these places; perhaps even absorptions by the Anabaptists of old Waldensian communities, but this could have been only of local importance.

All these observations lead us to the final conclusion that, even if the Waldensians and the Anabaptists must be considered as of different origin, they have some undeniable spiritual affinities—the will of God knows many ways to the one final goal.

WALDENSIANS

(Continued from page 17)

two thousand had to renounce their faith to save their lives, while another thousand fled to the remote fastnesses of the Swiss Alps, hunted like wild beasts. The remnant of eight thousand, trapped by the overwhelming force led by the Duke of Savoy and his French ally, surrendered. Their life was promised by their captors but they were taken to jail where they suffered all that religious fanaticism and seventeenth century prison systems could administer. No wonder that on January 3 of the next year, about eight months since their captivity, only 3,696 were left to enjoy the Edict of Liberation. No wonder that 977 of them, ill and tired of the long struggle and repeated persecutions, preferred to recant rather than be exiled (That was the liberation!) and suffer the hardships of a long winter march through the Alps to Switzerland—a more hospitable land. This could have been the end of the Waldensian church.

After two years in Switzerland a thousand Waldensians, under the guidance of Henry Arnaud, left Prangins on Lake Geneva to return to their Italian valleys. *La glorieuse rentree,* as it is called, "the glorious return"; from August 27 to September 6, 1689—an eleven days' march to regain their Piedmont valleys.

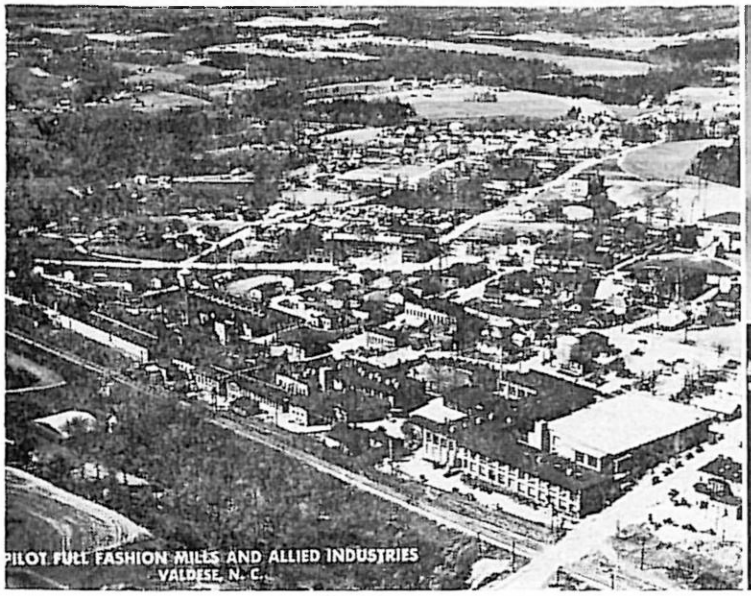
Waldensian history went on, with persecutions and periods of toleration until the Edict of Emancipation issued by King Charles Albert on February 17, 1848, granted civil equality to the Waldensians. However, legal recogniton did not completely solve their problem. A small minority in a Catholic country—there are now about thirty-five thousand Waldensians in the total Italian population of forty-five million, but at that the largest Protestant group—they still had to contend against ignorance and superstitions as well as against the powerful opposition of the priesthood, who were often backed by the civil authorities. Every church opened outside the Waldensian valleys meant long, patient, and hard work. But today there are churches in all important Italian cities.

The tension between Italy and the Vatican, which followed the conquest of Rome in 1871, opened the way to more possiblities of religious freedom. But shortly after the Fascists had come to power, in 1929, an agreement between Mussolini and the Pope stopped this process and more firmly than ever bound Catholicism to the Italian governmental structure. Fascism found it expedient to get along on good terms with the Roman Catholic church through a division of tasks which resulted in an identity of "good citizen" and "fascist Catholic."

Because of this alliance of the Catholic church and the fascist state, the people of the Waldensian valleys were found to be most vigorous and consistent opponents of fascism under Mussolini and during the German occupation. Houses destroyed and half-burned and the names of the dead are the testimony of this struggle.

The end of the war seemed to mark the beginning of a new era, in which one of the pillars of the organization of the state would be complete and effective religious freedom. But the Catholic influence was still too strong in Italy, and the rule of De Gasperi and his "Christian Democrats" is by now deeply rooted in Italian society.

The struggle for freedom and justice goes on in Italy. As in the times of *Pietro Valdo,* the Waldensians stand for personal freedom of conscience and worship, as well as for more equitable conditions of life, in opposition to the economic and social privileges of certain classes which are allied with the Vatican.



Air view of Valdese, North Carolina, Waldensian town in North America. Waldensian choir in traditional costumes.

The Waldensians in America

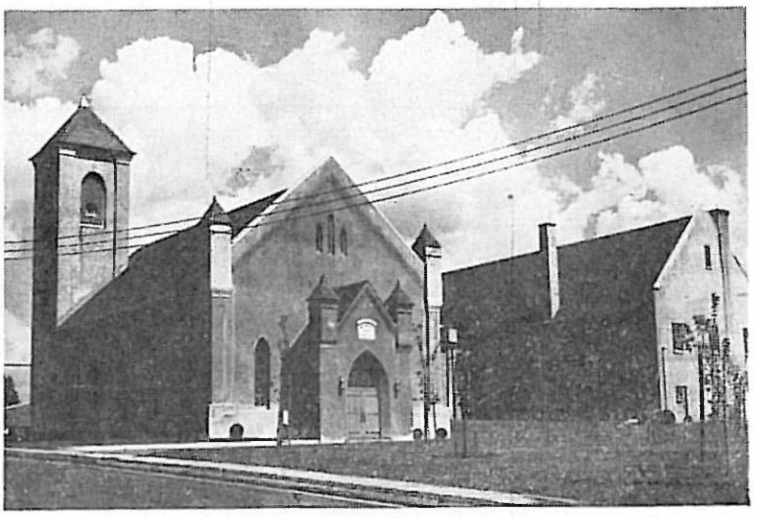
BY the middle of the last century the Waldensian valleys in Italy had become overcrowded and because of crop failures the economic conditions became acute. Emigration to vaious lands was considered. A settlement was soon established in Uruguay. By 1869 some 809 persons had settled in southern Uruguay. Churches and schools were established and libraries built. In 1906 the population of Colonia Valdese in Uruguay had risen to 1,285. Meanwhile, other colonies had been established so that there are today seven Waldensian churches in Uruguay and three in Argentina. These churches have a combined membership of about forty-five hundred. Together they comprise a district conference of the Waldensian church and every year send a delegate to the Waldensian Synod held in Torre Pellice, Italy. The Waldensians in Uruguay have been helpful in the resettlement of the Prussian Mennonites, and through fellowship together will be able to strengthen the evangelical witness in Uruguay.

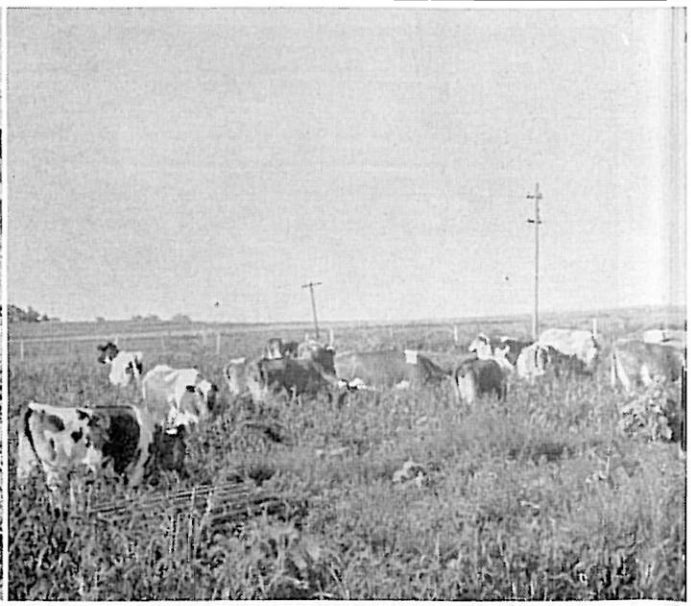
In 1875 several families left Uruguay and settled in southwestern Missouri, U.S.A., at what is now known as Monnet, Missouri. The congregation that was organized here affiliated with the Presbyterian church. It was never large, having less than a hundred members.

The largest Waldensian colony in North America is in Valdese, North Carolina. In 1893 the first group of Waldensians bought land in western North Carolina and founded the town of Valdese. The colony grew through the influx of more families from Italy. The hosiery industry, now so prominent in Valdese, had its beginning in 1895 when the Oats Hosiery Mill, of Charlotte, opened a factory in Valdese. Two brothers, John and Francis Garrou, assisted in the establishment of this first hosiery mill and in 1901 founded their own, the Waldensian Hosiery Mill, which now employs 525 persons and has a weekly production of 15,000 dozen pairs of hose. Another hosiery mill, the Pilot Full Fashion Mill, employs about 800 persons and has a weekly production of 7,500 dozen pairs of hose.

(Continued on page 41)

Old-fashioned Waldensian baker fifty years ago. (Right) Waldensian Presbyterian Church in Valdese, North Carolina.

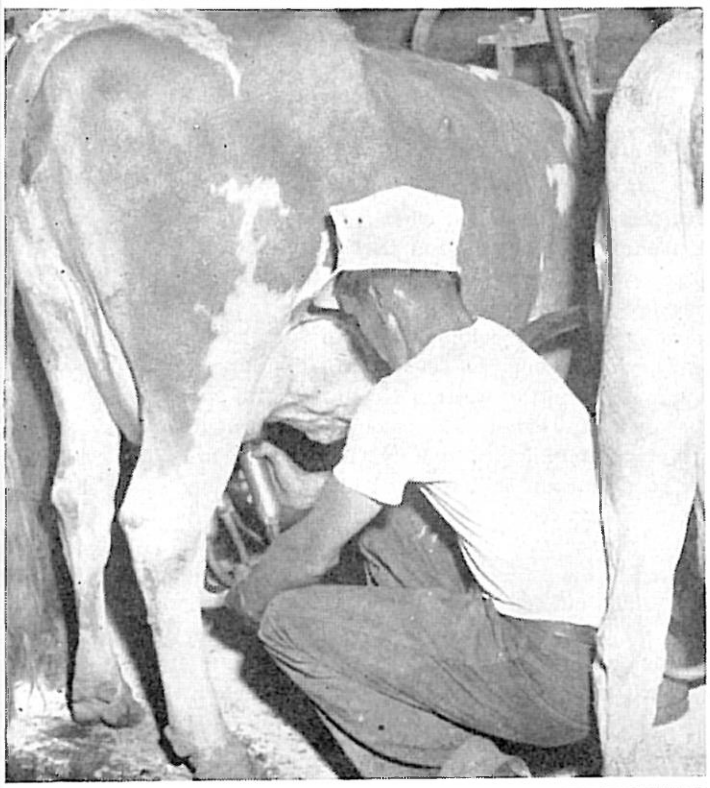




The Wiebe dairy herd of Guernseys. This completely modern equipped dairy fa

WIEBE'S DAIRY--A STORY

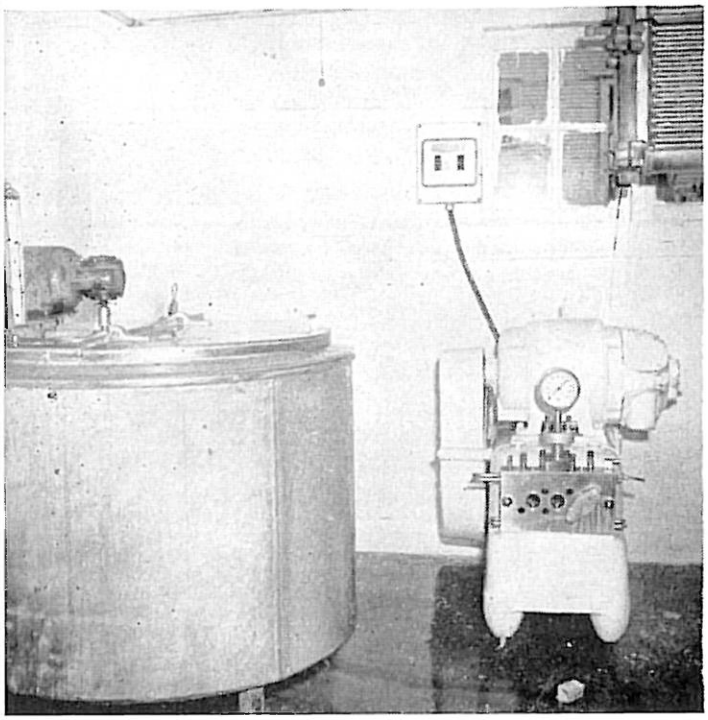
BY REUBEN

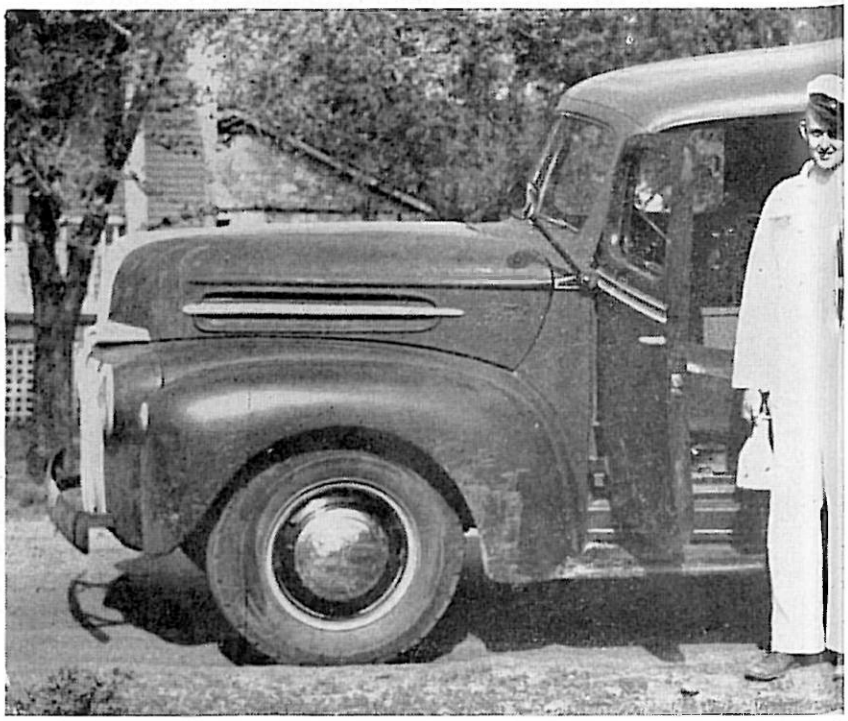


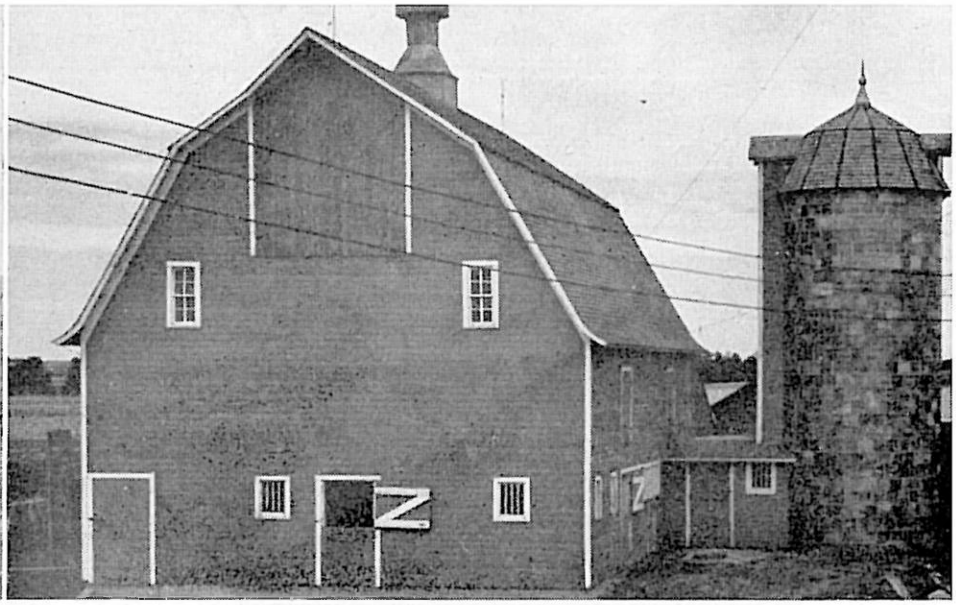
Gerhard A. Wiebe, north of Beatrice, Nebraska, had always specialized in some specific breed of animal husbandry along with general farming. First he raised pedigreed collie dogs. A few years later White Wyandotte chickens were added. One night a group of energetic pups entered the chicken house and created general havoc. The dog industry was disposed of rather suddenly. Some years later, a large herd of Poland China hogs was built up. This is the background of the milk industry which Arthur J. Wiebe, son of Gerhard, has built up on his home place, assisted by his wife, Anna, and his brother, Edgar.

It was eighteen years ago during the depression year of 1932 that Arthur decided to bottle and deliver the milk produced by the dairy herd. He had ten head of purebred and grade Guernsey milk cows, an old truck, a few bottles, and a lot of ambition at his disposal. His first day netted him exactly three customers. But he was not discouraged. That was a beginning. De-

(Left) Edgar Wiebe at his routine task of milking. Milk is delivered to cu







farm is located three miles north of Beatrice, Nebraska. It sells Grade A milk.

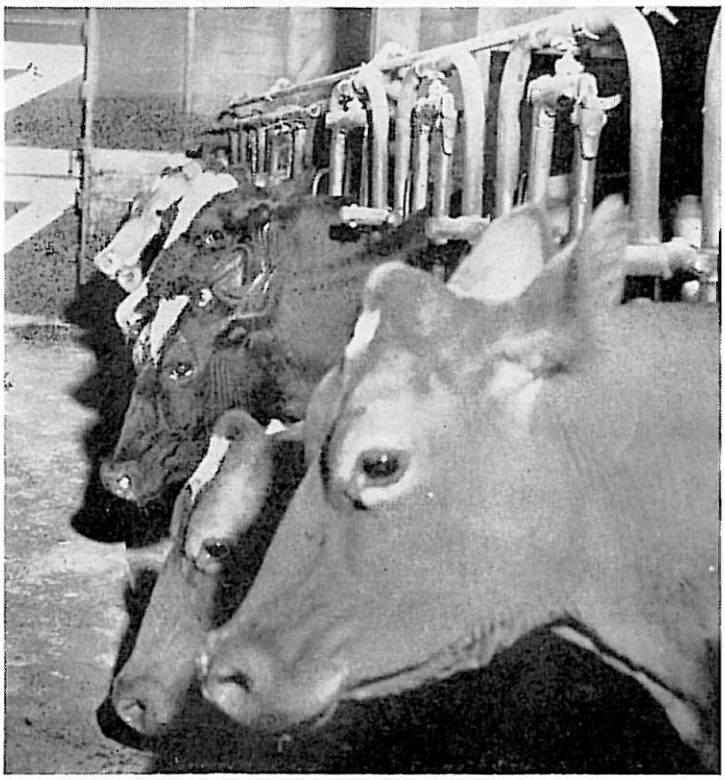
OF AMBITION AND WORK

N FANDERS

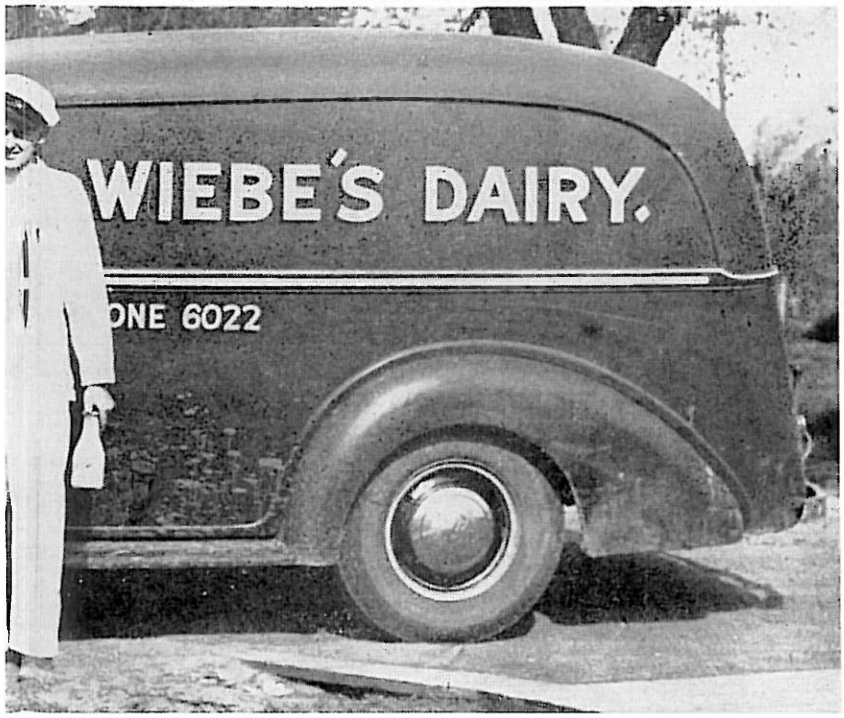
pression or no depression, people do use milk. Milk that is handled by one dairy from herd to consumer is always in demand. The number of customers grew rapidly, additional equipment and more head of cattle had to be purchased, but the best addition of all was a wife who shared his interest in the dairy business. They have made it a practice not to deliver milk on Sunday. The customers, far from objecting to it, appreciate it.

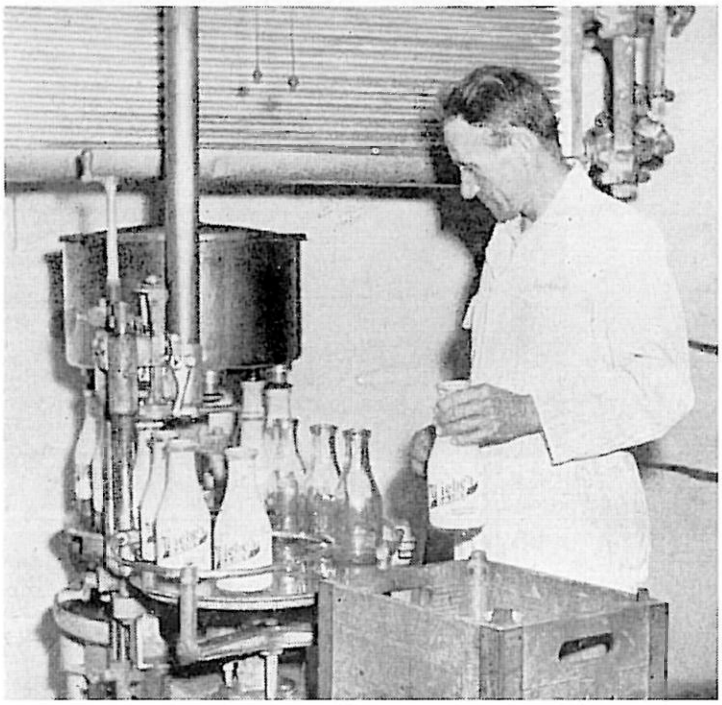
A visitor to the Wiebe Dairy Farm would scarcely believe that this establishment could have started from so humble a beginning. From the large herd of cattle—well over 50 cows now—of which an average of 40 are milked the year around, and the barn which is a model of cleanliness, to the modern processing plant where the milk is cooled and bottled, the plant is outstanding for its efficiency.

Over a period of years Arthur has added a pasteurizer, homogenizer, clarifier, an automatic bottler (a great laborsaver over



customers in Beatrice. (Right) Arthur Wiebe at the automatic bottler.





bottling by hand as it was done in the early days) and a large refrigeration system.

After leaving the modern milker in the barn, the milk moves to the huge can-cooler, the newest addition to the dairy. It holds 20 ten-gallon milk cans. Here it is cooled. Then it is taken to the milk house where it is passed through a clarifier. Here it is piped into a pasteurizer, to a homogenizer which breaks up the fat globules so that milk and cream will not separate. From there it is piped into an automatic bottler and then it moves into the 6-foot by 16-foot refrigerator where it remains until it is delivered in Beatrice from house to house. In addition to plain milk the dairy makes chocolate milk and orange drink for summer consumption. From the three customers of that first morning the business has grown until Arthur has lost count. "Somewhere between 450 and 500," he says.

Some of the feed for the cattle is raised on the quarter-section where the dairy is located but much of it is purchased. Hay is probably the largest item of the feed that is purchased. The cattle are fed ensilage, and feeds in proportion to their production. This entails the keeping of complete records on each cow. The work is handled by Arthur and his wife; a brother, Edgar; and two men whom he hires.

Even though his business has grown so much and is constantly expanding, Arthur is still far from satisfied. He has just completed a new addition to the milk house. ". . . and then I sure would like an automatic bottle washer . . . . ," he said dreamily. We who know Arthur and the way he operates may be sure that when we return in a year or so he will probably show us a new bottle washer and proudly demonstrate how it operates.

TO A LITTLE SHACK IN MONTANA

BY HAROLD BULLER

Jack Rabbit Mansion,
Love-nest of the plains,
Alive in my heart and distending my veins
With a pulsating fire of consuming desire
To bury my soul in thy humble domains.

Jack Rabbit Mansion
At rest in the night;
The stars blessed thy slumber,
The moon shed its light
To guard o'er thy sleeping
While grasses were weeping
Their joy-tears of dew,
And prayed for thy keeping
The long hours through.

How lovely at morning
The golden adorning
Of sun never scorning
Thy humble degree,
While God blessed thy being
As thou didst bless me.

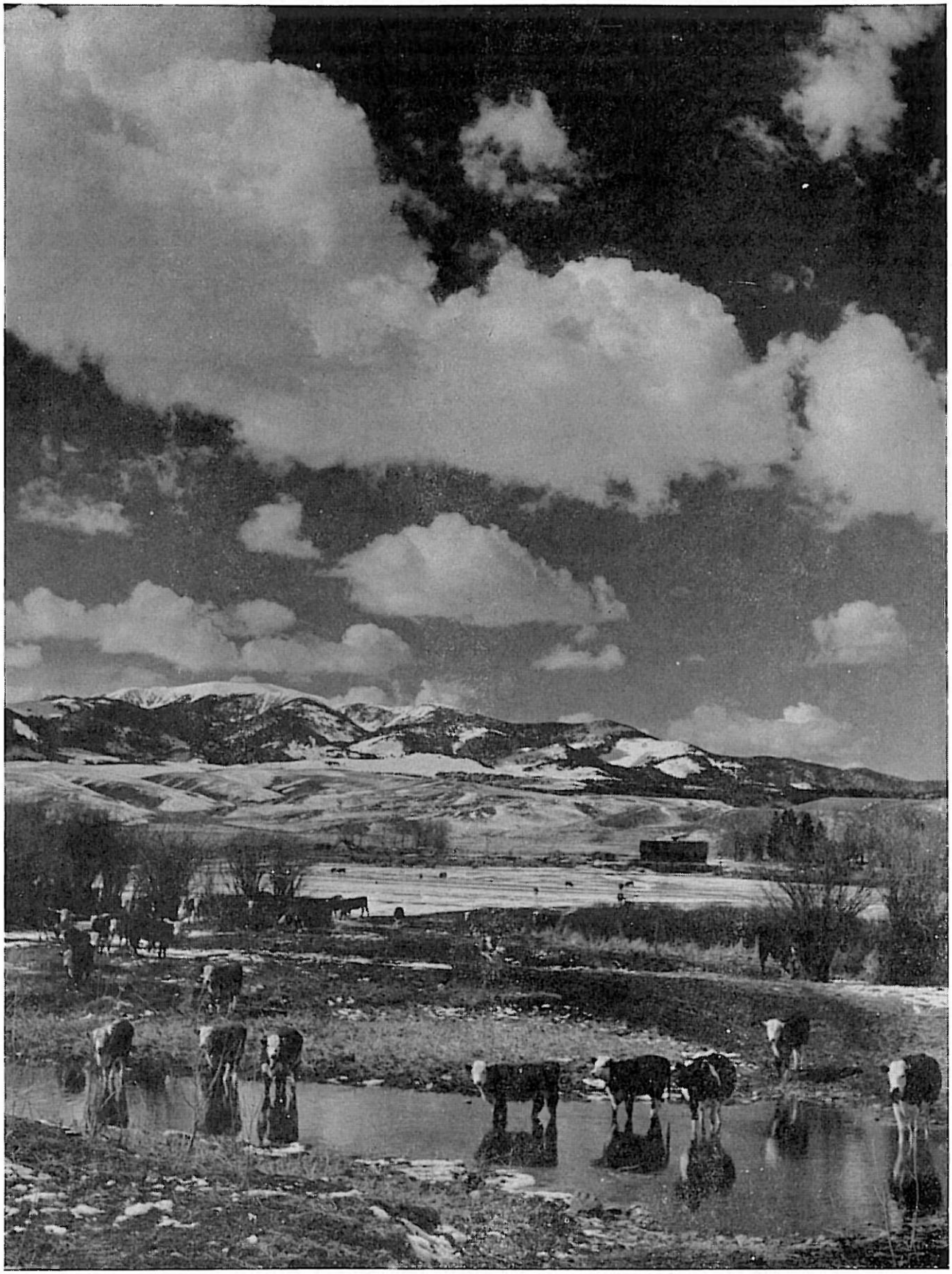
Oh, thus I once knew thee
In autumn's refrains,
As I lustily joined
In the song of the plains.

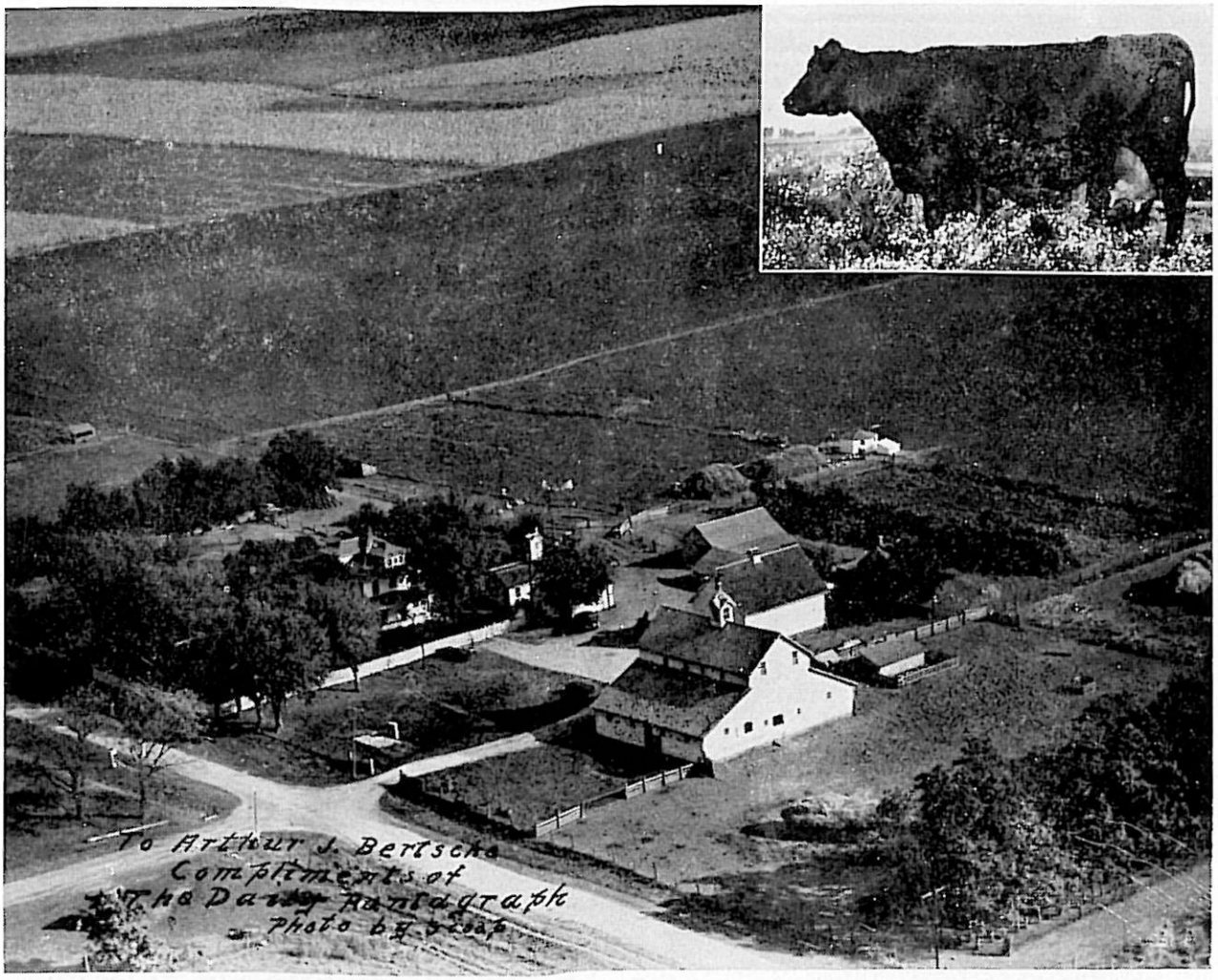
But now, I suppose,
That the wild summer rose
Has turned all its petals to snow,
And dropped them to cover
Her prairie-grass lover
In dreamland below.

And thou, gentle Mansion,
Art silently waiting
With only the cottontail's presence abating
Thy lonely estate.

Wait on, gentle Mansion,
Wait on in the snow;
Wait till the winds of the winter must go;
Wait till the breath of the oncoming spring
New life and new love in its bosom shall bring;
Wait till a heart of melodious prayer
Borne on the sweet breath of cool autumn air
Kneels to its mission at thy lowly shrine,
As I once knelt in submission with mine;
Wait till its wakened soul newly reborn,
Finding that life is a glorious morn,
Sounding on Freedom's exultant new horn,
Commits all thy waiting
To God.

Between Winter and Spring -- Montana





The John Eyman farm, Pontiac, Illinois. The present owner, Arthur J. Bertsche, is a breeder of registered Milking Shorthorns.

The Biography of a Farm

BY J. W. FRETZ

FARMS, like countries and communities, have interesting histories; and farms, like individuals, have character and reputation. Eight and one-half miles southwest of Pontiac and three miles southeast of Graymont, Illinois, at the edge of a Mennonite community, is located La Fraise farm, operated by the Arthur J. Bertsche family. Pontiac, Illinois, is perhaps more widely known as the home of a state prison for incorrigible criminals than for its agricultural achievements, yet it is in the heart of some of Illinois' richest agricultural country. Some time ago while visiting in this community I chanced to discover interesting biographical information about the La Fraise farm. On the living-room wall of the Bertsche home were the photographs accompanying this article. The one picture is of an Eyman farm in Alsace, France, and the other an Eyman farm near Pontiac, Illinois. The one is the home of Pete Eyman, uncle of Mrs. Bertsche, the other the former farm of John Eyman, father of Mrs. Bertsche and an Illinois master farmer in the middle twenties.

As a young man, John Eyman left Alsace and followed his brothers to Illinois in the fall of 1887. He made the journey alone, without benefits of family or companion. Eyman recalls how he arrived by train at Pontiac and found no one to meet him so he started to walk toward his brothers' farm five miles from town. There he found his relatives in the cornfield husking corn; thinking they were using knives rather than husking pegs, he immediately pulled out his pocket knife and went to work. During the first fall he husked corn for

75c per day; it seemed good money at that time. The following year he was paid $18 per month as a farm hand and that year saved $100. After working two years as a farm hand Eyman rented a small farm. His only equipment was a team of horses, a wagon, a cultivator, and a seven-foot harrow. He also invested in a saw, hammer, plane, square, and chisel, with which he did carpenter work in the neighborhood during spare hours. In 1893, six years after his arrival, he bought his first 60 acres of land with $1000 he had saved by working as a hired hand, carpenter, and later as a renter..

Thirty years later he was selected as one of Illinois' master farmers. This is a recognition of his progressive farming methods and his contribution to the agricultural development of the community on his 200-acre Livingston County farm. He developed the farm into one of the neatest and most highly improved agricultural units within a ten-mile radius of Pontiac. Already in 1925 the beautiful large farmhouse was fully equipped with electricity, running water, inside bath, central heating, and other conveniences. The outbuildings, as well as the yards, lawn, and shrubbery, were in keeping with the house. His farm was more productive after he was through farming than when he started. He was one of the first to join the local Farm Bureau, and one of the early users of rock-phosphate and limestone as well as a grower of sweet clover to fertilize his land.

Today his son-in-law, Arthur J. Bertsche, with his sons, Paul and John, carries on the same fine tradition on the farm now grown to 380 acres. Adele, in high school, in addition to helping her mother, is also pursuing 4-H club interests as her brothers are.

The Bertsches are breeders of registered Milking Shorthorns. At the time of my visit, there were about eighty head on the farm. Thirty of them were milk cows. The Bertsches usually have approximately 175 head of cattle a year. Breeding stock from the farm is sold as far as Ohio, Michigan, Wisconsin, Texas, and Maine. That the Bertsches are succeeding in their effort is evi-

(Continued on page 41)

John Eyman's ancestral home in Alsace-Lorraine, France, which he left in 1887 to come to Pontiac, Illinois.

John B. Graber (rear, center) his wife (seated in front of him), and family in 1880, a few years after their coming to Kansas. The Graber children are today the grandparents of many Pretty Prairie Mennonites.

THE SWISS MENNONITES -- Pretty Prairie

BY ARTHUR J. GRABER

IT was August, 1874. The new land and the end of the railroad had been reached. It had been a long journey. The Mennonites who are the subjects of this story had left the province of Volhynia, Russia, in early summer, departing from such villages as Horodish and Waldheim in the land of the Czars. The Russian and German peasants who had been their neighbors for nearly three quarters of a century, assembled in large numbers to bid them farewell. The new owners of their land took the entire party to the railway station of Slavuti, about fifty miles from the Austrian border. They crossed the border into Austria, continued to Breslau, Germany, and passed through Berlin on their way to the port of Hamburg. Crossing the English Channel, they reached Liverpool, and from there embarked on the long ocean voyage for New York Harbor.

Andreas Schrag, one of the delegates of 1874, had preceeded the main body of settlers, and with a few other families had already established himself in the Dakota Territory. A special immigrant train made up at New York conveyed the families through Buffalo westward, until they reached Chicago. Leaving Chicago, they kept moving westward, until they arrived at Sioux City, Iowa. They left Sioux City that afternoon, and before evening reached Yankton, in the Dakota Territory. The first night at Yankton was spent under the open sky, as the number was so large that no adequate accommodations could be found. Immediately upon arriving, they began looking about the Dakota town for a way of traveling out on the plains to find a place to make a home. After making the preliminary arrangements, they bought oxen, wagons, and some lumber, and with family and baggage started on the trip across the prairies. The first night was spent near a small lake, their beds spread on the ground, enjoying such shelter as they could improvise with their baggage and the few accessories which they brought with them. For two days they traveled northward, covering a distance of thirty-five miles, until they reached the location where Andreas Schrag and the others had settled. Having arrived at the place where

they were going to build their future homes, they were confronted with the task of providing the necessary housing before winter set in.

Dakota Territory was then an undeveloped domain, which required from the new settlers a fortitude and stamina beyond the average man's endurance. The absence of trees, the wailing of the wind at night, and the howl of the coyote, harmless withal, did not promote a feeling of security. The unending open prairie with its rank dry grass in fall was a potential hazard for devouring flames. It was too late in the season to put out any crops; already there were frosts at night.

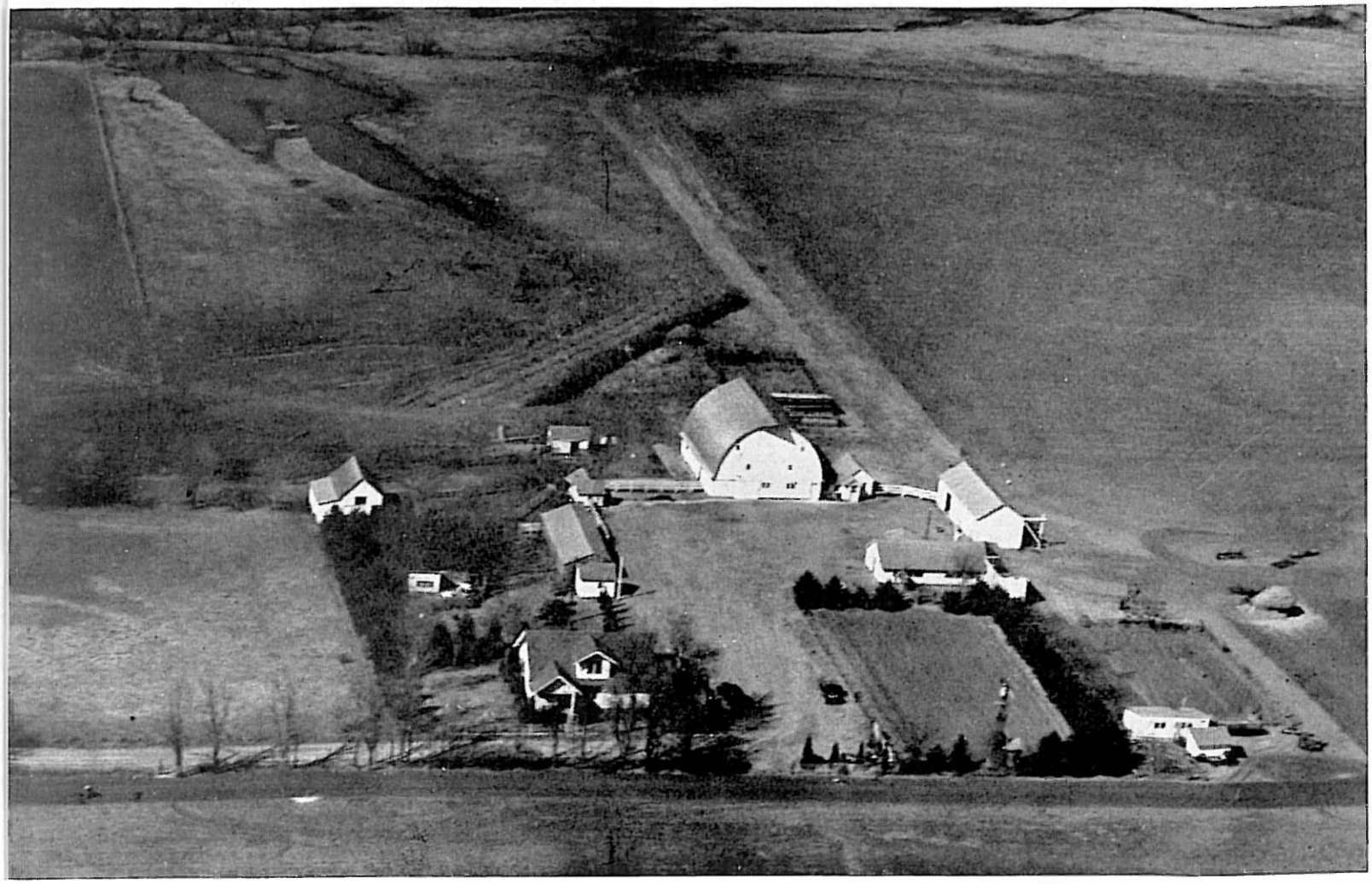
Some sixty families of Swiss-German descent settled in this locality. Most of them filed on land in the vicinity of Turkey Creek and a few miles north. A number of families remained in Yankton, working out, and attempting to earn money to provide funds with which to acquire a homestead. Some of the young men worked for the Chicago, Milwaukee and St. Paul Railway, both in building tracks and as section hands, and helped to lay the railway beds that linked together the towns southeast and northwest of Marion Junction. The family names represented in this settlement were: Albrecht, Flickinger, Goering, Graber, Kaufman, Müller, Preheim, Ries, Schrag, Senner, Stucky, Schwartz, and Waltner.

The first ten years these families lived in the Dakota Territory were severe ones. Settlement was heartbreakingly difficult. It took perseverance and the capacity to make psychological and moral readjustments to live on the prairies. A number of unmarked graves were left where they first lived. Students of social affairs have not yet written the full story of their toil.

That same fall the settlers experienced their first prairie fire. John J. Gering, in his booklet, *After Fifty Years,* writes about the first winter: "Food supplies became scarce, and some families were compelled to live on corn bread and water. Entire families remained in beds most of the time to keep from freezing, and the only water obtainable was by melting snow."

The plight of the pioneers was further aggravated by grasshopper hordes which, during the first two seasons, descended upon the settlement like a dark cloud, devouring crops and leaving the settlers a short harvest of potatoes and a small quantity of wheat. They survived by sharing generously with one another; however, when the spring of 1876 arrived, an inventory of the seed disclosed that a large number of settlers were without a kernel of grain in their possession. Andreas Schrag and Joseph Kaufman were sent as emissaries to the East to meet with a Mennonite aid committee to determine if assistance could be obtained. They succeeded in procuring the sum of $7,400 in cash, for which they had to make themselves personally responsible. Upon returning home, this money was allocated among the settlers as loans, secured by notes drawing 6 per cent interest, with such security as they could obtain. Each family thus

Philip Stucky, grandson of John B. Graber, and a leading Holstein breeder, transformed the homestead into a modern farm.



The Andrew Schwartz family in front of their home where church services were often conducted in the early days.

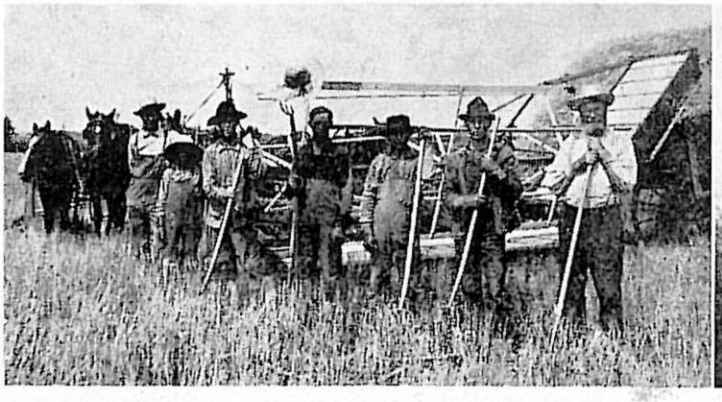
received on an average of $100, and was given a new lease on life.

Other episodes intruded to test the stamina of these people. In 1879, a cloudburst at midnight some distance above the settlement on the Vermillion River, caused a flood to descend upon the homesteads of Jacob Goering and David Ries, who lived on the banks of the stream. Goering's wife, one son, and two daughters were drowned, as were also two children of the Ries family. Jacob Goering saved himself by seizing a feather comforter which floated by him in the dark as he struggled in the water.

Adversity came again when the blizzard of 1888 struck with fierce intensity, taking the lives of five boys who had become stranded on their way home from school. On the fourth day after the storm, the frozen corpses of three brothers, John, Henry, and Elias Kaufman, and Peter Graber and John Albrecht were found huddled together in the snow.

These Swiss-German Mennonites had left their ancestral homes in Russia, hoping to get a new start in America, but the disheartening experiences in Dakota were too much for some, and these decided to go to Kansas to get another start. The rigors of the winter, the crop failures, the tragedy of flood and blizzard, the inroads to crops by grasshopper hordes and drought caused many to leave Dakota. The fact that some relatives

J. J. Flickinger and crew harvesting. (Right) Homestead of Andrew (Andrushka) Goering, only pioneer home still standing.



The present Pretty Prairie Mennonite Church, built in 1927. Pastor of the church is Howard G. Nyce.

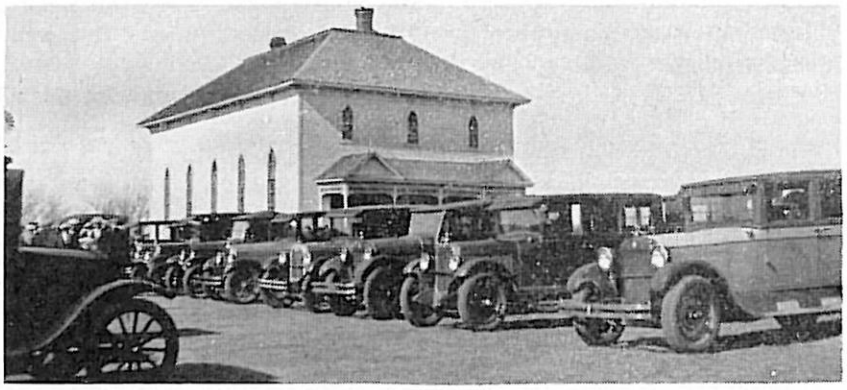
were already living in Kansas, and the promotion efforts of the Santa Fe Railroad Company also contributed in the decision to change location.

It was in 1882 that the first families came to Reno County, Kansas, but the major exodus from the North took place in 1884. A committee was sent out on prospecting tours, seeking unsettled lands where large areas could be secured cheaply enough to form extensive compact settlements.

The credit for choosing this locality goes chiefly to Jacob Wedel, Peter Goering, Andrew Goering, John Stucky, Peter W. Kaufman, John Senner, and Jacob Preheim. They had inspected Kingman, Harper, and Pratt counties, but finally centered on Reno County. The country then was mostly native grass or prairie. Vast stretches of this domain were offered to the newcomers by the Santa Fe Railroad at $5-$7 per acre. Hutchinson, Kingman, Cheney, and Haven were the closest towns. The Purity Store and the postoffice were located on land now owned by P. P. Schrag.

Johann A. Stucky relates that after this land had been thoroughly inspected, both by those living in South Dakota and by residents of McPherson County, numerous tracts were acquired from a block of sections reserved by Brown and Bigger, of Hutchinson. By the fall of 1884, some thirty families from Dakota and Moundridge, Kansas, had already established residence in the Pretty Prairie locality.

J. J. Flickinger, first elder (1884-1919) of Pretty Prairie Mennonite Church. (Right) Meetinghouse from 1905 to 1927.



The first years in Kansas, as in South Dakota, were truly years of self denial and hardship. When these families arrived at Pretty Prairie, they were very limited in means. The crop failures which they had experienced repeated themselves. The first three years (1885-1888) were total losses.

In describing the plight of the settlers, Stucky goes on to say that everybody without exception was in debt. To borrow money was almost impossible. If anyone was successful in procuring a loan, several signers were needed on the note, and as much as 24 per cent interest was charged. In the years of the Cleveland Panic, many lost their farms and those who did not had very little, if any, equity in their holdings.

From the moment of their first arrival, both in Dakota and in Kansas, these people always remained loyal to their faith. The same idealism which had carried them through centuries of oppression and persecution prompted them to establish a place of worship. The first church at Pretty Prairie was organized October 10, 1884, with eighty-eight members, under the leadership of J. J. Flickinger, who served as the first minister. In the absence of a meetinghouse, home services were conducted in the private dwellings of John B. Graber and Andreas Schwartz. In 1886, the first meetinghouse, a frame structure, was purchased in the Cheney neighborhood, and moved to the present site where it was remodeled into a church with a seating capacity of 225. In 1890 this building was sold, and a new frame structure large enough to house 400 worshipers was completed the following year. In 1897, a tornado demolished this building, and that same year a new edifice was erected on the same foundation. Catastrophe struck again in 1905, when a fire destroyed the house of worship. But neither storm nor fire disheartened these faithful pioneers. Gallantly and courageously, they built a fourth and larger church on the same site in which they worshipped for twenty-two years. In 1927, this building was razed and replaced by a brick structure with a full basement and a sanctuary seating twelve-hundred people.

As previously indicated, when this congregation organized, it chose one from its own flock as minister. In 1887, John G. Graber was ordained as assistant minister to J. J. Flickinger. These two ministers served this congregation faithfully until Graber's death on April 28, 1917, and Flickinger's retirement in 1919. The congregation turned now from exclusive dependence upon untrained lay leadership, to the full time employment of an educated minister.

Raising wheat on dry land, they knew the tragedy of drought and crop failure. Even when wheat was burning up or when excessive rains prevented the harvest of a bumper crop, the most insistent note of their prayer was "*Wir danken Dir, allmächtiger Vater.*" While outside the heat wave shrivelled the grain and the thirsty soil gave faint promise of nursing the wilted crop through to a rich harvest, inside the meetinghouse on Sunday mornings voices would resound in praise of the Creator: "*Ich weiss an wen ich glaube, ich weiss, was fest besteht.*"

In those early days, church discipline was very strict; rectitude of conduct was more important than knowledge of doctrines, and suspension was not an infrequent penalty for violation of the severe exactions expected of the members of the congregation. Marriage beyond the brotherhood meant excommunication. As in many other Mennonite churches, the language transition from German to English was hard to make.

Community life was restricted to the group and separation from the world was practiced. To stigmatize a member of the congregation as *Weltmensch,* was in effect to designate him as lost. The emphasis was on quiet, persistent endeavor to do the right thing; on plain living, integrity and high thinking—of progress in the face of hardship and opposition.

In those days they were seldom, if ever, found in courts of law, and very infrequently at the polls, though of later years, the progressive spirit of the age has prompted them to exercise more and more the right of franchise. A son of one of the forebears who left the Mennonite fold served as governor of Kansas for a term. Another who is still a member in this church, has held important state offices, and is at present in a high position of responsibility of the Federal Government.

It is to the credit of the Swiss Mennonite that throughout the war years, not a single untoward incident occurred to mar the pleasant relationship that has existed in this community between the Mennonite and non-Mennonite groups. Much credit is due also to non-Mennonite citizens of Pretty Prairie for their broad-minded acceptance of the Swiss-Mennonite immigrant, for their patience and tolerance while he was making his adjustment. The language hurdle has been made, and there exists in this small town an unusually high public spiritedness, a community sense of responsibility, an admirable example of cooperation in civic matters, in the conduct of the public schools, and among the four churches of the city.

Fewer than a half dozen of these early settlers are alive today. The lands which they acquired at such a high cost of suffering and effort have already passed into the hands of the children and grandchildren. When the Swiss Mennonites arrived, they were very limited in means. How well they succeeded here, one may know by driving through the city of Pretty Prairie, and about in the community. Their sons and grandsons cherish the heritage and fine homesteads which the founding fathers have left them. They taught their children that they are entitled only to what they earn.

Nearly three quarters of a century have passed since the pioneers came. Those who remember them do so in admiration of their sturdy qualities and God fearing lives. It remains to be seen how well the succeeding generations will help to perpetuate this faith and to preserve this Christian culture.

During one week in July, 1943, 50 per cent of Hamburg was destroyed and 48,000 lost their lives. Temporary dwelling places are found in those sections of the city that have not been completely destroyed.

In The Name of Christ

BY ERNA FAST

IN the fall of 1947 representatives of the Mennonite Central Committee went to Hamburg to arrange for the establishment of a relief project among the neediest of the needy there. Hamburg had suffered cruelly, especially during one week in July, 1943, when the entire eastern portion of the outer city was methodically wiped out by air raid attacks, as well as large sections of the inner city, the dock area, Altona, and St. Pauli. The loss of life in these great attacks, referred to as *Die Katastrophe* by the people of Hamburg, is estimated at forty-eight thousand, and almost 50 per cent of housing facilities were demolished or irreparably damaged. Next to Berlin, Hamburg is the most severely damaged city in Germany and the total of civilian dead has been set at fifty-five thousand.

In 1947, the population of Hamburg totalled one and a half million. Of these, about seventy-eight thousand were people over seventy years of age. Hundreds upon hundreds of these old people were living in unheated garrets, crumpled cellars, flimsy garden huts, or airless bunkers. Clothing was threadbare, fuel almost impossible to obtain, and food rations meager and coarse. Many had no one to care for them and were forced to eat cold, uncooked vegetables and dry bread, when that was available. It was this group that became the concern of the MCC workers in Hamburg—to try to bring a measure of relief to the neediest of these. At the beginning 3,500 were served with three-forth liter of raisins, or soya, or meat soup, and later the number fed was raised to 12,500 daily. At the same time each one received a 500-gram *Brötchen* made of fine American white flour; and oh, how the gaunt and trembling hands reached out with gratitude for these little rolls! For two winters this program was carried on among the destitute, forgotten old people. Their record of coming to one or the other of the 140-odd distribution centers within the city for their daily portion speaks more forcefully and dramatically than all else: in rain and snow, or sleet and bitter wind, they came with faltering and slow step to get that little portion of *Mennoniten-Speisung* which had been prepared for them.

Other areas of need became evident as the work of the MCC developed within the city. Food staples were sent to convalescent homes for undernourished children; clothing and food packages were given to prisoners of

(Continued on page 48)

In line for that little portion of *Mennoniten-Speisung*, distributed by the M.C.C. (Right) Broetchen from American flour.

Mennonitenkirche zu Hamburg-Altona and Verteilung von Kleidern (rechts Pastor Otto Schowalter).

(Top and opposite page, left) Interior and exterior of the Mennonite church, Hamburg-Altona. (Right) Otto Schowalter, pastor and writer of this article, helps in the distribution of clothing.

Die Mennoniten zu Hamburg

VON OTTO SCHOWALTER

Die Hansestadt Hamburg hat durch Luftangriffe 52% seiner Wohnungen verloren. Mit dieser Tatsache muss man beginnen, wenn man ein zutreffendes Bild der Gesamtlage der Stadt nach dem Kriege gewinnen will. Und das ist auch die Voraussetzung, unter der wir unsere Gemeinde innerhalb dieses Gebietes zu betrachten haben. Es sind ausgesprochen die Wohnviertel heimgesucht worden, während der Kern der Stadt, die reinen Geschäftsviertel, verhältnismässig gut erhalten geblieben ist. Hamburg hat, so sagen die Fremden denn auch, "sein Gesicht" bewahren können. Die Zerstörungen, die die Stadt so erschütterten, sind das Werk weniger Stunden gewesen, in der Hauptsache in jener Juliwoche 1943, in welcher es über der Stadt nicht recht Tag geworden ist.

Auch die Glieder der Mennonitengemeinde sind in jener Woche obdachlos geworden und haben fast all ihre irdische Habe eingebüsst. Rund 1/3 der Gemeindehaushalte sind ausgebombt. Zudem gingen viele Erinnerungsstätten an die Geschichte der Gemeinde entweder ganz zu Trümmern oder sind doch schwer mitgenommen und entstellt. Die altbekannte van der Smissens-Allee z. B., die von der Palmaille zur Elbe hinabführt, ist nicht wieder zu erkennen. Ein schmaler Laufsteg zwischen Trümmern ist das einzige Ueberbleibsel von ihr. Die Dennerstrasse samt ihrer ganzen Umgebung ist verschwunden. Vor allem aber ist die alte Kirche in der Grossen Freiheit, erbaut 1716, zuletzt als gottesdienstlicher Raum der Altonaer Grosstadt-Mission dienend, vollständig vom Erdboden verschwunden. Das gleiche gilt von unsrer Friedhofskapelle, die ein einziger Trümmerhaufen ist, da sie einen Volltreffer erhielt. Auch im Hamburger Teil ist es kaum anders. Das Stammhaus der Familie Roosen, einst

(Bottom, left) Former Mennonite Church, completely destroyed. (Center and right) Mennonite cemetery chapel before and after destruction.

(Opposite page, left to right) The van der Smissens Allee after destruction. The Roosen business enterprises before and (center) after destruction and removal.

(Links) Alter Mennonitenkirche an der Grossen Freiheit wurde vor der Zerstoerung von der Stadtmission (B. Harder) benutzt. Friedhofskapelle vor und nach der Zerstoerung. (Rechts) Zerstoerte van der Smissen-Allee und Stammhaus der Familie Roosen vor und nach der Zerstoerung.

von Sonnin erbaut, einem berühmten Baumeister, ist abgebrannt. In andern Stadtteilen, die in ihren Strassennamen noch Erinnerungen an die Mennoniten bewahrten, muss man sich erst zurechtsuchen. Zum Teil wurden auch die alten Namengebungen im Zuge der Umnennung geändert. So heisst die frühere "Roosenstrasse" nunmehr genauer "Paul Roosenstrasse", zum Gedächtnis an den ersten Namensträger der Familie Roosen, der sich in Altona ankaufte.

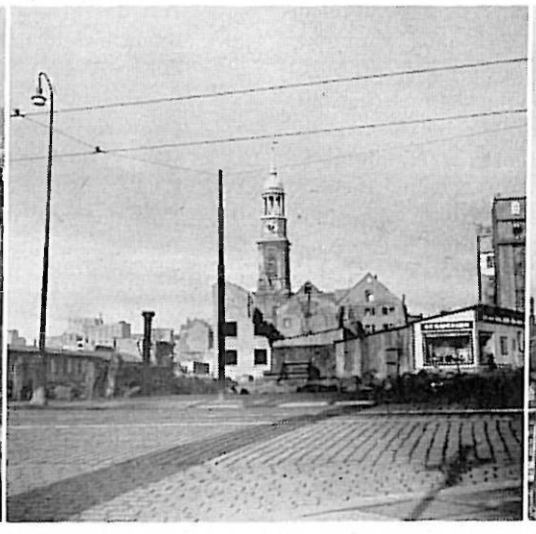
Mitten aus der Zerstörung schaut der kleine Turm unserer neuen Kirche heraus, die 1914/16 erbaut worden ist. Sie ist wunderbar mit allen Bauteilen—Wohnungen für Prediger und Küster, Gemeindesaalbau—erhalten geblieben, wenn auch nicht unwesentlich beschädigt. Die Dächer waren etlichemal abgedeckt infolge Luftdrucks, Decken eingestürzt, die Orgel durch eingedrungene Feuchtigkeit völlig ausser Betrieb gesetzt. Im Pastorat ist im oberen Stock ein Zimmer ausgebrannt, die Decken sind von Brandbomben durchschlagen worden, die Kirchenfenster eingefallen. Die Kirche konnte lange Zeit nicht benutzt werden. Sie diente nach dem Angriff, welcher unsere Gegend traf, zunächst als Magazin für untergestelltes Mobiliar der Bevölkerung. Im Gemeindesaal, der, wie übrigens auch alle nicht direkt bewohnten kirchlichen Räume, beschlagnahmt worden war, lagerten monatelang gebrauchte Schuhe, die weiter verwertet werden sollten. Während dieser Zeit fanden die Gottesdienste im Kirchenratszimmer statt. Nach der Katastrophe vom Juli 1943 wurde die wertvolle Gemeindebibliothek der Sicherheit halber in einen Bunker verbracht, von wo wir sie im Sommer 1947 wieder holten.

Die entstandenen baulichen Schäden konnten inzwischen ausgebessert werden. Bis auf die Orgel ist alles wieder gebrauchsfertig. Seit Herbst 1946 konnte die Kirche, seit Sommer 1948 der Gemeindesaal wieder benutzt werden. Wegen der riesigen Wohnungsnot sind dagegen noch viele kirchliche Räume vom Wohnungsamt für Wohnzwecke beschlagnahmt, auch im Pastorat wohnen noch Ausgebombte.

Obwohl so viele Gemeindemitglieder ausgebombt sind, haben wir gottlob nicht ebensoviel Tote als Opfer der Luftangriffe zu beklagen. Es sind im ganzen 5 Personen ums Leben gekommen, darunter zwei Kinder. Am schlimmsten betroffen wurde eine unserer ältesten und bekanntesten Familien, die van der Smissens.

War die Gemeinde schon innerhalb des Stadtgebietes eine Art städtischer Diaspora im Vergleich zu den sonst geregelten Kirchenbezirken, so wurde durch die Ausbombung vieler dieser Charakter noch hervorgehoben, da viele Gemeindeglieder an den Stadtrand zogen. Das ist auch heute noch das Bild der Gemeinde: Es ist eine Art Streusiedlung über die ganze Stadt hin. Trotz dieser starken Behinderungen im Gemeindeleben selbst hat die Gemeinde doch die Gefahren des Auseinanderbröckelns überstanden. Sie hat mitten in der Verwirrung zusammengehalten.

Allmählich kamen nach Einstellung der Feindseligkeiten die Evakuierten zurück. Die Berufe wurden wieder aufgenommen. So ist nunmehr der alte Stamm bis auf wenige kleine Zweige wieder aufgewachsen. Nachdem der Prediger, der 1941 zum Heeresdienst einberufen worden war, aus der Kriegsgefangenschaft zurückkehrte, konnten nach und nach die alten Aufgaben, und neue dazu, angepackt werden. Die Gottesdienste wurden wie-



der regelmässig, Bibelstunden und Vorträge konnten ihren gewohnten Gang nehmen. Vor allem wurde die Jugendarbeit angeregt durch neue Motive, unter starkem Anteil von Erna Fast aus USA. Ausser Zusammenkünften für die schon getaufte Jugend haben wir eine Sonntagsschule in zwei Kursen für das Alter von etwa 6-10 und von 10 bis etwa 14 Jahren. Darnach schliesst sich der Taufunterricht an. Das Taufalter haben wir allerdings hinaufgerückt, zur Zeit ist die unterste Grenze 16 Jahre. Auch der Kirchenchor ist wieder aufgelebt. Zur Zeit haben wir jeden Monat eine musikalische Abendfeier zugunsten der Wiederherstellung unserer Orgel.

Durch eine einschneidende Tatsache hat sich indessen das Gesicht der Gemeinde stark verwandelt: Die Flüchtlingsbewegung aus dem Osten. Aus Danzig und Westpreussen, Polen und Russland strömten ja die Flüchtlinge nach Westen und wohnen heute meist in den Westzonen Deutschlands. Auf diese Weise haben die einheimischen Gemeinden ein ganz neues Arbeitsfeld erhalten. Sie sind einmal selbst angewachsen, wenn man auch nur zum Teil von neuen Mitgliedern endgültig reden dürfen wird, da die meisten die Absicht haben, auszuwandern. Doch wird eine Reihe im Lande bleiben. Da galt es zuerst, die Familien zu erfassen und festzustellen. Nachdem dies grösstenteils geschehen war, trat die Notwendigkeit einer materiellen und seelsorgerischen Betreuung mit Macht hervor. Ohne das MCC wäre eine Hilfe aus dem Inlande völlig unzureichend gewesen. Vor allem aus den Stadtgemeinden waren keine Lebensmittel zu erwarten, im Gegenteil waren wir ja selbst von anderer Seite darauf angewiesen.

Wie stark sich das Bild der Gemeinde Hamburg-Altona geändert hat, dafür mögen einfache Zahlen sprechen. Die Gemeinde hatte vor dem Kriege rund 350 Seelen. Heute gehören zu ihr im engeren Sinne 800, im weiteren—das heisst mit dem ganzen Betreuungsbezirk Schleswig-Holstein—etwa 4,300 Seelen. In der britischen Zone haben wir 7 Betreuungsbezirke gebildet; einer davon ist der Hamburger. Er hat auch weitaus die meisten Glaubensbrüder zu versorgen.

Wir dürfen dank dieser grossen Bewegungen feststellen, dass ein stärkeres Gemeindebewusstsein im Kommen ist. Es kommt darauf an, dass es vorhält. Viele Gemeindeglieder haben sich sofort freiwillig in den Dienst am Hilfswerk gestellt. Die Jugend will nicht zurückstehen. Die Gemeinde ist zu einem Sammelplatz der Mennoniten im Norden geworden. Eine Reihe von Konferenzen und Tagungen haben hier nach dem Kriege stattgefunden. Seitdem der Sitz des MCC von Kiel nach Hamburg verlegt werden konnte, haben wir auch mit dem MCC noch engere und persönlichere Fühlung nehmen können. Als besondere Aufgaben stehen vor uns die Gemeindebildungen innerhalb des Betreuungsbezirks Hamburg in Lübeck und Kiel in Anlehnung an die Stammgemeinde.

Wirtschaftlich und sozial betrachtet ist die Gemeinde seit dem ersten Weltkriege schon und noch mehr nach dem zweiten in einer Umbildung begriffen. Früher trug die Gemeinde sich selbst aus vorhandenen Gemeindemitteln, deren Grundstock aus vergangenen Jahrhunderten stammte. Eine Kirchensteuer brauchte deshalb nicht erhoben zu werden. In besonderen Lagen und für besondere Aufgaben wurden aber immer freiwillige Beiträge gesammelt. Es entwickelte sich eine umfassende Unterstützungstätigkeit innerhalb und ausserhalb der Gemeinde für Bedürftige aller Art, für berufliche Weiterbildung, für Zwecke der Erholung von Kranken. Viele Familien waren gut situiert. Hamburg galt ja als eine reiche Stadt. Das hat sich nun gründlich geändert. Der Reichtum der Stadt ist dahin. Ebenso das Gemeindevermögen. Die Währungsreform hat da noch den Schlusstrich gezogen. Wir sind ganz auf Beiträge angewiesen. Auch ist an und für sich die soziale Schichtung differenzierter geworden. Sie reicht nun in den Kleinbürgerstand hinab. Zumal die Flüchtlingsgruppe in und um Hamburg hat das Bild noch stärker geprägt zugunsten der harten Kontur der Arbeit und des Kampfes ums Dasein. Damit hat die Gemeinde aber nur ihren Anteil am allgemeinen Schicksal des deutschen Volkes zu tragen. Die soziale Umschichtung ist ein allgemeines Merkmal der Zeit. Ehemalige Gutsbesitzer sind jetzt Tagelöhner bei Bauern geworden. Beamte mit einst sicherem Gehalt sind arbeitslos und gehen "stempeln". Heimkehrer müssen sich umschulen lassen. Ueberall ist alles in Bewegung. Man kann nicht sagen, dass es eine aufsteigende Bewegung ist.

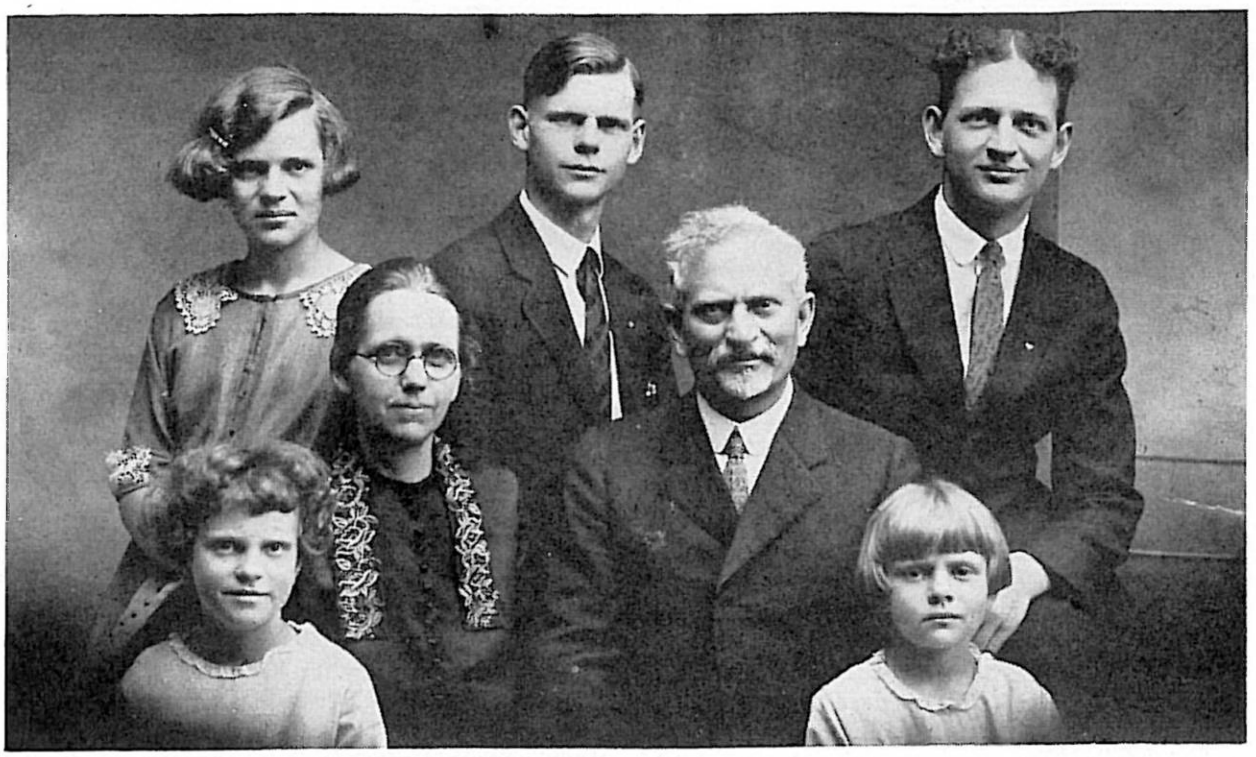
Das Stadtbild trügt leicht. Geschäfte um Geschäfte sind aus dem Boden gewachsen. Auf Trümmergrundstücken sind kleine Holzhäuser gebaut worden, überall stehen Verkaufsbuden. Handel und Wandel spielt sich fast orientalisch auf offener Strasse ab. Ein Fremder lässt sich dadurch täuschen. Die Eingeweihten sehen hinter die schönen Fassaden. Sie werden keinen Bestand haben.

Doch die Gemeinde lebt ja nicht von der Wirtschaft, sondern von Gottes Geist. Jener Ende kann ihr Anfang sein. Das ist ihre Hoffnung.

SAGTS DEN KINDERN . . .

Sagts den Kindern: Die bewegten Zeiten
Tragen Frucht, —
Seht die Träumer sinnend schreiten
Auf der Flucht!
Ihre Seele brennt seit Jahren
Tief und insgeheim,
Auf das grosse Wanderfahren
Suchen sie den Reim.
Dieses Volkes Erdenbahnen
Scheinen wirr wie nie,
Ostwärts wanderten die Ahnen,
Westwärts wandern sie.
Und so weit sie auch gezogen
Fort von Hof und Tor,
Immer rauscht das Saatenwogen
Innerlich im Ohr.

Fritz Senn



The P. J. and Agnes Harder Wiens family. Standing, left to right, Agnes Wiens Willis, Rudolf, and Ferdinand. In foreground, Martha Wiens Koehn and Frieda Wiens Epp.

P. J. WIENS--Missionary to India

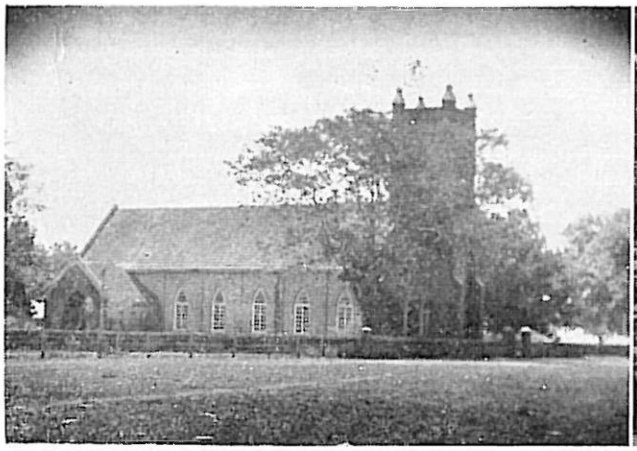
BY AGNES WIENS WILLIS

GOING to India in 1906 under the Board of Foreign Missions of the General Conference of the Mennonite Church of North America, Father remained in faithful service for thirty years, making his work as a missionary his life contribution. As a missionary his work had three distinct phases—evangelistic-educational, architectural, and medical.

Let us consider first the evangelistic and educational phase of Father's work. P. A. Penner says, "Where Wiens couldn't convert a man, he made him a friend." He traveled over a large part of the mission field in the course of his evangelistic work and everywhere he went he left friends. Whether they became Christians or not, they always felt they had a friend. They came to him when in trouble, knowing that they would be helped in some way. The sight of Father on his bicycle or afoot was a familiar one in those years.

When he first went to India, he worked from Champa into the surrounding districts. He also took care of the church services at the mission compound after P. A. Penner went on furlough in 1908, and he preached his first sermon in Hindi after being in India only nine months. Later, when the new station was started in Mauhadih, Father did his evangelistic work from there. During this time the whole southern field south of the Mahanadi River opened up and so many people became Christians that the new station at Basna, now called Jagdeeshpur, was established. The years between 1918 and 1924, when E. B. Steiners first went south and when S. T. Moyers took over the field, were filled with this new work. Every winter my parents would pack up the supplies and we would go along for six weeks or more into the southern area for an evangelistic tour. Talking with people along the way, preaching, singing, and showing slides at camping sites, and, above all, personal contacts made these very fruitful years.

The Indian is very fond of music and it was often through this medium that Father would collect a group for a worship service. He had a good tenor voice and he played the accordion and other musical instruments. He would sit down under a tree and start playing and before long a crowd would be gathered. Here was a ready-made crowd; and whereas many came there out of curiosity, a fair number remained to be impressed and changed by the Word of God. By the time S. T. Moyers went to take charge of the work in the southern field, there were




One of the mission churches in India (Mauhadih) built by P. J. Wiens. Ready for an evangelistic tour.

approximately four hundred Christians in the area. Later Father was able to continue evangelistic work in this area when we were stationed at Basna for over a year.

The work of evangelism was also carried on in other ways. Many Indian families were reached by means of their children. The first school was the one at the compound in Mauhadih. It was attended at first mainly by non-Christian children but gradually Christian boys, some of them orphans, began to attend. A check of the list of Indian evangelists and preachers now serving on our mission field is like reading the roll call of the school in Mauhadih in those days when the school had its beginnings. The basic soundness of the school is to be seen in the lives of those who studied there. Village schools were soon started in several villages across the river. Through these schools at Beltikri, Monakoni, and Barially the elements of Christianity were taken into the homes of the people.

Many buildings point to Father's work as a missionary architect. One such building was the first brick church at the leper asylum which was begun by P. A. Penner and finished by Father. There is also the church on the Champa compound, one end of which was used as a dispensary; and in nearby Kasmunda was the first village school built by the mission. Then there are the buildings at Mauhadih. Some of the buildings, such as the temporary bungalow which later housed the first boys' boarding, are no longer standing; but the two bungalows, the church, the school and boarding buildings, besides an assortment of buildings such as a dispensary, homes for married students, homes for helpers, a barn—these are all still there in spite of the fact that some of them are no longer used since the school was moved after the flood of 1937. The entire compound and its surroundings was a silent tribute to his architectural ability and his love of beauty. Later, he also built the first church on the Basna compound.

It is not an easy matter to build where the bricks have to be made locally, the wood has to be hauled from the jungles across the river; where the lime has to be ground at the place of work, and where everything has to be planned and directed by the missionary. Father had to train the brick-makers and the masons. He had to make his own blueprints and estimates and had to arrange to have everything assembled. It is much to his credit that in building matters as in other lines, too, he was able to stay within the budget as planned. Careful workmanship and an infinite amount of patience, and often a great deal of ingenuity were needed to make these buildings possible. With the exception of one building, the physical plant at the Mauhadih station is the result of Father's efforts backed, of course, by the friends at home.

During the process of this building work Father was able to reach many lives that he would not have touched otherwise. The men and women who worked as coolies and *rejahs*, as masons and carpenters came under his influence in the realm of work. They came to know that, although he was often somewhat hard in speech, he was always fair. He never overworked those under him nor gave unfair wages. His love and consideration of humanity took priority over his desire to get things done. Sometimes he was impatient, yes, but what Westerner is not when he comes into contact with the slowness that is so much a part of the Orient?

When we think of the medical phase of Father's work we are reminded of the thousands who in greater or lesser degrees have been helped by the medical aid that Father was able to give them. He had taken some medical training in Brooklyn, New York, before going to India, and this was one of his greatest fields of service. His only sorrow was that he was not a full-fledged doctor as he might have become if his plans during his first furlough had materialized. He often said he was a P.H.D.—a "Poor Hindi Doctor." He spent a good part of every morning in the dispensary helping those who were sick, and his records showed around 4,000 entries per year. Many of these were routine cases, but many others were difficult ones during the course of which Father often wished for further education along the medical line. Often he was called to abnormal confinement cases, but usually the people concerned had neglected to

come for help until it was too late to save the child and often it was very difficult to save even the mother.

Father was able to help people who were in physical trouble. He tapped dropsy cases and gave cholera injections in years of epidemics. Such things as eye infections, itch, snake bites, and veneral diseases were ever-prevalent, and often it was difficult to do very much because of the ignorance of the people. The Hindoos often tried their own quack remedies before coming for help. The most common idea was to burn out the devil in whom the cause of the disease lay. As a result bad burns were often added to basic diseases before help was asked for. During smallpox epidemics elaborate ceremonies of carrying the offending god to the village outskirts were performed and it was difficult to persuade the people that a simple vaccination would prevent the gruesome disease. However, in spite of all the ignorance and superstition that was prevalent, Father's fame as a medical missionary always preceeded him, and his first work on coming to a new village would be the helping of some sick ones. He never went anywhere on his bicycle or afoot without taking along forceps for extracting bad teeth. He was very gentle and very careful in his medical work. He felt for people in their sickness, and he was always ready night or day to go out to help others.

His dying message to the people of India was to tell them "to come to heaven singing Hallelujah." To us his message might very plausibly be the one he outlined in a pamphlet called, 'The Unfinished Task of the Christian Church," which he started with the following words:

"Go therefore into all the world and preach the gospel to all nations . . . and, lo, I am with you alway, even to the end of the world." This is the unfinished task before the Christian Church; this is the inheritance of the Church of Jesus Christ with which she is to occupy herself until Christ will return for the harvest.

Significant Dates

1877, April 15	Born near Cherson, South Russia
1900	Came to the U. S. A. for further study
1900-1904	Studied at Bethel College, North Newton, Kansas
1904-1906	Studied at the Missionary Training Institute, Brooklyn, New York
1906, February 14	Married Agnes Harder
1906, August 16	Arrived in India
1906-1911	Worked in Champa, C. P., India
1911-1915	Started mission station at Mauhadih
1915-1917	Furlough in the U. S. A.
1917-1925	Continued work in Mauhadih and also covered the Basna field
1925-1927	Furlough in the U. S. A.
1927-1929	Worked at Basna
1929-1937	Continued work at Mauhadih
1937	Returned to the U. S. A.
1938	Travelled through Canada and parts of the U. S. A. in the interest of missions.
1940-1945	Worked for the Historical Committee of the General Conference in the Historical Library at Bethel College, North Newton, Kansas
1945, June 7	Died at the Bethel Deaconess Hospital, Newton, Kansas

BIOGRAPHY OF A FARM

(Continued from page 29)

denced by the fact that they owned the highest producing cow in the Milking Shorthorns Breeders Association in 1946. Some of the prize cattle are exhibited and sold at the Illinois state sale.

Two hundred and forty acres of the farm is put into a four-year rotation of corn, oats, and legumes. One hundred and twenty acres is put into a three-year rotation of corn, oats, and hay. In an average year 160 acres are devoted to corn, about 100 acres to oats, while the balance of the acreage is devoted to hay and alfalfa. Arthur J. Bertsche is an active member of the Evangelical Mennonite Church at Gridley and is a director of the Graymont Cooperative Association. This Cooperative has a membership of 450, with about one-third of the membership consisting of Mennonite farmers.

Not only is Bertsche interested in maintaining the fertility and productivity of the fine farm which he operates but he is also interested in community development. Of real concern to him and some of his forward-looking neighbors is the problem of providing occupational opportunities for the young people who cannot find employment on farms. A considerable amount of attention has been given by the leaders of this community to the possibility of establishing new industries. There are four different Mennonite groups, each with its own church, in this area, but all four of the churches are operating on a cooperative relationship with a fine spirit of fellowship and understanding.

WALDENSIANS IN AMERICA

(Continued from page 23)

The church at Valdese was at first known as the Evangelical Waldensian Church, but as an independent congregation it faced financial and other difficulties and in 1895 it became affiliated with the Presbyterian church. By 1920 the French language had been abandoned in the church services. In 1943 the colony and church celebrated its golden anniversary. The church today has a membership of over 480, and sponsors seven Sunday schools.

Industry has increasingly dominated the life of Valdese. A flour mill was started as early as 1906. In 1915 the Waldensian Baking Company was founded, with some 140 employees at the present. Other Waldensian industries and institutions are a Swiss Embroidery Mill, the Valdese Credit Union, and the hosiery mills, already mentioned. In 1940 the town of Valdese had a population of 2,615 and was called, "North Carolina's fastest growing town."

The First Waldensian Church of New York has officially affiliated with the Waldensian church of Italy. It has a membership of 260. Smaller groups of Waldensians are found in Philadelphia, Chicago, and elsewhere. Wherever they are, they are respected for their integrity, thrift, and industry. Although they no longer use the Italian or French language, they have retained their Waldensian names as well as many of their customs and traditions.

A TREE AT WHITEWATER

(Continued from page 15)

on or about the first day of January of each year. The inventory determined the increase or decrease in the value of the net assets and the respective shares of the partners.

Until the time the eldest son, Albert, left home, there was a working force which included the father and his seven sons, ranging from Albert, the oldest, twenty-seven, to Herbert, the youngest, eleven. Neighboring farmers would have been glad to give steady employment to some of the boys; but, except for emergencies, the Claassen boys were not encouraged to go out to other families to earn money. John Claassen had ideas of his own. He simply kept expanding his operations and thus kept his own sons busy on a family enterprise. To work together as they did then, and have done since, it was necessary for each to have respect for the rights and wishes of the others. This family pattern generated a spirit of fairness and justice and in the course of daily life came to be embodied in the lives of the sons and daughters.

The concern for sturdy Christian character and lofty ideals is reflected in the name that was chosen for the family farm and by which it is still known, namely, "The Golden Rule Farm." So effective was this cooperative family arrangement that some of the children still carry on, in somewhat modified form, this type of family partnership agreement. In fact, of the seven brothers, five are engaged in two partnerships. Albert and Ernest, two of the older brothers, operate their farms independently; but Carl and Paul established a partnership in 1927; and Walter, Arnold, and Herbert have taken over their parents' family partnership with some modifications. These three sons have never farmed otherwise than through the partnership arrangement. In both partnerships, land, livestock, and machinery is owned jointly and the work is done cooperatively. The human relations side of these arrangements seem to be working out as successfully as the economic.

John Claassen was one of the founders of the Potwin Mutual Telephone Exchange and one of the organizers and directors of the People's State Bank of Whitewater, and of the Butler County Farm Bureau. He was always an active member at the Emmaus Mennonite Church, serving as trustee, church secretary, and deacon for many years until his death. In community affairs he was active, serving as member of the local school board and in such other capacities as he was called upon from time to time. It is a pleasure to examine the record books of John Claassen because of his excellent handwriting and his accurate and complete system of record keeping. His formal education was confined to elementary schooling until his twelfth year in West Prussia, and a short winter term in Mt. Pleasant, Iowa, immediately after coming to America with his parents. He was mostly a self-educated man and could express himself forcefully and clearly, both in speech and writing, in either English or German.

His versatility is shown by the fact that he served as his own brick mason, translated hymns for the local choir leader, and had an appreciation for and a working knowledge of practical physics. Before the day of modern mechanization in agriculture he forecast such implements as the rotary tiller, the power take-off, and the tractor mounted plow.

The combined acreage which this large family operates is estimated at 5,680 acres or an average of 405 acres per family. About one-third of this is pasture land while the remaining two-thirds is in cultivated farm land. Practically all of the Claassens are cattle men. The cattle are handled on the Kansas deferred feeding method. The number handled at the peak of the season is usually about 1,865 head, or an average of 133 head per family. Hogs also are raised, although not in as large numbers. The combined total of hogs is an estimated 865, or an average of about 62 head per family. All of the fourteen children own their own land and if one visits the farms, there is no doubt in one's mind that these farmers know how to take care of and operate their farms successfully.

The Claassen children, like their father, are not concerned merely with material gain. They are all active church members and have assumed their full responsibility for activity in the community. Evidence of this fact is that the thirteen living sons or sons-in-law have held or now hold fifteen offices in the local church and Sunday school program, such as deacon, trustee, Sunday school teacher, and congregational chairman. In the area of local government, the thirteen living sons or sons-in-law hold or have held fourteen offices in capacities such as members of local school boards, township trustees, offices in the county Farm Bureau, and membership on local committees such as the AAA Advisory Committee. One is also an alternate member of the Bethel College Board of Trustees. In local business institutions the Claassen family is also represented. One is a president of a local mutual telephone company, one a member of the board of directors of a Kansas insurance company, and another a local bank director. In all of these organizations whether officers or not, they are active and responsible members.

The Claassen family tree which was planted in Whitewater in 1877 is still bearing fruit. This family, along with its neighbors, has done much to convert its part of Butler County into one of the most highly productive agricultural areas in the state of Kansas. The economic contributions of this family through its payment of taxes on real estate, its heavy capital investments, its significant improvements by way of erecting large and substantial houses and large and well cared-for farm buildings have added much to the beauty, prosperity, and solidarity of the Whitewater community. The improvements spell permanence, stability, and careful stewardship. Furthermore, they reflect something of the enduring invisible qualities that come from a sturdy religious faith. This faith is nourished through daily devotions around the family altar and corporately in the pews of the local meetinghouse on Sunday morning.

Mennonite Research in Progress

BY CORNELIUS KRAHN AND MELVIN GINGERICH

The interest in Mennonite research, since our last report, *(Mennonite Life,* April, 1949) has continued. Concerning the centers of research we would like to refer our readers to our previous report. We would also like to call attention to the annual bibliographies that appear in the April issue of *Mennonite Life* and our book review section.

M. S. Harder has completed his dissertation on *The Origin, Philosophy, and Development of Education Among the Mennonites* (University of Southern California, Los Angeles, California, 1949, Ph.D). Paul Lederach finished a dissertation on *History of Religious Education in the Mennonite Church* (Southwestern Baptist Theological Seminary, Ft. Worth, Texas, Dr. Rel. Ed., 1949), and Leonhard Froese wrote a dissertation, *Das pädagogische Kultursystem der mennonitischen Siedlungsgruppe in Russland* (University of Göttingen, 1949, Ph.D.). John J. Bergen is working on a thesis on education among the Mennonites in Manitoba (University of Manitoba).

John H. Lohrentz has completed a manuscript on the history of the Mennonite Brethren Church which is to be published in the near future. Lester Hostetler's *Handbook to the Mennonite Hymnary* was published in 1949 (see review). Harold Burkholder wrote a thesis on the *History of the Pacific District of the General Conference of the Mennonite Church of North America* (George Pepperdine College, Pasadena, California, M.A.). D. Paul Miller has completed a thesis on the Amish and Mennonite communities at Yoder and Partridge, Kansas (University of Nebraska, Lincoln, Nebraska, 1950, A.M.). Leland Harder has completed a manuscript for a book on Peter Cornelis Plockhoy (Michigan State College, East Lansing Michigan, 1950). John A. Hostetler has compiled a bibliography of some four hundred titles on the Amish (Pennsylvania State College, State College, Pennsylvania, 1950). Roy Umble wrote a dissertation on *Mennonite Preaching* (Northwestern University, Evanston, Illinois, 1949, Ph.D).

The National Institute of Mental Health of the United States Public Health Service is sponsoring a study of the *Cultural and Psychiatric Factors in the Mental Health of the Hutterites* under the direction of Dr. Joseph W. Eaton, Wayne University, Detroit, Michigan. H. G. Fischer wrote *Jakob Huter, sein Leben und Wirken . . .* (University of Vienna, 1949, Ph.D.), and Eduard Widmoser wrote *Das Täufertum im Tiroler Unterland* (University of Innsbruck, 1948, Ph.D.). At an earlier date Franz Heymann wrote a dissertation on *Die Lehre von der Kirche in der hutterischen Täufergemeinde* (University of Vienna, 1926, Ph.D.). In America Marcus Bach wrote a novel dealing with the Hutterites entitled *Dream Gate* (see review), and A. J. F. Ziegelschmid is preparing a new edition of the Hutterian songs.

Melvin Gingerich has completed research, largely under the sponsorship of the Mennonite Research Foundation, Goshen, Indiana, on the following projects: *Mennonites in World War II, Mennonite Income,* and *What of Noncombatant Military Service.* His *Youth and Christian Citizenship,* and *Service for Peace* were published in 1949. He is now compiling a Mennonite census. John C. Wenger, whose book *The Doctrines of the Mennonites,* was published in 1950, is completing his study of Mennonite nonconformity and the Mennonite conference of Indiana and Michigan. Guy F. Hershberger is doing research on legal provisions for conscientious objectors in Europe. H. S. Bender's book on Conrad Grebel was published early in 1950.

Cornelius Krahn edited a book, *From the Steppes to the Prairies,* published by the Mennonite Publication Office, Newton, Kansas, in commemoration of the coming of the Mennonites to the prairie states and provinces. Gustav Reimer, under the sponsorship of Cornelius J. Claassen and Aaron J. Claassen, has completed his research in the Bethel College Historical Library on Cornelius Jansen and his work in connection with the immigration of the Mennonites to the prairie states and provinces. Cornelius Krahn, assisted by John F. Schmidt, has completed the revision of C. Henry Smith's *Story of the Mennonites,* which is now at the printers.

The American edition of the *Mennonite Encyclopedia* edited by H. S. Bender, Cornelius Krahn, and Melvin Gingerich, with the assistance of others, is making steady progress. Another significant enterprise is the publication of the *Täufer-Akten* (Anabaptist source material) in Europe, assisted by the Mennonites of America.

The German Mennonites have resumed their work of scholarly activities, and the first post-war issue of *Mennonitische Geschichtsblätter* appeared in April, 1949, and was devoted mostly to the life and work of scholars that had passed away during the last decade. This periodical may be ordered from Dr. Ernst Crous, Bethel College, North Newton, Kansas, who with his wife is at present teaching, lecturing, and doing research in America. E. Teufel is continuing his review of Anabaptist literature in *Theologische Rundschau* (Verlag J. C. B. Mohr, Tübingen), under the title "Täufertum und Quäkertum im Lichte der neueren Forschung." The book *Festgabe Walther Köhler* (Zwingli-Verein, Zurich, 1940) contains an exhaustive bibliography of Dr. Walther Köhler, one of the foremost authorities on the Reformation and Anabaptism. Recently a study was completed in Germany which deals with Rembrandt's relationship to the Mennonites.

Marvin Harder wrote a thesis on the Mennonite attitude toward the state (Columbia University, New York, 1949, M.A.). Robert Kreider is doing research on various aspects of historical and theological questions pertaining to the Anabaptists (University of Chicago). Gordon Kaufman is studying some theological and philosophical implications of Anabaptism (Yale Divinity School, New Haven, Conn.). An Anabaptist theology conference was held at Goshen College at which a half dozen lectures dealing with basic questions in this field were presented and discussed (see MQR, January, 1950). A similar conference will be held at the Mennonite Biblical Seminary, Chicago, in April, 1950.

Elmer E. Ediger wrote a paper on the relationship of the Dunkards and Mennonites in Europe, Bertha Fast on Gnadenfeld in the Molotschna settlement, Russia, and Lloyd W. Gundy on the Central Conference of Mennonites (all three at Mennonite Biblical Seminary, Chicago). Similar projects are being sponsored in various classes at Bethel College, Goshen College, and other schools.

Jacob M. and Anna Goering (Galva, Kansas) are continuing their genealogical studies and have published the Strausz and Goering family records (1949). Silas Hertzler has completed his research on the Hertzler genealogy which is to be published.

We would like to state that "Research in Progress" is an annual feature of the April issue of *Mennonite Life*. We would appreciate having those doing research in a Mennonite field, or those who know of someone who is doing so, report to us so that we will be enabled to give a more complete picture of Mennonite research in progress.

Mennonite Bibliography, 1949

BY CORNELIUS KRAHN AND MELVIN GINGERICH

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Eshleman, Merle W. and Noah K. Mack, *Christian Manhood.* Scottdale, Pennsylvania: Herald Press, 1948. 110 pp. $1.50.

Goering Family Record, 1856-1948, The Jacob H. Galva, Kansas: Jacob M. and Anna Graber Goering, 1948. 83 pp. $1.50.

Künzi, Heinrich, *Barbara.* Bern, A. Francke AG: 1948. 114 pp. (Play dealing with Anabaptists.)

Pennsylvania German Folklore Society. Vol. XIII. Allentown, Pennsylvania: 1948. $5.00. Contains:

Guy F. Reinert, *Coverlets of the Pennsylvania Germans.*

Albert F. Buffington, *Linguistic Variants in the Pennsylvania German Dialect.*

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Strausz, Sr. Family Record, 1859-1948, The Jacob. Galva, Kansas: Jacob M. and Anna Graber Goering, 1948. 76 pp. $1.50.

Books—1949

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Bontrager, Mr. and Mrs. David R., *Family Record of Jacob Guengerich and Barbara Miller and their Descendants.* Millersburg, Indiana; The authors, 1949. 92 pp. $1.00.

Christner, L. D., *The Atlas of the Old Order Amish Church Districts of Indiana.* Topeka, Indiana: The author, 1949. $1.00.

Clark, Elmer T., *The Small Sects in America.* New York: Abingdon-Cokesbury Press, 1949. 256 pp. $3.00. (Includes Mennonites.)

Dyck, Arnold, *Koop enn Bua faore nao Toronto.* Vol. II. North Kildonan, Manitoba: The author, 1949. 102 pp. $1.00. (Low German fiction.)

For Family Worship. Scottdale, Pennsylvania: Herald Press, 1949. 80 pp. $0.25.

Fretz, Herbert, *The History of the Deep Run Mennonite Congregation (Eastern Conference) of Bucks County, Pennsylvania.* (Bedminster, Pennsylvania), 1949. 52 pp.

Friedmann, Robert, *Mennonite Piety Through the Centuries.* Goshen, Indiana: The Mennonite Historical Society, 1949. 286 pp. $3.50.

Friesen, Abram Johann, *Prost Mahlzeit!* Grünthal, Manitoba: The author, 1949. 89 pp. $1.00.

Gingerich, Melvin, *Service for Peace.* Akron, Pennsylvania: The Mennonite Central Committee, 1949. 451 pp. $3.00.

Gingerich, Melvin, *Youth and Christian Citizenship.* Scottdale, Pennsylvania: The Herald Press, 1949. 204 pp. $2.00.

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Hildebrand, J. J., *Aus der Vorgeschichte der Einwanderung der Mennoniten aus Russland nach Manitoba.* Winnipeg, Manitoba: The author, 1949. 136 pp. $1.00.

Hohmann, W. H., *Bless Thou the Lord.* Chicago: Hall and McCreary Company, 1948. $0.18. (Choir music.)

Hohmann, W. H., *Jesus Put Forth His Hand.* Chicago: Hall & McCreary, Company, 1949. $0.22. (Choir music.)

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Janzen, J. H., *Mein Felsengarten,* Waterloo, Ontario: The author, 1949. 128 pp. (Poems.)

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Käser, Hans, *Die Täuferverfolgungen im Emmental.* Bern: Paul Haupt, 1949. 32 pp.

Klassen. Peter J., *Heimat einmal . . . .* Yarrow B.C.: Klassen's Book & Variety. 2 vols., 250 pp. $2.50.

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Off the Mountain Lake Range. (Mountain Lake, Minnesota), 1949. 48 pp. $2.00. (Traditional receipes of Mennonites from Russia.)

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Payne, Ernest A., *The Anabaptists of the 16th Century.* London: The Carey Kingsgate Press, Ltd., 1949. 23 pp.

Proceedings of the Sixth Annual Conference on Mennonite Cultural Problems. Goshen, Indiana: Council of Mennonite and Affiliated Colleges, 1949. 99 pp. $1.00.

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The Love of Christ Hath Constrained Us. Scottdale, Pennsylvania: Mennonite Publishing House, 1949. 64 pp. $1.00. (Fiftieth anniversary of the "Old" Mennonite Mission in India.)

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Yoder, Edward, *Sollen Christen sich an der Kriegsführung beteiligen?* Akron, Pennsylvania: Mennonite Central Committee, 1949. 71 pp.

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Curtis, Hugh, "Off to a Good Start," *Successful Farming,* March, 1949, pp. 30, 78, 79, 156. (Mountain Lake community.)

Dein Reich Komme. Stuttgart, Mülhausen. January, 1949. pp. 17 (Jacob Kroeker issue.)

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Payne, Ernest A., "John Horsch: Mennonite Historian," *The Baptist Quarterly,* January, 1949.

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Reynolds, Mary G., "New Horizons," *Americas,* August, 1949, pp. 2-6, 33 ff. (Mennonites in Paraguay.)

"75th Anniversary Progress Edition" *The Altona Echo,* Vol. 9, No. 36, September 7, 1949. (Altona Mennonite community.)

"Story of the Bruderhof," *Fellowship,* November, 1949, pp. 4-9. (Hutterites in Paraguay.)

"The Old Order Amish," *Nation's Heritage,* Vol. I, No. 3, 1949.

Tschantz, Stanley, "Amish Demonstrate Cooperation, Build Barn in a Day," *The Wooster Daily Record,* August 8, 1949, p. 16.

Wyden, Peter, "Mennonites Blend Personal Touch With Relief to Needy Abroad," *Christian Science Monitor,* May 9, 1949.

New Books in Review

Service for Peace, by Melvin Gingerich. Scottdale, Pennsylvania: Mennonite Central Committee, 1949. 488 pp. Price $3.00.

Former CPS men will relive the heartaches and joys of camp life when they read Melvin Gingerich's history of Mennonite Civilian Public Service—*Service for Peace.* One is shamed as one remembers how our testimony was soiled by conduct which belied our confessions of belief. But more important, one relives with joy those experiences of comradeship, awakening maturity, and spiritual discovery which were a part of the heritage of CPS, which for many of us were among "the best years of our lives."

Melvin Gingerich, commissioned by the Mennonite Central Committee to write this history, brought the talents of a well-disciplined historian to this research enterprise. Before judging a book one must discover the intent of the author as expressed in his preface. "This book," states Gingerich, "was written primarily for the average reader in our Mennonite churches and for the men who served in Mennonite Civilian Public Service." In the recital of details he hopes to picture "what happened in the daily routine of camp life." In evaluating CPS he seeks "to give the points of view of the campers and of those who administered the system by quoting both the majority points of view and the dissenting positions."

The archival remains of MCC-CPS probably exceed a million pages. To comb through the mass of records, reports, and correspondence, selecting the significant from the trivial, was a project of formidable proportions. This task Gingerich accomplished with rare ability. Further, he has digested that mass into an organic, readable narrative. He brought to his task a comprehensive, sympathetic vision of the total program.

This study of CPS is significant because it treats a most crucial chapter in the life of our church during this generation. One out of every twenty-five Mennonite church members was in CPS. At the time of the peak enrollment there were 3,754 Mennonites in the program. MCC camps and units were scattered across the country from Maine to California, from Montana to Puerto Rico. More than five hundred individuals served in positions of leadership in the MCC-CPS program. A Mennonite constituency of 120,000 members contributed from 1941 to 1947 a total of $3,386,254.25 for the support of this church-wide undertaking. Twelve branches of the Mennonite brotherhood for the first time worked shoulder to shoulder in this common enterprise. As one reads through this volume one senses gratefully that Gingerich has caught the high historical significance of this experiment in "service for peace."

The author reviews step by step the events leading up to May 22, 1941, when the first men reported to the Mennonite CPS camp at Grottoes. Then follows a complete survey of the variety of service projects in CPS. No unit is neglected in this review. Subsequent chapters are devoted to the problems of religious life and education in CPS, the financing of the program, administration, an evaluation of CPS, and a synopsis of the Canadian C. O. program.

Scanning the index one is impressed that this 488-page volume is packed with factual detail. That is at once a strength and a weakness. It perhaps would have been preferable to include in the appendix a compact biography of each camp and unit, thus condensing the main body of text and removing some barriers of detail in the free flow of the narrative. Further, the readability of the book might have been aided by reducing and/or paraphrasing the many long quotations which appear in gray blocks of small type. These suggestions, however, are quite peripheral.

As CPS gradually fades into the past we can evaluate the six-year program with keener perspective than when we were inextricably bound up in it. For those wishing to rethink CPS, especially to be recommended are the three chapters: "Religious Life," "Camp Administration," and "An Evaluation of CPS." Gingerich has been fair and discerning in sketching the light and the shadows. CPS has been a glorious chapter of corporate witness in the church. The sensitive conscience, however, will detect certain ethical issues in CPS, which have only partially been resolved: the restricted witness, the heavy hand of government on matters of conscience, the church serving in the anomalous position of mediator between conscriptor and conscriptee. A decade or so in the future CPS will merit another critical study, perhaps entitled "CPS Reexamined."

—Robert Kreider

Handbook to the Mennonite Hymnary, by Lester Hostetler. Newton, Kansas: Board of Publications, 1949. XXXIX & 425 pages. Price $3.00.

Many denominations have felt the need of better understanding the hymns of the church, both past and present. As a result, a number of handbooks about hymns have appeared in recent years. The most recent of these handbooks, perhaps the finest, is the *Handbook to the Mennonite Hymnary,* by Lester Hostetler. The specific purpose of the book, as stated in the preface, is to serve as a companion to the *Mennonite Hymnary.* It contains not only a compendium of hymn information, it also evaluates and appraises. One senses the love and devotion of the author for some hymns, along with certain healthy criticisms of others.

The main body of the text corresponds exactly to the order of hymns found in the *Mennonite Hymnary.* Each hymn has a two-fold story—that which comes from the writer of the words, and the other from the composer of the music.

Pertinent information about every hymn in the *Hym-*

nary is treated. The material is well organized and to the point. It is fortunate that Hostetler's knowledge of music is wide, as there is a necessity for some discrimination in the hymns that we use.

A work such as this is fundamentally a synthesizing of many facts and materials from a wide range of sources. Certain facts not generally known have been presented. For instance, the words of "*Ich weiss einen Strom*" is a translation from the original English "O Have You Not Heard of the Beautiful Stream." The popular assumption among Mennonites was that the original was German. Ernst Gebhardt, who translated this hymn, made a number of German translations of English hymns. Other newly-published information concerns hymns like, "Near to the Heart of God," and "I Would Be True."

One of the most interesting parts of the book is the introduction. George Knight, editor of *The Hymn,* published by the Hymn Society of America, says, "The introduction alone is worth the price of the book. During the past few years I have become rather 'allergic' to hymnal handbooks, but this one is not in the same class with the majority of others which have appeared from time to time." It begins with St. Augustine's definition of a hymn and traces in brief but pertinent detail the history of Christian song from the singing of Jesus and the Twelve at the Last Supper, to the American hymn and the Gospel song. Included are the great contributions of the Greek and Syrian churches, the Roman church, the hymns of the Bohemian Brethren, the German chorales of the Reformation, the metrical Psalms, and English hymnody.

One wishes a little more space and time would have been devoted to specifically Mennonite songs and music such as found in the *Ausbund,* and the Hutterite and early Dutch Mennonite song books. This field of investigation is still waiting for a thorough study.

It may be a surprise for some to know that "Just As I Am, Without One Plea," and "O Worship the King," come from the Anglican church, "Faith of Our Fathers," and "Silent Night, Holy Night," from the Roman Catholic, "Jesus Savior, Pilot Me," and "O Love, That Wilt Not Let Me Go," from the Presbyterian, and "It Came Upon the Midnight Clear," from the Unitarian. Another section consists of John Wesley's Rules for Singing. They are refreshing in their bluntness. For example ". . . . . Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can." Here are some others—"Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength . . . Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony . . . Sing in tune . . ."

This book will be helpful to ministers, students and teachers, as well as laymen who love to sing. Henry Wilder Foote, of Harvard University, authority on American hymnody, says "This book is well arranged, well printed, very informative and accurate. It will take a high place among such handbooks, and will be useful to many inquirers outside the Mennonite fellowship."

—James A. Bixel

Poetry of the Old Testament, by Sanford Calvin Yoder, Scottdale, Pennsylvania: Mennonite Publishing House, 1948. 426 pp. $4.50.

The expressed objective of this volume is "... that a better understanding of the poetical selections and books of the Bible in its most lyrical translation, the King James Version, will result from this small effort to point out and bring before the reader this material in its proper form." To implement this purpose Yoder has searched out all the poetic sections of the Old Testament outside of the Prophets—the poetic portions of the Pentateuch and the historical books as well as Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations. He has removed them from their context, eliminating the versification and verse numbers of the usual versions, and has set up the material in poetic form.

Something over 70 of the 426 pages, are devoted to a general introduction dealing with the people and the land that produced the poetry, the language in which it is produced, the structure and unique characteristic of Hebrew poetry, and brief introductions to each group of poems or books of poetry.

One is impressed with the spirit of this portion as the writer moves among difficult problems of interpretation and authorship and deals with questions that have been vigorously argued in the past. He sets forth quite dispassionately what to him, seems most feasible. On the whole, the book is not so much the work of a creative research scholar as it is the able work of a careful teacher who is reporting and interpreting on the work of the scholars. This book will have its major value, then, as a guide for students and laymen who are introduced to this field of biblical literature.

The reviewer feels there is one decided lack—a lack characteristic of most books on parts of the Bible. While Yoder goes further than most commentators in stressing the importance of the first-hand study of the text of the Bible itself, he still does not give specific systematic suggestions as to technique and procedure to be followed by the student in the study of poetical literature.

—J.J.Enz

Books In Brief

Slovar'-spravochnik po sotsial'no-ekonomicheskoi statistike. (Manual of Economic and Social Statistics). Baltimore 2, Md.: Universal Press, 1949. 308 pages. $4.50.

Bol'shaia sovetskaia entsiklopediia. (Great Soviet Encyclopedia). Baltimore 2, Md.: Universal Press, 1949. 1,102 pages. $14.00.

For some time the American Council of Learned So-

cieties has been reprinting and microfilming Russian books. There has probably never before been such a great interest in the publications on Russia and in the Russian language.

The first volume covers the wide range of Soviet economy and presents it in a very brief and elementary form.

Of greater interest is the second volume which presents in an encyclopedical manner information on Soviet subjects such as Government Structure, History, Science, Literature and Art, People of USSR, Religion and the Church, the Soviet Republics, etc. We are informed that there was no freedom of conscience previous to the Soviet regime and that any group can now organize for religious purposes. Ten religious groups which are in existence in Russia now are named. The Evangelical Christians and the Baptists are united under the leadership of J. I. Shidkov. The Mennonites are not mentioned and the Volga German Republic has passed from the scene without information. This is a highly informative book and interesting reading for those who master the Russian language. Illustrations, maps, and charts are helpful.

Das Antlitz der Vertriebenen, by Herbert Krimm. Stuttgart: Steinkopf, 1949. 368 pages.

This book dealing with the German refugees from Eastern Europe was sponsored and published in the interest of *Evangelisches Hilfswerk* in Germany. Various writers report about the German Evangelical Christians who have been driven from the following countries and provinces; Prussia, Pomerania, Silesia, the Baltic countries, Poland, Volhynia, Galicia, Bohemia, Moravia, Slovakia, Yugoslavia, Transylvania, Bessarabia, the Ukraine, etc.

It tells the story of endless misery and, humanly speaking, of a hopeless future for these people that have been added to a defeated and overcrowded Germany. Christian love and help are making the burden lighter and the future less gloomy. The Mennonites and the MCC activities are barely mentioned in the book.

Botschaft und Nachfolge, edited by Theo Glück, Thomashof: Jugendkommission der Konferenz der süddeutschen Mennoniten. 104 pages. $1.00 (Order from *Mennonite Life,* North Newton, Kansas).

This book is composed of lectures given at a Mennonite student conference at the Thomashof in Germany by men like B. H. Unruh, Dirk Cattepoel, H. S. Bender, Otto Schowalter, and others. It is the first publication of the Mennonites of Germany after World War II and deserves our special attention, both because of its content and because the German Mennonites need our support in their publication enterprise. Orders will be promptly filled if sent to *Mennonite Life.*

Grundworte des Glaubens, by Horst Quiring. Stuttgart: Evangelischer Missionsverlag. 231 pages. DM. 5.60.

Eighty of the biblical concepts such as love, grace, salvation, law, etc., have been explained in an alphabetical order. This book will be especially appreciated by ministers, Sunday school teachers and other interested in a deeper and better understanding of the Scriptures and the application of the same in our daily life. Orders and inquiries should be sent to Dr. Horst Quiring, Evangelischer Missionsverlag, Neusteigstr. 34 Stuttgart, US Zone, Germany.

Mennonitische Geschichtsblätter, Vol. 6, April, 1949.

The *Neue Folge* of this German Mennonite periodical, of which the first issue after World War II has now appeared, contains valuable biograhical sketches and bibliographical information on scholars like Chr. Neff, Chr. Hege, Walther Köhler and others. Orders can be sent to Dr. Ernst Crous, Bethel College, North Newton, Kansas. —C.K.

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IN THE NAME OF CHRIST

(Continued from page 35)

war returned from Russia, or to expectant mothers, or war widows and their orphans. The *Bieberhaus,* a building not far from the railroad station, became the center of activity for these projects. At one time a line of tired, ragged, and utterly disillusioned PW's would stand before the door with the MCC symbol on it. Then again it might be a group of weary, disheartened mothers desperately in need of clothing or food for their fatherless children. Or it might be a row of silent, nervous refugees who had managed to elude the border patrol the night before and were now safe but without any means in the "free air of the West."

In the spring of 1948 another very needy group of people began to receive MCC aid—university students. First it was a daily soup portion for five hundred of them, then food parcels for the TB students, clothing distributions to the young people who had fled from their homes in the East or returned from a prison camp with only the old, tattered uniform to wear. Among them were fathers and widowed mothers who had brought little or nothing with them as they fled. Out of these groups of students there developed a circle of interested young people who regularly met at the MCC center in Hamburg for weekly discussions on timely and searching topics.

It was this opportunity with the often skeptical and yet seaching young university students that most forcefully challenged us as MCC workers to recognize our responsibilities in serving under the banner, "In the Name of Christ." These young people were not only grateful and responsive to this spirit in which the American Mennonite people had sent their gifts, they wanted to know more. Clear-eyed and with open candor they asked: "What is it that brings about this practical, real Christianity?" They desired to know and to understand, and we, who served them, prayed that through our service and witness they might come to know and love Him in whose name this had been done.

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 P. F. Quiring, members of the Executive Committee.

A Testimony of a Reader

Having entered the fifth year of its publication, *Mennonite Life* has now reached the degree of maturity which will enable us to make an evaluation as to its appearance and content.

Since the appearance of the first issue there was an unmistakable effort to create something entirely new: a Mennonite periodical which would establish new and higher levels in the journalistic efforts of Mennonites. The lessons of shortlived previous efforts in this area had to be considered in formulating the policies guiding this new venture.

The first prerequisites for success in this field were the selection of an appealing name, the choice of a convenient format, suitable paper, and modern type. That those who initiated this project clearly realized the claims of these requirements and were in a position to satisfy them, is clearly evidenced by the issues that have appeared.

Adequately illustrating a periodical also posed a new problem in the field of Mennonite publications. Not counting a few modest efforts, there had been no Mennonite illustrated magazines. Previous efforts had not been able to meet the high technical requirements demanded. Again, each issue of *Mennonite Life* provides ample evidence that the editors have successfully dealt with this problem. Besides the many photographic illustrations, the issues contain many drawings, paintings, charts, and maps. Through the expert selection of pictures which are technically most perfect, including pictures which are works of art in themselves, a distinctive collection of illustrations is achieved.

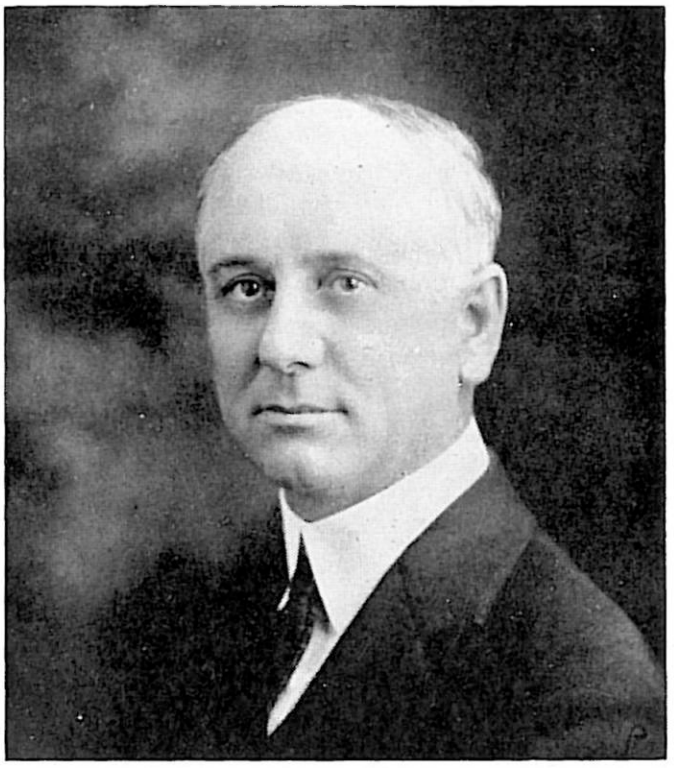
The reader also takes satisfaction in the fact that the pictures presented are new and that he is not expected to accept cheap reprints which have previously made their appearance in well-known publications. In its pages *Mennonite Life* now offers over a thousand illustrations—a picture archive—of which most have permanent value.

And its content? Fortunately, its name is such that a variety of items may be sheltered under it: migrations, history, the fine arts, agriculture, and, in fact, the whole story of the varied aspects of Mennonite life everywhere. That the editors have not only been able to maintain the high level with which they began—in external appearances also—but have continued to improve, gives us hope that it will receive increasing recognition in the future and a steadily growing circle of readers. It is only regrettable that *Mennonite Life* uses primarily one language, a circumstance which to some extent prevents it from being a Mennonite world periodical, because of the great number of German-speaking European and South American Mennonites.

Surety for the future of *Mennonite Life* is not only its excellent record of the past, but also the fact that among its contributors are included the best-known names of the Mennonites the world over.

—Walter Quiring

A Task Not Ended



C. Henry Smith (1875-1948)

I had never known much of Mennonite origins. I had always thought of Mennonites as an obscure, peculiar people, with strange, unpopular practices. A good, honest, and thrifty people, of course, but with little influence in the world, and with little bearing upon the great currents of world movements. I never expected to find their deeds recorded in the books of either secular or religious history. To discover, therefore, that they were pioneers in the rise of religious toleration, and that they were the spiritual forefathers of both the Baptists and the Congregationalists, as well as the earliest of all modern peace societies, was a revelation to me as surprising as pleasing. My respect for the religion of my forefathers was greatly enhanced. I no longer needed to apologize for my humble faith. The real contribution of the Mennonites to the great cause of religious toleration and world peace ought to be given wider publicity, I thought. Before I left the university, I had decided to make a thorough investigation of their history and, if possible, write a comprehensive treatise on the subject for publication. And so I began a task which has not ended to this day.

—From C. Henry Smith, *The Education of a Mennonite Country Boy*, 1943.