MENNONITE LIFE

October, 1950

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

Notice!

Watch your expiration date! If your subscription expires with this issue you will find a notice to that effect enclosed. Kindly renew your subscription immediately so that you will get the January issue when it will come off the press early in December. While you are renewing your subscription remember your friends and relatives and send them a gift subscription for Christmas. Our Christmas (January) issue will be especially fitting for this occasion and will be greatly appreciated. Avoid the Christmas rush!

Five Years of Mennonite Life

With this issue *Mennonite Life* has completed five years. The issues of the first three years (1946-48) are still available in one bound volume ($6.00). The issues of the years 1949 and 1950 are being bound and will be available in a few weeks ($5.00). If ordered together they are available for the special price of $10.00.

Remember our India issue (July, 1950) during the winter. Our special rates for study groups are still in force. They are: 10 copies—$3.50; 25 copies—$7.50; 50 copies—$12.50. Address all orders: *Mennonite Life*, North Newton, Kansas.

COVER

Picking Thompson Seedless Grapes

A good vineyard produces 10-13 tons of grapes per acre.

Photo C. "Pop" Laval

MENNONITE LIFE

An Illustrated Quarterly

Vol. V | October, 1950 | No. 4

TABLE OF CONTENTS

IN COMING ISSUES, 1951

The January issue will be off the press early in December. It will be especially appropriate as a Christmas gift for friends. Among other features it will contain a most complete written and pictorial account of the beginning and the end of Mennonite settlements in Russia. The photographs depicting the flight of the Mennonites during the onslaught of the Red Army (1943-1945) relate this tragedy most vividely.

The issues of the coming year will also include well illustrated accounts of the Mennonites in Mexico and Manitoba (including Winnipeg and the Red River flood), as well as various communities and industries in the United States and abroad. Numerous biographies are in our files. Mennonite conference publishing houses are to be featured. We are planning to present the story of that Mennonite classic, THE MARTYR'S MIRROR and many other features you will enjoy and want to keep in your permanent file.

Mennonite Life is an illustrated quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. Entered as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

Contributors in this Issue

(From left to right)





Erland Waltner, Bethel College, presented his article as lecture at Anabaptist Theology Conference, Chicago (p. 40).
A. R. Ebel, popular lecturer and artist, works in charcoal and teaches art at Tabor College, Hillsboro, Kansas (p. 38).
B. Mabel Dunham, well-known writer (*Trail of the Conestoga, Grand River, Kristli's Trees*) of Kitchener, Ont. (pp 17,45-46).
J. Winfield Fretz of Bethel College, is a writer and lecturer on subjects of Mennonite community life (p. 35).
Andrew R. Shelly, pastor of the Stirling Avenue Mennonite Church, Kitchener, Ontario, active in community affairs (p. 17).




Phyllis Bixel, wife of James Bixel, Bethel College, is interested in weaving for its therapeutic value (p. 34).
J. J. Friesen is a pioneer historian and a news correspondent of the Henderson, Nebraska, community (p. 10).
Arnold C. Ewy, now active on his father's ranch in California, wrote this paper while at Bethel College (p. 4).
E. Gordon Alderfer's article was facilitated by Penn. Historical and Museum Commission grant-in-aid (p. 30).

Not Shown

Franklin H. Littell wrote dissertation on Anabaptists. His article was lecture given work-campers in Germany. (p. 3).
Miss Blodwen Davies is a professional writer and local historian, of Markham, Ontario (p. 27).
David Hunsberger, news photographer, St. Jacobs, Ontario (see p. 19), took all pictures on pages 14-23, and page 29.

ACKNOWLEDGMENTS

Cut p. 4, the *Reedley Exponent*. Photography top p. 5, Dan Ewy. Cuts bottom p. 5, p. 8, California Fruit Exchange. Photography p. 6, 7, C. "Pop" Laval; top, and bottom right p. 9, Arnold C. Ewy. Photography pp. 10-12, courtesy Hamilton County, Nebr. Extension Farm Bureau Agent. Photography top p. 24, bottom p. 25, and bottom p. 26, Richard Harrington. Photography top p. 24-25, Charles W. Willey; center p. 26 *Toronto Daily Star*. Photography pp. 14-23, 27, David Hunsberger. Photography p. 35, and bottom left p. 37 Mt. Lake Studio; top right, and bottom p. 36, and top, and bottom right p. 37, Kenneth Hiebert; top left p. 36, Rickers Photo. Article by E. Gordon Alderfer is part of an assignment by the Pennsylvania Historical and Museum Commission, which gave him a two-year grant-in-aid.

Printed by The Herald Book & Printing Co., Inc., Newton, Kansas

The Communion of Saints

BY FRANKLIN H. LITTELL

"Item: Our Christian faith says, a holy Christian church and a communion *(Gemeinschaft)* of saints; whoever now recognizes the communion *(Gemeinschaft)* of saints with the mouth but does not maintain Community (Gemeinschaft), he is false."

The somewhat cryptic statement just read derives from the great free church movement in the German-speaking lands in the sixteenth century. This movement, although supressed ruthlessly by state-church authorities (with over five thousand martyrs in Switzerland and South Germany between 1524 and 1534), is today coming to be recognized as the fountain source of many of our modern ideas of religious liberty. Although spotted through centuries by imputed association with Thomas Müntzer and Jan von Leiden—both of whom they in their own time repudiated, *die Stillen im Lande* are now emerging as faithful champions of New Testament Christianity.

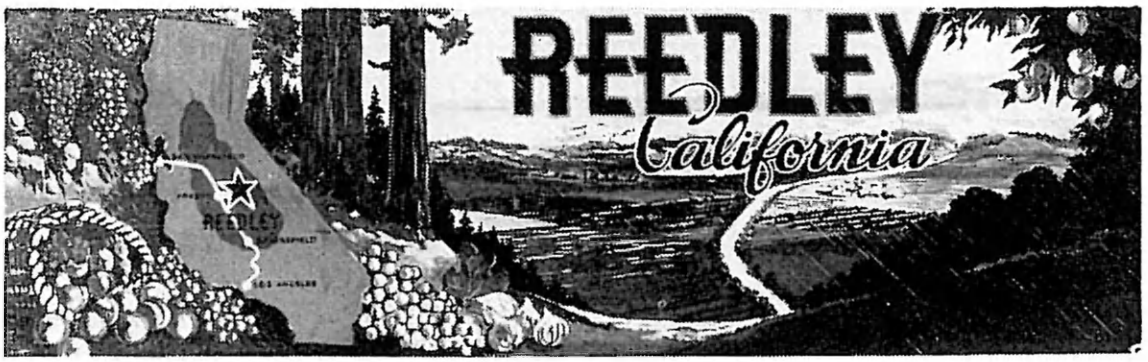
In the statement quoted above, drawn from the Five Articles of the Hutterite Brethren (1547), there is a play on the word *Gemeinschaft. Gemeinschaft* is seen in the higher sense as the *Gemeinschaft der Heiligen,* which Christians confess; in the specific sense, *Gemeinschaft* means the responsibility which every one of us shares in Christ for the well-being of every other member of the church. Sometimes in Christian history this has produced the most resolute Christian communism, as in the church at Jerusalem. At all times it has meant that in Christ I have no right to eat cake while my brother lacks bread.

The concept of *Gemeinschaft,* of what the Quakers appropriately called "unlimited liability," has been elaborated in many different directions in the last four centuries of Free Church history. My purpose here is to suggest the improtance of that concept, commonly called "the priesthood of all believers," in democratic life, both Christian and civic. This doctrine, enunciated by the state-church Reformers, but never carried by them to its logical conclusion, is commonly supposed to mean the end of the clergy as a special class. The most thoroughgoing churches, including the Mennonites, commonly maintain a lay ministry. Another statement, just as accurate, would be to say that every member of the church is a minister and a pastor—assuming those responsibilities for the health of the congregation which are in more traditional groups limited to the ordained priesthood. What is eliminated is the class separation between clergy and laity, between hierarchy and membership; and the congregation becomes a simple democracy, in which each member is entitled to participate in decisions of policy. The right of private interpretation, sometimes mentioned as a fruit of left-wing Protestantism, is not a "natural right"—that is, pertaining to man as Man. It is a right, indeed a duty, of the faithful member of a Christian congregation.

It can readily be seen that this primitive democracy is not, in any sense, a justification of individualism. On the contrary, "the individual is thus under obligation not to ride off on his own interpretation of a truth or duty without first bringing it to the touchstone of other views and experiences represented in the Christian group." It is the common finding of such *Gemeinschaften* that something quite wonderful may eventuate from the concerned sharing of minds in a small group, and that solutions to problems will be found which are quite superior to any ideas individuals may have brought to the meeting. This process of discovery is commonly attributed to the virtues of the discussion method; more properly, it is defined in Christian circles as the working of the Holy Spirit in the *Gemeindschaft.* But for a creative experience to occur, "... the group must be expecting a truer view of its subject than that with which anyone has come." The individuals in the group must, in short, be willing to be led by the church; they must be willing to submit their personal judgments to the cross-generations judgment of the congregation; they must be prepared to obey the voice of the Holy Spirit speaking through His Word as read and interpreted in the congregation. Thus, for a Christian, tradition is not so much the dead hand of the past pressing down the present as it is a covenant of fathers and sons. And new insights, as they come through the years, are not authoritative simply because new and novel; rather these insights become the new techniques or tactics for presenting old and fundamental truths when they have been hammered into shape by the prayerful discussion of a believing people. This process of testing is as much part of *Gemeinschaft* as is mutual aid.

We are all, I think, aware of the fact that most large churches fail to maintain the spirit or the practice of *Gemeinschaft.* This is a special danger for establishments, whether political—as in Europe, or social—as in the United States. The adulation of statistical success seems frequently to blind the eyes of institutional leaders to the fact that most "members" are only nominally so, that only a small fraction are willing to submit to the necessary disciplines of life in a Christian *Gemeinschaft.* I think that it can be shown, for instance, that the psycho-

(Continued on page 47)



Ninety per cent of all commercially grown grapes are raised in California.

The Grape and Raisin Industry

BY ARNOLD C. EWY

SOME of the early pioneers of the grape industry were Mennonites who came from the plains of Kansas and from Minnesota. They helped develop an industry from its early experimental stages into what is now a stable, prospering phase of agriculture.

The development of the San Joaquin Valley in central California had its beginning during the gold-rush days of the last century. Over the course of some 70-odd years this small area has become the center of the grape and raisin industry. In 1846 General J. C. Fremont recorded this valley as a barren worthless waste. Today this valley is one of the most productive, diversified, and richest farming areas in the nation.

After the gold in the hills was exhausted in 1860, the miners chose to try their luck at farming this barren, worthless waste. They found that this land could produce but they needed more water than the 7-8 inches provided by annual rainfall. This brought about the development of the irrigation system. The towering snow-capped peaks of the Sierras which formed the eastern border of the valley provided an ample source of water. The problem was to bring this water to the valley where it could be used for irrigation.

Cattlemen owning large tracts of land in this area were very much opposed to the digging of canals across their land. However, farmers, needing water, dug canals to lead the water from the uper level of the river to the floor of the valley. There was a long struggle between these two groups with a number of "ditch men" and cattlemen needlessly paying with their lives. The "ditch men" won this struggle and as a result there is a great irrigation system today which covers a large area of this valley. As is the case in most deserts, the touch of water made this barren, worthless waste change into a blooming desert.

If it were not for the tremendous amount of water brought into the valley by an elaborate network of ditches, this area would be a semi-desert region today. The underground water reserve is being supplied by the rivers which flow from the hills and wind their way through the valley. However, there are only a few areas in the valley where this underground water supply seems inexhaustible at the present time.

A successful irrigation season requires that much snow be deposited on the high peaks of the Sierras during the winter months. Nature stores this moisture in the form of snow. During the months of April, May, June, and July this water is used to irrigate the vineyards during their growing season.

The pioneer farmers dreamed of the time when dams could be built on the two large rivers of this area for the purpose of storing floodwater for summer irrigation. These dreams have since been fulfilled. A dam has been constructed on the San Joaquin River at Friant, and one is now being erected on the Kings River at Pine Flat. From these dams concrete-lined canals will carry the storage water to large areas of the valley which could not be irrigated successfully without the digging of costly wells. Over a period of thousands of years the rivers which drain into the valley from the Sierras have built up rich deposits of soil along their banks. One of these rivers, the Kings River, has been the life-line of a large part of the grape industry in central California. The banks of this river are made up of rich sandy loam which is highly productive soil and is very well adapted to the raising of grapes.

The San Joaquin Valley is separated from the Pacific Ocean by the Coast Range Mountains which rise 4,000 feet above sea level. Some 70 miles to the east are the snow-capped peaks of the mighty Sierra Nevada Mountains, reaching an elevation of 14,000 feet. At the southern end of the valley, some 40 miles south of Bakersfield, the Tehachapi Mountains (4,000 feet altitude) separate Los Angeles from the valley proper.

Thompson seedless vineyard of R. Ewy farm.

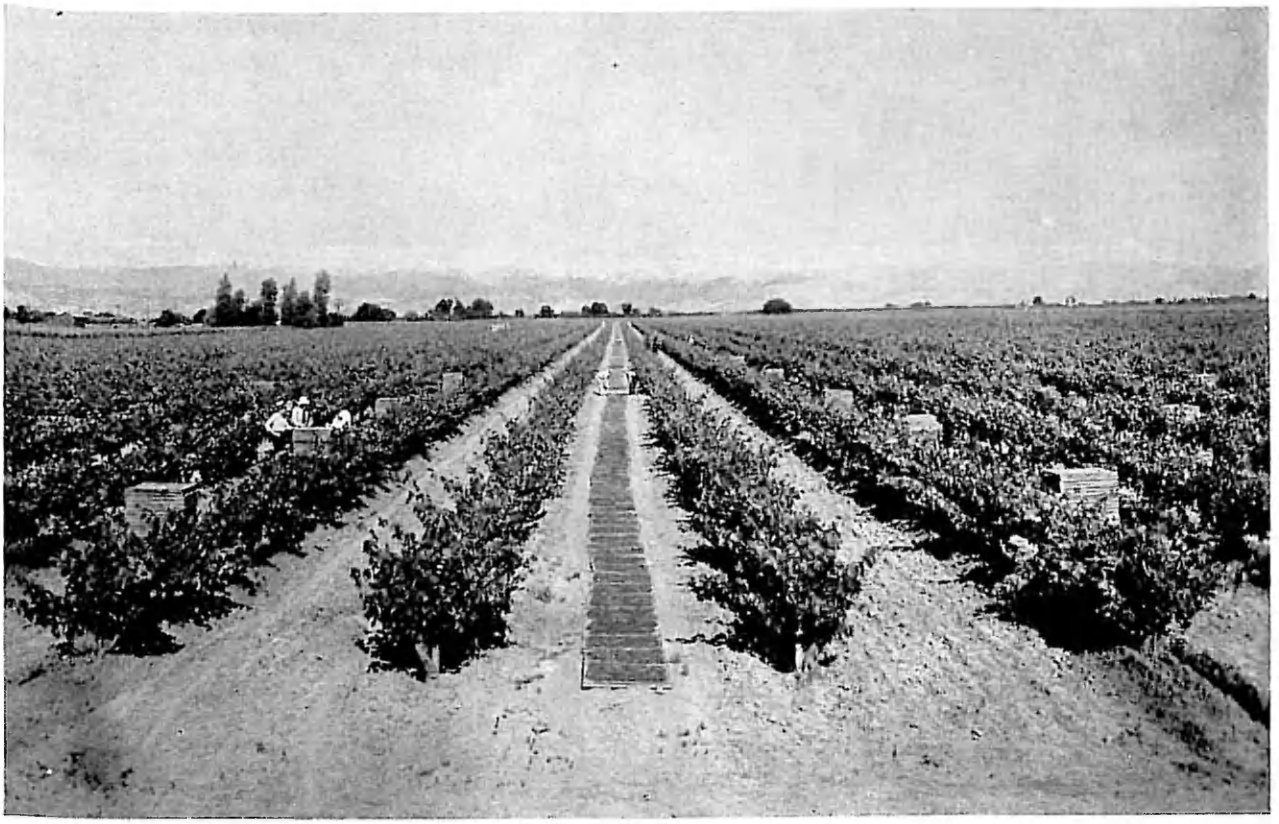
Pruning season in the R. Ewy vineyard.

The cultivated grapes of California are mostly of the kind grown in the countries bordering the Mediterranean Sea. Most grapes need long, warm-to-hot summer days and cool winters for their best development. They do not adapt themselves to humid summers because of their susceptibility to certain fungus diseases which grow rapidly under these conditions. Rain during the winter is desirable, but deficiencies can be made up by irrigation. Rains early in the growing season make disease control difficult but are otherwise not harmful to growth. When raisins are to be made by natural sun-drying methods, a month of clear, warm, rainless weather is essential. It is for this reason that the climate of the San Joaquin Valley is so ideal for the grape industry.

The first grapes planted in California were planted in the San Joaquin Valley near Fresno in the year 1877. At this time there was little or no rain and before the grapes were harvested, they dried on the vines. They were treated as raisins, stemmed and shipped to San Francisco in boxes. The fruit was sold on the market as fruit imported from Peru. However, someone learned that these raisins were from Fresno County, and the dealers were informed that the best raisins were made in that county. This is how a few raisins started an industry in central California that produces over 15 per cent of the world's table grapes and over 30 per cent of the world's raisins even though it has only 3 per cent of the total world grape-industry acreage.

The principal towns around which the grape industry is centered are Dinuba, Reedley, Parlier, and Sanger. In the Dinuba and Reedley area there is a large settlement of Mennonites: General Conference, Mennonite Brethren, and Krimmer Mennonite Brethren. The first Mennonites came to Reedley in the year 1903 looking for new opportunities. This first group was followed by others, and by 1906 there were enough to form a nucleus for the First Mennonite Church. Some of the early members of the church were: Daniel T. Eymann and his son, August C. Eymann, and their families. The first Mennonites to settle in Reedley came from Kansas. They were soon followed by Jacob Bergthold, Rudolph D. Kintzi, and Gustav Bergthold and their families from Minnesota. Soon

Part of the Reedley California Fruit Exchange plant from where many of our grapes and raisins are shipped.



Muscat grapes being sun-dried into raisins in the Reedley area. At least a month of dry weather is necessary.

others followed and established homes. Among these were J. J. Eymann, Cornelius Schroeder, A. P. Wedel, J. M. Suderman, Amos Hess, and C. F. Mueller.

The land around Reedley at that time consisted mostly of grain fields and unleveled ground. The transition from midwestern farming methods to the western type of farming involved many problems for the newcomers. These consisted of leveling the land with small horse-drawn scrapers, applying water by irrigation instead of natural rains, choosing the variety of vines or trees to be planted, learning the cultural methods, and pruning and harvesting. Last but not least was the problem of marketing their produce, which was a problem far different from the midwestern marketing practices to which they were accustomed. These early days afforded real pioneer life for those who had been accustomed to dry farming in the midwest.

Not all of these early Mennonites took up farming. Some went into business, some bought farms already improved, while others observed their neighbors who had their vineyards in bearing. They learned from the experience of others.

The improvement of this land took many weeks, months, and even years of hard, tiresome work. It was only through the help and advice of neighbors, who had already learned by experience, that these first Mennonites got a start. The old pioneer spirit of working together and helping each other meant the difference between success and failure.

These early settlers had many problems, of which irrigation was one. All vineyards at this time were irrigated from small, open ditches which were made along one end of the vineyard. The water was supplied from large canals or by pumping plants. Since then these small ditches have been replaced with cement pipelines which have valves at every row, simplifying irrigation very much.

Grapes are classified into four general classes—wine grapes, raisin grapes, table grapes, and sweet, unfermented grapes. Of these four varieties, the table- and raisin-variety grapes are most extensively grown in the Dinuba, Reedley, Parlier, and Sanger areas. The juice grapes are more adapted to the coast region, north of San Francisco near Healdsburg.

There are three varieties of grapes that are especially adapted to the making of raisins: the Thompson Seedless, Muscat, and the Black Corinth, or Zante Currant. The Thompson and Muscat are grown extensively in the San Joaquin Valley, whereas the Black Corinth is grown principally in Greece and Australia and is of only minor importance in this area.

Grapes adapt themselves to a large variety of soils. The deeper and more fertile soils usually produce the heaviest and better-quality crops. This type of soil is usually preferred for raisin and table grapes. Some sandy

Packing Thompson seedless grapes for shipment. Most of them will be marketed 2,000-3,000 miles from their origin.

soils are preferred for their ability to produce grapes that ripen and attain a high sugar content sooner than those raised on heavier soils. The area around Dinuba and Reedley has soils that range from the light, sandy, less fertile soil, to the rich, heavy-clay loam soils that are very fertile and highly productive.

There are a number of things that must be taken into account before a vineyard can be started. The conditions that must be considered are the climatic factors, such as temperature, frost, winds, rainfall; types of soil, fertility of soils, availability of water for irrigation; and distance from shipping points and labor supply. These conditions were more of a problem to the early settlers than they are to the growers of today. Present-day growers have learned by experience but some of the above conditions are still problems today.

The purchase price of a good, bearing vineyard has varied according to the value of the produce. It has varied from $300 to $1,000 per acre, including buildings and frequently some equipment. In normal times the cost of developing a vineyard on unimproved ground amounts to $500 per acre over a four-year period.

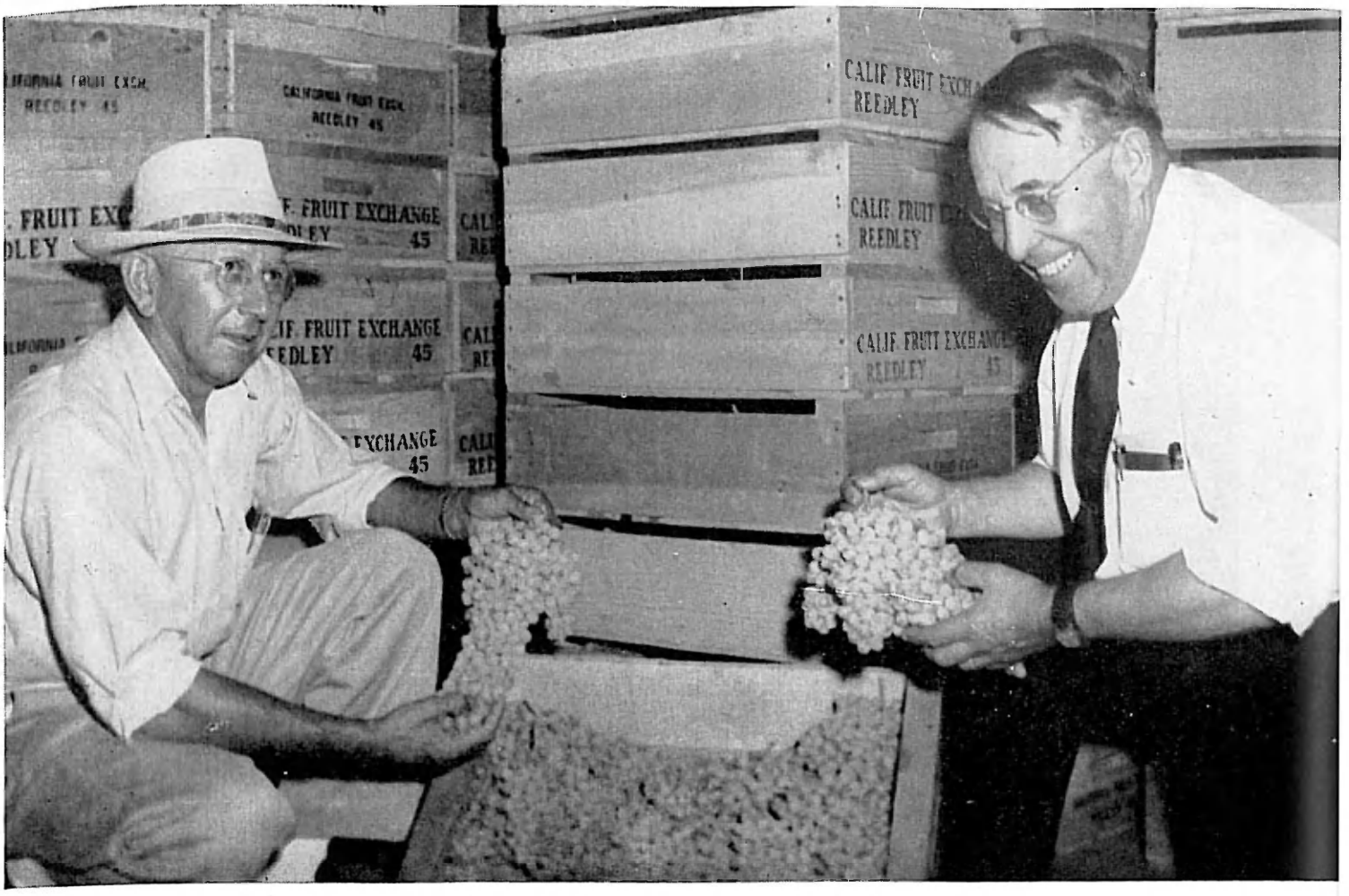
Grape vines must be pruned every year. Pruning is done when the vine is dormant, between the time the leaves fall in the autumn and growth begins in the spring. This is done during the months of January and February.

During the month of March, after the spring rains are less frequent, spring plowing takes place. The winter rains produce a cover crop which has to be cleaned away from the vines and the ground has to be prepared for summer irrigation. The single plow and the Kirpy plow are the two implements used in this process. The Kirpy plow cleans the weeds away from between the vines and the ditch that is made in the process is used for the first irrigation. After this irrigation the ground is prepared for summer irrigation.

Tools most commonly used in grape farming are: the single plow and the Kirpy plow mentioned above, the three-bottom plow (seldom used), the off-set-disc, the spring-tooth harrow, and the lister for making furrows for irrigating. Irrigated land is cultivated approximately six times a year, mainly to keep the weeds under control.

Some ten or fifteen years ago a process was discovered which increases the size of the Thompson Seedless grape from 30 to 100 per cent. It consists in removing a complete ring of bark one-eight to one-fourth inch wide from the trunk or from an arm or a cane, below the fruit which it is intended to affect. It has several advantages: It increases the number of berries that set, it increases the size, and improves the shipping quality of the grape. Each bunch of grapes also has to be thinned to make room for the increasing size of the other berries. Even though almost half the bunch is thinned away, it is uniform when it becomes ripe.

From 16-42 inches of available water are required for maximum crops of grapes. In the San Joaquin Val-



Inspection of a lug of Thompson seedless grapes grown in the Reedley-Sanger-Dinuba area.

ley, raisin-variety grapes need 30-42 inches of water, and table grapes need between 36 and 42 inches of water. This means that the 9 inches of rain received in the Reedley area has to be supplemented with more water in the form of irrigation. Experience has taught each grower how much water a vineyard needs at each consecutive irrigation.

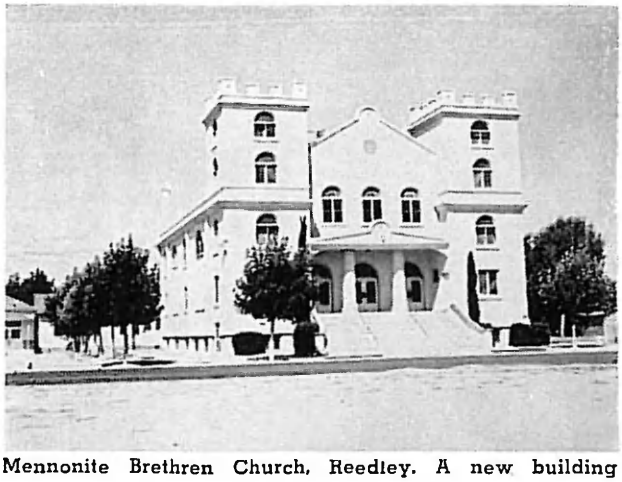
Powdery mildew is the most widely fought disease in grapes. It grows on all greenish parts of the vine and is especially found on the stems of the grapes. Rainy or sultry weather is very invigorating to the growth of this fungus. The control of mildew starts when the vines begin to grow in the spring and continues until harvest. This is done with the aid of dusting-sulphur which is put on the vines at the rate of about 10 pounds to the acre. Other pests which the grape grower has to control are: Pierce's disease, black measles, little leaf, nematode, grape leafhopper, grapeleaf roller, and rabbits. Other special dusts and sprays are used in the control of these pests.

Most of the California grapes are marketed some 2,000 to 3,000 miles from where they are grown. The shipment of grapes is by railroad in specially constructed, ice-refrigerated cars. It takes between seven and eleven days to make this trip. The temperature in these cars is kept at about 45°F. Under these conditions care must be taken in handling the grapes from the vineyards to the packing sheds so that the fruit will leave the shipping point in the best possible condition. Good quality fruit is essential to the success of the industry.

Grapes are either shipped through the co-operative exchange houses or through private companies. There are two large exchange houses in the Reedley-Dinuba-Sanger area, one being in Reedley and one in Sanger, although a greater part of the grapes are packed by private companies.

A good vineyard produces 10-13 tons per acre. The grower has to sell his crop at the prevailing market price because grapes are perishable and cannot be held on the vines for any length of time after they become ripe. Thus, the grower's profit depends upon the prevailing market price.

Raisin grapes must be much riper than table grapes to make good meaty raisins. These grapes are picked and spread out on either paper or wooden trays. Wooden trays are used primarily for later variety raisins that may be caught in early fall rains before they are dry. It takes 4-6 weeks to dry grapes into raisins so there should be at least four weeks of nice warm weather during the month of September. Every few years it does rain during this period at which time losses run high. Bleached raisins are also made in specially constructed dehydrators.



Mennonite Brethren Church, Reedley. A new building is under construction. Mennonite Brethren Church, Dinuba.

Ninety per cent of the commercially grown grapes in the United States are grown in California, but this is only about 3 per cent of the world's grape acreage. Grapes are raised in Europe, Africa, South America, and Australia.

The Mennonites of Dinuba and Reedley have given a number of carloads of raisins for relief during the past four years. A carload consists of 64,999 pounds, or 32 tons. These raisins are processed and packed at a cost of about $150 a ton. The following were the contributions from the three churches of Dinuba and Reedley.

CHURCHES	NUMBER OF POUNDS			
	1945	1946	1947	1948
First Mennonite Church Reedley	65,000	68,280	67,980	35,640
Reedley M. B. Church	69,570	66,720	153,777	100,434
Dinuba M. B. Church	64,000	64,000	64,000	37,500
Total	198,790	199,000	285,757	173,574

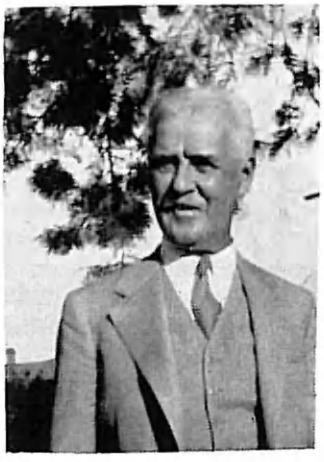
The sum total is 528.56 tons, or a value of $84,284.

In addition to the above, other churches, such as the K. M. B. Church of Dinuba and the Mennonite churches in the area of Upland and Winton, have at various times routed relief shipments through the Reedley Relief Center of the Mennonite Central Committee.

The people of these churches have given to relief a portion of what they raised in answer to the challenge: "The hungry people of Europe must be fed!"

The first Mennonite families of Reedley came from Kansas and Minnesota (starting 1903). Among them were Daniel T. Eymann and family, Jacob and Gustav Bergthold, Rudolph D. Kintzi, J. J. Eymann, Cornelius Schroeder, A. P. Wedel, J. M. Suderman, Amos Hess, C. F. Mueller and the Krehbiels. H. J. Krehbiel (1865-1940) was the first pastor of the First Mennonite Church.

The first Mennonite Brethren families came from Kansas and Nebraska and settled in Reedley (starting 1904). Among them were D. T. Enns (first leader), Abr. Buhler, D. C. Eitzen, Johann Berg, Peter Richert, Jacob Kliewer, P. P. Rempel and others.



H. J. Krehbiel (1865-1940)

Early Mennonite Brethren Church, Reedley. First Mennonite Church, Reedley.

An irrigation well being drilled by the Gustav Thieszen Irrigation Co., Henderson, Nebraska.

REMAKING A
Henderson

BY J. -

THE first settlements in eastern Hamilton and western York counties, Nebraska, to be made by Mennonite immigrants from Russia were made in the month of October, 1874. The settlers were sheltered in an immigrant house, located one mile east of the present village of Henderson, Nebraska, and built by the Burlington and Missouri River Railroad Company, from whom they had purchased this land. Near this site an historical marker was erected in 1937 and dedicated in honor of these pioneers, our forefathers.

The Beginning

Thirty-five families, a total population of 207, settled near the present village of Henderson. They bought 6,080 acres of land and reserved 900 acres more for relatives who intended to come later, for $3.50 per acre cash or $6.00 per acre on easy terms.

When our forefathers first settled near the present village of Henderson every other section in eastern Hamilton and western York counties had already been homesteaded by farmers from the East. However, 1874 was also the year of a severe grasshopper plague which caused practically all of these early homesteaders to return back East in self defense. Our forefathers were quick to buy these deserted homesteads and thus the Mennonite community of early Henderson became a solid tract of land. For a number of years newcomers from abroad came regularly.

Almost from the very beginning the early settlers divided themselves into three general church groups, so that by 1884 three churches had been established as we now know them: the Mennonite Brethren church, the Evangelical Mennonite Brethren church, and the Bethesda or the General Conference church.

Our fathers were resourceful and adapted themselves well to pioneer life. They made much of their farming equipment as they needed it and were able to make it. Building material was created by hewing their own lumber from trees. Their buildings were thatched with grass, only minor items from the lumber yards being purchased.

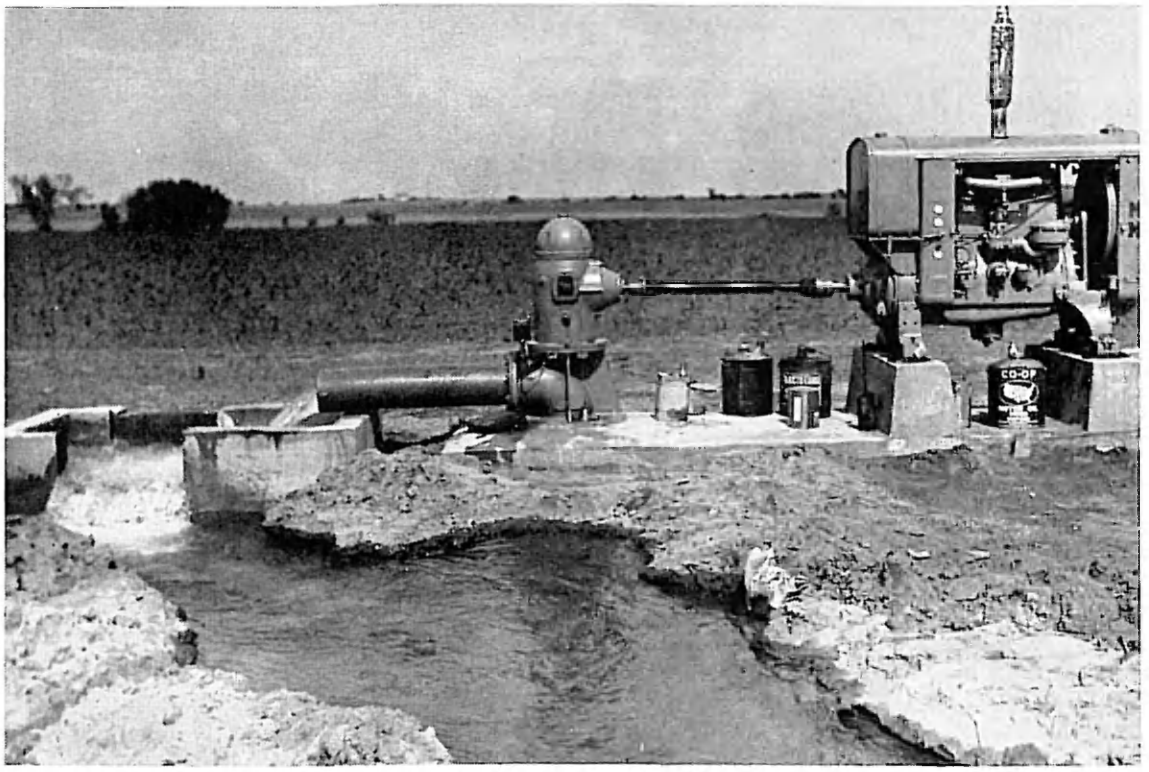
Lean Years

They raised crops year after year. Being far-seeing and industrious they established places of business, built homes, constructed churches, erected school buildings and in general kept well abreast with the times. However, always there were occasions when lack of rainfall caused crop failures. And so it was that, when in the 1930's crop failure succeeded crop failure and our once fertile and productive fields became barren tracts of land, necessity again became the "mother of invention." We had tried the soil and it was not wanting. Yet of all plant life only the infamous bindweed thrived. It was moisture that we needed.

In 1939 one of our Mennonite farmers, John J. Thieszen, was concerned with the thought that this needed moisture was at our disposal if only we were willing to put forth the additional effort needed. This thought soon stirred him to action and in the fall of the same year he, with two other farmers, Daniel Thieszen and Abe Thieszen, marched across his barren field with spades and shovels. On the highest elevation of this field they proceeded to dig a well by hand, hoping to find enough water to irrigate the poductive soil.

COMMUNITY
Nebraska

FRIESEN



A well constructed by the Dan Epp and John Steingard firm, managed by John Thieszen.

The venture was new, the cost was not known, and irrigation had not yet proven to be practical because it had not been tried. For that reason it was agreed that should the first well be a success similar wells were to be made on the other two farms. However, should the venture prove to be impractical then all services rendered were to be free.

A 40-inch hole was determined to be the proper size in which to work. Equipment was made as it was needed. Eighty-four feet below the surface they struck water, but the supply was limited so with determination the work was continued. At a depth of 150 and some odd feet it was estimated that the water now available should be sufficient for purposes of irrigation. The digging finished, a heavy metal 22-inch screen casing was inserted in this huge hole. The space between the casing and the wall of the 40-inch hole was filled with gravel and soil. Inside this casing an 8-inch horizontal turbine pump was installed, driven by an old power unit John Thiessen had on hand.

It had taken six weeks to complete this well but the Thieszen boys soon felt well rewarded for their labors. The well was producing plenty of water. They pumped for hours, and then days in succession at the rate of 800 gallons per minute, but they found no limit to their water supply.

That same fall a similar well was constructed on Daniel Thieszen's farm as previously agreed. The well on Abe Thieszen's farm was constructed in the spring of 1940, drilled with a machine which had been designed and built during the winter months by John Thieszen and his brother Gustav.

Irrigation Started

During the first season of John Thieszen's new method of farming, over three hundred farmers came to visit his place to view a demonstration on irrigation staged by the state agricultural department. In spite of a severe hailstorm which greatly impeded the early growth of his corn that year, his first attempt at irrigation was a great success. Likewise, the crops raised by the Thieszen brothers since then have amply verified the conclusion that irrigation pays and is practical.

From the beginning of their irrigation venture after the Thieszen brothers completed their well-drilling machine, they have been kept very busy drilling wells. The demand for wells soon increased to such an extent that the well business could well support two firms. The irrigation business at Henderson is now carried on by two firms, one by Gustav Thieszen, the early partner of his brother John, and the other, a partnership operated by two local men, Dan Epp and John Steingard, under the trade name of Epp and Steingard, is managed by John Thieszen, our original well-driller.

The equipment of a well-driller consists roughly of a rotary hydraulic drilling machine mounted on a truck plus a fleet of three to five additional trucks, concrete mixers, an assortment of heavy hand tools, and a horizontal turbine pump used to test all wells.

One truck is a transport truck used to haul water to the slush pit. One long-wheelbase truck is equipped with a wench and an "A" frame, used to stall pumps, power units, and for heavy lifting in general. One flat-bed truck is used for hauling casing, pumps, gravel, and other

Irrigated corn made record yields in 1949.

equipment. A pickup truck is used as a run-about vehicle.

Irrigation at Henderson is practically all gravity irrigation. For that reason wells are usually located on the high point of the farms as determined by an accurate survey of the farm by the well driller or by the District Soil Conservation Service.

At this elevation a hole 40 inches in diameter is drilled to a depth of 100-300 feet or more, depending on the water supply and soil formation. A 22-inch concrete or metal screen casing is inserted in the center of the drilled hole. The remaining space between the outside of the casing and well of the drilled hole is packed with gravel to insure proper flow of water into the well.

The well is now pumped out with a test pump till the water has cleared and the water level has been determined. The water draw-down and the water supply are also discovered by means of a test pump. The test pump is then removed and a new 6-, 8-, or even 10-inch horizontal turbine pump is installed, the size depending on the farmer's needs and wishes. A power unit mounted on a concrete base is connected to drive the pump. The well is now finished and may have cost the farmer $3,500-$5,000.

When irrigation is to begin the farmer opens a ditch along the high ridge of his field which the well must fill with water. With siphon tubes the water is siphoned into each row of corn.

Our Mennonite farmers were at first slow to adopt this new method of farming and the Thieszen boys were at first often ridiculed and even criticized. But as the farmers in surrounding communities had more wells constructed on their farms and simultaneously replaced their single-ring cribs of corn with two-, three-, four-, and even five-ring cribs of corn, they too showed more interest. By now some of our farmers have two wells on their farms while one has seven wells and another has four wells.

Fat Years

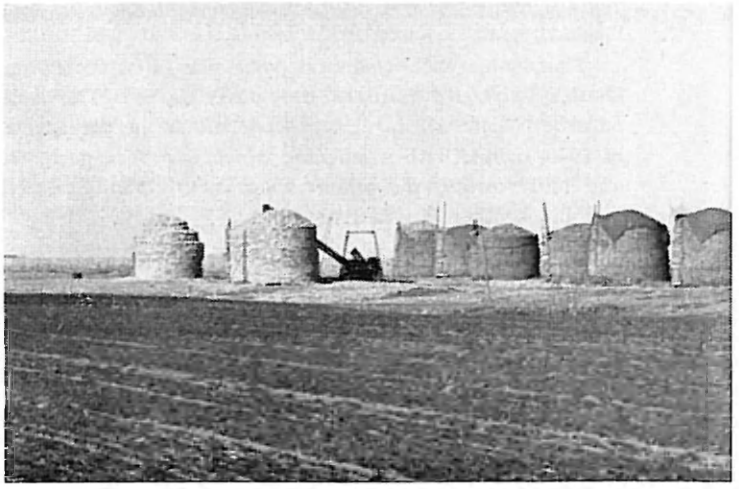
Irrigation at Henderson has revealed that the land our forefathers chose for their home in 1874 has an underlying bed of 100-200 feet of water-bearing gravel. This wonderful supply of water is available to us within 100 feet from the surface of the earth. The water-bearing gravel may be penetrated to a depth of 40-180 feet, depending upon the required capacity of the well. A well sunk 40 feet into water-bearing gravel will throw 1,000 gallons of water per minute for a week at a time. Any lowering of the water level will be replaced in a few hours.

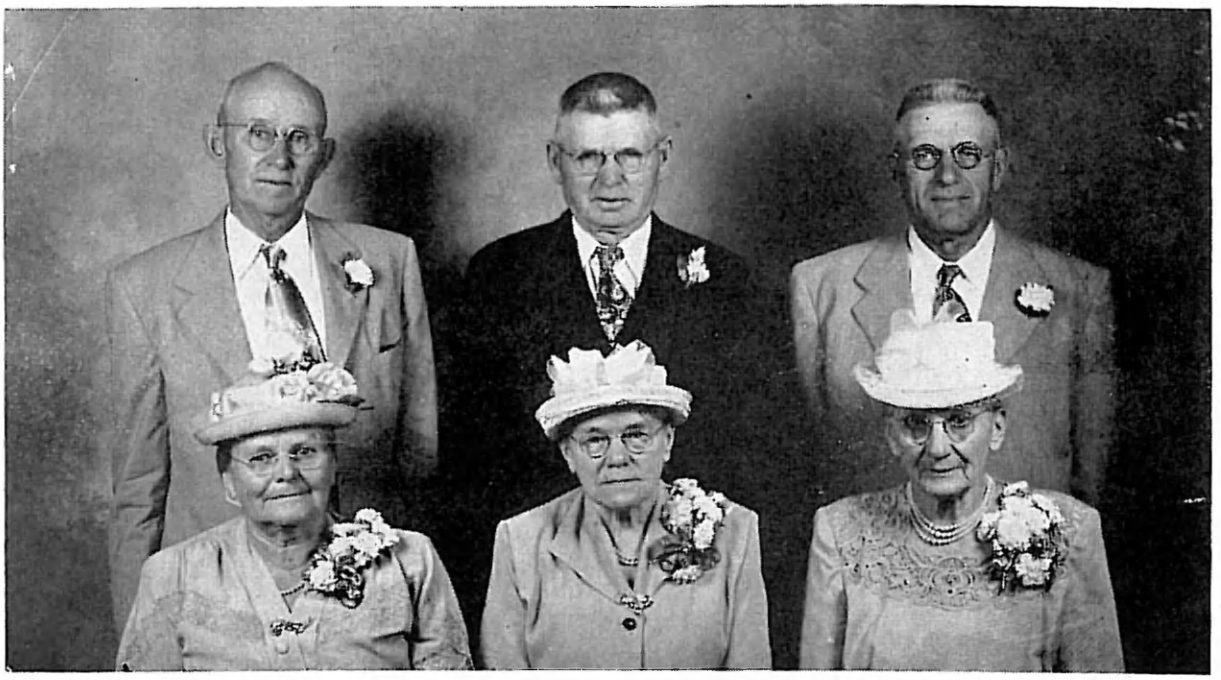
Irrigation at Henderson has revealed that the fertile fields our forefathers homesteaded on are just as productive today as they were in 1874. Many irrigated fields yield 60, 70, and even more bushels of corn per acre. John Doell had a yield of 128.2 bushels of corn per acre on a ten-acre test plot taken by the county officials. John Thieszen, our original irrigator, had a yield of 143 bushels of corn per acre on a similar test.

We must credit irrigation with the fact that many of the farms that were deteriorating during the dry years are again being renovated into modern farms. It is also hoped that irrigation may play a part in checking the present trend toward larger and fewer farms and instead encourage our rural people to establish smaller but more productive farms. It is noteworthy also that many of our people who left farms during the dry years are again returning to farming at Henderson.

The Henderson community, which in 1874 boasted a population slightly over 200, is now pushing out its borders with well over 2,000 people, the village of Henderson alone having a population of 539. Our total membership in our three (General Conference, Mennonite Brethren, Evangelical Mennonite Brethren) Mennonite churches is over 1,270. The total Sunday school enrollment is more than 1,400. Each of the three churches now owns a parsonage and their total cash contributions for missions during 1948 was more than $90,000. Our public school enrollment is well over 300. A new 13-bed community hospital has been constructed, and was dedicated, July 2, 1950. Plans are also being discussed for a larger and more adequate public school system. We are reminded of Jacob of old when he said, "For with my staff I passed over Jordan and now I am become two bands."

Convincing evidence that irrigation pays.



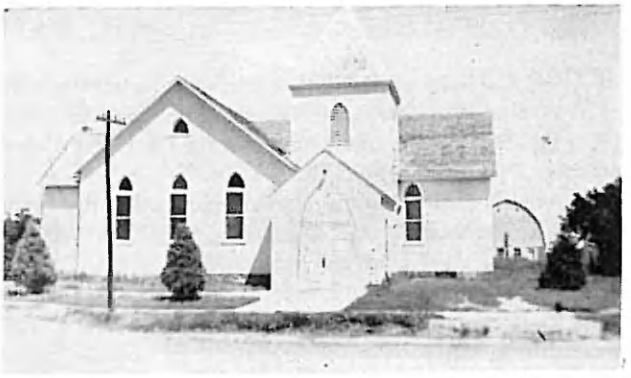


Tripple Golden Wedding at Henderson

(Left to right) J. K. and Sara Huebert Regier, John and Tena Huebert Tessman, and Mr. and Mrs. John J. Friesen Huebert celebrated their golden wedding June 26, 1950. These three couples, as well as the other pioneers of Henerson, recall vividly the hardships of the pioneer days.

The children of J. K. Regiers are J. N. Regier, Herman Regier, Dewey Regier, Ted Regier, Walter Regier, Mrs. J. C. Ediger and Mrs. P. H. Kasper. The children of John Tessmans are Mrs. D. P. Friesen, Mrs. Helen Burns, Bernice Tessman, and Dan Tessman. The children of John J. Hueberts are Henry Huebert, John J. Huebert Jr., Mrs. W. W. Janzen, and Mrs. W. P. Friesen.

(Left) New community hospital, Henderson. (Right) Evangelical Mennonite Church. (Bottom, left) Bethesda Mennonite Church and (bottom, right) Mennonite Brethren Church, Henderson.



Three generations of Reesors, Thomas (left) Amos (center), George (right), and Andrew Shelly.

Beginnings in Ontario

BY B. MABEL DUNHAM

FOR the purposes of this article, Ontario means only the southern part of the province, approximately 400,000 square miles bounded by the Great Lakes and the St. Lawrence and Ottawa rivers.

A century and a half ago this region was little more than a wilderness. It was called Upper Canada because it was up the river from the older and much more populous French Province of Quebec, or Lower Canada. In 1867, these two Canadas joined with Nova Scotia and New Brunswick to form the Dominion of Canada. Since that time other British colonies have entered the confederation.

The Mennonites were among the first settlers of Upper Canada, which is now called Ontario. After the American War of Independence Joseph Brant and his Six Nations Loyalist Indians were given the valley of the Grand River and they settled at its mouth, near Lake Erie. At the same time the Anglo-Saxon United Empire Loyalists received lands along the shores of the Great Lakes and boundary rivers. The Mennonites came later, and penetrated far into the interior of Upper Canada. They came leisurely, selected their lands with care and paid for every acre they bought. These plain people from Pennsylvania were the first to bring civilization into the depth of the wilderness.

The reason the Mennonites left Pennsylvania at the turn of the eighteenth century and came to Upper Canada was the same reason that brought their Swiss ancestors from Middle Europe to Pennsylvania at the beginning of the century, namely the security of the tenets of their faith and the establishing of their children in that faith.

The Mennonites remembered with gratitude that it was an Englishman, William Penn, who had rescued them from bloody persecution in Switzerland and had brought them to a new land of religious freedom. Nor had they forgotten that, in 1690, the British Parliament exempted them for all time from military service. As nonresistant people they could not have any part in revolutionary efforts.

Good farm lands in Pennsylvania had been preempted and were hard to procure at any price. Governor Simcoe was offering to desirable purchasers two hundred acres each of free lands in Upper Canada. To prospective Mennonite settlers, who preferred to pay for their lands, he

promised that the religious privileges and military exemtions granted their fathers when they came to Pennsylvania should obtain in Upper Canada.

It is evident that strong, young Mennonites had much to gain by the migration. Not only did Upper Canada offer material opportunities but the privilege of continuing to live as their fathers had lived for nearly a century under British rule. Their loyalty to Britain was satisfied and that deeper loyalty to their faith was secured, not only for their generation but for generations of Canadian Mennonites still unborn. This religious aspect of the migration is advanced by such Canadian authorities as S. F. Coffman, Ezra Eby, L. J. Burkholder, David Sherk, and many others. A. G. Seyfert, of Lancaster, Pennsylvania, was of the same opinion. Moreover, it is the traditional reason handed down from generation to generation among Canadian Mennonites.

The great majority of Mennonites remained in Pennsylvania, transferring their allegiance from Britain to the new republic. They have seldom had reason to regret their decision. Governmental officials have generally respected the convictions of the plain people who live under the Stars and Stripes and, as in Canada, Mennonites have rarely been coerced into military service. Some descendants of Mennonites have, however, volunteered and some have even given their lives in defense of their country. In times of national crises Mennonites have rather contributed to the Red Cross and similar organizations for the relief of mankind. They obey the shortest of the Commandments and give their lives not on the field of battle but in brotherly love to the wounded, the naked, and the hungry of this distraught world.

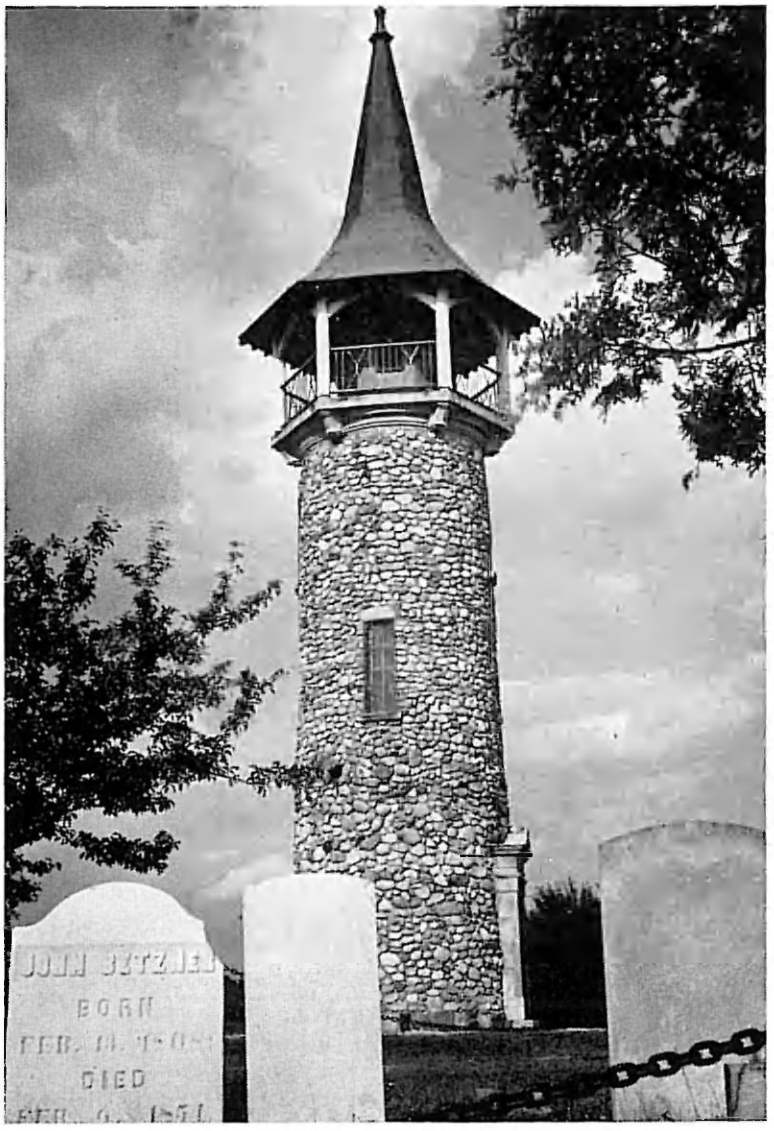
There are three main settlements of Mennonites in Upper Canada. In chronological order they are:

1. The Niagara district.
2. The Waterloo and Woolwich settlements
3. The Markham and other districts in York County.

The Niagara District

As early as 1786—three years after the cessation of the war—six families including four Kolbs (Culps), an Albright and a Hahn left their homes in Bucks County, crossed the turbulent Niagara River without benefit of bridge or ferry and settled in the Niagara district. In her *History of Niagara,* Janet Carnochan states that in 1797 nineteen Mennonites crossed the river in conestogas. The men caulked the seams of the wagons and removed the wheels. The horses brought them and their possessions in safety to the Canadian shore. There is a record that in the spring of 1799 a prospecting party came on foot. They bargained for land, paid $40 down to secure it, then returned in the fall with horses and wagons to pay the balance of the purchase price and to build their shacks. By 1802, there were thirty-three families within sound of the mighty cataract.

Family names of the Niagara district include Culp, Albright, Fretz, Overholt (Oberholtzer), Hoch (High), Moyer, Wismer, Nash, Kratz, Althouse, Honsberger, Housser, Groff (Grove), Rittenhouse, Hahn, Hippel, Martin, Schwartz, Gehman, and Sievenpipher.



Memorial to Pennsylvania pioneers near Doon, Ontario.

Tourists in this district should not fail to see the beautiful stone-walled cemetery and the church at Vineland, on Highway 8, a short distance west of the city of St. Catharines. They should know, too, that this locality is often called the Jordan settlement, or The Twenty, because the Jordan River which flows through the heart of it, is just twenty miles west of the scenic Niagara.

The first congregation of Mennonites in this district was organized about 1801 in the home of Dilman Moyer and the first church was built in 1812 on the site of the present Vineland, or Moyer church. Jacob Moyer, on whose property the first church stood, was chosen minister in 1802 and became the first Mennonite bishop of Upper Canada in 1807.

The Waterloo Settlement

The Waterloo settlement is by far the largest in Ontario, for it includes with the original Waterloo Township settlement, that of Woolwich Township to the north. The settlers came for the most part from Lancaster, Bucks and Franklin counties in Pennsylvania. In Wilmot

Township there is a large settlement of Amish Mennonites, who came from the environs of Munich, Germany, in the early twenties of the last century.

According to Ezra Eby, who wrote a biographical history of Waterloo Township in 1895 and 1896, long since out of print, Joseph Sherk and Samuel Betzner, brothers-in-law, came from Franklin County in 1799. Leaving their families and their conestogas at The Twenty, they rode into the interior and selected lands on the banks of the Grand River. They located the owner at Coote's Paradise (Dundas), paid for their property and secured deeds. In the spring they took their families into the wilderness. Relatives and friends joined them and soon a settlement began to emerge. There stands today on the site of the first farm, beside the Grand River, and a little north of the town of Preston, a tower built of native stone and of Swiss chalet architecture. It was erected by descendants of the first settlers as a tribute to the courage and faith of their fathers.

The Mennonites soon made a startling discovery. Their deeds were worthless. The Six Nations, to whom the speculator had paid only a small deposit on the lands, were the holders of the title. The dishonest speculator then proposed that the Mennonites take over his obligation, get the support of friends in Pennsylvania, form a joint stock company and buy the entire tract of sixty thousand acres for forty thousand dollars. Two men carried the proposition to Pennsylvania. One of them returned utterly discouraged, but the other arrived in the spring with a few friends and a wagon containing twenty thousand silver dollars, first payment of the forty thousand dollar purchase price. The balance was paid the following year. A surveyor was employed to divide the tract into farms of 449 acres each, and a copy of the survey was sent to the company. Lots were cast for the ownership of the property and in the spring of 1806 and 1807 a great migration began.

At this same time Woolwich Township up the river was purchased by another joint stock company in Pennsylvania. The area of this tract was 45,195 acres, and Benjamin Eby, who later became the first bishop of the Waterloo settlement, brought from Pennsylvania in his conestoga wagon a barrel of silver dollars to pay for it.

In 1812 Benjamin Eby became a Mennonite bishop, the first in Waterloo, but the third in Upper Canada. In 1813, he built, on his own property the first Mennonite meetinghouse in what is now the industrial city of Kitchener. It was only a log shack, but the First Mennonite Church of Kitchener, a building of some pretentions, stands today on that same site.

Other churches of the faith have sprung up in Waterloo and neighboring counties. These represent a considerable variation in doctrine ranging from the ultra-conservative Amish Mennonites of Wilmot Township to the progressive members of the Stirling Avenue Mennonite Church of Kitchener. In 1875, a number of Mennonites broke away from the parent church on the question of prayer meetings and Sunday schools. This new group, the Mennonite Brethren in Christ, were called New Mennonites by others, but very recently this faction has taken the name of the United Missionary Church. They still adhere to the doctrines and most of the practices of their Mennonite ancestors. In 1924, the orginal church was again divided on certain points relating to church reguations. About a hundred and twenty-five members organized and built a new church on Stirling Avenue in Kitchener. This church is now affiliated with the General Conference of the Mennonite Church of North America.

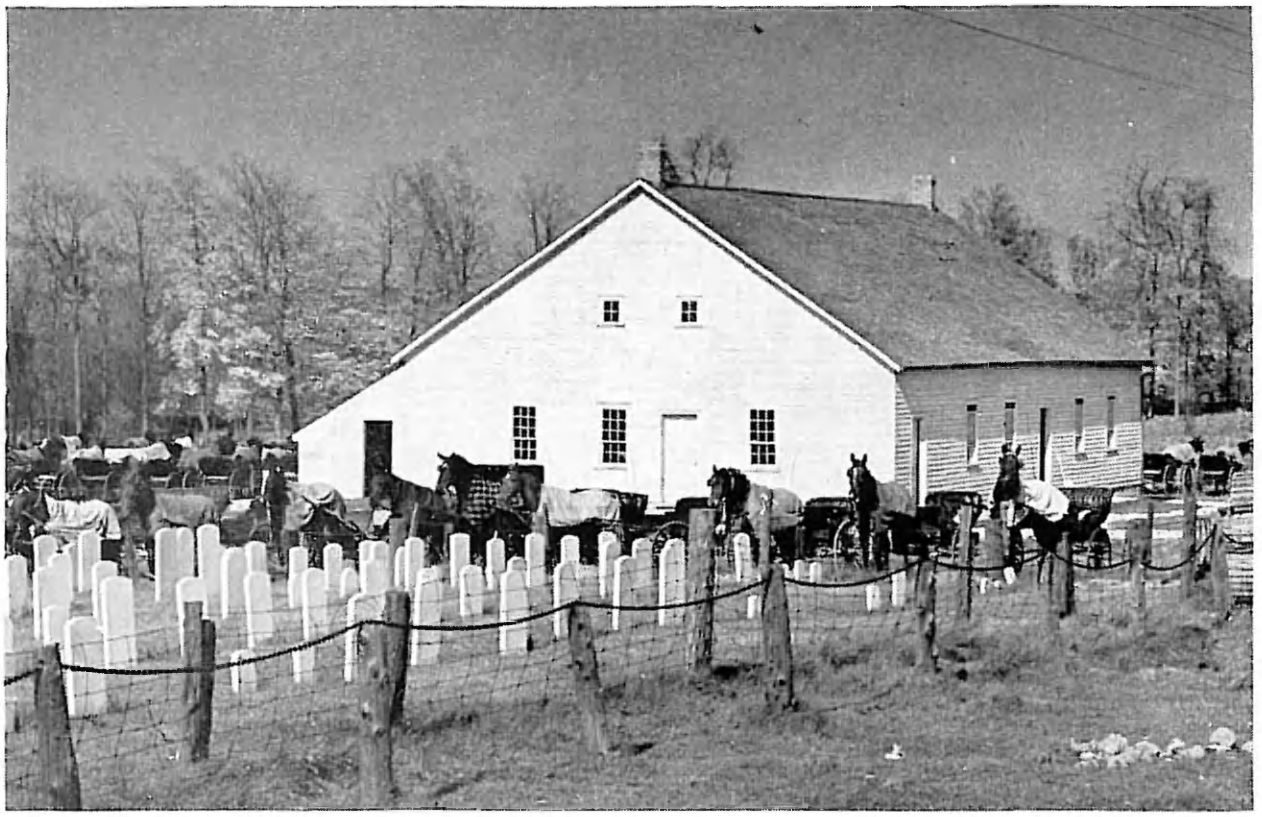
Some so-called Russian Mennonites have come to the Niagara district and to Waterloo County since World War I. Speaking generally, the agriculturalists among them have settled in the Niagara district and the industrialists in Waterloo County. In both localities they have several churches.

The Markham Settlement

The largest of the York County settlements is in Markham Township, about twenty miles north-east of the city of Toronto. Mennonites are found, too, in Vaughan, Whitchurch, Scarboro, and Pickering Townships, but practically all the York County communities are interspersed with people of other nationalities and faiths. For this reason it has been found more difficult here to preserve the Mennonite traditions, and churches are fewer and smaller.

The beginning of the Markham settlement coincides with the discovery of the flaw in the title to the Waterloo tract. Henry Wideman came from Bucks County in 1803. Abraham Groff (Grove) was ordained a bishop in Pennsylvania before he came to Upper Canada in 1808. He was the second Canadian Mennonite bishop in point of time. Other family names of the York County settlements include Reesor, Reaman, Stouffer, Sherk, Fretz, Burkholder, Keffer, Baker, Cober, and others. Markham Township had been surveyed previous to the coming of the Mennonites by William Berczy, who led sixty families of Hessians into the wilderness and settled them in the west part of the township.

One evening in the fall of 1948, a mass meeting of young Mennonites was held in the Assembly Hall of Kitchener-Waterloo Collegiate and Technical Institute. Not only were young people present from the churches of Waterloo and Woolwich Townships, but representatives came from York County and from the Niagara district. Dr. George Elmore Reaman, of the Ontario Agricultural College, Guelph, was the chief speaker on this occasion. Music and songs, some of them in dialect, were interspersed. The writer gave a short address of welcome. It was an inspiring sight to see eight hundred young Mennonites in their plain garb—most of the women with white prayer caps—and to hear them sing unaccompanied their hymns and songs. As the crowd was dispersing, the principal of the school remarked; "I wish our students could sing like that."



Conestoga Old Order (Wisler) Mennonite meetinghouse and cemetery near St. Jacobs, Ontario.

THE MENNONITES OF ONTARIO TODAY

BY ANDREW R. SHELLY

ONE hundred and fifty years have elapsed since the pioneer days in Ontario. At that time the early settlers from Pennsylvania established the first permanent white homes in what was then the "far interior of Upper Canada."

Little did those sturdy souls realize what the modest beginnings would bring forth. Indeed, the fondest dreams could not have imagined the transformation of the vast wilderness, inhabited mostly by Indians and traders, into the Ontario of to-day.

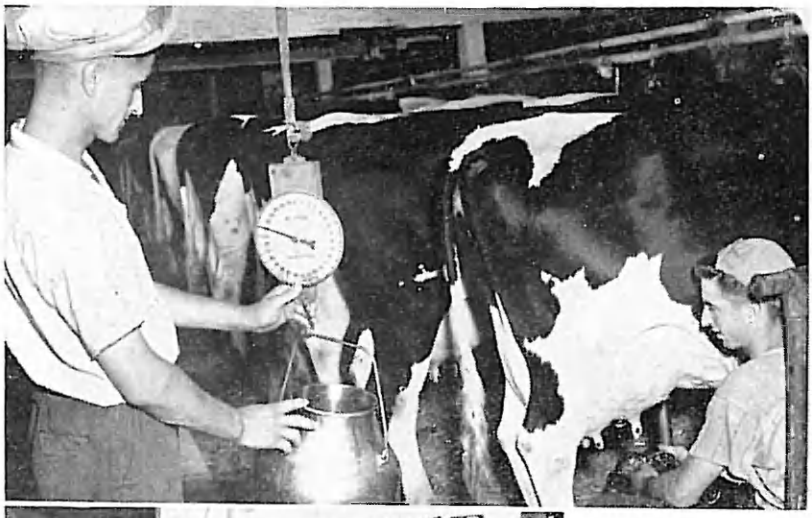
From that "acorn" beginning a mighty "oak" has grown. To-day there are no fewer than 13,500 baptized members in the ten major branches of the Mennonite church in Ontario. And, if we are to include our two first-cousins—the United Missionary and Brethern in Christ churches—the number would be increased to 16,500.

While the greatest single concentration of Mennonites is in Waterloo County, with 7,500, settlements are to be found from Leamington in the southwest to the Markham area, some 300 miles to the northeast and just north of Toronto. The settlement of the Markham area dates back to 1804 with the coming of the Reesors. More recent settlements include the Leamington and Port Rowan areas with the coming of the "Russian" Mennonites in the 1920's.

Vocational Life

It is still correct to say that the Mennonites of Ontario are a predominantly rural people. For example, in the Markham area all but three families live in the country. Even such city churches as First Mennonite and Stirling Avenue Mennonite of Kitchener are 30 per cent rural. An over-all estimate would be 80 per cent for the province.

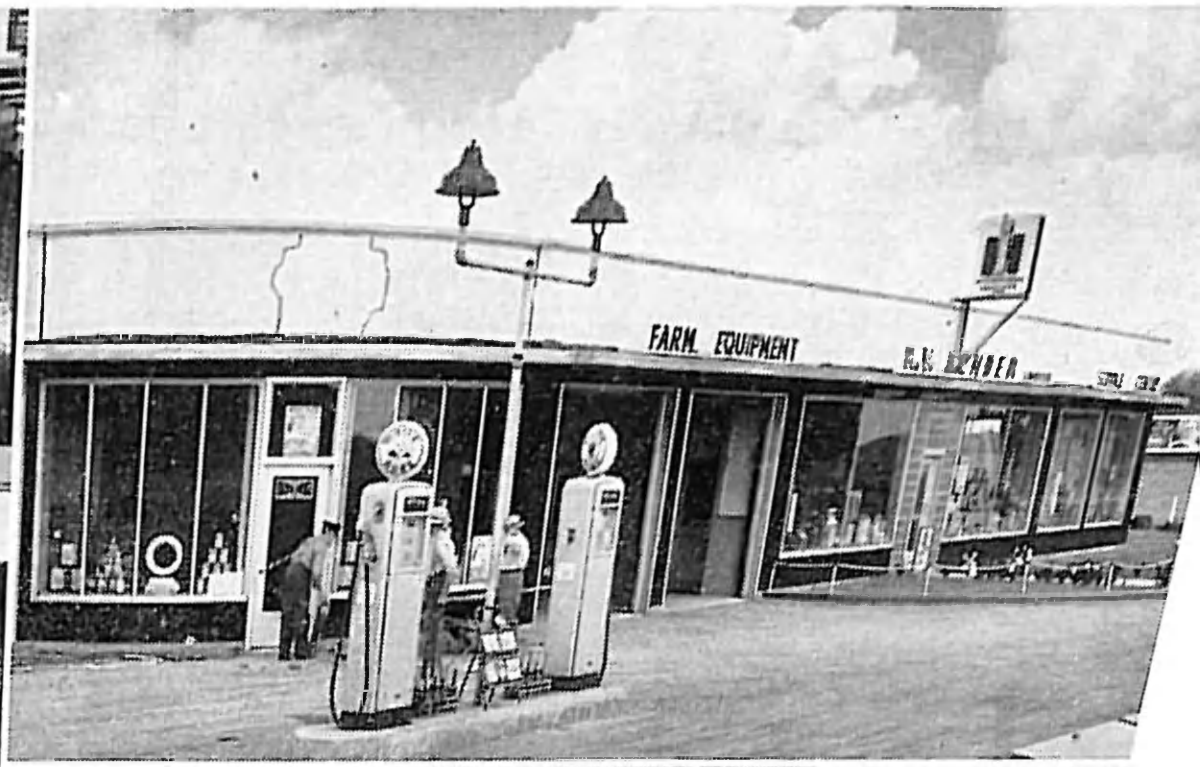
However, like many other communities, Mennonites are, for the most part, living in what might be termed "rurban" environments—in rural areas but with strong urban influence. Especially is this true of the concentration of Mennonites in the Kitchener-Waterloo section. The twin cities form a trading center for them. The farmers sell their milk to dairies in the cities, they bring their produce to the markets or sell to customers on routes, and some find employment in the city.



(Top) The Edwin Eby dairy and the Erwin Gingerich poultry farm. The Freeman Gingerich cheese stand and the Edwin Byers apiary.

Ontario Mennonites

Jacob Kutz and son, barbers, of Kitchener. J. C. Hallman and electric organ built by his company.



(Top) David S. Jantzi tire store and R. V. Bender Farm Service Centre. Elvin Schantz (right) and D. B. Weber of Superior Stone Co., and David Hunsberger, photographer.

— Vocational Life

Grace Bast and pupils of Sheppard school, Kitchener, and Edith Byers, R.N., of Markham, at her daily routine.

Diversified farming predominates. However, many Mennonites have distinguished themselves in specialized endeavors—as the Ed Eby and Sons Holstein herd, rated as one of the finest in the province; the Ion Weber poultry farm; the E. A. Byer apiary, one of the largest in Canada; R. V. Bender's farm equipment business; Niagara fruit farms, etc.

It is by no means an exaggeration to say that Mennonite farmers, through continuous industry and thrift, have become recognized as a very desirable part of the provincial farm economy.

The Mennonites of Ontario have also taken an active part in civic and business life. Among the Mennonites are to be found an alderman in Kitchener's city council, the president of the Kitchener-Waterloo junior chamber of commerce, a manufacturer, factory manager and factory foreman, physicians, nurses, school teachers, garage owners and workers, photographer-reporter, business men, and other vocations.

Some have distinguished themselves in a unique way, as for example, the I. C. Hallman Mfg. Co. Hallman invented a new type electric organ and is now building two a month, selling them as rapidly as they are made. Also, one might refer to the potato chip plant of Edward Snyder. This plant, located in the open country near Hespeler, employs many people in a completely modernized method of production. Of course, by far the majority in the cities work in factories and do office work. Mennonites are to be found in the employ of practically all factories in the industrialized areas.

Churches and Church Institutions

Church buildings range from the very plain frame construction to the more modern brick edifices. In size they vary from very small to the recently enlarged First Mennonite Church of Kitchener, seating, with chairs, one thousand people.

One of the signs of progress, and a reason for optimism as to the future, is the fact that churches of all branches have either enlarged their quarters, or are planning to do so. In Kitchener and Waterloo this is true of every church.

The total membership is on the increase. Although the usual loss experienced by small groups, because of moving and inter-marriage, is evidenced, a degree of stability, loyalty and evangelism has more than offset this loss.

The various conferences have established notable institutions. Among these are: a modern mental hospital near Vineland, an old people's home at Preston, high schools at Niagara-On-The-Lake, Kitchener, and Leamington.

An independent board of Mennonites has established a summer Bible conference at Chesley Lake. In its third year, this has proven to be a very successful venture. Also worthy of note, is the Mennonite Benefit Society endeavoring to be a channel in the meeting of emergencies in the brotherhood.

Special mention should be made regarding the many inter-Mennonite endeavors. Perhaps no finer spirit of genuine brotherhood exists anywhere. Perhaps a major reason for this has been the Conference of Historic Peace Churches and the Non-Resistant Relief Organization. In both organizations, all groups have co-operated with remarkable accord.

But this fraternal spirit has not been confined to what might be termed "pressure" areas. In more voluntary endeavors a fine spirit has existed. This includes common ventures as: summer Bible schools, the House of Friendship, the Goodwill Hall and even a softball league, participated in by seven churches, representing four Mennonite groups.

There is a feeling among an increasing number in all branches of the church that, although there are distinctive differences, there is a bond of union which transcends the group names.

The Mennonites of Ontario have been zealous to "preserve the faith." However, in more recent years the feeling has been intensified that a negative isolationism will not suffice. The remarkable feature of this conviction is the degree of unanimity among the groups regarding the validity of this conclusion.

Increasingly Mennonites have sought to assume their share of responsibility in community and provincial concerns: as Christian Education Council, Lord's Day Alliance, temperance work, and mission work. Two very outstanding institutions in this regard are the House of Friendship, of Kitchener, and the Goodwill Hall.

House of Friendship

The House of Friendship, of Kitchener, incorporated according to the laws of the province of Ontario, was established in 1938. This institution enjoys the very active cooperation of four groups of Mennonites. These are responsible for at least 90 per cent of the church support. However, the mission is operated as an interdenominational work.

This mission was organized to meet an area of need often neglected by groups as Mennonites; i.e., to help the transients going through the city, as well as the foreign and poorer elements within the area. This work has grown as to physical quarters, staff and influence. The first director was an ex-Rabbi, J. Cramer. Upon his death last year the J. Ross Goodalls were called.

Through this work a constant contact and witness is maintained with most civic and public bodies—the mayor's office, police, relief office, red cross, etc. This mission is partly financed through a municipal grant and allotments from federated charities. The work has won the acclaim of the city at large. The words of one public official sum it up: "We appreciate the work you are doing, and I speak for all here at the city hall."

What goes on at the House of Friendship? A recent release from the institution lists various functions. However, probably three basic activities can summarize all

(Continued on page 28)

Stirling Avenue Mennonite Church (Gen. Conf.), Kitchener, and Hagey (Old) Mennonite Church, Preston.

Ontario Mennonite Churches

Zurich (Old) Mennonite, South Cayuga (Old) Mennonoe, and Almira (Old) Mennonite and Old Order (Wisler) churches.

United Missionary Church, Gormley, Heise Hill Brethren in Christ, Gormley, and Amish Mennonite Church, Baden.

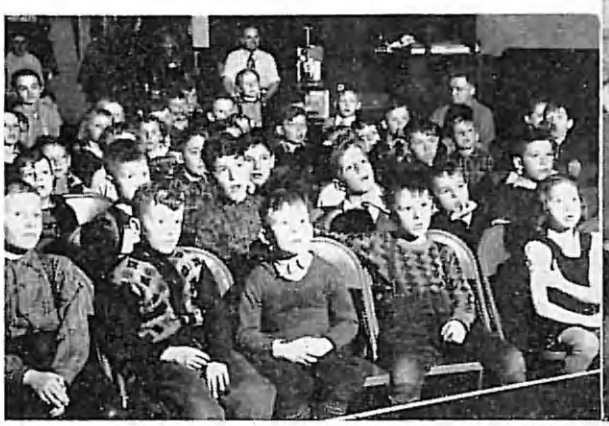
(Bottom) First (Old) Mennonite Church, Kitchener,and United Mennonite Church (Gen. Conf.), Virgil.

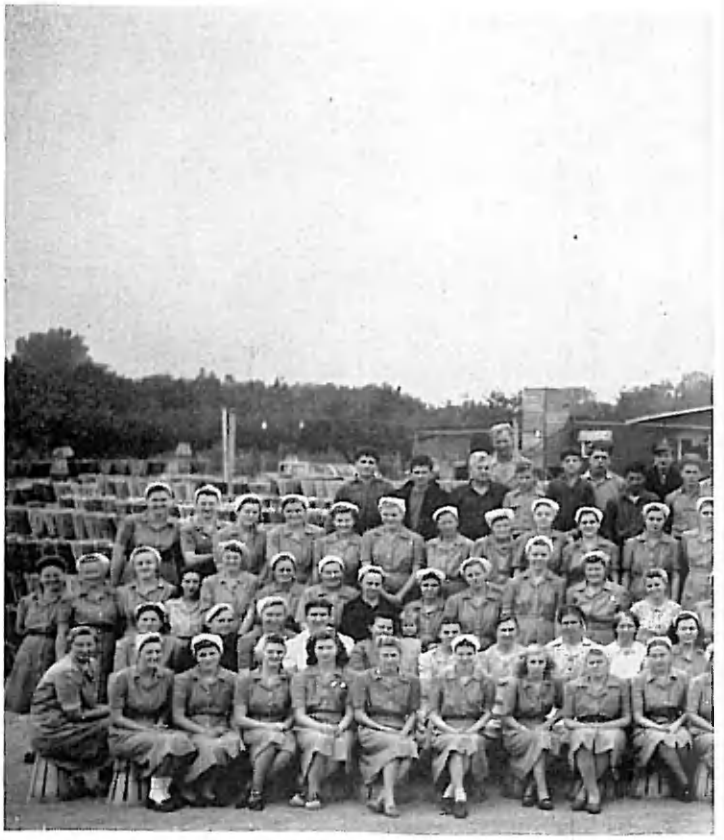
House of Friendship

(Top) One of "boys" gets meal ticket from police and is welcomed by director Goodall. (Left) Dinner time at House of Friendship. (Bottom) J. Ross Goodall counsels older guest. (Bottom, left) House of Friendship board in session (C. F. Derstine and Andrew Shelly at table).

Goodwill Crusade Hall

Stanley Good (top, left), director of Goodwill Crusade Hall, a recreation center in which all Mennonites of Kitchener-Waterloo cooperate in providing a year round program for children's activities.



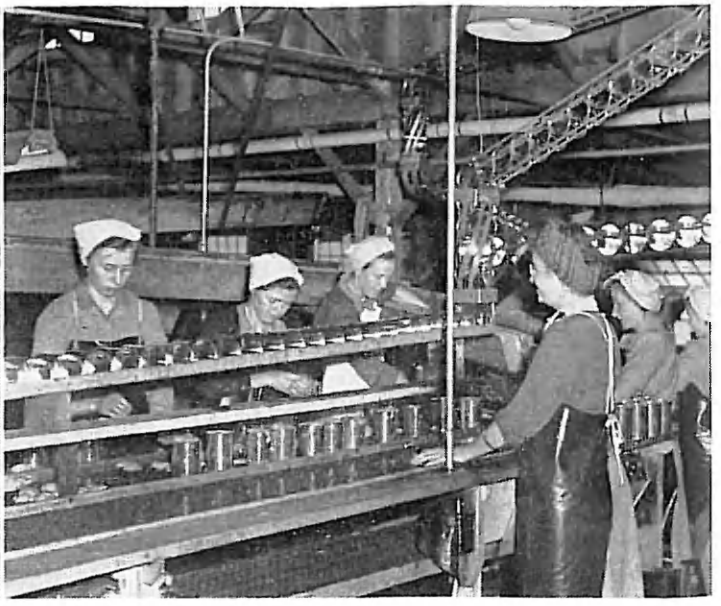


Grading tomatoes preparatory to canning. Some 200 Mennonite girls from Ontario and other provinces find annual employment at

THE FRUIT AND VEGETAI

The pictures on these pages illustrate three Mennonite fruit and vegetable industries in Ontario—the Boese Foods, the Niagara Township Fruit Co-operative, and the Niagara Canning Factory; only the former two are at present in operation. The unique aspect of this industry is that it is owned, operated, and supplied with vegetables and fruits by Mennonites who twenty--five years ago escaped from Russia and arrived in Ontaio, penniless and in debt. Since then most of them have become successful growers of fruits and vegetables. Some have entered the food canning industry. We relate here the story of Martin Boese Sr., his three sons, Martin Jr., John, Isbrandt, and son-in-law F. J. Andres, who together formed a partnership and

Stages of canning peaches: delivery by farmers and grading, inspecting and packing by girls.



ese Foods, St. Catherines, Ontario, to help in the canning of fruits and vegetables. This is a picture of staff and employees of 1948.

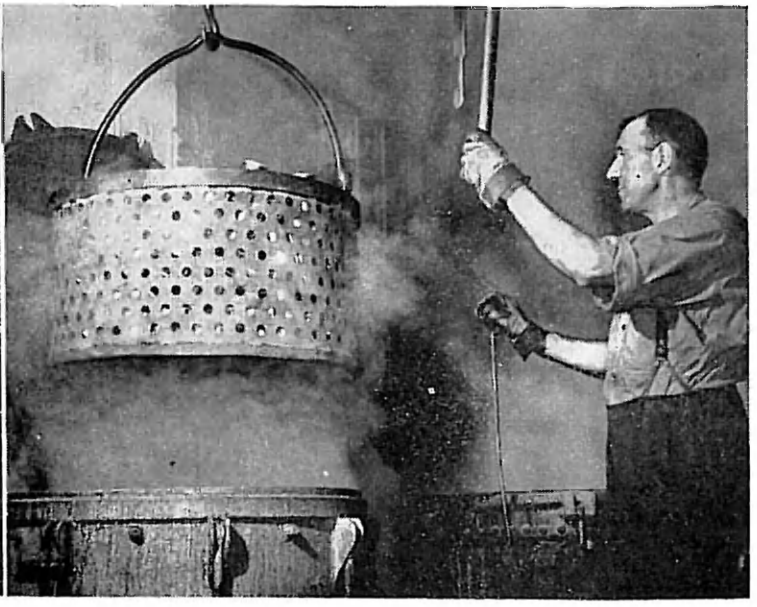
LE INDUSTRY IN ONTARIO

started the canning business in 1946. In that year a building was erected and some 75,000 cases of tomatoes, peaches, pears, plums, and other fruits were canned.

At present, the peak of employment reaches about 250. Of these about 200 are girls and women and about 50 are men. The total average pack per year is approximately 250,000 cases of canned fruit and vegetables. About 6,000 ton of fruit and vegetables are handled per season.

The main positions are held by Martin Boese Jr., as general manager; Frank J. Andres, superintendent; John Boese, factory manager; Isbrandt Boese, in charge of the fruit farm; Martin Boese Sr., the head of the whole organization.

Sealing on conveyer belt and steaming of cans in former Niagara Canning Factory.



The Niagara Township Fruit Co-operative at Virgil, Ontario, founded in 1937.

Niagara Fruit Industries

Abe Willms (right) former president and manager of the Niagara Township Fruit Co-operative.

The Niagara Township Fruit Co-operative was organized by Mennonite fruit and vegetable growers in 1937 and serves as a marketing agency for the farmers of that area. Under the management of Abe Willms (left) it developed into a successful enterprise. It furnishes growers' supplies for the farmers and provides an outlet for their produce.

The Niagara Canning Factory was established by Peter Wall in Virgil, Ontario. For some years it served as a community builder. Some two hundred and fifty people were employed during the canning season. At present the cannery is not operating.

Peter Wall (left), owner of former Niagara Canning Factory. F. J. Andres, superintendent, and inspectors, of Boese Foods.

From Militia Tax to Relief

BY BLODWEN DAVIES

WHEN World War I broke out, Mennonites had been settled in Canada for well over a century. As early as 1808 the militia act provided the terms of exemption from military duties, all men of military age, sixteen to sixty, were required to register with the treasurer of their home district and, in times of peace to pay a tax of twenty shillings a year, but in times of war to pay five pounds annually. In 1839 this act was revised and the war time tax was raised to ten pounds. In 1841 the war time exemption tax was again lowered to five pounds, while since 1855 exemption from military service was granted and no tax payment required. This was the situation at the beginning of World War I.

As the war went on, more stringent legislation was enforced to meet Canada's commitments and the military service act of 1917 was enacted to cover the situation. At this time the old exemptions accorded to Mennonites were called into question. They were subject to discontinuance by Order in Council. The Mennonite communities faced the fact that many of their young men would be liable, under the new act, for the draft.

Until this time there had been no central organization of Mennonites in Canada. Each group was acting independently. However, the problems of military service were so involved that individual communities were often unable to deal with them.

In 1916 Thomas Reesor, whose family had migrated from Pennsylvania to Upper Canada in 1804, was ordained minister of Markham Township church, just as some of his Canadian ancestors had been before him. He had no special qualifications for dealing with military matters but found himself almost immediately forced to deal with them. The developments which followed and which had so profound an influence on the life and outlook of Mennonites in Canada, arose out of an incident in a military court in Niagara.

After a tribunal hearing in the case of an awkward and confused Mennonite youth in matters pertaining to conscription, the commanding officer turned to Reesor, who had been asked to represent the youth and his parents, and said:

"I am granting this exemption, but I think that you are wrong in your attitudes. You are living under the protection of the best government on the face of the earth and you are doing nothing to show your appreciation."

When he returned to his home at Cedar Grove, Thomas Reesor kept turning over in his mind the sober words of the military officer and he admitted to himself that the officer was justified in his criticism. So, strange as it may seem, it was a soldier who set on foot, by a few earnest words, a train of thought that led to a revolutionary change in the life of the Mennonite communities in Canada. Thomas Reesor conferred with his brethren in nearby communities and on November 17, 1917, a preliminary committee set down in its minutes its determination "to express in some practical manner to the military representatives of Canada their profound gratitude and appreciation for the enjoyment of exemption privileges granted to them from the performance of any class of military service."

A committee, first known as the Non-Resistant Movement of Ontario, later changed to the Non-Resistant Relief Organization of Ontario, organized for "relief for the suffering under war conditions" and was officially established in 1918 under the chairmanship of L. J. Burkholder, of Markham. It was resolved that "we, the Non-Resistant Relief Organization, recommend that generous funds be raised among the churches interested which shall be donated as a memorial of appreciation for the privileges of religious liberty and freedom from military service." The objective set was to raise $100 for every Mennonite boy in Canada who benefited under the government's exemption laws to be used for "relief and charitable purposes."

Thomas Reesor, as treasurer, early in the movement received from one church a check for $130. He wrote them saying that if the exemption privileges did not mean more to them than that, that they had better not send anything. He soon received from the same group a check for $3,500.

In March, 1918, the committee met with J. A. Scott, a representative of the government, in Ottawa. The government declined to accept the funds, saying that it had no means of using them, as the committee specified they must be used in purely non-combatant ways and in no way under military law. The committee then decided to pay over its funds to non-governmental agencies set up for relief purposes in the closing months of the war, and in the reconstruction period following the war. The first to benefit was the Navy League's fund for merchant seamen and their families. In March, 1919, the committee published a report of its work which showed a total of $68,367 raised at a total expense to the committee of $303.

To merchant sailors relief $12,000 was paid out; to Belgian relief, $15,000; to French relief, $10,000; to Ar-

menian relief, $15,000; and to the Soldiers Aid Commission of Ontario, for the support and education of soldiers' children, $15,000.

Into the quiet homes of the Mennonites throughout Canada there crept a host of newcomers, the homeless, the hungry, the ill-clad, the widowed, the orphaned, the crippled, and the grief-stricken. The horizon widened and so out of claims for exemption from participation in war for their own sons, there grew up a deep concern for the sons and daughters of other lands. The windows in the homes of Canadian Mennonites had opened on the world.

After the war the relief work of the Canadian Mennonites lapsed for some time, but was revived to give help to Russian Mennonites who were in distress because of the Rusian Revolution, the subsequent famine, and their immigration to Canada.

With the coming of World War II all Canadian Mennonites used their "heritage of agricultural ability" as their "dynamic of Christian service." Money, food, clothing, and farm tools were gathered and shipped overseas as a result of the generosity of the peaceful Mennonites. "Mennonites were asked to give an account of their belief in the doctrine of love to their fellowmen." Between 1939 and 1949, seventy Canadian Mennonites had served as relief workers in many of the countries of the world, in Europe, Africa, Asia, South America, and in Mexico and Puerto Rico in North America.

The canning of food was one of the practical measures. Whole carcasses, or parts of them, and cattle on the hoof, were turned over to the committee, which operated processing plants under the regulation of the wartime prices board. Hundreds of thousands of pounds of beef and chickens were canned, as well as vast quantities of fruits and vegetables, which were both canned and dried. A brief glance over the reports of the committee shows tons of clothing prepared and shipped, and many odd items such as: goodwill Christmas bundles, shoe repair and mending kits, requests to those donating goods in kind to send along about 20 per cent of the value of the gift in cash to provide for processing . . . help for 6,000 refugees in Canada . . . two carloads of jam shipped from British Columbia . . . $61,000 worth of supplies shipped from Winkler, Manitoba, to Germany . . . five carloads of oatmeal to be collected . . . eighty-five tons of canned food on the way to German and Austrian children . . . tools for Paraguay . . . permit to export five tons of home-processed soap . . . children's school supplies going forward to Europe . . an appeal for "large size shoes with low heels" . . . and finally, voluntary service in mental hospitals at home where so many of the confused and frightened, whose minds and emotions have broken under the strain of living in our day, are in need of gentle care.

This is the story of how Canadian Mennonites converted "exemptions" into "responsibilities."

MENNONITES IN ONTARIO TODAY

(Continued from page 20)

that is done, feeding, counselling, and spiritual ministry, which latter is, of course, the underlying aim of all activity.

Some eight thousand to ten thousands meals are given each year. Through donations from farmers the cost of feeding is kept to a minimum.

Counselling forms an increasingly large part of the work. An effort is made to do for each person all that is possible. Contact is maintained with the magistrate and police. Men are sometimes remanded to the care of the director. One man, who spent many years in jail, was converted and is making remarkable progress. Some men are persuaded to go back home if they have homes to go to. Employment is secured for others.

Spiritual results form the stimulus to carry on. One man who for thirty years was either drunk or in jail at Christmas time told the writer that last Christmas was his happiest. A couple, who fled the Manitoba flood, were converted and settled in a home and job. Local people are continually being given the gospel witness.

The House of Friendship is a practical demonstration of a concern regarding one of the most difficult sore spots in society.

Goodwill Crusade Hall

The other institution worthy of special mention is the Goodwill Crusade Hall—a recreation center in downtown Kitchener. This project was born in the mind and heart of the present director, Stanley Good. Begun informally, a large hall is now rented throughout the year, with many activities taking place in it in the active season. All Mennonite groups in the twin cities actively cooperate in this venture. A board of directors is responsible for it.

The Saturday afternoon children's activities is perhaps the most noteworthy aspect of the work. As many as seventy, from many churches and some from no church, gather from two to five. Handwork and games form the program. Pictures are also shown. And, each week a 45-minute service is held. Emmanuel Bible College, Ontario Mennonite Bible School, and churches provide the leaders. Expressions of appreciation have come from many parents and civic officials.

Saturday evening is devoted to young people's interests. General games and motion pictures provided the bulk of entertainment. The hall is also used by choral and other groups during the week. For seven years Goodwill Crusade Hall has been one answer to a difficult problem. It has been an attempt on the part of the churches to go from the realm of "talking" to "action."

During this one hundred and fiftieth anniversary year, the Mennonites of Ontario are conscious of the fact that future historians will sum up what we now write. May the Lord grant us the stedfastness and vision to write well.

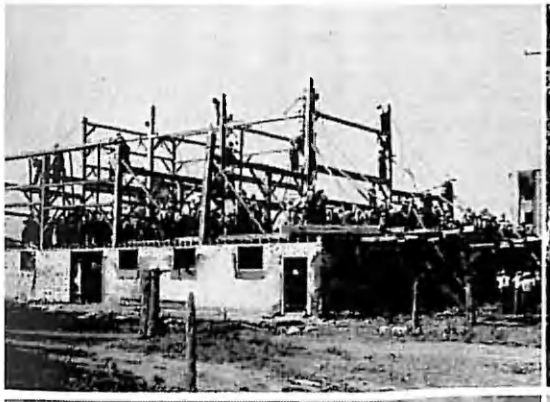





(Top, left to right) Braeside Home, Preston, Ontario, a home for the aged for about 25 guests which is supervised by the John Cressmans (right). (Second row, left to right) Golden Rule Bookstore, Kitchener, branch of Mennonite Publishing House, Scottdale, Pa. Some of the 154 chickens given by one congregation for relief. Bethesda, a home for mentally ill, at Vineland, Ontario, which is being enlarged to house 45 patients.

A Christian Witness in Ontario

(Left) When a barn on a Mennonite farm burned down, nearly 500 men helped build a new one, completing it about a month later. (Right) One of many summer Bible schools conducted by Mennonites in Ontario. (Bottom, left to right) Rockway (Old) Mennonite high school, Kitchener, Ontario, teaches up to grade 12 and a commercial course. A class of the (Old) Mennonite Bible school, Kitchener, taught by Ray Koch. Mennonite Brethren high school at Virgil, Ontario







THE PIONEER CULTURE OF THE PLAIN PEOPLE

BY E. GORDON ALDERFER

WAVE after wave of German-speaking immigrants, seeking escape from Old World tyrannies, swept into the new land of Pennsylvania for seventy years after Germantown was established in 1683. The majority of these wanderers belonged to the fringes of the Lutheran and Reformed churches, but a very substantial minority owed its religious allegiance to a handful of persecuted religious denominations—Mennonites and Amish, German Baptist Brethren or "Dunkers" (now known as the Church of the Brethren), Schwenkfelders, Moravians, and other still smaller groups.

Eighteenth Century Spiritual Serenity

How can one explain the peculiar nature of the early German groups' contribution to the life of Pennsylvania? To many it may seem that their social and intellectual impact on America has been negligible. For generations they remained essentially separated from what we identify as the main currents of American life. Their individual contributions to literature were extremely meager. Until comparatively recent years they persisted in maintaining not only their German language tradition, but also their closely knit, separatist social patterns and communities. Even today the "old order" groups, scorning the allurements of modern life, live and move according to patterns of a by-gone (and perhaps a more sensible) age, refusing to become a part of our secularized world dominated by scientific materialism.

Only in one art form does their creative life affect ours today. The over-popularized and much misunderstood folk arts of the Pennsylvania "Dutch" are not the exclusive creation of these groups of course, though they contributed immeasurably toward the preservation of those decorative arts. Modern designers have mined out the essential decorative qualities of the Pennsylvania Germans, but the modern use of "Dutch" designs lacks the spiritual essentials which made them endure. In endeavoring to ape the pure, simple forms and bright-gay colors we forget the spiritual purity, the placidity of mind, the unblemished naivete of the original creators. We are not capable today of imitating that. And that spirit, of course, is the basic, enduring contribution of the eighteenth century Pennsylvania German nonconforming groups. If we imitate their designs without imitating their spirit, we create merely an *Ersatz* product seldom worth half the price we pay for it.

The present abnormal popularity of the decorative folk-art of the eighteenth century Pennsylvania Germans may be but another of those frantic little efforts to capture something of a more peaceful, more integrated bygone life. Fundamentally, that quality of everyday living close to the soil, in small rural communities where Christian peace is integrated into the social fabric, is the real glory of the German religious groups of the eighteenth century. Godless materialism and the pitiful exploitation of the earth never quite conquered these people, for their society was always primarily church-centered. If the habit of separatism from the world and a theoretical distrust of formal higher education gradually narrowed their vision and choked their spiritual vigor, at least they preserved the instinct of integrity and refused to separate Christianity from every-day life.

It is rare that we find specific evidence of this inner peace and serenity of spirit written in words. Mere words, were, to them, at least open to suspicion and misinterpretation, unless wholly and completely God-centered. But we do still see and feel that serenity in many of their works—the well-kept beautiful farms with their handsome barns and peaceful, well-built houses that have lasted for generations; the old decorated utensils of everyday living; the faces of men untroubled by the psychological maladjustments of today; the very land they have nurtured. There is no mistaking that spirit.

The written word, to those eighteenth century patriarchs, was principally a tool for the explanation and glorification of God and His plan for men. If the written word was not God-centered, it was vain. With this in mind, the chief form of art then available to them was the hymn. Furthermore, long years of persecution in the old country usually prohibited them from using the press as a means of perpetuating their creative life, and their young folks were banned from universities. Hounded and harassed through Europe for generations before they came to this country, they were unable to develop a literary tradition recognized by others. The creative blind spot thus engendered became a habit, and its justification as modesty became a part of the unwritten creed.

Early Mennonite immigrants brought few books with them to America. In addition to their Bibles and copies of the Dordrecht confession of faith, some possessed the works of Menno Simons, van Braght's sixteenth century collection of the bloody tales of Mennonite persecution known as *The Martyrs' Mirror,* and the sixteenth century hymnal, the *Ausbund.* American editions of these works were printed during the eighteenth century and they remained the basis of Mennonite "literary" interests throughout that century.

Christopher Deck

Only one Mennonite writer appeared during the colonial period whose works have attained general significance. Christopher Dock came to Pennsylvania about 1714. In

1718 he opened a Mennonite school on the Skippack, Montgomery County, which he had to give up ten years later for lack of sufficient support. Some time later he bought a hundred acres in Salford Township from the Penns. We know that he farmed this land for several years, and also that he sometimes taught summer school in Germantown. Teaching school was then even much less lucrative than now, but Dock's sense of duty and genuine love of the profession and of young people conquered him. In 1738 he opened two schools, one at Skippack and one at Salford. His sweet, kindly nature, perfect modesty, devout mind, and a poetic faith endeared him to everyone.

One of Dock's pupils was the younger Christopher Saur, whose father started the first German press in America at Germantown. It was, so the story goes, young Saur who persuaded Dock to write his *Schulordnung*, the first American work on pedagogy. It was Saur, also, who published Dock's gentle "Rules of Conduct" and several of his beautiful hymn-poems. Dock was so modest about his writings that only the persistant pleading of young Saur could entice him into publication.

The *Schulordnung* shows conclusively that Dock was far different from the vast majority of schoolmasters in his day. Most teachers in those vigorous times punished their charges at the drop of a hat and administered their flailings as a punitive rather than a corrective measure. Dock's entire philosophy was just the opposite: apply the switch only in extreme emergencies and then without anger and with the assurance that your charge knows precisely where he has been at fault. Back of his reasoning is the conviction that love is an infinitely better teacher than force—which indeed is the basis for the Christian pacifism Mennonites still preach.

Christopher Dock's gentleness and Christian charity shines through nearly everything he wrote, even those curious "Rules of Conduct" so often quoted to illustrate what must have been the crude manners of the day. As a poet we have little enough to judge him by. The hymn *Ach Kinder wollt ihr lieben* shows him to have been capable of great poetic tenderness, and the following two stanzas illustrate the depth and beauty of his faith:

Mein Lebensfaden lauft zu Ende,
Mein Pilgerfahrt ist bald gethan;
Ach Gott, mir ein Geleitsmann sende!
Der mich erhält auf rechter Bahn,
Der bey mir an dem Ruder steh
Wann ich den letzten Sturm aussteh.

Darmit mein Schifflein durch die Wellen
Der Todes-angst gerad zu geh,
Zum Vaterland und meine Seele,
Allzeit auf ihren Leitstern seh,
Auf meinen Heyland Jesum Christ,
Der auch im Tod mein Leben ist.

Dock's hymns became popular among the Mennonites. *Die Kleine geistliche Harfe der Kinder Zions* included five. Other Mennonite hymn books also carried several of his songs.

The Ausbund

The Amish culture of Pennsylvania is especially noteworthy in several ways. In the first place, the static unchanging quality of their special civilization has preserved, virtually intact, a way of life otherwise completely foreign to the modern world and a religion-centered society not dissimilar to those tiny rural communities of devotees who in Reformation times sought to reestablish a likeness of the apostolic church. In the second place, they exemplify to our distraught and aimless age the almost forgotten principles of mutual aid within the group, economic self-sufficiency, and an unusually fine tradition of land stewardship. And finally, for our special consideration here, they preserve an ancient hymn tradition that can be traced back to the Gregorian chants of medieval times.

The *Ausbund,* till today the basis of Old Order Amish hymn literature, has a very ancient history dating back to the early Reformation. During the eighteenth century this hymn book was used by all Swiss German Mennonites. The nucleus of the *Ausbund* consists of fifty-one hymns composed by Anabaptists who had been imprisoned in a castle in Passau, Bavaria, in 1535-1537. J. William Frey describes them thus: "The dominant tone running through all of them is one of great sorrow and deep loneliness, of protest against the world of wickedness that puts forth every effort to crush the righteous. There is, however, no despair, but rather triumph and an unspeakable conviction that God will not forsake his own but lead them through sorrow and tribulation to everlasting life." The *Ausbund* found its way into print in Europe as early as 1564. In 1742 Christopher Saur was engaged to print the first of numerous American editions.

The esthetic significance of this remarkable hymn literature lies in the fact that it differs substantially from traditional hymnology. The literary form of many of these hymn-poems is the epic rather than the lyric or the ode. They are not lyric outbursts of praise or creed, but rather story or epic revelations of dramatic experiences in behalf of faith. Musically, they are far different from the general body of Protestant hymnology. Their long, slow slurred chanting character—which strangely enough utilizes folk melodies and sixteenth century popular tunes, and the majestic, unworldly measure of the ancient Gregorian chant—reminds us of the medieval rather than the modern era, and indeed some of the "tunes" have been traced as far back as the ninth century. Until very recent years none of the melodies of the *Ausbund* were scored. As a matter of fact, the music of the older tunes requires a medieval type of notation and cannot be divided into equal measures. Joseph Yoder, in *Amische Lieder,* has done some pioneer work in scoring melodies of the *Ausbund.*

As J. William Frey has stated, the *Ausbund* is "probably the oldest hymnbook in use in a Christian church

anywhere in the world." At the beginning of the nineteenth century the Amish admitted into their musical life some of the more modern hymn music (most of which is incorporated in the *Unparteyisches Gesang-Buch* ("little thin book" as it is distinguished from the *Ausbund* or *'s dick Buch*, "the thick book") which was first published in Lancaster in 1804. But the great epical tradition of the *Ausbund* continues to be a memorable force in the lives of a not inconsiderable people, the Amish, who have added so much to the Pennsylvania heritage.

The Brethren

Unlike the Mennonites the Church of the Brethren or "Dunkers" did not arise as an organized unit until the opening years of the eighteenth century. Pietism—that spiritual ferment within the established churches—is usually credited as the impulse that led to the organization of the Brethren, but virtually all their major tenets can be credited to the Anabaptists leaven furtively but effectively at work throughout Europe. The close doctrinal relationship between the Brethren and the Mennonites is apparent to this day.

Alexander Mack—who founded the group at Schwarzenau, Germany, in 1708—had been greatly influenced by Ernst Christoph Hochmann von Hochenau, a brilliant pupil of the eminent Pietist August Hermann Francke, at the University of Halle. Interestingly enough, however, Hochmann's creed—later published by both Saur and the mystical commune at Ephrata—is very similar to Anabaptist statements. Hochmann's interest was principally in promotion of individual piety. Mack, on the other hand, was convinced that a separate establishment was necessary. The two parted ways over Mack's insistence on baptism by immersion, but the fundamental difference was perhaps organizational rather than doctrinal.

The Brethren did not escape the severities of persecution that raged for two centuries through most of western Europe. Mack himself lost considerable earthly substance. Hardly a decade later important segments of the group were bidding farewell to their harassed homeland and setting sail to America. Very naturally, they settled at Germantown—the American gathering-place for the harassed of Europe.

Christopher Saur

One of the outstanding men who soon joined the Brethren at Germantown was Christopher Saur (soon spelled Sauer, then, at a later date, Sower). Probably he came to this country as an individual colonist with wife and son, rather than as a member of a group. He was well educated, a graduate of Marburg University, and a student of medicine at Halle. Evidently, Saur was one of those typical eighteenth century geniuses who could do many things well. He was a maker of clocks and mathematical instruments, as well as a physician, and it is said that he learned the trade of printing without serving an apprenticeship. Throughout the second quarter of the eighteenth century he was virtually king and arbiter of German Pennsylvania's intellectual affairs, just as Francis Daniel Pastorius, the amazing Pietist and litterateur of Germantown had been in previous decades.

Saur first came to Germantown in 1724, but two years later moved into the Lancaster County frontier along the Conestoga and took up farming. There, under the magnetic influence of Conrad Beissel's powerful personality and mystical genius, Christopher's wife deserted her husband and became a religious recluse. Later she entered the Ephrata convent and, as Sister Marcella, became subprioress. It must have been a shocking blow to Saur. Without her help it was almost impossible to carry on a frontier farming establishment and take care of a young son. In 1731 he returned, sans wife, to Germantown. Maria did not rejoin her husband for fifteen years.

Realizing the need for supplying the rapidly increasing German population of the province with reading matter, it was not long before Saur, with characteristic energy, ordered a press and a set of German type and taught himself the printing trade. The supplies arrived in 1738, and, following the custom of English printers, he at once started work on an almanac. The same year (1739) he established a German newpaper, the first successful one in the colonies. Saur had the good business sense to start on his "newspaper" venture in a small way, first issuing it as a quarterly, then as a monthly, and finally as a fornightly, enlarging it as success became assured. By 1751 it claimed four thousand subscribers, probably more than any other periodical in America at that time.

The Saur Bible

The crowning glory of Saur's busy career as a publisher was his quarto edition of Luther's Bible in 1743. It was the largest work published up to that time in all the colonies, and, with the exception of Eliot's Indian Bible (Cambridge, 1661-63), the first Bible printed in America. Later editions were issued by Saur's son, also named Christopher, in 1763 and 1776. Aside from his grave technical responsibilities in this production, Saur's plan required audacious financing. He advertised the Bible in his almanac and newspaper and sent announcements through the country by teamsters. To get the minimum capital to proceed, he required each subscriber to pay half a crown in advance. Nineteen years passed by before the first edition of twelve hundred copies was sold.

Altogether, considering the frontier conditions of the country, the Saur Bible was a tremendous publishing achievement. But no sooner was it issued than Heinrich Melchior Muhlenberg, the great organizer of the Lutheran church in America, charged that Saur interpolated some theological interpretations of his own. Almost continuously Saur was waging spiritual battles of one sort or another. With the Moravians he was continually at odds. He fought bitterly against Zinzendorf's

over-optimistic plan for an ecumenical Protestant movement in America. His controversial correspondence with Zinzendorf accused the latter of deceit and injustice. With Beissel at Ephrata he waged a war of charge and countercharge, perhaps never forgetting that the mystical anchorite was responsible for breaking up his home. In spite of this, Saur cooperated with the Ephrathites in his capacity as printer.

The Beissel-Saur affair came to its bitter climax while Saur was printing the large 1739 Ephrata hymn book, the famed *Weyrauchs Hügel*. In one of Beissel's effusions therein Saur detected what seemed to him Beissel's colossal and blasphemous effrontery to depict himself as a latter-day Christ. The affair resulted in the Ephratites establishing their own press. A spirited exchange of letters followed, and the same year Saur published the correspondence under the title of *Ein Abgenötigter Bericht*.

We cannot fail to be impressed with Saur's great cultural services, even with the religious intensity of his life. But does he not contrast strangely with a man like Christopher Dock, who was incapable of bitterness and conflict? The two men illustrate the psychological extremes of Pennsylvania German forms of piety. The one is a saintly quietist whose whole life was guided by the principle of Christian love. The other is an efficient, many-sided genius, a fearless disputer in a disputatious generation, and in his strange way a daemonic creator. Both men were staunch believers in non-resistant Christianity in the Germanic tradition: one became the focus of its variant cultural aspects, the other was a living, walking, teaching example of it.

The younger Christopher Saur continued the tradition of his father. While the elder still lived, their printing house added Roman fonts to its inventory of types, and in 1749 printed an English edition of Thomas a Kempis. The younger Saur, who became a Dunker bishop, held firmly to the pacifist convictions of his father. Those convictions proved to be his downfall; the radical and overzealous patriots of the Revolution seized him in 1778, smeared him with paint and prodded him with bayonets. Only the intercession of General Washington is said to have saved his life, but all his property was confiscated. He died in poverty in Norristown—a memorable example that even in freedom-conscious young America freedom of the Christian conscience was limited.

The Schwenkfelders

In the year 1762, under the watchful eyes of the younger Christopher Saur, there came to fruition a project in which the whole spirit of another Pennsylvania German group was bound. At the close of that year the *Neu-Eingerichtetes Gesang-Buch*, the first hymnbook of the Schwenkfelders printed in America, left the Saur press. The publication of a hymnal in mid-eighteenth century America was not, of course, unusual. This was a different case, however, For over sixty years leaders of this small group, so conscious of the great Germanic Reformation's tradition of hymnody, had been collecting and transcribing great folios of those hymns which personified the enduring spirit and faith of an harrassed people. Under two centuries of European persecution, when printers were forbidden to print their hymns and writings, the Schwenkfelders were forced to continue the medieval art of the manuscript.

Schwenkfelder history, like Mennonite, goes back to the very beginnings of the Reformation in the early sixteenth century. Kaspar von Schwenkfeld was an enthusiastic and brilliant reformer, but his views were notably more radical than those of Luther, Calvin, and Zwingli. Indeed, there is a marked similarity of creed among the early Schwenkfelders and Mennonites and the much later Quaker movement. Both, the established churches and the principalities of Germany hounded them for generations, until finally, in 1734 and the years immediately following, most of the remaining disciples of Schwenkfeld migrated to Montgomery and Bucks counties in Penn's province.

Schwenkfeld himself had been a voluminous, scholarly, and sometimes brilliant writer. But in spite of the laborious method of continuing the Schwenkfelder literary tradition by manuscript transcription, his followers for generations were acutely aware of the power of the written word. More and more, the glory of their literature, which always had been God-centered, became the hymn. The manuscript literary remains of the early American group are extraordinarily extensive, considering the comparatively small number of Schwenkfelder adherents. For the most part, this literature was painstakingly and sometimes beautifully transcribed by hand on paper made at the Rittenhouse paper mill on the Wissahickon. Sometimes the great folios of the collections of hymns, sermons, and homilies contain a thousand pages, bound in stamped leather with brass corners and mounting. As to the hymns, a well-defined Schwenkfeldian type of hymn-writing seems to have developed.

The hymnal of 1762 was not an isolated production, but rather the climax of a series of manuscript collections carefully preserved through several generations. Caspar Weiss, an eminent and scholarly Schwenkfelder of Silesia, transcribed the first great collection of 1709. He knew the Latin hymns of St. Augustine and other church fathers, the hymns of Luther and the Reformation leaders, the hymn books of the Bohemian Brethren (Moravians), the hymns of the Schwenkfelder in the preceeding two centuries. This man, with such a wealth of knowledge was but a poor linen weaver. His son, George, who became the head of the Schwenkfelder ministerium in America, expanded his father's collection in another manuscript completed in 1734, including a great number of hymns of his own writing, as well as a number by his successor, Balthaser Hoffman. This was completed just on the eve of the Schwenkfelder migration to America. Hoffman was a brilliant student of hymnology, and sometimes on the Schwenkfelder *Gedächtnistag*—Sept. 24,

commemorating their arrival in America—he would present the study of a favorite hymn. These hymn analyses have been preserved, and reveal how deeply and lovingly a Schwenkfelder hymn writer could probe into the beauties of a spiritual song. He too was but a poor weaver, but in his zeal for learning he acquired a fair mastery of Latin, Greek, and Hebrew. His son, Christopher, transcribed and edited the manuscript collection of 1760, which ex-Governor Samuel W. Pennypacker described as representing "the art of the Middle Ages—the best specimen of their manuscripts . . ." Still another, Hans Christoph Huebner, compiled three great folio volumes of hymns (1758, 1759, and 1765) as well as innumerable Schwenkfelder writings in massive folios.

Time and space do not permit an extensive study of the hymns written by the early Pennsylvania Schwenkfelders, but there are sufficient evidences at hand to indicate that hymn-writing was a highly developed art among them. At least seven of their number, who lived during the first half of the eighteenth century, were skilled in this now forsaken art, including George Weiss and the elder Hoffman. Another prominent hymn-writer was Abraham Wagner. A stanza from his splendid "*Ach, allerhöchstes Gut!*" can be (and may have been) sung to the tune of that chorale, *O Gott, du frommer Gott*, which Bach so magnificently harmonized. At least it does not betray the majestic spirit of Bach and the Reformation:

O unbegreiflich's Gut!
O Du Drei-einigs Wesen!
Ohn' Anfang und Ohn' End:
Hilf uns, dass wir genesen;
Mach uns, zu deinem Lob,
Stets würdig und bereit!
Dir sei Lob, Preis, und Ehr,
In Zeit und Ewigkeit.

Pennsylvania German Coverlets

By PHYLLIS BIXEL

ONE of the crafts that reached a high state of development in the Pennsylvania German colonies and which is quite neglected today is the art of hand-weaving. All of the clothing, bedding, and household cloth was woven on hand looms, mostly four-harness looms, the kind largely used in the shops or homes of the relatively few who do hand-weaving today. The yarn woven into these articles was raw material grown and processed on the home farm and was the work of the women. Of all the types of weaving done, the "coverlid" or cover-let was the prized possession and represented the highest efforts put forth. The best yarns and the most time were spent on the coverlet. They were mostly woven of wool yarn on a natural or white linen background. Linen was used because cotton was not available in large quantities until after the Revolution.

Such care was lavished on the coverlet and in the execution of the design because the bedstead was not off in a room by itself but often in the main room of the house. This was a practical show piece that gave vent to the artistic urges of the housewife and gave satisfaction to the desire for beauty as well as utility.

In or about the 1750's the record of handweaving in America begins to come forth. The earliest record is a book of weaving patterns by a certain John Landes which is now in the Pennsylvania Museum, Philadelphia. It is thought that he may have been one of the early Mennonite settlers and was probably an itinerent weaver who went from home to home to weave any accumulated yarns into whatever the housewife desired.

The earliest coverlet designs were of a geometric nature, for there were but four possible blocks (on four-harness looms) which could be combined to make different patterns. Lest we think these patterns cold or uninspired and untrue to the culture of the Pennsylvania-Germans, we must remember that this was the eighteenth century, the days of Haydn and Mozart, the days of formal music and art. True, there were no looms which could weave the more complex patterns of the nineteenth century, but these people were as incapable of conceiving a more complicated loom as Mozart was of writing music like that of Wagner, and who will condemn Mozart?

The later period of weaving, that time from 1825 to 1876 was the period of more elaborate coverlets, those containing the more naturalistic designs. It was now possible, because of a new loom, to have the turtledove, the lily, the pomegranate, and the rose on the coverlet as well as the chest, the plate, and the trivet. The new weaving was less personal in that it was done outside the home. One outstanding personal touch, however, was the method whereby the name of the person for whom the coverlet was woven, or the name of the weaver, date, and place could be woven into a small square in one, two, or all four corners of the coverlet. This has enabled us to know more about the weaving of this era than the preceeding times.

One weaver with a familiar name was John Kaufman of Bucks County, Pennsylvania. A coverlet made for Elizabeth Fretz is typical of the designs woven at that time. There are some coverlets in existence which were

(Continued on page 39)

The first turkey poults, received February 4, 1950, are inspected by Barbara, Stanley, and Louise Pankratz.

TURKEY GROWING IN MOUNTAIN LAKE

BY J. WINFIELD FRETZ

IF YOU were happy for your Thanksgiving or Christmas dinner turkey, your happiness was shared by the man who raised the bird. To you it meant the finest in holiday dinners, to him it meant the achievement of a goal, namely the successful raising of a foul that is difficult to bring through the stages of bird infancy, adolescence, and adulthood. There are innumerable headaches and hundreds of worries that turkey raisers face in the course of successfully pursuing their business. The urban consumer who thinks of a turkey in terms of a beautifully brown glazed. and oven-roasted center of the dinner table, cannot appreciate the many anxious moments that faced the grower of that bird before it reached the dinner table stage, ready to be carved and consumed.

Henry Pankratz, a soft-spoken, hard-working son of a Mountain Lake, Minnesota farmer, who is now engaged in the business of raising turkeys, can tell you about it. He has made a lot of money from raising turkeys: Enough to do what a lot of other people would like to do, namely, build a new house according to the fondest dreams and acquire the old family farm and operate it as a side line, plus a lot of other things most of us only dream of in idle moments. He has, however, lost a lot of money, too. That is the phase of this business most of us never think of.

As a matter of course the turkey raiser, says Pankratz, expects that 10 to 15 per cent of the young turkeys that one starts out with in the spring will be lost along the way. If that were all, one might be able to estimate his losses accurately from year to year. Actually periodic losses, due to climatic changes and poultry diseases, cut into the loss columns much more severely. For instance, on November 10, 1940, Pankratz had a large flock of

Sexing the poults. A turkey consumes about ninety-five pounds of feed in a lifetime.

turkeys fat and ready for the Thanksgiving market. That evening, an unexpected and heavy snowstorm struck Mountain Lake and the next morning, 3,000 fat turkeys were dead—a complete loss to the owner. Again, on November 7, 1943, wholly unexpectedly, the community was hit by a severe rain and snowstorm and the next morning, the Pankratz' mourned the loss of 6,500 turkeys.

It is not merely the cold and the snow that is harmful to the turkeys, but the fact that they pile up on each other and suffocate. The turkey is still a wild bird and will not readily enter the shelters that are provided for it. It is not only a wild bird, but Pankratz says the turkey is a dumb bird. He claims that there was only one thing dumber than a turkey and that is the man who raises them.

These heavy loses taught Pankratz that it is wise to dispose of his marketable turkeys before November 1, thus eliminating most of the risk of loss due to severe Minnesota winter weather. He now keeps only as many birds after November 1 as he can quickly and reasonably handle in case of an unexpected storm.

The Pankratz turkey ranch is located on an 80-acre farm on the edge of the town of Mountain Lake. The equipment for raising turkeys consists of a 15,000 bushel grain elevator, conveniently located and three large brooder houses 20 by 150 feet in length. Each of these brooder houses is divided into ten pens, in each of which six hundred turkeys can be adequately cared for. These pens all have wire flooring raised about 20 inches from the base of the brooder house. This facilitates keeping the young turkeys clean and as disease free as possible.

Usually the first flock is hatched the latter part of March. The young birds are kept in the brooder pens for nine to ten weeks. As the first flock reaches its ten-week period, it is moved out on the open range and a new hatch of turkeys is put into the brooder houses. Most of the housing facilities are used twice each year. Toward the end of the growing season, all of the turkeys are put on the 80-acre range and small moveable shelters are provided for them. The shelters are moved at least once a week, thus fertilizing the range systematically and automatically. Pankratz never puts turkeys on

Henry Pankratz, son Stanley, and helper inspect one of the turkeys. Some of the 15,000 turkeys on Pankratz ranch.

Dining room and office in the Pankratz home.

the same field two years in succession. In fact, he has a three year rotation system. Pankratz rotates crops with corn, oats and alfalfa, thus growing as much of his feed as possible and providing forage for the birds on the range. As a device for keeping his turkeys from straying to neighbors, he has found it advisable to plant about thirty rows of corn around the edge of the range to serve as a barrier for the turkeys. He has discovered that turkeys do not like to go through weeds, bushes, or cornstalks where they can not see back to their shelter and feeders, thus the corn rows serve as a natural barrier necessitating only a minimum amount of fence.

An average turkey will consume about 95 pounds of feed in the course of its lifetime. In the Pankratz system, about 35 pounds of this will be oats, 30 pounds corn, and about 30 pounds commercial feed. Last year, Pankratz had about 15,000 turkeys. He had 158 acres of oats which these 15,000 turkeys consumed in less than one month. It is clear that even with the purchase of his grandfather's 400-acre farm in 1946, he is unable to raise all the feed he needs for his turkeys. To one unfamiliar with this business, 15,000 turkeys seems like a great number of foul, but to Pankratz the past year was rather a small operation in comparison with his usual program of from 20,000 to 25,000 birds per season.

The turkeys are marketed in Butterfield, seven miles to the east, where they are dressed by the Gustafson Dressing Plant and then shipped to various markets throughout the United States. The price varied during the past year from 29 cents a pound for toms and 40 cents for hens, toms being less desirable for ordinary family use because of their large size.

The care of this large flock requires considerable work. Two hired men, John and Frank Loewen, are employed the year around and extra help is hired during

The Pankratz ranch type home was built in 1949 on the edge of the town of Mountain Lake.

the summer. Pankratz bought homes for the Loewens close to his farm and has sold the one to John Loewen while Frank still rents his. As an evidence of good worker-owner relationships these two brothers have worked for seven years for Henry Pankratz. This is certainly above the average length of time for farm hired men. As further indication of appreciation for their help and their assistance in the turkey-growing enterprise, the neighbors report with satisfaction that Henry bought each of his hired men a new car for Christmas in 1948.

Henry Pankratz is a native Mountain Lake boy who started in farming in 1938. He grew up on a large farm but his 80 acres on which he started did not allow him sufficient income to provide adequately for his family, so he began to specialize in the chicken business. He felt that this was rather unprofitable so began looking around for other ways of improving his income. Because he already had considerable poultry equipment he decided that turkeys would be an allied specialty and thus tried raising turkeys. He found this to be profitable, but he confesses that it is not particularly enjoyable. He much prefers raising cattle to raising turkeys and on one of his farms he raises about 150 Hereford cattle each year in addition to his turkeys. This farm was bought from his uncles and aunts—David, Peter, Abraham, and Anna Pankratz and originally belonged to his grandfather, Benjamin Pankratz. It is located on the edge of the old lake originally a swampy body of water but now drained and used for pasture.

As a young boy, Henry was active in 4-H Club work. He has always had great enthusiasm for club work and at the present time is promoting this work among the youth of Mountain Lake. His children, Lenore, aged fifteen, Stanley, twelve, Louise, eight and Barbara, two; are all 4-H'ers. Lenore and Stanley have their club calves while Louise has a lamb as her project: Barbara is still only an enthusiastic booster. As an enterprising young 4-H Club member twenty years ago, Henry twice exhibited the grand champion Shorthorn calf at the Minnesota Junior Livestock show at St. Paul. Lenore, in 1948, had the reserve champion Hereford at this same annual livestock show. Pankratz shifted from Shorthorns to Herefords because they can be bought in large quantities on the range and lend themselves to feeding purposes more readily than the Shorthorn stock.

Mrs. Pankratz was the former Elsie Penner, daughter of A. A. Penner, veteran Mountain Lake businessman. Both Henry and Elsie Pankratz are active church members and substantial supporters of community activities. Mrs. Pankratz, in addition to rearing her four children and providing a gracious home for her family and her many friends, is an active member in the women's mission society, serves on the church music committee, sings in the Bethel church choir, is active in Sunday school work, the parent-teacher association, and the women's study club which among other things established a community library. Pankratz is treasurer of the local school board. This community is proud of its school facilities and its progressive outlook in education, and local people claim it to be one of the best school systems in the state of Minnesota. Henry Pankratz is vice-president of the Minnesota Turkey Growers Association and is never too busy to serve on church and community committees whenever asked.

The town of Mountain Lake has a population of 1,800 with approximately the same number of people in the surrounding countryside who claim Mountain Lake as their community. Its population is predominately Mennonite as indicated by the fact that there are five Mennonite churches in town, all flourishing and cooperating with one another. There is an up-to-date Mennonite hospital, a hotel, and a $200,000 old people's home which is a tribute to their concern for their old people and a reflection of their sense of community responsibility.

Aspirations of an Onion

BY A. R. EBEL

ONCE upon a time a gardener went out to plant his seeds and bulbs and shoots and roots in the lovely springtime. Among these he planted a row of tiny onion seedlings. The soil was moist, the sun shone warmly, and soon the seeds and bulbs and shoots and roots felt the stir of life and call for self-expression. Sun, rain, and breezes alternated in supplying strength and vigor to the young plants.

Gorgeous flowers shot up their slender stems and unfolded their swelling buds in the most varied hues and forms and designs. Tulips and crocuses, hyacinths, jonquils, and irises early attracted the attention of young and old. Roses and hollyhocks climbed high, and flaunted their fragrant perfume and lustrous charms.

And there in the garden, in a row with its companions, was one observant onion seeing all this, and anxiously aspiring to also win the attention and praise of the neighborhood. It shot up its green, tubular stems straight into the air. How strong and sturdy they were compared to the helpless sweet peas which had to have a trellis to cling to! How much higher it reached than the brushy radishes and tangled carrot greens on either side of it!

One day the little onion developed a bud, enclosing

an embryo flower at the top of its stem, which it reared as high as possible, and waved proudly to and fro in the golden sunshine! Now it waited for someone to discover it! But, alas, it had been planted so far to the rear of the garden. The people never came near. They stayed with the roses and dahlias, hollyhocks, jonquils, and irises. But surely sometime the gardener must "discover" it!

The little onion saw how the gardener came to clip the broad leaves of the ugly lettuce, and pull up the radish and throw away the coarse leaves of the same. The discarded carrot tops were strewn over the ground. But the onion seemingly was neither appreciated nor discarded; it was merely ignored. But its day must come! Sometime its unfolding flower might rest in the lapel of a prince or adorn the hair of a queen!

Days passed. It wondered when it would be discovered and how it would be acclaimed. Maybe it would be placed in a vase to adorn the table of the gardener for a banquet! It thought its life was for the sake of the flower. But the gardener knew its real worth was deeper.

And then, one day, the gardener came! Now the gardener "knew his onions"! He had seen the swelling bud. So he said to his boy, "Well, I must not let my onions go to seed!" So saying, he deliberately stomped over the row of onion tops until they were lying prone upon the ground. Then he leisurely walked away.

Now the onion might have died of a broken heart. It might have shriveled up. But it did no such cowardly thing. Quietly it took its experience to heart. It held back its tears, and it *did not grow bitter!* To live it must continue to grow! If it could not grow outwardly it would grow inwardly. And, as a result it became a big, strong, and juicy onion; bigger and stronger and juicier than any onion in that onion row!

One day the gardener came again. Gently, yet firmly, his hands grasped the dried-up onion top and lifted it out of the dark, cool earth. He was carried into the kitchen where the cook, the gardener's wife, and all in the household marveled at the extraordinary size of that onion! It was washed and neatly trimmed of its roots and stem. As the cook sliced it into a delicate, gilt-edged dish, all in that spacious kitchen were moved to tears at the sight of that wondrous bulb!

Thus bathed, trimmed and prepared it was carried to the table, not in a vase (as it had dreamed) to merit but a fleeting glance from those at the table, but in a dish to be caressed by the lips and rolled on the tongues of a select group of distinguished guests.

It was happy, supremely happy! It had led a successful life! Long after its disappearance from the view of man, its testimony remained on the breath of those who had partaken of its unique essences. Its memory lingered long! All those who came near the guests the following day, looked at them and said, "Say, and you too, partook of that wonderful onion at the banquet last night? Ah, what an onion! Its bulb was tops!"

PENNSYLVANIA GERMAN COVERLETS

(Continued from page 34)

made at a Moyer's Knitting Mill in Berks County. They are of a lighter weight wool and are smaller in size than the hand-woven coverlets. The establishment became financially involved in 1862 and sold out at a public sale. There were said to have been several hundred coverlets which were sold at $1.00 each. Another Bucks County coverlet weaver was Samuel B. Musselman, born on February 3, 1799. In 1848 he moved to Hilltown, which he spelled Hiltaun or Hiltown. He wove a coverlet for Elizabeth Shelly spelling her first name "Leisy." He wove another for Hester "Yodder." After a long search his grave was found in the Hilltown Mennonite Cemetery at Line Lexington, Bucks County.

This type of coverlet was popular until the one hundredeth anniversary of the Revolution. Coverlets were now made in factories, emphasis was on American manufactured goods and the patriotic designs took the place of the basically religious patterns. The American Eagle grasping a sheath of darts, George Washington riding his horse and various other patriotic designs appear, thus ending the period of the hand woven, distinctly Pennsylvania-Dutch coverlet.

PENNSYLVANIA GERMAN PUBLICATIONS

In connection with our articles on the Mennonites in Pennsylvania and Ontario we would like to call attention to the publications of The Pennsylvania German Folklore Society which contain contributions such as "The Influence of the Pennsylvania Dutch in the Middle West," by G. M. Ludwig (Vol. X), "The Pennsylvania Germans in Ontario, Canada," by Arthur D. Graeff (Vol. XI), and "Coverlets of the Pennsylvania Germans," by Guy F. Reinert (Vol. XIII). Inquiries and orders should be sent to R. P. More, Lehigh University, Bethlehem. Pa.

MARTYR'S MIRROR

The Martyrs Mirror by Thieleman J. van Braght, of which The Mennonite Publishing House at Scottdale, Pa., published an edition in 1938 and which had been out of print for some time has again been published by the same firm. We are happy to call the attention of those who have been inquiring about this book and are interested in this illustrated classic of our heritage, that the same is available and can be ordered through local bookstores or the Mennonite Publishing House, Scottdale, Pa.. for $9.75.

ANABAPTIST CONCEPT OF THE CHURCH

BY ERLAND WALTNER

TO BE properly understood, Anabaptist ecclesiology must be studied in the light of its entire historical and theological context. Especially significant in this background are the Anabaptist view of the Bible, eschatology, and philosophy of history.

For Conrad Grebel and Menno Simons alike the written Word, rather literally interpreted, constituted the final court of appeals in matters of Christian faith and practice. Neither church traditions, nor the visions of the chiliastic prophets, nor the "inner light" of the *Spiritualisten* could be allowed the place of authority held by the Bible. Anabaptists were biblicists. Whereas the reformers were inclined to permit whatever was not expressly forbidden by the Bible, the Anabaptists insisted that "what is not taught by plain and clear Scripture or illustrated by the example of Christ or the apostles, is to be reckoned as 'anethema'."[1] Moreover, their interpretation of the Scriptures was Christo-centric while that of the reformers was theocentric. For the Anabaptists no final word on church ordinances or Christian ethics could come from the Old Testament but the whole Bible must be understood and interpreted in the light of Jesus Christ.[2] In their ecclesiology, therefore, they would tolerate nothing which could not be supported by "plain Scripture," and the heart of Scripture was for them the teaching and example of Christ and the apostles.

The significance of the eschatological context of Anabaptist ecclesiology can easily be exaggerated, yet it must be recognized. While the main stream of Anabaptism separated itself from the radical chiliasm of the Münsterites, it nevertheless retained a strong eschatological note. The prevailing expectation of the imminent return of Christ and the final judgment combined with the tremendous suffering endured by the Anabaptists under persecution undoubtedly played a significant role in the formation of their concept of the church, especially in the development of what Ethelbert Stauffer calls their "theology of martyrdom."[3] A striking parallelism may be drawn between the eschatology of the Anabaptists and that of the apostolic church and the resultant eccleciastical and ethical views.

Franklin H. Littell has called attention to the part which the view of history held by the Anabaptists may have played in the development of their church concept. Describing their philosophy of history as a kind of "primitivism" which sought, not the creation of something new, but the *restitution* of something old, he observes that it was their sober aspiration to restore the "true church" which in apostolic days had enjoyed a glorious existence but in subsequent history had fallen into a state of corruption.[4] With these contextual considerations in view, we turn now to an examination of the content of Anabaptist ecclesiology itself.

The Nature of the Church

The Body of Christ

According to Anabaptist doctrine, the church in its vertical relationship is the body of Christ of which He is the real and living head. Pilgram Marbeck wrote, *Christus ist das haubt seiner kierchen, die da ist sein leib aus seinem fleisch und aus seinen gebainen warhaftig geborn."*[5] Menno Simons echoed the same doctrine in saying, "For all who are in Christ are new creatures, flesh of His flesh, bone of His bone and members of His body."[6]

The Anabaptists were not pleased with the reformer's distinction between a visible church which is earthly and impure and an invisible church which is heavenly and pure. Their practical concern was the actualization of a visible and true body of Christ on earth, which would be in accord with the New Testament pattern. They did make a sharp distinction, however, between the "true church," by which they meant themselves, and the "church of the antichrist," by which they meant the Roman church. At first the early Anabaptist leaders had expected Luther and Zwingli to establish the "true church" but later became convinced that the reformers would be satisfied with half-way measures, that they were sacrificing principles for expediency, and that they would never carry their original ecclesiastical ideals into actual realization. Thus it remained for the Brethren, as they saw it, to become the "true body" of Christ on earth. Menno Simons listed the following six earmarks by which the "true church of Christ" was to be distinguished,

> "1. By an unadulterated pure doctrine . . . 2. By a scriptural use of the sacramental signs. . . 3. By obedience to the Word. . . 4. By unfeigned brotherly love. . . 5. By an unreserved confession of God and Christ. . . 6. By oppression and tribulation for the sake of the Lord's word."[7]

The Fellowship of Believers

Viewed horizontally, the church was for the Anabaptists a voluntary fellowship (*Gemeinschaft*) of regenerated believers, a Christian brotherhood (*Bruderschaft*), a community (*Gemeinde*) of the redeemed. While Luther held that the church exists wherever "the gospel is preached in purity and the sacraments are properly administered" and thus could accept the concept of a *Volkskirche* or a *Landeskirche*, the Anabaptists held it to be completely unbiblical to define the boundaries of the church according to sacramentarian rites

or geographical lines. For them the church was not a "society of the baptized," nor was it primarily a "church of the elect" (Zwingli) but it was to be a "church of believers," that is, of those who personally accepted Christ and whose lives show "fruits of repentance." Menno Simons declared,

> "those are the true church of Christ who were converted, who are born from above of God, who are of a regenerated mind, and by the operation of the Holy Spirit from the hearing of the divine Word have become children of God; who obey Him and live unblamably in His holy commandments and according to His holy will all their days or after their calling."[8]

Anabaptist ecclesiology, then, conceived of the possibility of establishing a "true church" a visible body of Christ, a fellowship of regenerated believers, living in obedience to the Word of Christ, and banded together voluntarily in Christian love. Regeneration—obedience—fellowship—brotherhood: these were the great words in this concept of the church.

The Actualization of the Church

The Preaching of the Word

The initial step in the actualization of this church of believers is the preaching of the Word. "So then faith cometh by hearing, and hearing by the word of God." According to Grebel, "The church comes into existence through the preaching of the Word, through the voluntary acceptance of the Word of Truth, and through the consequent conversion and renewal of life of individual believers."[9] In consequence, early Anabaptists became vigorous preachers of the Word, not only as a selected and officially ordained ministry, but also as a witnessing laity. Littell calls our attention to how seriously they took the Great Commission, noting that "the Anabaptists were the first to make the commission binding upon all church members."[10] Uprooted from settled living by fiery persecution and motivated by a burning missionary zeal, early Anabaptists became itinerant missionary martyrs. Later, under changed conditions, this ardor unfortunately cooled.

The Necessity of Regeneration

The responses of faith to the Word of God, according to Anabaptism, results in the new birth, or regeneration. For Menno Simons as well as for the Swiss Brethren this doctrine became a focal point of emphasis. A genuine repentance from sin together with a "living heart-faith" in Christ produces an inward change which manifests itself in outward conduct.[11] Instead of elaborating upon the precise nature of regeneration, Menno Simons emphasizes its necessity and its results. Genuine faith must issue in obedience, he insisted. True regeneration issues in a life of practical holiness. One who is justified by faith becomes a sincere *Nachfolger Christi*. In this emphasis upon the practical results of regeneration, Menno Simons went beyond Luther's slogan of *sola fide* (faith alone).

Believer's Baptism

Convinced that neither Christ nor the apostles ever practiced infant baptism, Anabaptists rejected this rite as unscriptural. On the basis of Luke 18:16 they argued that it is not necessary for children to be baptized to be saved and that, in any case, it is the blood of Christ rather than the water of baptism that is efficacious in salvation. They remained unconvinced by the reformers' argument that infant baptism was justified on the basis of the Old Testament practice of circumcision.

Baptism became for them an outward sign of an inward change and "a pledge of obedience to Christ and of the purpose to walk according to Christ."[12] This implies that the candidate for baptism must have a degree of understanding (*Vernunft*) and that he must give visible evidence of regeneration before the water of baptism is to be administered. Michael Sattler in the Schleitheim Articles of Faith (1527) insisted that baptism be administered only to those "who believe of a truth that their sins have been taken away by Christ."[13] Menno Simons wrote,

> "We are not regenerated because we have been baptized. . . but we are baptized because we have been regenerated by faith and the Word of God (I Pet. 1:23). Regeneration is not the result of baptism, but baptism is the result of regeneration."[14]

In the Anabaptist view, baptism has no sacramental quality but rather a symbolic significance. Krahn succinctly summarizes the view of Menno Simons when he says, *Die Taufe ist das Sinnbild der göttlichen Neuschöpfung, die als Gehorsamsakt gegen Gottes Befehl vollzogen wird.*[15]

The Lord's Supper

Anabaptists rejected both the Roman Catholic doctrine of transubstantiation and also Luther's view of consubstantiation in interpreting the Lord's Supper. Basically they agreed with the Zwinglian view that this ordinance has symbolic rather than sacramental significance. For Grebel the Lord's Supper was purely "a symbol of the fellowship of the brethren with one another and with Christ. . . It is also a pledge of brotherly love and faithful sanctified Christian living."[16] For Michael Sattler and Pilgram Marbeck it was primarily a memorial of the death of Christ intended "for the refreshing, strengthening and comforting of the soul" and for the "proclamation of the gospel."[17] Menno Simons considered it, first, as a proclamation of the death of Christ; second, as a sign of Christian love and peace in the church; and third, a "fellowship of the flesh and blood of Christ."[18] It had been his doubts concerning the validity of the Mass that initiated the inner conflicts which finally led Menno Simons out of the Roman Catholic church. In contrast with the strong sacramentarian view of the Catholics, Menno later attached a strong ethical significance to the Lord's Supper in that before partaking of it, members were required to examine themselves, and worthiness was interpreted largely in ethical terms.[19]

While the practice of feetwashing was not considered as significant as the observance of the Lord's Supper it was commonly associated with it as a symbol of humble, unselfish service toward fellow-believers.[20]

Church Government

In church polity the Anabaptists took their position between the extremes of a papal hierarchy as represented by the Roman church on the one hand, and a radical individualism as represented by the *Spiritualisten* on the other. In his controversy with Schwenkfeld, Marbeck argued that believer's baptism and spiritual government were biblical ordinances given by Christ for the maintenance of His church. Littell points out that drawing this line of distinction between the Anabaptist view and the views of the "inner light" group was tremendously important to the actualization of the Anabaptist church ideal.[21] He also says that the congregational principle of church government, now so widely accepted, was first introduced by Balthasar Hubmaier when he resigned his office as a priest and was immediately thereafter elected as minister by his Anabaptist congregation.[22]

While they developed no elaborate system of church government, the Anabaptists recognized the need for organization and an accepted leadership. If a minister needed financial support, however, the Anabaptists insisted that this must come from voluntary contributions of the members. This principle stood in contrast to that of the state church in which ministers were supported through a tax. Menno Simons apparently recognized the right of a minister to receive financial assistance.[23] This does not imply that he thought of the ministry in terms of a full salaried profession. In fact, the whole emphasis of Anabaptism lies rather in opposition to the sharp distinction betwen clergy and laity which existed in the Roman church and was carried over, in modified form, into the reformed churches. Anabaptists sought a thorough-going application of the universal priesthood of believers by promoting a vigorous lay participation.

The actualization of the Anabaptist church also involved "the practice of true brotherhood and love among the members of the church."[24] In its more extreme form among the Hutterian Brethren this involved the repudiation of private property and the practice of Christian communism. However, even among the early Anabaptists who did not share this Hutterian view, the practice of Christian love involved the sharing of material goods in the spirit of true mutual aid. The tremendous importance of this charismatic quality in early Anabaptism in the actualization of the church has been stressed by Robert Friedmann in his discussions on "Anabaptism and Protestantism."[25]

The Maintenance of a "Pure" Church

The Practice of Church Discipline

To establish a relatively "pure" church of believers is one thing; to maintain its purity is quite another. Anabaptists, however, believed that the church in as far as possible must be kept "without spot or wrinkle." While they admitted that the church could not be perfect in the sense of being entirely free of unworthy members their earnest striving for a "pure" church called for the exercise of church discipline.

Menno Simons admitted the limitations of the practice of the church discipline when he said,

> "The Church judges that which is visible. But what is inwardly evil, but does not appear outwardly to the Church, such God alone will judge and pass sentence on them; for He alone, and not the church, discerns hearts and reins."[26]

Despite some difficulties Anabaptists sought earnestly to maintain a "holy" church. This involved a concern for the moral and ethical conduct of all its members. The Roman church had dissolved the tension between the biblical ethical ideals of Christian living and the actual situation by erecting a double standard, one for its clergy and one for its laity. The Lutheran church attempted a solution by emphasizing the "inwardness" of Christian faith and being less concerned about outward conduct. The Reformed church emphasized the "position" of the believer in the "church of the elect" rather than ethical Christian living. Anabaptists, however, held as their ideal that all members must not only believe in but also live by New Testament standards.

When members of the church were found to be guilty of a gross deviation from the biblical standards of life, they were to be banned or excommunicated. The use of the ban against these erring members, however, was considered a "work of love" toward them, intended to win them back, and not as a punitive measure. In the application of the ban Menno Simons went further than the Swiss Brethren and included the practice of "avoidance" *(Meidung)* of those who had been banned. Unfortunately neither he nor his spiritual descendents were able to develop a completely acceptable method of church discipline. This principle became a point of controversy which led to many divisions among the Mennonites.

The Practice of Nonconformity

Maintenance of a "pure" church in the midst of a sinful society also implies some form of separation from the world. Drawing their slogans from the New Testament, Anabaptists declared that the church is "in the world" but not "of the world." In the Schleitheim Articles of Faith Michael Sattler wrote,

> "A separation shall be made from the evil and from the wickedness which the devil planted in the world; in this manner, simply that we do not have fellowship with them (the wicked) and not run with them in the multitude of their abominations.[27]

Menno Simons likewise wrote, "All the evangelical scriptures teach us that the church of Christ was and is, in doctrine, life and worship, a people separated from the world."[28]

Separation from the world also meant for them separation from the state which they considered a divinely ordained institution necessary to maintain order in an

evil society, but operating on an entirely different plane than the church. Michael Sattler said, "The sword (the state) is ordained of God outside the perfection of Christ." Because the state employs the sword in the execution of its functions, and because Christ has commanded his followers not to use it, Sattler explains that "it is not appropriate for a Christian to serve as a magistrate because. . . the government magistracy is according to the flesh, but the Christian's is according to the spirit. . . their citizenship is in this world, but the Christian's citizenship is in heaven; the weapons of their conflict and war are carnal and against the flesh only, but the Christian's weapons are spiritual. . . "[29]

Menno Simons did not go as far as the Swiss Brethren in separating the Christian from the state. While the latter saw the state primarily as a punitive institution, Menno believed that when the state is administered according to God's Word, it can be an aid to the Kingdom of God. While the Swiss Brethren considered the civil power as being entirely "outside of Christ," Menno Simons called upon the rulers to let all their "thoughts words and actions be conformed to the crucified Jesus" and to "follow his footsteps."[30] This, Menno Simons, believed, would rule out capital punishment and all "tyranny and bloodshed" but he inferred that lesser forms of coercion might be used. Thus he seems to make room for the possibility of a Christian magistracy though he did not admit that the rulers of his time were such.[31]

The Anabaptist emphasis upon the separation of the church and state is undoubtedly one of its greatest contributions to posterity. The practical application of this principle, however, must be restudied in every new situation. It is at least questionable whether a definition of the separation of church and state worked out under an autocratic system of government can be made normative for a democratic system in which, theoretically, at least, the government is the people and thus inevitably includes every Christian citizen.

In early Anabaptism the emphasis upon separation from the world was balanced by a burning missionary zeal which took its members out into the world as witnessing martyrs for Christ. Their dynamic theology of missions saved them in the early years from the pitfall of a sterile withdrawal from the world which becomes a type of parasitism. The descendents of the Anabaptists, at times losing their missionary zeal, have not always been able to avoid this pitfall.

Summary

How then shall we summarize the salient emphases of Anabaptist ecclesiology? From our study, the following points may be observed: The church is primarily a visible body of Christ upon earth consisting of living persons. It is a voluntary fellowship of believers instead of a *Volkskirche* or *Landeskirche*. Its entrance requirements are repentance, regeneration, and believer's baptism. It insists that every member must be a sincere disciple seeking to realize in his own life and in church relationships a true *Nachfolge Christi*. Its ordinances have a symbolic rather than a sacerdotal significance. Its lay members as well as its clergy share the responsibility of Christian witnessing. It is a brotherhood banded together by love and practices mutual aid. It is a disciplined body which consciously seeks to achieve and maintain "purity." It is a body which has withdrawn from the unchristian and sub-christian practices of sinful society. It is therefore also a suffering body, a church "under the cross," sharing in the sufferings of Christ in a world that is not yet redeemed of its sin.

FOOTNOTES

1. Harold S. Bender, *Conrad Grebel*, (Goshen, Indiana, 1950), p. 206.
2. Cornelius Krahn, *Menno Simons* (1494-1561) *Ein Beitrag zur Geschichte und Theologie der Taufgesinnten*, (Karlsruhe, 1936), p. 108
3. Ethelbert Stauffer, "The Anabaptist Theology of Martyrdom." *MQR*, XIX. 3:178-214, July, 1945.
4. Franklin H. Littell, *The Anabaptist View of the Church*, p. 129, (To be published by The American Society of Church History).
5. "Pilgram Marbeck" by Johann Loserth, *Quellen und Forschungen zur Geschichte der Oberdeutschen Taufgesinnten im 16. Jahrhundert*, (Wien und Leipzig, 1929), p. 477.
6. Menno Simons, *Complete Works*, (Elkhart, Indiana, 1871), I:161-162.
7. Menno Simons, *op. cit.* II:83.
8. Menno Simons, *op. cit.*, II:241.
9. Bender, *op. cit.*, 204.
10. Littell, *op. cit.*, p. 210.
11. Krahn, *op. cit.*, p. 124, 127.
12. Bender, *op. cit.*, p. 207.
13. John Horsch, *Mennonites in Europe*, (Scottdale, Pa., 1942) p. 72.
14. Menno Simons, *op. cit.*, II:215.
15. Krahn, *op. cit.*, p. 134.
16. Bender, *op cit.*, P. 207.
17. Wenger, *Glimpses of Mennonite History and Doctrine*, (Scottdale, Pa., 1947), pp. 248, 250.
18. Krahn, *op. cit.*, p. 140.
19. Littell, Franklin H., "The Anabaptist Theology of Restitution," *MQR*, XXIX 1:46 January, 1950.
20. Krahn, *op. cit.*, p. 143; Horsch, op. cit., p. 357-358.
21. Littell, *Anabaptist View of the Church*, p. 95.
22. *Ibid.*, p. 81.
23. Krahn, *op. cit.*, pp. 148-149.
24. Bender, "The Anabaptist Vision," *MQR*, XVIII, 2:67, April, 1944.
25. Robert Friedmann, "Anabaptism and Protestantism," *MQR*, XXIV, 1:23, January, 1950.
26. Menno Simons, *op. cit.*, II:243.
27. *MQR*, XIX, 4:249, October, 1945.
28. Menno Simons, *op. cit.*, II:37b.
29. *MQR*, XIX, 4:250f. October, 1945.
30. Menno Simons, *op. cit.*, II:408.
31. Erland Waltner, "An Analysis of the Mennonite Views on the Christian's Relation to the State in the Light of the New Testament." (An unpublished thesis at Eastern Baptist Theological Seminary, Philadelpha, Pa., 1948), pp. 96-97.
32. Horsch, *op. cit.*, p. 325.

MENNONITE MIGRATION CHARTS, North Newton, Kansas: *Mennonite Life*, 1949. Price: 50 cents.

The *Mennonite Migrations Charts* consists of seven charts. Chart I deals with "Origin of the Mennonites," chart II with the "Spread of the Swiss Mennonites," chart III with the "Spread of the Dutch Mennonites," chart IV with the "Spread of the Mennonites in Russia," chart V with the "Mennonite Migrations: 1874-1884," chart VI with the "Mennonite Migrations: 1923-1930," and chart VII with the "Mennonite Migrations: World War II."

These charts have been made in order to present complicated events from Mennonite history in a simple way, so that the main facts and developments will be understood and seen clearly. The charts can be secured by sending 50 cents to MENNONITE LIFE, North Newton, Kansas.

Books in Review

Menno Simons

Menno Simons (1496-1561) Ein Beitrag zur Geschichte und Theologie der Taufgesinnten. By Cornelius Krahn. Karlsruhe i.B.: Heinrich Schneider. 1936. 192 pp. Price $2.00. (This book can be ordered from *Mennonite Life,* North Newton, Kansas.)

Three competent modern scholars have given us biographies and interpretations of Menno Simons. The first, that by the Dutch historian Karel Vos, published in the Dutch language *(Menno Simons,* Leiden, 1914), the first scientific study of Menno, is valuable for the extensive and accurate data which the author was able to bring from his research in the Dutch sources in which he was a master, but is seriously defective in its interpretation of Menno's personality and theology. Even though Vos was a Dutch Mennonite pastor, he seems to write almost as an enemy of Menno, and his own theological position as an extreme modernist was a basic handicap. The second work, that by John Horsch in the English (*Menno Simons,* Scottdale, 1916), while sound in interpretation and particularly useful in correcting Vos's errors and in elucidating the main teachings of Menno Simons, comes short of being a well-rounded portrait and a fully integrated theological interpretation. The third biography, the one by Dr. Krahn, in the German, is the first wholly satisfying scientific work on Menno Simons, thorough in scholarship, combining a complete mastery of all that is known about Menno from the sources with a sound and sympathetic interpretation of his personality and a satisfying theological analysis. In will doubtless be the definitive biography of Menno.

The book falls into two parts: Part I, "Menno's Life and Work, Historically and Genetically Considered," and Part II, the systematic or theological section, almost equal in length to the first and bearing the title "Menno's Concept of the Church in the Framework of His Theology." The story of Menno's life falls into four natural chronological divisions: A. In the Service of the Catholic Church. B. Fight for the Christian Church in Writing and Speaking, C. Bishop of the Anabaptist Churches in the Regions of the Baltic Coast and the Eastern North Seacoast, D. Refuge at Fresenburg. In addition to an exhaustive discussion of Menno's personal experiences, his movements, his relations with his co-workers and his debates with his opponents, and his struggles in the leadership and organization of the Dutch-Northwest German Anabaptist movement, this section contains two valuable special topical discussions (*Exkurs* I & II) on "What Works of the Church Fathers and Contemporaries Did Menno Simons Read?" and "The First Writings of Menno." The latter is a particularly useful summary of the first nine treatises from Menno's pen.

The theological section also falls into four parts: A. Menno's Christocentric Interpretation of the Scriptures and His Eschatological Expectation, B. Concept of the Church, C. Effectuation of the Church, D. Effects of Menno's View of the Church on the Effectuation of the Church. The last section contains a third special topical discussion (*Exkurs* III) entitled "Menno's Concept of the Church Viewed in the Light of His Doctrine of the Incarnation of Christ." In the theological discussion Menno's views on the following subjects are included: new birth, baptism, Lord's Supper, footwashing, church offices, ban, shunning, oath, state, and nonresistance.

Throughout the discussion in both parts of his book, the author shows himself thoroughly acquainted with the pertinent literature, and in many detailed discussions of the views of other scholars on points in dispute gives the reader a valuable orientation in the present state of opinion on Menno. He is quite aware of the weaknesses of Vos, although his criticism is too gentle. In addition to an excellent bibliography and a brief index, a useful "Brief Introduction to the Historiography of the Dutch and North-German Anabaptists with Particular Reference to Menno Simons" is given. A complete chronological listing of all the editions of the various writings of Menno, and in all languages would have been very useful at this point.

We are greatly indebted to Dr. Krahn for this work, which is of distinct and solid merit. The biography itself is in every way reliable, incorporating new material hitherto unknown, particularly in regard to Menno's printery at Fresenburg (possibly Lübeck also). The theolgical discussion is also in general sound and the interpretations valid. Menno's concept of the church has been correctly placed in the center of his theology as its dominant and controlling idea; Menno's theology is described as "ecclesiocentric." This centrality of the church concept is characteristic not only of Menno but of all Anabaptism, and is a major point of difference from the theology of the reformers. As Dr. Krahn says, Menno broke completely with the churchly tradition, taking only the apostolic church as his norm for the reconstruction of the true church. The new birth is constantly emphasized as the essential condition for membership. The nature of the church is determined by the teaching of the New Testament alone. Menno rejects not only the traditionalism of the Roman church, but also the subjectivism of the radicals who claimed prophetic inner

light from heaven, and the allegorizing and spiritualizing method of others. Only the "simple plain command" of Christ is to be authoritative. The key to the whole history of the Dutch-North German Anabaptism is Menno's decisive rejection of everything but the New Testament teaching with Christ as its center. For this reason Menno took I Corinthians 3:11 as his moto. By this principle the influence both of Hofman and the Münsterites, and of Sebastian Franck and Hans Denk was completely eliminated; only on this basis could Dutch Anabaptism be safely and securely established in the turbulent circumstances surrounding its origin . . .

(from *M.Q.R.*, Jan., 1950)—Harold S. Bender

Cooking and Baking

Mennonite Community Cookbook, by Mary Emma Showalter, Philadelphia: The John C. Winston Company. 1950. 494 pp. Index, illustrated. Price $3.50.

Pennsylvania German Cookery, by Ann Hark & Preston A. Barba. Allentown: Schlechter's. 1950. 258 pp. Index, illustrated. Price $3.50.

Although quite different in approach and scope there is a considerable similarity between the *Mennonite Community Cookbook* and *Pennsylvania German Cookery*, the former also dealing to a large extend with Pennsylvania German recipes. Both include the usual divisions of food from "breads" to "beverages." Both are illustrated and have introductions to the various kinds of foods.

The basic differences are as follows. The *Mennonite Community Cookbook* presents some 1,400 "Mennonite" recipes from various states and a variety of cultural backgrounds, while the Pennsylvania German cookbook is strictly regional (some 500 recipes). The latter penetrates into the cultural background of Pennsylvania German foods, tracing the origin of the same expertly and relating highlights from their history as far as the limited space will permit, while the former, not attempting to go beyond "grandmother," presents a record of selected recipes of various backgrounds used by Mennonites today without attempting to state their origin or relate their history.

Checking the selection of recipes made by Mary Emma Showalter we find that the heaviest contributors were from Pennsylvania, Virginia, and Ontario, but recipes from Indiana, Ohio, Iowa, Kansas, Minnesota, and other states are also represented. Consequently, the Pennsylvania German Mennonite cookery and its variants in the middle west are predominant. Some of the Russian Mennonite recipes have also found their way into the book. But such groups as the Swiss Volhynians and Galicians and the Polish Mennonites are not represented. The Mennonite cookbook, *From the Mountain Lake Range*, would have been helpful in rounding out the selections of recipes of the Mennonites from Russia. The advice of an expert in the linguistic realm could have prevented misspellings such as "*Pflaumenus (Pluma Moos)*" for *Pflaumenmus (Plumemoos)*.

Of the two books the *Mennonite Community Cookbook* will find its way into more American homes than *Pennsylvania German Cookery*, because the former offers a large number of recipes of which most are general American as they are now being used and have been tested by Mennonite cooks.

The drawings of Naomi Nissley and the colored photographs by M. T. Brackbill in the *Mennonite Community Cookbook* are excellent. The drawings and photographic reproductions in *Pennsylvania German Cookery* are a successful attempt to re-create the atmosphere of the early Pennsylvania German culture. At times the literary quality of the book is eloquent, indeed, as when *Springerli* are described as "veritable cameos in dough." Both of the books are worthy additions to any library and home.

It is easy to predict that more books will appear along these lines. It is hoped that among them there will be some that will present a careful study of the cultural aspects and background of the recipes that have been in use by the various Mennonite groups for many generations.

—Cornelius Krahn

Mennonites in Ontario

Grand River, by Mabel Dunham. Toronto: McClelland & Stewart Limited. 1945. 299 pp. Index, illustrated. Price $3.00.

Grand River flows southward through Ontario and empties into Lake Erie. It crosses Waterloo County, the home of several thousand Mennonites of Pennsylvania German background. This book, which presents historically the settlement and development of the fertile Grand River Valley, is of special interest to students of Mennonite history because it shows the part Mennonite pioneers played in the history of the valley.

The book is divided into three sections. The first, on the topic of "People of the Longhouse," presents the Indian history of the area. Book II discusses "People of the Settlements." In the first chapter of this section Miss Dunhan tells once more the story of the Mennonite pioneers, her own ancestors, who first settled in the area around what is now Kitchener, which she ably presented many years ago in her *Trail of the Conestoga*. That these Pennsylvania Mennonites were true pioneers is shown by these statements from the book: "Betzner's land was on the west side of the river, and Sherk's on elevated ground, farther north, on the east bank. There they built their humble shacks, the first white men's homes in all the vast interior." And on Mennonite land

"was erected, in 1813, the first meetinghouse in the immense, unbroken region from the Mohawk settlement to Georgian Bay."

There are chapters on other settlers, including one on the thousands of Germans who came directly from Central Europe to Upper Canada. Of this group the first to arrive were the Amish. The land exploring trip of Christian Naffziger and the coming of the Amish in 1824 are related. In the last part of the chapter, the author gives the story of the migration of the Mennonites from Russia to Canada in the eighteen-seventies. Although the broad outline of the story is substantially correct, in the space of three pages there are at least ten misstatements or mistakes.

Book III has seven chapters on "People of Achievement." These take up agriculture, industry, government, transportation, communication, river control, and the fruits of leisure. Again the author presents the Pennsylvania Mennonites as pioneers in Grand River Valley and praises their contributions. "They were experienced yeomen, trained to agriculture from a childhood in Pennsylvania on the best farms of the continent. With care and deliberation they chose for their new homes the rich valley of the Grand . . . . Like Johnny Appleseed of immortal fame, they planted orchards for future generations. Nor did they forget to provide for flower gardens."

It would be unfair, however, to intimate that this is a book primarily about Mennonites and Pennsylvania Germans. Other groups have made their contributions to the life of the Grand River Valley and each is given sympathetic treatment. The story is well told. It is not a collection of dates and historical facts but it is a drama filled with human interest.

—Melvin Gingerich

Kristli's Trees, by Mabel Dunham. Toronto, Canada: McClelland & Stewart Limited, 1948, 198 pages, $3.00.

Kristli's Trees, written for children of eight to ten years, is the story of Kristli Eby, a Mennonite boy of seven, who lives on a farm adjoining the Conestoga River near St. Jacobs, Ontario, Canada.

The most important problem of the book is Kristli's discovery of and struggle with his "Ai! Yai!" voice—his conscience. Kristli learns of this voice one day when he hears his father warn Mrs. Eby to keep Kristli from the Conestoga, for "The *deifel* is in the river." He decides to go to the river despite the fact that a little voice says right in his ear, "Ai! Yai! . . . Don't go Kristli. Your Doddy told you to stop to home." But Kristli goes to the river and is caught in the raging torrent as he tries to rescue some chickens which are floating by on a coop. He grabs an old plank and floats down the river to St. Jacobs where he is rescued. As he floats down the stream, he discovers that he has two voices within him, the voice of his better self, and the voice of the *deifel.*

But Kristli's real struggle comes when he and his cousin, Mannie Stauffer, who had come to stay with him a few days, decide to go to the circus with the fifty cents which the doctor friend of Elizabeth, Kristli's sister, had given to them. But the boys need more money in order to enjoy the extras of the circus. Kristli, with some urging from Mannie, decides to steal the extra money from his ninety-four-year-old *Grossgrossdoddy.* Kristli succeeds in taking the money, but when his *Grossgrossdoddy* gives them both a quarter before they go home, Kristli's conscience, already protesting loudly, almost conquers him. Kristli, however, takes the money home, but that night he has a nightmare, wakes the whole house with his screams, and confesses his sin. The next day, instead of going to see the circus as they had planned, the two boys go with Kristli's mother to confess their theft to *Grossgrossdoddy.* They are forgiven and both boys promise never to steal again.

The story is an interesting and instructive one. Miss Dunham's use of Mennonite materials is generally effective. She is fair in her presentation of her Mennonite characters and sympathetic in her treatment of Mennonite manners. Despite some weaknesses the novel is well worth reading for its favorable portrayal of Mennonite life.

—Elmer F. Suderman

Plockhoy and Social Justice

The Concern for Social Justice in the Puritan Revolution, by Wilhelm Schenk. London: Longmans, Green and Co., 1948. 180 pages.

The outbreak of the Puritan Revolution in England (1642-1649) promised to end once for all the absolute power of the king and place in his stead a rule of justice and liberty. But when the war was over, Oliver Cromwell, although little disposed to absolute power, emerged as a virtual dictator. Those who had hoped for better conditions soon realized that many of their major grievances had not been removed. Attempts were made to effect reform within the new regime. Some of the reformers labored primarily for political democracy. Others were chiefly interested in the improvement of the social and economic position of the masses. Schenk's book is the story of these reformers, told in the most part by the reformers themselves. They included the Levellers, John Lilburne and William Walwyn; the Digger, Gerrard Winstanley; the spiritualists, John Saltmarsh and James Nayler; the utopianist, Samuel Hartlib; and an "obscure man," Peter Cornelius Plockhoy. The last named will have the greatest interest to Mennonites.

Coming from a Mennonite background in the Netherlands, Plockhoy was a characteristic product of the transitory period of the Amsterdam Mennonite church between 1650 and 1664. He associated and had much in common with the Mennonite minister, Galenus Abrahamsz de Haan. Both associated with the Collegiants and a group of mystical poets, called *Reformateurs.* Peter Cornelius Plockhoy took his reform ideas to England and personally petitioned Cromwell to "order all things in such a way that the light of liberty kindled in England may enlighten all Kingdoms and Governments in the world." Schenk, unfortunately, does not know about

his background, except that it was Dutch. He sees him only as a reformer of the Puritan period, similar in numerous respects to the English radicals among whom he labored. Like these radicals Plockhoy sought the separation of church and state, the abolition of the tithe, was interdenominational, expounded tolerance and freedom of thought, and had a sincere "concern for social justice." This suggests an interesting notion, which remains to be studied, that there was much in common in the socio-religious movements in Holland and in England and that radical ideas reciprocated between the two countries. The heretofore unknown connection, which Schenk discovered, between Plockhoy and the English utopianist, Samuel Hartlib, will be of especial interest to Mennonite scholars.

—Leland Harder

The Hutterites

The Dream Gate. By Marcus Bach. Indianapolis, Indiana: The Bobbs-Merrill Co., 1949. 318 pages. Price: $3.00.

The Dream Gate is the story of little Mike Neumann and his life inside the gate of the Old Portage Hutterite Household near Yankton, South Dakota. Bach's sympathetic understanding of the lesser religious groups so evident in his two previous books, *They Found a Faith* and *Report to Protestants,* stands him in good stead in writing this, his first novel. Little Mike's life inside the Household, his tasks, his relationships with his friends, as well as the life of the whole Household, are sympathetically and understandingly described by Bach.

But the mores, folkways, and manners of the Hutterites, important and interesting though they may be in this novel, are not the most important aspect of this book. Bach has more important things to do than merely to write local color fiction about Hutterites. Bach uses these materials—and I feel quite successfully—to pose an important religious problem: Does Christianity demand that a man attempt to shut out the "World"?

Such a problem little Mike, for whom the Household was the center of the universe, had never faced until Joshua Volkner, a former member of the Household, now a successful Chicago business man, came into the community and introduced little Mike to some of the mysteries of the big outside world. Joshua Volkner's shiny new car with a radio in it, his clean-shaven face—one of the most interesting and delightful passages in the book concerns the intense interest of the Hutterite boys in Joshua's morning shave—his different dress, his watch, and above all, his freedom and self-confidence arouse in Mike a conflict which he has never before experienced. For the first time in his life he is forced to pit the drab, unexciting, but self-sufficient world of the Household against the outside world which, though preached against every evening by Elder Kunz, seen through the eyes of Joshua Volkner is a place of freedom and opportunity. When Joshua presented to Mike a harmonica, the problem was intensified, for the law of the Household would not permit the introduction of such worldly pleasures. Mike, however, decides to keep his possession a secret. When his young playmates discover Mike playing his harmonica in the fields, they admire his talent; and instead of reporting his secret they share it and make him "harmonica boss."

When his harmonica is lost his anxiety is shared by his friends, and all spend many hours in search for it. As a result of his search, Jake, Mike's good friend, falls into the Missouri River and becomes desperately ill. Mike, however, finds the harmonica and, at the request of the doctor who has been called out to help Jake, plays it for his friend, thus revealing the secret to the whole Household. While the plaintive music which Mike coaxes from the harmonica does much to restore Jake's health, Mike, nevertheless, at the loving request of his father, throws the instrument into the Missouri and severs his last worldly temptation, but not before he undergoes a severe temptation to walk out of the gate of the Household to freedom. The gate comes to be for him as it was for his mother, who did not accept its opportunity, and for Joshua, who did take the opportunity, "a dream gate through which one ought to go with all his wishes, soon or late, and take the free road where it leads." But he never went outside the gate to stay, and the gate continued to be, as it always had been, only a gate which kept out the world.

The problem of the novel: Does true Christianity demand separation from the world? is argued throughout the book, but the question is never settled. While the reader hears Bach's own voice speaking through Joshua, who argues that if the world be corrupt, the Christian must redeem it, and that "no one can build a fence around his life; no, no one can find a place to hide," the reader is also impressed by the arguments of Michael's father, Elder Kunz, James the teacher, and other members of the Household that true religion is impossible outside the Household gate.

But perhaps the answer Bach has for the problem he has posed is the answer Jake gives to Mike's question: " 'That,' said Jake thoughtfully, 'is a big question.' "

—Elmer Suderman

THE COMMUNION OF SAINTS

(Continued from page 3)

logical attraction of various political "brotherhoods" for European youth is due to the spiritual vacuum which exists in the large churches.

Because of the above lack in large church bodies, and imbued with a sense of special vocation, young people in many parts of the world have gathered together in small groups to practice intentional fellowship. Discipline of prayer, study and action should be decided upon by "the sense of the meeting" through prayerful and democratic discussion. Any movement can be better through the spread of small units of this sort. An ember pulled from the fire, if it lies alone on the hearthstone, will soon die out.

INDEX TO MENNONITE LIFE, 1950

Volume V.

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.

Subscription Price
$2.00 per year

Address:

Mennonite Life
North Newton, Kansas

Pennsylvania German Coverlet

Cut Courtesy *The American-German Review* and Landis Valley Museum