MENNONITE LIFE

July, 1951

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

To B. H. Unruh,

benefactor and friend of thousands of former Mennonite refugees from Russia who through his help have now found new homes in Canada and South America, whose seventieth birthday anniversary is September 17, 1951, this issue is dedicated.

COVER

Wheat Farm,
Washington

Farm Security Administration
Photo by Rothstein

MENNONITE LIFE

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In Forthcoming Issues

Future issues of *Mennonite Life* will contain articles on subjects such as a worldwide coverage of MCC activities; Rembrandt, the Bible, and the Mennonites; Pennsylvania German barns; Mennonite church architecture; Mennonite industries; Mennonites in Mexico; the Moundridge Mennonites; Mennonites who have recently arrived in Canada and South America, a survey of the Mennonite theme in literature, etc.

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Contributors in this Issue

(From left to right)





H. D. BURKHOLDER, former pastor of Immanuel Mennonite Church, Los Angeles, is President of Grace Bible Institute, Omaha.

HEINZ JANZEN, Ontario, Canada, gives an intimate and vivid account of his father, the late J. H. Janzen, at home.

N. N. DRIEDGER, born and educated in Russia, is elder of the United Mennonite Church, Leamington, Ontario.

J. J. HILDEBRAND, former business man in Russia, is now in retirement in North Kildonan, Manitoba, Canada.

ARNOLD DYCK, author and artist, has recently published a one-act play on Russian Mennonite CPS, *Wellkoam op'e Forstei.*





CORNELIUS KRAHN, editor of *Mennonite Life,* is devoting part of his time in work on the *Mennonite Encyclopedia.*

ARLENE SITLER, now LaJunta School of Nursing, served in the administration of the MCC West Coast Regional Office.

MARG. WILMS REMPEL, a former pupil of J. H. Janzen now in Canada, reminisces of the *Mädchenschule* in Russia.

D. P. ENNS was educator in Russia and Ex.-Treasurer of the Canadian Mennonite Board of Colonization, Rosthern, Sask.

DANIEL J. CLASSEN, graduate of Bethel College, 1949, taught school with his wife in Oregon and met an accidental death on his way to summer school in California, 1950. He wrote a longer term paper and this article on his home community at Meade in a Mennonite history class at Bethel College. This article is dedicated to his memory.

NOT SHOWN

J. H. LOHRENZ, missionary to India and author of *The Mennonite Brethren Church,* 1950, has just returned to India.

J. W. FRETZ is now in South America on an assignment for the MCC and the Social Science Research Council.

ACKNOWLEDGEMENTS

Photography bottom p. 5, C "Pop" Laval; Cuts p. 6, *Words of Cheer;* Pictures bottom top, right p. 26, p. 24, 25, John C. Jantz; Picture p. 28, Mrs. A. A. Friesen; Photography p. 29, Kenneth Hiebert; Picture p. 31, G. Wilms. Translation *Jacob H. Janzen—Writer* and *Jacob H. Janzen—at Home,* John F. Schmidt.

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Daniel F. Bergthold 1876~1948

By J. H. LOHRENZ

THE Ebenfeld Mennonite Brethren Church near Hillsboro, Kansas, used to have the commendable custom of holding an annual mission festival. On such an occasion in the spring of 1903, a medium-sized young man was one of the last speakers in the afternoon. He stepped forward, read his text, Jer. 8:22, "Is there no balm in Gilead? is there no physician there? why then is not the health of my people recovered?" Thereupon he delivered a quaint and effective message. That young man was Daniel F. Bergthold, at that time an evangelist and candidate for the mission field in India.

I was then a boy of about ten, sitting in that large tent-meeting, eagerly drinking in all that he said. Not in the least did I, however, realize that I had for the first time met and heard a man who would come to mean much to me, and with whom I would later become closely associated in my life-work.

D. F. Bergthold went to India as a missionary in the fall of 1904, laboring among the Telugus on the Mennonite Brethren mission field in the Hyderabad state until February, 1946. His earthly course was completed at Alhambra, California on October 25, 1948. In surveying his life-career, I come to the conclusion that the M. B. Church had in him an outstanding as well as one of its most effective missionaries.

Since our arrival on the same mission field in India in the summer of 1920, Mrs. Lohrenz and I have had close fellowship with the Bergthold family over a period of twenty-six years, living and working with them on the same station for three and one-half years. I shall mention a few things which impressed me as outstanding and which may give a fair presentation of him as a missionary.

When Bergthold became converted at the age of sixteen, his parents underwent the hardships of a pioneer settlement at Kirk, Colorado. Some time after his conversion he clearly felt the Lord calling him to prepare to go to the foreign mission field. With this end in view he went to Moody Bible Institute, Chicago, working his way through school. After that he continued his studies for some time at McPherson College, Kansas, all the time eagerly longing for the day when he would be able to proceed to India.

In the assurance of God's constant guidance in his life, he never seemed to waver. For over forty-one years he continued in the work which God had entrusted to him. With the passing of years, the roots of his heart became more and more embedded in the soil of India. When I last visited him in America, a year before his home-going, India was still tugging at his heart. He longed to be there again.

The testings and trials common to the life of a missionary were experienced by our brother in full measure. Six weeks after arrival on the mission field, his first life-companion contracted smallpox and was taken from him. Eleven years later his second helpmeet passed on to her heavenly reward, leaving him with six small children. These two experiences were for him too intense and strenuous to speak of in conversation. Of the loneliness and the inner struggles which followed, he has told me in later years. It was wonderful how he clung to his Lord in the darkest hours and how the Lord sustained him.

Bergthold realized the importance of nurturing his own spiritual life. He loved God's Word, read it, and studied it. In connection with his morning devotions he would read through volume after volume of Fabianke's *Praktishe Bibelerklärung*, or Gaebelein's *Annotated Bible*. Prayer was something real to him and his life was one beautifully interwoven with prayer. Often have others been refreshed through his prayers in a service or in a circle of friends.

It impressed me to note how Bergthold enriched his life through a wide range of interests. He enjoyed reading, and in the course of years built up a handsome library. On one occasion he remarked, "a missionary must read a good deal of helpful books or he will deteriorate." At another time he became interested in astronomy and procured and read several books on the subject. He became so enthusiastic over it that he came to me and said, "Lets go to Hyderabad and see the observatory." We did and the operator kindly let us look at the moon, and some planets and stars through the large telescope. He enjoyed this very much. On another occasion I traveled with him in South India, where we visited the majestic Hindu temples at Madura, Trichinopoly, and Rameshwaram, which were very interesting to both of us. He was an amateur in photography and enjoyed this as a pastime.

Thinking of his work on the mission field, I find that Bergthold belonged to that group of pioneer missionaries who "as wise masterbuilders" laid good foundations. When he arrived in India, J. H. Pankratz had recently procured the first American Mennonite Brethren mission station at Mulkapet, a suburb to the south of Hyderabad city, and had begun with the evangelization of the surrounding territory. After Bergthold had spent a year at the study of the Telugu language, the two

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(Top) Leveling and irrigating fields for growing cotton. (Bottom) Migrant labor picking, weighing, and loading cotton.

MCC San-Joaquin Valley Project

BY ARLENE SITLER

IN Central California—stretching from the state capitol of Sacramento in the north to the Tehacapi Mountain region further south—is a large agricultural valley known as the San Joaquin Valley. The eastern portion of the valley has been developed for approximately fifty years and is now well irrigated with water supplied from snow packs on the surrounding Sierra Nevadas. Since the turn of the century, Mennonites, principally from the prairie states have settled in this valley and have made a significant contribution in its development. Several thousand are engaged in fruit ranching and their vineyards and orchards have become a part of the so-called "Fruit basket of the Nation" (See "The Grape and Raisin Industry" in the October, 1950 issue of *Mennonite Life*).

The west side of the valley has been under development for approximately ten years and is operated by large land corporations and growers. No public water development is yet in process; consequently, deep wells, to a depth of two thousand feet are used. The water is pumped by one hundred and twenty-five horsepower and larger electric pumps and is forced through the large acreage in a labyrinth of irrigation ditches. The great expense involved in the irrigation and tilling of this wide expanse of land demands large scale operators.

Seasonal Labor Employed

The agricultural expansion on the west side of the San Joaquin Valley was rather rapid. Wheat is the main crop, although cotton, barley, potatoes, maize, alfalfa, carrots, and melons also cover large acreages. The mechanical cotton picker is increasingly taking the place of hand labor; however, the picking season, usually from mid-September to January, still draws thousands of migratory laborers into this section. Statistics in 1950 indicated that approximately 200,000 migratory laborers were engaged in seasonal agriculture in the San Joaquin Valley. The larger percentage of these people are from Mexico, the second group is from Oklahoma, Arkansas, and Texas. Negroes form the third group. A small number of gypsies also come into this area and with their unschooled children often earn a good income in picking carrots.

In approximately mid-September the west side suddenly becomes alive with autos laden with household furnishings, mothers, fathers, children—and bachelors who have come sometimes to make a living or "find a gold mine" in cotton picking, or, perchance for adventure. The frontier-like towns begin to boom. In the scattered cotton fields men laden with cotton sacks and sunbonnetted women work deftly with their hands, fingers,

Co-op cotton gin in San Joaquin Valley showing stack of cotton boll hulls and loading bales of cotton.

and tireless backs in an effort to pick as many pounds of cotton as possible. Wages are frequently paid in cash at the time of weighing in the field and an average picker can easily produce three hundred pounds daily under favorable weather conditions. In the past season $3.50 per hundred pounds was paid. After weighing, the cotton is loaded on large orange-colored trailers and trucked at eventide to the gins scattered about the countryside. These are very often owned and operated on a co-operative basis. Surrounding the gins are huge stacks of the valuable by-product, cotton seed, and beyond are hundreds of cotton bales ready for shipment east where they are manufactured into cloth.

The Migrant Camp

The picking labor usually engaged through a contractor who also supervises the picking. The camp in which the migrant lives is usually somewhat isolated and on property owned by the grower. It is frequently managed by the labor contractor with physical supervision by an employee known as the "camp boss." The larger camps have 150-350 one-room dwellings which house a population of 500-1800. This housing is temporary in that it was planned for seasonal labor.

Other physical facilities in the camp include a grocery store, liquor bar, gasoline pumps, public laundry, and showers with hot and cold running water, and innumerable outdoor privys. A central dining hall or cafe sometimes serves the single male population in particular. Very few camps have any central hall for religious or secular activities. In some instances, there are ball diamonds; however, organization and supervision of recreational activities is needed.

School and Church

California, in its modern school system, also provides schools for migrant children in a consolidated system. Since the children come into the area for only a portion of the school term and because of a continuous interruption in school life they do not advance normally.

The greatest need lies in the spiritual realm. Children do not attend Sunday school and adults as well as their children do not have a place in which to worship or a medium through which they enjoy the services of a

Mechanical pickers may soon replace hand pickers, necessitating the rehabilitation of thousands of migrant workers.

pastor. The Catholic church annually sends Franciscan monks to those camps where their faith is predominant for a period of at least a week during which they conduct masses, perform baptisms and marriages, etc. Some migrants have also been "captured" by radical religious cults.

MCC Migrant Project

In seeking to initiate a Voluntary Service program among the migrant peoples, the Fresno County Dept. of Welfare as well as the Home Missions Council of North America were contacted as to where needs for a Christian service program were greatest. It was learned that no program of this nature existed in the Huron-Cantua camps and that large numbers of peoples were employed there.

In the spring of 1950, the MCC arranged three clothing distributions utilizing clothing at the Reedley MCC Clothing Depot unsuitable for foreign shipment. These distributions were arranged through the public school system and the Dept. of Welfare. From the contact with the migrant and community in these distributions it became evident that a Voluntary Service program, such as the MCC provides, should be able to render a significant contribution to all concerned and that it should include religious, educational, recreational and medical aspects. Negotiations then followed with the several growers on whose lands the camps were located, which resulted in permission to begin a Voluntary program in their camps and with their support.

Seven camps are now being served by a Voluntary Service unit with headquarters in Coalinga, California and administered from the west coast regional headquarters of the MCC, located at Reedley, California. The Voluntary Service unit serves one camp each day with the exception of Thursday and Friday when two camps are served per day. Alice Classen, Albany, Oregon, a qualified instructor, is in charge of the children's club work which includes religious education, crafts, music, and recreation. The clubs are held as soon as the school buses return the children to the camps from the various grade schools; some preschool work is also done. Most of the children participate enthusiastically in this activity. Often parents are in the cotton field—the child lives in a one-room dwelling, frequently a member of a large family, and there is no room for play indoors. He has few toys and outdoors, too, there is very little for a child to do. Consequently, wholesome activity in the camp at least once a week is very worthwhile, if not essential, not mentioning the fact that very often the religious education the child receives in this program is the only such available to him.

In reaching the adult population, one needs to take into consideration that many of the people are Mexican-Catholic; that there is a mixture of races in the camps; that most of the adults have not had any educational and cultural advantages of a normal community. With these factors in consideration, it was decided to provide evening activities of an educational-recreational nature with a worship period following and in which the people of all races, creeds, and educational backgrounds could participate. For the past months sound moving pictures have been shown depicting the various states and foreign countries. Counsel is needed in vocational guidance and it is hoped that the moving picture medium can be used for this purpose. The program also needs to be extended in teaching crafts, recreational and social activities.

House-to-house nursing services are also given. Mary Quiring, R. N., of Dallas, Oregon, makes calls to the various cabins ,particularly where sickness occurs, and has given much counsel in regard to infant care. In many cases of sickness patients have been referred to the County Hospital, Health Dept. and general medical practitioners. Home nursing classes are also conducted in the camps. The Red Cross home nursing course is being followed which teaches practical methods for the home care of the sick.

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MCC workers (left, author, Arlene Sitler) provide the imgrant children with religious training, crafts, and recreation.

MCC COMMUNITY CENTER

The migrant workers of the San Joaquin Valley are composed of people of various racial and national backgrounds. The parents of the children below have come from various parts of the United States and Mexico.

The larger camps have from 150-350 one-room dwellings which house a population of 500-1800. Seven camps are now being served by voluntary service workers administered from the MCC headquarters at Reedley, California. Activities include religious education, crafts, music, recreation, etc.

The George J. Rempel family, Meade. The children in the order of age are: Margaret 24, Herman 22, Willie 21, John 19, Edwin 17, Pete, 16, Walter 14, Eldon 12, Irma 10 Marilyn 8, Donald 6, Ilene 4, Helen 2 (not on picture).

THE MENNONITE COMMUNITY AT MEADE

BY J. W. FRETZ

THE visitor to the Meade, Kansas, Mennonite community is likely to be impressed by four or five pronounced characteristics.

Characteristics

First is the impression that the Mennonite settlement is very compact, spelling group solidarity. Second, as the visitor becomes acquainted with the people and their homes, he will note the characteristically large farm families. A third impression is the unique pattern of dual farming. Not only do practically all of the farmers raise cattle and grain, but it seems as if every farmer has a side line in the form of a shop, small factory, commer-

Buildings of the Meade Bible Academy and the Evangelical Mennonite Brethren Church located near the Academy.

On his half-section farm George J. Rempel has a repair shop, (center) employing several of his boys.

cial service or part-time job in town. A fourth noticeable characteristic is the dominance of the church in the community. It is the focal point of all activity in the community. It is literally and figuratively the source of the community's strength, the repository of its best ideas, the very fountain of its collective life. Finally, the visitor is impressed with the way the community holds its youth. The Mennonites have their own high school and thus control the character of their secondary educational system in which their young people are trained. Few Meade young people go to college. Most of them find jobs locally or are provided with farms where they settle down in homes of their own not far from their parents.

There is a certain colonial frontier pattern of settlement reflected in the Meade area. Families seem to be settled in kinship groups. As one drives through the settlement under the guidance of such a well-informed and promising young community leader as Henry Loewen he is told that in this area live the Reimers, there the Loewens, beyond the Bartels, the Friesens, the Rempels, the Wiens, the Edigers and others. This settlement by families is due to the larger tracts of land which the early settlers bought and then divided for their sons and sons-in-law. There is still much of the atmosphere, flavor, and appearance of the open prairies. Trees are found only around the homesteads and buildings.

The Mennonite settlement is located ten to twenty miles south of Meade running in an east-west direction.

Dave Classen's *Country Store* is a farm service center. Wheat harvesting in the Meade area with large combine.

Farm homes of Jacob E. Loewen and John N. Ediger. The Emmanuel Mennonite Church on a Sunday morning.

At the present time the settlement expansion is in a northward and eastward direction. As one drives south from the town of Meade, he can see both the Cimarron River and the hills of northern Oklahoma. Here and there a number of the original settlers are still living on the homes they acquired forty-five years ago.

Among the oldest of the residents is Peter F. Rempel, one of the first two Mennonite settlers, now seventy-six years of age. He is still on his original farm and occupies himself by carving hundreds of birds and farm animals and other toys out of wood. He claims one hundred twenty-five direct descendants, most of them living in the Meade community.

At the time he came to Meade, all the land was in the form of vast ranches. Only a few small ranch houses dotted the landscape at great intervals. The ranchers had homesteaded, but were glad to sell to the Mennonites who came to establish their families and settle down to growing wheat and raising families. Rempel moved to Meade in September of 1906 along with the Jacob B. Friesen family, both from Jansen, Nebraska. The Mennonites introduced winter wheat into this part of Kansas, and later also introduced motor power in farming. It is claimed that the Loewen Brothers used the first wheat combine east of the Rocky Mountains. The mammouth machine had a 30-foot cutting bar and was pulled by a steam engine. Wheat is now the chief cash crop on all Mennonite farms in the area with cattle second. In recent years oil and gas booms have come to the southern half of Meade County where the Mennonites are located. Almost all of their land is now leased for oil or gas.

Rural Industries

Nowhere else in the United States or Canada has the writer found so many shops and industries located on farms as in the Meade, Kansas community. Almost all of these enterprises are operated in addition to farming. They provide a useful service to the community, steady

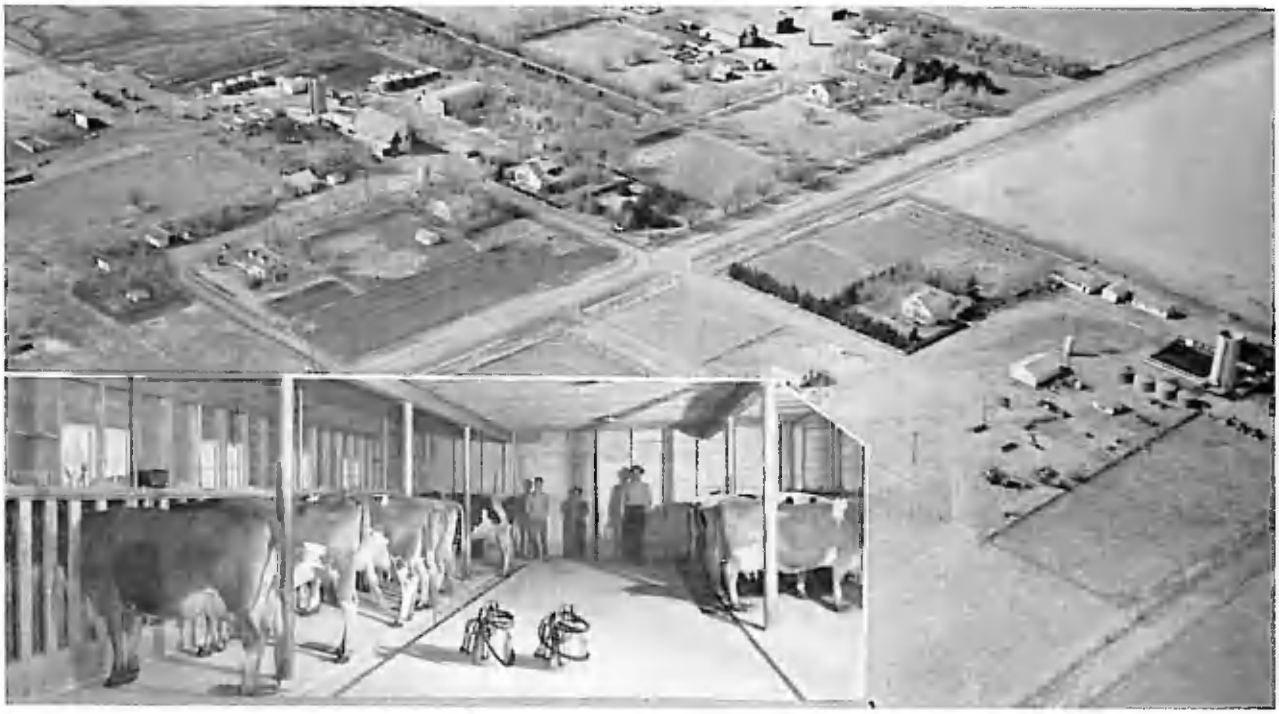
The Loewen Brothers of Meade are credited with having used the first combine (1915) east of the Rocky Mountains.

(Left) John K. Friesen has the only Mennonite business in the city of Meade. (Center) Machine shop of Henry L. Friesen, son Alvin operating lathe. (Right) Peter F. Rempel, 76, carves hundreds of birds, animals, and toys from wood.

employment to the farmers and their growing sons, and provide supplemental cash income for the families. To the casual observer it may appear as though the garage or machine shop on the farm is used exclusively for the mechanical work done on the individual farm; but upon investigation one finds complete sets of machinery, and completely-equipped places of business equal to the smaller shops found in towns and cities. If one is present during the week, he discovers that they are well patronized by customers from near and far.

One of the earliest of the machine shops established was that of George J. Rempel who lives four miles east and three south of Meade. He came to Meade in 1906 with his father. In 1924 he married Marie Friesen, daughter of Abraham H. Friesen. In 1927 he moved on his present half-section of land and began his general auto repair work a year later. He started in auto mechanics by working in his father's repair shop draining crank cases in old model-T Fords and learning the trade of blacksmithing. As cars began to appear and horses disappear, he shifted from blacksmithing to mechanics. At the present time Rempel has a fine large concrete-block structure, fully equipped to do all kinds of motor overhauling and repairing on tractors and cars. He employs two boys in addition to himself. Besides the work on the garage, the family farms three quarter sections of land, most of it in wheat. The Rempels have a family of thirteen children. Herman, 22, and John, 19, help their father; Willie, 21, is in voluntary service in California while Margaret, the oldest daughter, spent some time in voluntary service at the MCC Brooklane Farm, Maryland. Although not all families are as large as Rempels, families of five to eight children are common throughout the Meade community. The high birth rate of Mennon-

The Loewen-Friesen village where Henry F. Isaac, Henry L. Isaac, Isaac L. Friesen, Mrs. A. H. Friesen, Mrs. John L. Friesen, Isaac W. Loewen, and Dan C. Loewen live. (Inset) Isaac L. Friesen with Lawrence and Leroy Friesen (nephews).



ites in the Meade area is also reflected in the large number of children in churches and Sunday school on Sunday morning.

Other rural shops and small industries on farms are Dick Klassen's and Alfred Friesen's repair shop; and Henry L. Friesen's machine shop; Dick Friesen's auto repair shop; and the Friesen Brothers windmill company, operated by Cornie and Henry. This company specializes in erecting the Fairbury windmills and doing general household plumbing. The Friesens with Pete Bartel are now engaged in drilling wells.

Henry L. Isaac has a splendidly-equipped and well-kept wood-working shop in which he specializes more in cabinet work and general finishing. Peter J. Rempel and sons, Henry and Edward, build houses and farm buildings; Klass H. Reimer and his boys engage in the carpentering and building business; Henry K. Friesen operates a fleet of gasoline and oil bulk transports and hauls grain in season.

Another interesting establishment is the Classen Country Store which was started in August, 1949. At first only books were sold, later a line of groceries was added. Now the thriving little store also sells gas and has a pick-up truck which is used to make deliveries to and for his customers. The store is in the open country about a half mile from the Meade Academy. People leave cream at the store and Dave Classen takes it to town three times a week. The Classen Country Store thus becomes a genuine farmers' service center. The Singer Sewing Machine Company picks up and delivers machines for repairing at stated intervals. The gross business is about $2,000 a month, far beyond what the size of the space would indicate. The store provides fresh fruits, frozen meats and vegetables, and in the summer time becomes the watermelon center for the community bringing in truckloads at a time. Following a dual industry as all the other repair shop and contractors mentioned do, Dave Classen farms in addition to carrying on his regular business.

A Village Pattern

Among the interesting discoveries that the visitor makes is a village which might be called the Loewen-Friesen village. In this quaint settlement live H. F. Isaac, Henry L. Isaac, Isaac L. Friesen, Mrs. A. H. Friesen, one of the first settlers, Mrs. John L. Friesen, Isaac W. Loewen and Dan C. Loewen. All of these people are in the same family or kinship group. All of them are primarily dependent on farming, but a number of them specialize in some side line. Isaac L. Friesen operates a modern dairy and furnishes grade "A" milk. He is being assisted by his nephews, Lawrence and Leroy Friesen. Henry L. Isaac has a newly-equipped cabinet shop with a full line of machinery and is reputed to be a highly skilled craftsman. He started in 1932 by filing saws; gradually he got into wood working. That he is mechanically inclined is demonstrated by the ingenious toy ferris wheel which he made of scrap parts and operates with a clock spring. He made his own jigsaw out of a sewing machine, a model-A Ford water pump and some model-T Ford parts.

Isaac Loewen, another member of this village and the father of eight children, operates a farm on a rather large scale. He too, manifests a mechanical genius. Twelve years ago he bought an old 1926 model, 15-foot Case combine for $42.50. The owner thought of it as good only for junk. Loewen repaired the combine and has used it ever since. He installed an automatic oiler and greaser with parts from an old Hart Parr tractor. He put on two old B-29 airplane tires and an electric lift that can be controlled by the tractor driver by merely pressing a button. His entire combine can be greased automatically by means of tubing from a central location. Isaac Loewen generally has about ninety head of cattle, around 700 acres in pasture and 420 in cultivation. He has an automatic lift for his silage so that he need not climb into the silo and throw it out by hand. Other farmers may operate on a larger or smaller scale but Loewen's farm program is somewhat typical for his area.

Church and School

At the present time there is the Emmanuel Mennonite Church and an Evangelical Mennonite Brethren Church. The attendance at services, whether morning, afternoon or evening, is good. Christianity for these people is important and taken seriously. The register board in the Emmanuel church indicates also a high per capita Sunday school giving. On Sunday, March 18, there were 265 present with an offering of $65.16 or about twenty-five cents per person as the average contribution. On the following Sunday the attendance was 261 and the offering $84.50 for an average of about thirty-two cents. This compares favorably with the six to ten cents as the average per capita giving in most Mennonite Sunday schools.

The seriousness with which the Meade Mennonites take the matter of Christian faith and training of their youth is found manifested in the establishment and maintenance of the Meade Bible Academy whose principal at the present time is F. B. Klaassen. Four teachers are employed—Anna Regier, Andrew Classen, and Henry and Eldora Wiebe. In the Academy all four years of high school training are provided. In addition, a specialized course in Bible and Sunday school teacher training is conducted in the evening. This course is open to all adults as well as students of high school age. Of interest is a random selection of statements from the Meade Academy student's creed. Here are several samples.

"I will not allow myself to become angry.

"I will not worry. If a thing can be helped, I will help it. If not, I will make the best of it.

"I will plan for at least a half-hour of quiet, for reflection, for prayer, for real communion with Christ.

"I will do somebody a good turn that is not expecting it of me.

"If any person does me wrong, I will not bear him a grudge. I will try to forget it.

"I will be more honest, square and prompt than business requires, more kind than charity requires, more loyal than friendship requires, more thoughtful than love requires."

Not only have we an interesting insight as to the ideals of the Meade Academy; we have an argument for parochial education which can provide moral training and ethical ideals as well as the acquisition of mental discipline.

The Future

As Christian communities go, the Meade area seems destined to a bright future because the people put the church and her Lord very much at the center of their living and thinking. There are, however, evidences of change present which promise to make themselves felt in the future. There is pressure for expansion and the large families require additional land for the establishment of the newly-married young people. In 1939 seven or eight families moved to De Ritter, Louisiana where they settled on cut-over timber land. The price was low and it was felt that a new community might be established. By 1941 all of the families had returned, concluding that Louisiana was not the place for them. Early in 1924 five or six Meade families moved to Mexico where most of them remained and eventually assimilated with the Old Colony Mennonites.

A Double Standard?

If one will clear his mind and recognize the full implications of Scripture, he will see that this observation contains the solution to the problem of war, a solution based on this double standard of ethics, the one a measure of personal relations and the other, of impersonal. In areas of fellowship the Christian is never to resist an evil person or hold malice in his heart; while as one officially delegated by the state to execute the decree of judgment against those who refuse to stay within the bounds of justice, he trips the lever which opens the bomb door effecting the instant death of a hundred thousand people. As the bombs fall, the Christian bombardier has a personal love in his heart for those about to die, wishing that he were dropping Bibles for their salvation rather than lethal sticks for their destruction. If he personally hates those whom he is killing, he is no longer a good citizen of heaven, for God requires love from the heart under every conceivable situation; and he refuses to do the killing when the government has decided that unrighteousness has reached that place where it can be stopped only through such armed resistance, then he is no longer a good citizen of this earth, for the first mark of a good soldier is obedience to his commanding officer.

From *HIS*
a student magazine of the Inter-Varsity Christian Fellowship, April, 1951.

MCC—SAN JOAQUIN VALLEY PROJECT

(Continued from page 6)

The Child of Bethlehem

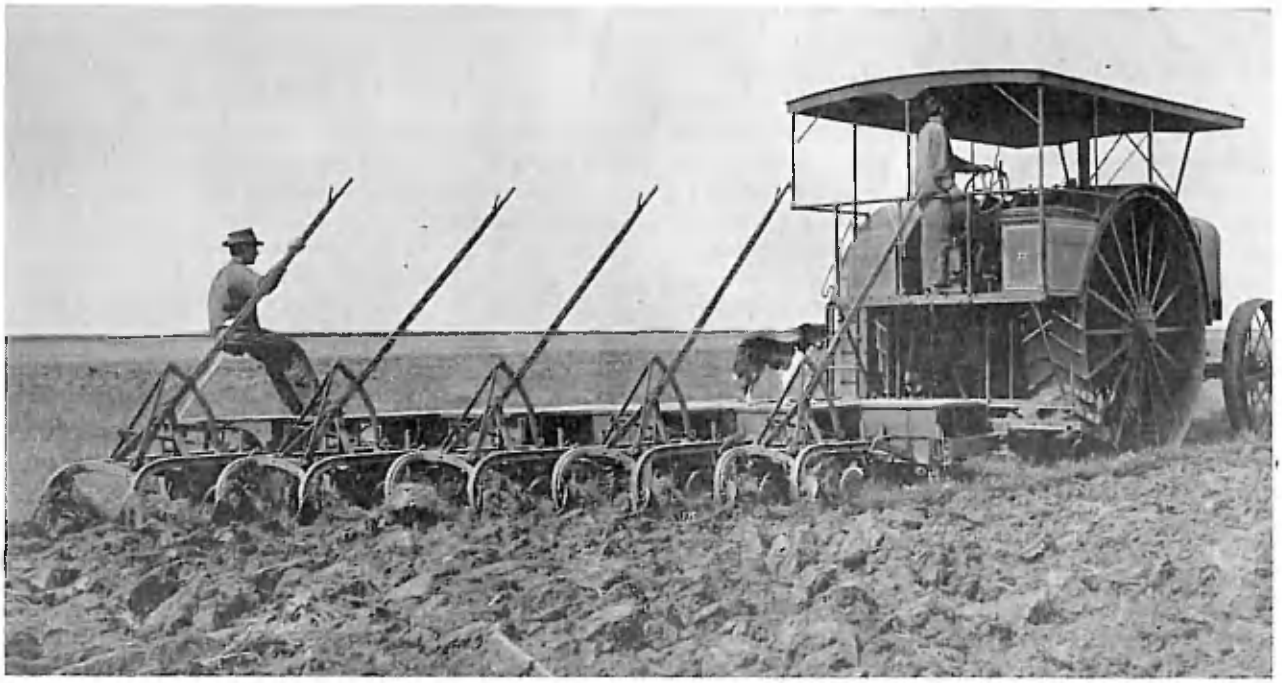
Christmas highlighted the Voluntary Service program in the seven camps served. The Reedley Mennonite churches sponsored carol groups which sang in the Christmas program and followed with carolling throughout the camps. A Christmas film "The Child of Bethlehem," vividly portraying the Matthew and Luke accounts of the birth of Christ and his life until the age of twelve, was also shown. The children of the camp participated, too, in singing Christmas carols. Large audiences attended and together Mexican, white, negro and gypsy worshipped this Child of Bethelehem. Approximately two hundred health and sewing kits, a project sponsored by the children's paper, *Words of Cheer,* were given as Christmas gifts to the children and another approximately two hundred gifts contributed by Mennonite women's organizations in Reedley were given to the mothers. Short-term voluntary help was used during the Christmas vacation in assisting in the recreational and evening programs, decorating and equipping club cabins allocated by the growers to our program, conducting surveys, and assisting in recreational and social programs with children and adults.

The total Christmas program seemed very significant in that it brought the spiritual message of Christmas to the camps, drew the various nationalities and creeds together in one common worship and also increased the ties of confidence between the migrant peoples and the Voluntary Service unit.

As heretofore indicated, many migrants will again come to the San Joaquin Valley, and to the west Fresno County area, for the cotton picking season this year. One is gratified to note the increasing interest and action on the part of growers and public bodies in providing better services. For immediate needs, the Department of Health is developing extension services and the public school system is also planning extension services in recreation. In one community an $800,000 bond issue has been voted to provide a modern school with a vocational department.

There will be need for MCC's program in this area for some years, particularly in its work with children, home counseling, religious education, and social activities with young people. It is sincerely hoped, too, that the church will respond and provide the camps with pastoral services, Sunday schools and a place to worship.

With normal progress the mechanical picker will probably largely replace labor within a few years. The migrant who has depended on picking cotton for his sustenance should therefore be assisted in rehabilitating himself into meaningful and permanent vocations. Agencies such as MCC can perform a significant service in motivating these people to become stable and reliable Christian citizens and becoming valuable members of a Christian community.



The Loewen Brothers and others of Meade used heavy farm equipment since early days (1913).

MEADE--A CHANGED COMMUNITY

BY DANIEL J. CLASSEN

THE Mennonite community of Meade, Kansas, was established mostly by members of the *Kleine Gemeinde* of Jansen, Nebraska, who began settling here in 1906. Martin Duerksen, from Inman, Kansas, was functioning as land agent. It was very likely through his influence that a number of families from Inman joined the Mennonite settlement at Meade. At first they had their own congregation organized by Elder Heinrich Banmann of Alexanderwohl. Among the families were the Edigers, Regiers, Harders, Wiens and others. Some Evangelical Mennonite Brethren families of Henderson, Nebraska, also joined the settlement. This element coming from the outside was very likely the first cause of the later disintegration of the *Kleine Gemeinde*.

Mutual consultation in pioneer days of *Kleine Gemeinde*.

The *Kleine Gemeinde* settlers had a special train on which they with their belongings moved from Jansen to the little town of Meade. From Meade they moved their goods with horses and wagons southeast across the prairies, some of them as far as twenty miles. Today most of this same area, beginning a few miles southeast of Meade and continuing for twenty miles, is almost solidly Mennonite. When they first came, there were few families that were well-to-do financially, but soon they turned the prairies into a prospering community.

School, Sunday School, Worship

The first community problem arose in connection with the German language and the school laws. The *Kleine Gemeinde* was closely attached to the German language which had taken on religious significance through its value in maintaining its cultural isolation. German schools had their full support, but English schools had their support only because of compulsory laws.

In Nebraska the *Kleine Gemeinde* had been able to have four or five months of German private school as a corrective to the state district schools; however, two

Threshing from header stacks on the Loewen Brothers farm in the days of headers and steamers (1914).

months of the year were spent in the English district schools. In Kansas this same system was begun, but the private schools failed because of financial difficulties. Districts were then organized, but a considerable amount of German instruction was retained even under state control until World War I when German was discontinued.

Religious training was an essential part of the German schools; thus when this training had to be discontinued because of the war, they had to find other means to provide their children with formal religious instruction. To meet this need a Sunday school was begun. This was an innovation that would, under ordinary circumstances, have been resisted; but since German religious instruction was at stake, there was little opposition.

At first the Sunday school was held on Sunday afternoon, but because of the difficulties of horse and buggy transportation it was transferred to the hour before morning worship. Sunday school, however, was only for children of school age. The older people sat and waited until the worship service began. Gradually they were included until finally everyone from the kindergarten to grandparents participated.

In their thinking it seemed proper to stress teaching of the German language in the Sunday school. The German language was essential for participation in religious services. Only the Low German was spoken in the homes; the Sunday school was the only place where the children received their language instruction. From the first to the fourth grades, the primary emphasis was on learning to read the German language. The older children used German Bible story books as texts with the emphasis still largely upon language. The adults used the Bible as texts until the thirties when Sunday school quarterlies were introduced.

Before the Sunday school became a part of the morning worship, it was a common practice to have one minister preach a two-hour sermon. After the Sunday school had become a regular part of the morning worship, two ministers preached each Sunday morning. Before the morning services the ministers would gather in the *Ohmstübchen* and from there they would enter the sanctuary in the order of their rank and age. As the elder entered the sanctuary he would stop and say *Friede sei mit Euch!*—an impressive little custom perpetuated since their days in Danzig. At the beginning of Sunday school and at the beginning and end of each sermon the congregataion would kneel for silent prayer. No audible prayer was offered in the church until some time in the thirties.

No offerings were taken during the service, but at

Kleine Gemeinde delegates on investigation tour.

Kleine Gemeinde Grandmother in costume of early days.

each entrance door a mite box was kept to receive offerings from the worshipers as they would enter or leave the sanctuary. When relief money was needed or when there was a Red Cross quota to fill, special meetings were held for the collections. After World War I large quantities of clothing and food were sent to Russia. Collections for missions, education etc. were never held. Had not Paul preached the Gospel to all the world? If the heathen had lost the teachings of Paul it was their own fault, and they could not be considered ignorant of the Gospel.

Instruction, Discipline, Nonconformity

Revival meetings were never a part of the religious

Kleine Gemeinde girls in the early days of Meade.

life of the *Kleine Gemeinde*, but it had its own unique ways of introducing its young people into the life of faith. Catechetical classes were usually begun on Easter. The invitation was given in terms of "those who want to begin a new life," "those who want to do differently," or "those who want to follow the ways of the Lord." The individuals who desired to respond to this invitation would speak to their parents, and the parents would announce it to the minister. Restitution to offended parties and confession of all secret sins were emphasized.

After the converts felt that they had everything "straightened out" and desired to be baptized, *Bruderschaft* was held. Each baptismal candidate asked another member of the church to witness for him at the *Bruderschaft*. The duty of this church member was to investigate the spiritual condition of this convert and speak for him at the *Bruderschaft*. This church member would then present the convert to the *Bruderschaft* and ask if there were any objections to his becoming a church member or if there was anything that needed to be "straightened out." Baptismal services were then held on Pentecost.

Church members were disciplined for disregarding the rules of the congregation. During World War I or soon thereafter, three individuals bought cars. This caused a great disturbance in the church. *Bruderschaft* was held almost every week and sometimes twice a week. Finally, plans were completed to excommunicate the car owners; however, before the plans were announced, some suggested that after some years they themselves might want to drive a car. Excommunication of car owners now might cause them embarrassment later. Immediately the plans were dropped, and nothing more was said about owning cars. Modesty, however, was stressed in the choice of cars, and some of the more conservative members would paint the chrome-plated parts of the car black.

Courtship, Marriage, Funeral

In broad outline the courtship and marriage patterns of the *Kleine Gemeinde* were similar to the patterns of other Russian Mennonites. One example will serve to indicate the similarities and the differences. When a certain young man saw a girl whom to wished to marry, he discussed with his parents the desirability of the girl. On Tuesday after the parents and the young man had made the decision, his parents visited the girl's parents and the girl to learn whether or not she was willing to become his bride. If the girl consented the young man's parents returned to the girl's home again the next day to make the final arrangements. On Saturday the *Verlobung* was held. The couple spent the following week visiting the relatives. After the week of visiting the wedding ceremony was held on Sunday as a part of the morning worship. The rules of the church were read to the couple as a part of the wedding ceremony.

In Nebraska funeral services were held in the home. Relatives and friends came to sing a few songs and say a few things about the transitory nature of man, but

there would be no sermon. Someone stated how the deceased individual had felt about the condition of his soul before he passed away. As the audience went to see the corpse verse 8 of song No. 450 from the *Gesangbuch* was sung.

In Nebraska it was the custom to bury the dead in the garden. Neither in the church nor on the church grounds were coffins permitted. In the course of years funerals were held in the churches and sermons were added to the services. At the funeral of Abraham B. Friesen in 1903 the first funeral sermon was preached, and in 1923, at the funeral of Mrs. Klass F. Reimer, an undertaker for the first time took care of the corpse.

Social Life

In the *Kleine Gemeinde* social intercourse was largely limited to members of its own group. It was customary to invite a few families after the worship services for dinner and fellowship; however, it was perfectly acceptable to stop without an invitation for Sunday dinner at any family and stay for the afternoon. As evening services were rarely held most of the Sunday evenings were again spent visiting.

As is true of all cultural groups the *Kleine Gemeinde* had its superstitions and home remedies. Some of the more common superstitions dealth with death, misfortune, and marriage. If someone dies, the clock stops. If an owl hoots near the house, there will be a death in the family. If it rains in an open grave, a death will soon follow. In some families weddings on the thirteenth were avoided. For home remedies, a mixture of *Zwieback* and cream applied to a boil was considered a good cure. For curing diptheria a frog was placed into the throat. As the frog would try to make its way down the patient's throat, it would by sucking the infected matter clear the patient's throat and keep him from smothering. Older people frequently mentioned the death of a certain man from diphtheria because no frog had been available on that day.

Disintegration and Reorganization

The *Diener-Konferenz* of 1937 marked an important epoch in the history of the *Kleine Gemeinde* at Meade. Ministers from all the *Kleine Gemeinde* congregations in Canada and Meade gathered in a conference for the purpose of re-evaluating the church's position on various contemporary problems. The fact that the leaders would consider a re-evaluation was in itself a significant concession. The decisions of the conference were made by ministerial delegates; laymen had no voice in any of the decisions. The list of decisions which were made by the ministers and made available in booklet form to all members revealed the changes that had taken place in the practices and beliefs of the Meade congregation.

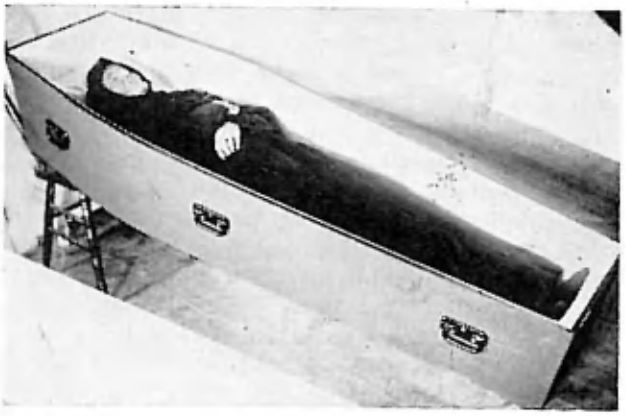
Many of the conference decisions were no longer the practices of the church at Meade. The following are examples: Instrumental music was ruled out as being a worldly influence. Congregational singing was supposed to be in unison. Responsibility toward unevangelized

Kleine Gemeinde young women after World War I.

neighbors was recognized but not toward heathen peoples. Ball playing or any other type of sports was considered appropriate only for children. Photography was a worldly concession to the lust of the eye; besides, one should not be pleased at seeing pictures of one's self. Permit-

(Continued on page 19)

Early funerals all were conducted in the homes.



FROM RUSSIA TO MEADE

BY CORNELIUS KRAHN

THE *Kleine Gemeinde* originated at the Molotschna settlement in Russia in 1814 when Klaas Reimer assumed the role of leader of a small group of dissatisfied members of the Mennonite church. Prior to his coming to Russia, Klaas Reimer had been elected minister at the Neuhuben Mennonite church near Danzig on September 1, 1801, to become co-minister with his father-in-law, Elder Peter Epp. Klaas Reimer's autobiography reveals that he began to study the Bible, the Martyrs' Mirror, and other books diligently after he had been elected to the ministry. Encouraged in the thought by his dying father-in-law, he too came to the conclusion that there was no future for the Mennonites in the Danzig area; thus he left with some thirty members of the church for Russia in 1804. He stopped for a while in the Old Colony where he became acquainted with a like-minded minister by the name of Cornelius Janzen who was elected into the ministry during his stay in 1805.

From here Klaas Reimer and his group proceeded to the Molotschna settlement where he soon found that the Mennonites were, in his judgment, not thoroughly sincere as Christians. Reimer was opposed to contributions made to the Russian government during the Napoleonic war, he objected to coercion in punishing evil-doers of the Mennonite community, and to other "worldly" practices. Reimer's relationship to the elder Jacob Enns was another significant factor which resulted in a separation of some families from the main church. This group began to hold special meetings in private homes. Cornelius Janzen, who had followed Klaas Reimer and his group, cooperated along these lines. The group elected Klaas Reimer as elder in 1814 in the presence of Elder Heinrich Janzen of the Schönwiese church of the Old Colony who, however, hesitated to ordain him as elder. Thus Klaas Reimer assumed the functions of an elder without his ordination. Cornelius Janzen, his co-minister, preached an installation sermon and the group of some eighteen to twenty members considered itself organized, becoming known as *Kleine Gemeinde*.

One of the basic characteristics of this small group was its radical attempt to save a small remnant of children of God from the disastrous influence of the world. Among those practices and institutions especially condemned were the playing of cards, smoking, drinking, higher education, musical instruments, mission work, and marrying one's sister- or brother-in-law after the death of the partner. Diligent reading of the Bible, the writings of Menno Simons, Dirk Philips and Peter Peters, as well as the Martyrs' Mirror; feet washing, strict discipline, honesty, etc. were zealously practiced. The *Oberschulze*, A. Toews, declared that in fourteen years none of the members of the *Kleine Gemeinde* had been punished for any offence. Their preaching was an "admonishing" to live in repentance and in the fear of God. Catastrophies were interpreted as means of preparation for the judgment day and were narrated in primitive ballads. Excommunication and shunning were practiced.

Klaas Reimer died on December 25, 1837. When Abraham Friesen was elected as the successor of Klaas Reimer on April 3, 1838, the number of male members entitled to vote was sixty-one. The elder of the Mennonite church, Bernhard Fast, was asked to ordain Abraham Friesen as an elder. He met with his co-elders, Peter Wedel, Wilhelm Lange and Benjamin Ratzlaff, inviting representatives of the *Kleine Gemeinde* to meet with them. Since the latter were not willing to agree to the conditions under which Abraham Friesen could be ordained as elder, he assumed the functions of an elder regardless. Through the intervention of Johann Cornies, the elders of the Mennonite church were compelled to recognize the *Kleine Gemeinde* and the functions of its unordained elder as valid. This was done through a decree issued in 1843 by the Board of Guardians at Odessa.

In 1834 the well-educated minister, Heinrich Balzer of Tiege, joined the *Kleine Gemeinde*, expressing his reasons for this action in a lengthy treatise on "The training of the Soul and Mind." He died on January 1, 1846. On June 10, 1847, Johann Friesen was elected elder, succeeding Abraham Friesen who died on July 1, 1849. The number of voting male members at this time was ninety-one. At an election on November 21, 1864 it had increased to one hundred twenty-two.

In 1868 there was a division in the *Kleine Gemeinde*. Elder Johann Friesen excommunicated the co-ministers, Peter Friesen and Abraham Friesen and two deacons, Klaas Friesen and Jacob Friesen because of differences in views. These ministers and deacons had a following and on May 4, 1869, elected Abraham Friesen as their elder. He was ordained by Johann Harder, the elder of the Blumstein Mennonite church. At this first election this group had twenty-six male members. Evidently the split-off smaller group of Abraham Friesen, joined by others, went to Jansen, Nebraska, in 1874 when the whole *Kleine Gemeinde* migrated to North America, while the group under Elder Peter Toews, elected to the ministry in 1869, went to Manitoba. With a group Toews joined the E.M.B. and was succeeded in the *Kleine Gemeinde*, (December 19, 1895) by Abraham Dück. (Regarding the *Kleine Gemeinde* in Canada and Mexico see article p. 26 ff. October, 1949).

In 1874 sixty-eight families, practically all of them of the *Kleine Gemeinde*, settled in Jefferson County, Nebraska, at what later became known as the town of

Jansen. Following the tradition of the Mennonites of Russia they settled in compact villages naming them after those they had left in the old country—Rosenfeld, Blumenort, Heuboden and Rosental. Names common among these families were Friesen, Reimer, Barkman, Thiessen, Harms, Rempel, Wiens, Fast, Isaac, Bartel, and others.

Soon Elder Isaac Peters, founder of the Evangelical Mennonite Brethren at Henderson, Nebraska, came to the *Kleine Gemeinde* community and thus the E. M. B. church was established in this place by 1879. A few families became followers of John Herr's Reformed Mennonites. John Holdeman, who had established a church among the *Kleine Gemeinde* people in Manitoba, attempted the same in Jansen but did not succeed. The *Krimmer* Mennonite Brethern organized a congregation there in 1880. Soon the Mennonite Brethern followed. No doubt this infiltration causing the disintegration of the *Kleine Gemeinde* was one of the chief reasons why the families adhering to the old traditions and practices looked for a safer place to perpetuate them. The scarcity of land in this region also seems to have been an important factor.

In 1897 nine families moved to Montana but returned the same year. Some families tried eastern Colorado but most of them also returned. The next attempt at resettlement, this time in Meade County, Kansas, was successful and has been recounted in preceding articles.

Sources: Diaries of Klaas Reimer and Abraham Friesen, Ministers List of Kleine Gemeinde and printed books and articles.

MEADE—A CHANGED COMMUNITY

(Continued from page 17)

ting ministers from other denominations to preach in the *Kleine Gemeinde* was considered a questionable practice. One liberal concession at this conference can be mentioned. By obtaining special permission from the congregation young people might be permitted to enter institutions of higher learning as a preparation for public school teaching.

Though it is perhaps impossible to accurately determine causes for religious and cultural changes in society, it is interesting to look for factors that might have been significant. Whenever there was dissatisfaction among the members of the *Kleine Gemeinde* with some of their practices and if any changes were made, they were almost automatically patterned after the practices of the Evangelical Mennonite Brethren who had established a congregation first at Jansen and later at Meade. Though this kind of infiltration was always in progress, it was slow. The more radical changes that came later and that culminated in the reorganization of the church were perhaps brought about largely through a radical element among the young people of the church.

The Bible school which was opened in 1936, and in which most of this radical group received its training and inspiration, was very important in the early developments that led to the disappearance of the *Kleine Gemeinde* traditions. However, to understand how such a movement could begin, one should go back a step farther. It was in the district schools where Mennonite teachers availed themselves of the opportunity to awaken religious desires in the pupils and inspire them to attend the Bible school in spite of opposition from parents.

The young people began to turn to the Bible school rather than to their own ministers for their source of inspiration. As the evangelistic spirit of the Bible school captivated the *Kleine Gemeinde* youth, they sought for avenues of expression other than those traditional for them. A *Jugend-Verein* was organized by the young people outside of the church; however when the ministers saw that the young people could not be stopped, they proposed to make it a church organization.

This *Verein* still did not satisfy the increasing number of Bible school students whose goal was a revival in the community. When representatives of the young people went to the ministers to ask for the use of the church building for prayer meetings, they were at first refused. The response of one of the ministers was, "If any good needs to be done, it will be done by the ministers." Opposition only strengthened the reforming zeal of the young people. At first the prayer meetings were severely criticized by the older people; however, later it proved to have been one of the most effective mediums through which the new spirit could penetrate further into the *Kleine Gemeinde* by way of the children to the parents.

While the evangelistic fervor was spreading, the conflict between the leadership in the church and the rest of the congregation came to an impasse. As the congregation had no board of trustees that could challenge the authority of the leadership, the only solution was to discontinue attending church services. Attendance dwindled to a handful; some attended the E. M. B. church, which became over-crowded. In February, 1943, a petition which called for church services in one of the two *Kleine Gemeinde* buildings to be conducted by Rev. H. R. Harms was circulated and received seventy-five signatures. Most of the *Kleine Gemeinde* congregation began to attend these services. Later this congregation officially re-organized itself as an independent church, called the Emmanuel Mennonite Church; it is under no conference.

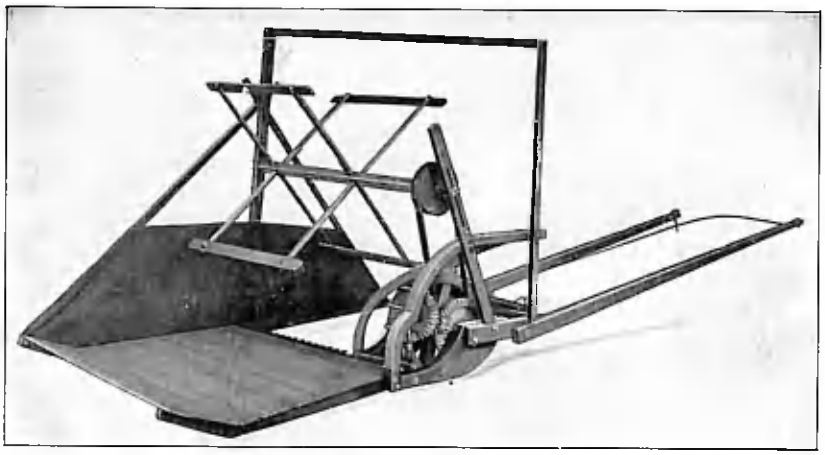
At present there are still remnants of the old patterns in the Emmanuel Mennonite Church. A strong emphasis on a Christianity expressed in life rather than primarily in a verbal witness is still present. Some emphasis on the simple life remains. Perhaps the most significant innovations are the emphasis on evangelism and missions and the application of democratic principles in church government. The adjustment to the American environment has been introduced and accepted. To retain the Mennonite heritage and make it meaningful under the new conditions is the next challenge to the descendents of the *Kleine Gemeinde*.

Von der Sichel

BY J. J.

The scythe was the companion tool to the reaping hook or sickle. With it one man could cut three acres a day.

The cradle attached to the scythe placed the cut grain in a swath ready to be bound into sheaves.



The first reaper invented in 1831 by Cyrus Hall McCormick. Its basic principles have been retained.

With McCormick's reaper a two-man crew could cut as much grain as four or five men with cradles.

Von all den zahlreichen Erfindungen, die bis auf die heutige Zeit gemacht worden sind, ist die Sichel am allerlängsten zum Schneiden des Getreides gebraucht worden; nicht nur durch die vorchristlichen Zeiten hindurch, sondern noch mindestens 500 Jahre nach Christi Geburt blieb die Sichel das vornehmste Mähgerät, ja an einigen Stellen in der Welt noch bis in's 20. Jahrhundert hinein. Geschmiedet wurde die Sichel entweder mit glatter scharf geschliffener oder mit sägeartig gezahnter Schneide. Eingravierungen auf vorgefundenen Steinen lassen darauf schliessen, dass die Sichel schon den ganz alten Europäern, Aegyptern und Chinesen bekannt gewesen sein muss.

Die Sense kam zu Beginn des 16. Jahrhunderts auf, kann aber nicht als eine neue Erfindung angesehen werden, sondern nur als ein logischer weiterer Ausbau der der Sichel zugrunde liegenden Idee. Wo bei der Arbeit mit der Sichel nur die Kraft eines Armes angewendet werden konnte, da konnte mit der Sense die ganze Körperkraft des Schnitters ausgenutzt und entsprechend mehr abgemäht werden.

In Mähren, wohin die in ihren Heimatlanden blutig unterdrückten huterischen Brüder geflüchtet waren, eine zeitlang geduldet wurden und von 1554-1592 sogar eine "goldene" Zeit hatten, entfalteten sie nützliche Gewerbe. Es waren unter ihnen Maurer, Hufeisen- und Kupferschmiede, Schlosser, Uhrmacher, Drechsler, Sensenschmiede usw.

Die von den Huteren geschmiedeten Sensen wurden nach diesem ackerbautreiben Ländern verbreitet. Zum Getreidemähen hatte man inzwischen einen Rechen, auch Sensengerüst genannt, über die Sensen gebunden, womit das abgemähte Getreide in regelrechte Schwaden gelegt wurde und zum Binden der Garben fertig war. In Russland, in England und auch in sonstigen Ländern wurden Versuche gemacht die "österreichischen" Sensen nachzuschmieden, doch diese standen jenen überall qualitativ nach. Die "österreichischen" waren aus viel besserem Stahl, hatten viel dünnere Blätter, blieben länger scharf, schnitten besser und waren in den Händen der Mäher an Gewicht viel leichter.

Den krummen Sensenbaum brachte man in England um ungefähr 1800 auf den Markt und wiewohl die Engländer sich daran, wie auch an ihre schwerere Sense gewöhnt haben, so konnten die Europäer vom Kontinent sich nicht daran gewöhnen. Auch die nach Amerika Eingewanderten nicht. Noch bis zum zweiten Weltkrieg importierte man österreichische Sensen.

Gladstone vom Castle Douglas patentierte 1806

bis zum *Combine*

HILDEBRAND

eine Mähmaschine, die von der Seite gezogen werden sollte, die aber vor der Probe im Felde noch der Verbesserung bedurfte. Bis 1815 hatte er die Verbesserungen alle fertig und als das Ding dann im Felde probiert wurde, erwies es sich als unbrauchbar. Bis 1832 wurden auf englischem Boden zum Mähen noch 12 andere Erfindungen gemacht, die als Schneideapparat aber alle entweder Scheren oder kreislaufende Platten mit Sensen hatten.

Seit 1809 experimentierte Robert McCormick in Virginia, Vater des schliesslichen Erfinders Cyrus Hall McCormick, mit einer Reihe vertikaler Zylinder, die mit Speichen das Getreide gegen festgemachte Sicheln drücken und es so abdrücken sollten. All seine Versuche und Verbesserungen blieben vergeblich und 1831 gab er weitere Verbesserungen auf. Nachdem der Vater alle Versuche als hoffnungslose aufgegeben hatte, verfiel sein Sohn Cyrus Hall schliesslich auf den richtigen Gedanken der hin und her ziehbaren Sense, die das Getreide an Fingern abschneiden sollte. Wiewohl dieser erste Schneideapparat auch noch recht primitiv war, so galt es in der Zeit als die höchstmögliche Vollkommenheit, die bis heute zwar aus viel besserem Material und technisch viel akkurater fabriziert wird, jedoch noch durch keine andere Erfindung übertroffen ist. Von den vorherigen Erfindern adoptierte Cyrus Hall McCormick den Seitenanzug, die Plattform, den Haspel und die Spitze, die das abzumähende Getreide von dem stehenbleibenden auseinanderteilte und mit seinem Schneideapparat zusammen ergaben diese die erste brauchbare Mähmaschine. Ein Pferd gab die Antriebskraft, Schnitter waren nicht mehr notwendig und der Farmer brauchte nur noch mit einer Harke hinterherlaufen und das schon gemähte Getreide in garbengrossen Wischen herunterharken. Mähen war ein herrliches Vergnügen geworden!

1834 brachte ein Obed Hussey in Cincinnati, Ohio, eine Mähmaschine auf den Markt, die bei den Farmern auch Eingang fand, und beide, Hussey und McCormick erhielten 1834 Patente auf ihre Maschinen, obgleich diese Maschinen sehr ähnlich waren. 1848 liefen beide Patente ab; McCormick's wurde vom Patentamte erneuert, Hussey's nicht. Darauf strengte Hussey einen Gerichtsprozess an, der schliesslich mit der Annullierung des McCormickschen Patentes endete. Nun konnten die Mähmaschinen in aller Welt nachfabriziert werden. 1858 verkaufte Hussey sein Geschäft an McCormick.

Einer von den Erfindern war auf die Idee gekommen, anstatt des Haspels Harken (Rechen) einzubauen, von denen nach Wunsch des Pferdetreibers

An advanced reaping and mowing machine built in 1857. Note addition of seat for driver.

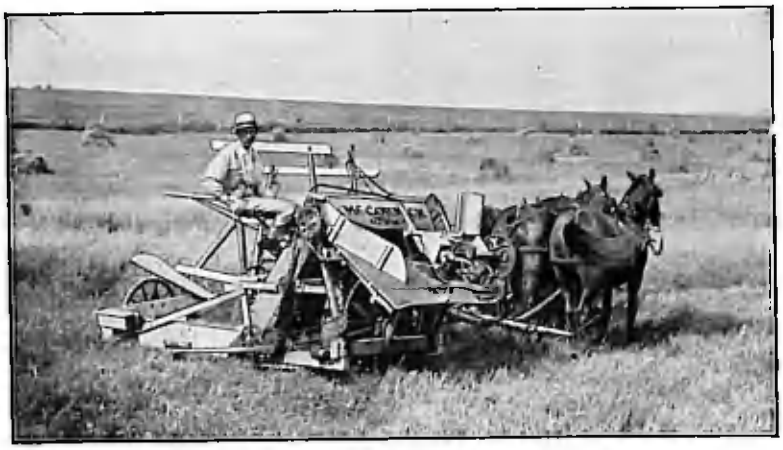
The next step was the self-rake reaper known as the "Old Reliable," a one-man machine built in 1864.

McCormick's improved "Old Reliable" of 1864 swept the cut grain off the platform ready to be bound.

The "Advance," a reaping and mowing machine produced 1869-1879. The platform could be removed for mowing hay.

Here we see the binders riding on the reaper. Thus two men did the binding which formerly needed 4-5 men.

The first self-binder attracted spectators from far and near. Wire was used to tie the bundles.



The first binder to use twine. The wire-binding reapers were now discarded in favor of this binder.

This binder, made since 1888, had a bundle carrier and other improvements. Harvesting was now a joy.

eine das auf der Plattform angesammelte Getreide herunterschob, wodurch die Harkmaschine im Vergleich zur Haspelmaschine einen Arbeiter ersparrte, den Getreideabwerfer. Von den Harkmaschinen waren unter den Mennoniten Südrusslands vor 75 Jahren die aus der Hornsbys Fabrik und die "Johnstons Eisenraum" (Eisenrahmen) im Gebrauch. Auch fanden sich hin und wieder Maschinen der Fabrik "Adriance, Platt & Co." Die Hornsbyschen gingen so schwer im Getriebe, dass die deswegen "Hornsbiester" genannt wurden. Der Johnstonsche Eisenrahmen ("Wrought Iron Harvester") war eine gute, fast unverwüstliche Maschine, kostete aber zirka 250 Goldrubel, was bei den niedrigen Getreidepreisen jener Zeit fast unerschwinglich war. Johnstons brachten daher eine billigere Harkmaschine, die "Continental," auf den Markt, die in Charkow für 155 Rubel verkauft wurde; sie war aber auch viel schlechter als der Eisenrahmen. Es erschienen auf dem russischen Markte auch die Maschinen der Fabriken Massey-Harris, Deering, McCormick, Milwaukee, Osborne, Plano und Champion. Besonders beliebt waren die Deering Maschinen, sie waren aus bestem Material und in allen ihren Teilen präzise gemacht, gingen leicht für die Zugtiere und waren dauerhaft. Die Erfindung dieses Harkenwerks wurde oftmals bewundert. Die Johnstons Fabrik wurde mit der Zeit von den Massey-Harris Leuten aufgekauft, Adriance, Platt u. Co. von anderen und die 6 zuletzt genannten vertrustierten sich anno 1904 zur International Harvester Co. of America," zunächst probeweise auf 5 Jahre und darnach permanent.

Nachdem 1848 Husseys und McCormick Patente abgelaufen waren und die Nachricht hiervon end-

Lied Des Landmannes

Von N. Unruh

Ich sah mein Feld in Aehren stehen,
Es wogte wie ein Meer,
Der Mond zog einsam seine Bahn,
Es war so heilig, hehr.

Ich streute Saat in's feuchte Land
Und Gott gab das Gedeih'n.
Jetzt steh' entzückt ich vor dem Feld,
Wer wollt nicht dankbar sein!

Bald surrt der Binder auch sein Lied,
Es zischt der Sense Schnitt,
Dann singe dankerfüllten Sinn's
Ich mit dem Binder mit.

lich auch bis Russland kam, fanden sich mit der Zeit unter den Mennoniten Südrusslands solche, die eine 7 Fuss breit schneidende Haspelmaschine speziell für die russischen Verhältnisse konstruierten. Wo die amerikanischen Maschinen damals noch den Schneideapparat an ihrer linken Seite hatten, bauten die Fabrikanten in Südrussland ihn an der rechten Seite mit einem Stuhl für den Abwerfer. Dieser hatte das Getreide nun nicht von einer 5 Fuss, sondern von einer 7 Fuss Schnittbreite abzuwerfen, was ihm, besonders im hohen dichten Getreide, den Schweiss aus dem Körper trieb und die Russen dieser Haspelmaschine daher den Namen "Lobogrejka" (Stirnwärmerin) gaben. Trotz der Einführung der Garbenbinder behielt die "Lobogrejka" ihren Platz auf dem russischen Markte bis in die bolschewistische Revolution. Diese wurde für 150 Rubel verkauft und der Garbenbinder kostete 350 Rubel, was für den durchschnittlichen russischen Bauern, der genug Arbeitskraft in seiner eignen Familie hatte, doch ein empfindlicher Mehrpreis war und er deshalb lieber nach einer "Lobogrejka" langte. Die Mennoniten dort kauften aber Binder.

In Amerika wurde schon vor dem ersten Weltkrieg der Mäher-Drescher ("Combine") erfunden, der das Getreide gleichzeitig mäht und drischt. Heute ist der Selbstbinder fast vollkommen verschwunden und statt dessen findet man auf grossen und kleinen Gütern Mäher-Drescher, wobei die Kraft des Menschen und des Pferdes kaum noch gebraucht wird.

So ging das Mähen stufenweise seit ganz alter Zeit. Jede neue Erfindung wurde zu seiner Zeit als die höchstmögliche, unübertreffbare Vollkommenheit betrachtet.

Die Garben fallen voll und schwer,
Mir ist's als wär's ein Traum.
Als schüttete der liebe Gott
Mir Früchte von dem Baum.

Die Dreschmaschine summt ein Lied
Eintönig monoton.
Es füllt der Speicher sich mit Gold,
Der langen Mühe Lohn.

Dann führe singend ich den Pflug
Durch's gelbe Stoppelfeld,
Und Scholle sich an Scholle legt,
Bald ist das Feld bestellt.

Mit Sturm und Schnee der Winter kommt,
Deckt mir das Feld schön zu,
So liegt es schneegebettet still
In starrer Winterruh.

Aus *Mennonitische Volkswarte*, 1936.

Horses have now become obsolete. One man operates both binder and tractor, saving more manpower.

A fourteen-foot combine pulled by a Caterpillar tractor makes large harvesting crews unnecessary.

The six-foot combine used on many farms threshes standing grain or grain previously cut and laid in windrows.

This six-foot combine is an all-purpose harvester for the average farmer. Here it is used to cut and thresh soybeans.

THE PACIFIC DISTRICT CONFERENCE

BY H. D. BURKHOLDER

The Silver Anniversary of the Immanuel Mennonite Church, Los Angeles, California, observed August 11, 1935 after the sessions of the General Conference Mennonite church at Upland. Conference representatives from all over the nation are present.

THE Pacific District Conference has the smallest membership of the six districts of the General Conference Mennonite Church, but extends over the largest territory. It includes the area between Canada and Mexico, and the Rocky Mountains and the Pacific Ocean.

In considering the origin and development of these congregations, the writer observed that most of them followed a similar pattern. Almost without exception, the churches came into existence as a result of Mennonite migrations from the Middle West.

The oldest congregation of the Pacific District was organized in 1889 and is located at Pratum, Oregon. The first Mennonite settlers came from Ohio in 1876 and located in Marion County, south of Silverton. In 1877 a much larger group settled in the same area. Most of these families were of Swiss descent.

The history of the Menno Mennonite Church, Lind, Washington, actually begins near Dallas, Oregon. In 1888 J. R. Schrag and a number of other families moved from Freeman, South Dakota, to Polk County, Oregon. In 1891 they moved to Lane County, near Irving, Oregon. However, since that part of the state did not prove productive, Schrag and his entire congregation moved by covered wagon to Adams County, Washington, in 1900.

What has been mentioned relative to the origin and development of these two congregations, could also be mentioned relative to the remaining groups.

As these Mennonite settlements began to grow, the leaders of the General Conference Mennonite Church became interested in fostering inter-church fellowship and cooperation. It was this concern which gave birth to the Pacific District Conference.

The Pacific District Conference was organized in the small village of Pratum, Oregon, on May 25, 1896. The first meeting was planned and arranged by J. B. Baer, then field secretary of the General Conference. P. Steiner and J. Amstutz of Bluffton, Ohio, S. F. Sprunger of Berne, Indiana, J. J. Balzer of Mountain Lake, Minnesota, and C. Kaufman of South Dakota, greatly helped to make that first session a success.

Three small churches, including Irving and Pratum, Oregon, and Colfax, Washington, and the Sunday school from Dallas, Oregon, were represented at the first meet-

Ministers at Pacific District Conference, July 17, 1923, Menno, Washington. Among leaders was P. A. Penner.

Leaders attending Pacific District Conference at Portland, Oregon, June 27, 1931. In group was David Toews.

ing. The Amish church of Eugene, Oregon, also participated in the Conference.

S. F. Sprunger was elected chairman of that historic meeting and J. J. Balzer served as secretary. At that session a program-business committee, consisting of three members, was elected to which all the work was assigned until the appointment of the first resolution committee in 1904 and the election of a permanent evangelization committee in 1908. The president and secretary were elected at the beginning of each session until the close of the third session. From this time on they were elected in advance for the ensuing year.

The second session was held at Eugene, Oregon, in 1897. J. B. Baer was elected president and David Goerz as secretary. At that session it was decided that congregational representation at conference be granted on the basis of one vote for every ten members. This arrangement has been continued through the years and is still in effect today.

The state of California was represented at the third Conference session (1898) by representatives from the San Marcus Mennonite Church at Paso Robles. This congregation was dissolved in 1903, but was reorganized in 1904 as the Second Mennonite Church. F. F. Jantzen served as pastor from 1904 to 1946. This congregation is to be commended for its strong missionary vision. At least ten missionaries have gone forth from a membership of 125. The Jantzen family has provided six of that number.

In 1908 the Conference accepted a constitution in the German language which was revised and translated into English in 1937.

In addition to the regular conference officers, the following "standing committees" are elected by the delegates: evangelization committee, education committee, peace committee, and business committee.

It is the duty of the evangelization committee to carry on home mission work within the district. The education committee suggests methods whereby the work of the Sunday school and Christian Endeavor may be improved. The peace committee promotes the peace principles of the Mennonite church by means of recommendations and printed literature. The business committee is responsible for the programs at each conference session.

First Mennonite Church, Colfax, Washington, site of Pacific District Conference June 20-24, 1951.

Alberta Community Mennonite Church, Portland, Oregon, formerly a home mission project.

The Idaho Young People's Retreat, near Aberdeen.

Pacific District pastors and leaders, Aberdeen, 1948.

The Conference has always taken an active interest in education. In 1906 it discussed the possibility of starting an academy. However, upon further investigation it was found impossible to launch such a large project. In 1922 the Conference decided to elect a representative to the Bethel College Board of Dirctors. This is still being practiced. According to the constitution the representative is elected for a term of six years.

The Conference has also had a definite interest in missionary work. In 1908 it encouraged the General Conference to open a mission in Los Angeles. In 1928 the General Conference started a work in Portland, Oregon, and in 1949 it opened a new project at Sweet Home, Oregon. The congregations have also cooperated in lending assistance to some of the smaller struggling churches of the district.

The great distances between church groups has been a serious handicap when it comes to frequent fraternal gatherings of the various auxiliary organizations. It has therefore been necessary for them to carry on various phases of conference activity on a sectional basis. The young people's gatherings are of this nature. Each state conducts its own youth retreats. The California young people conduct an annual Sunday school and Christian Endeavor convention. They elect their own officers and sponsor their own missionary project. At present, they are supporting Rev. and Mrs. Chris Ummel, migrant workers at Shafter, California.

The young people of the Conference meet annually in conjunction with the Pacific District Conference. Their main project is the support of Rev. and Mrs. Malcom Wenger, missionaries to the Cheyenne Indians, Busby, Montana.

Another auxiliary of the Pacific District Conference is the Ladies Missionary Society. This organization cooperates with the General Conference women's organization and supports the projects suggested to them by the Board of Missions of the General Conference. Since 1908, the women's organization has had charge of one service at the annual conference session.

In 1948 the laymen of the Conference were organized into a Men's Brotherhood. P. C. Jantz of Odessa, Washington, was elected as president, Waldo Friesen of American Falls, Idaho, as secretary, and Henry Ediger of Dallas, Oregon, as treasurer. The president, P. C. Jantz, encouraged each conference congregation to organize a local brotherhood. He also called attention to the following projects recommended by the General Conference Men's Brotherhood: the distribution of Bibles; the establishing to mission outposts; the lending of assistance to young people who are establishing themselves in vocations; and the lending of assistance to the over-all relief program.

Camp Gaines, Sequoia Lake, California and Trout Creek Camp, Oregon, both young people's retreats.

California Mennonite Young People's Retreat, Camp Gaines, 1949, located on beautiful Sequoia Lake. Among the speakers, leaders, and pastors were Herman Neufeld, Grace Boshart, Ernest Lichti, Victor Sawatzky, Willard Wiebe, Alfred Heer, Earl Salzman, P. K. Regier, W. Harley King, Hilda W. Krahn, Cornelius Krahn, and Selma Auernheimer.

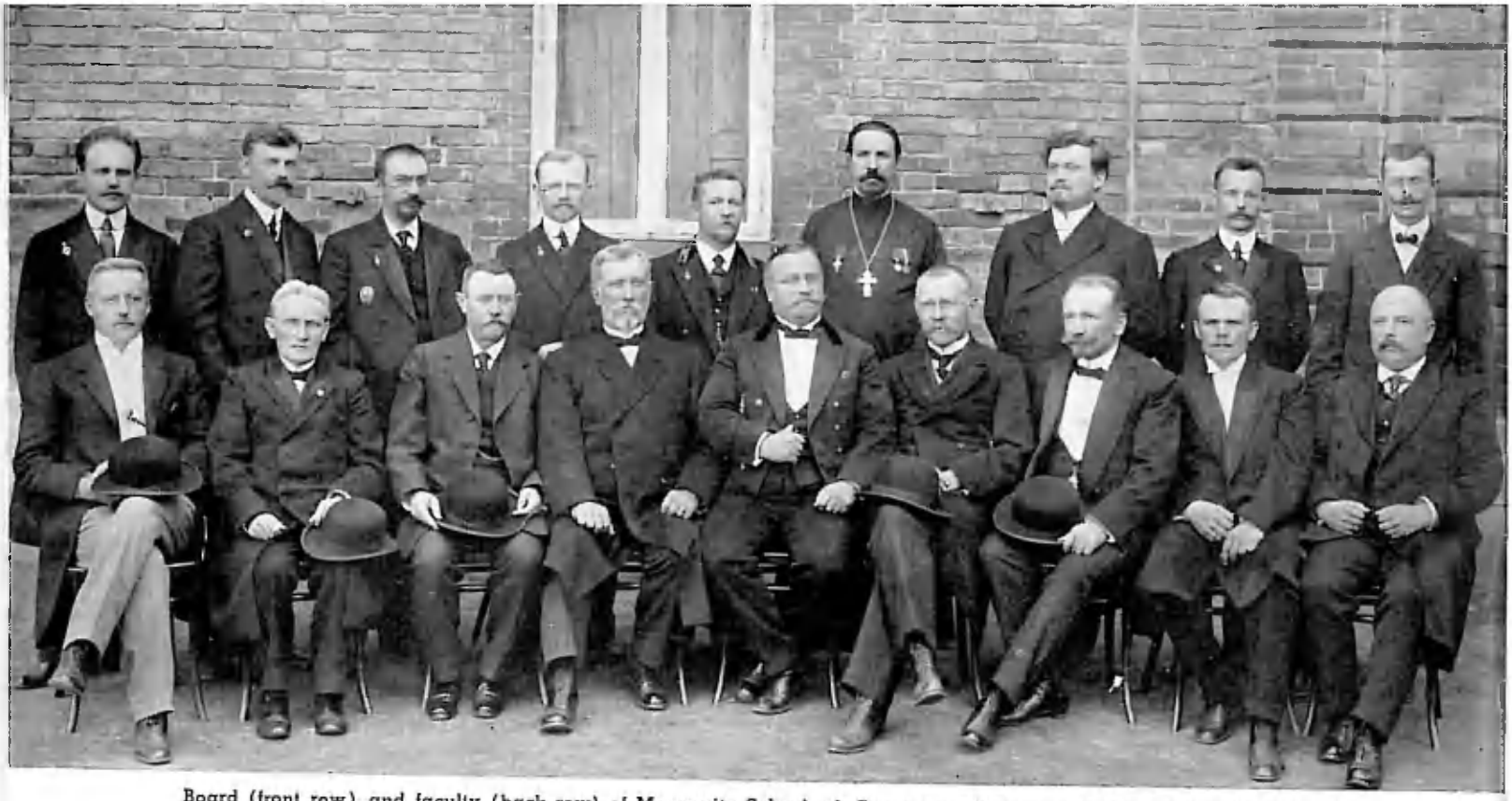
The Pacific District Conference, which was organized by three small congregations, has now grown into an organization of twenty-one churches with a total membership of 3,426. Six of these are located in Oregon, six in Washington, seven in California and two in Idaho.

CONGREGATIONS OF PACIFIC DISTRICT CONFERENCE, 1949

Congregation	*Organized*	*Membership*
Emmanuel Mennonite, Pratum, Oregon	1889	266
Menno Mennonite Church, Lind, Wash. (Formerly Irving, Ore.)	1891	129
First Mennonite, Colfax, Wash.	1893	130
Zion Mennonite, Dallas, Ore. (Grace)	1896	340
First Mennonite, Paso Robles, Calif.	1903	90
Second Mennonite, Paso Robles, Calif.	1904	127
First Mennonite, Upland, Calif.	1903	358
First Mennonite, Reedley, Calif.	1906	600
First Mennonite, Aberdeen, Idaho	1907	363
Immanuel Mennonite, Los Angeles, Calif.	1915	309
First Mennonite, Monroe, Wash.	1918	72
Spring Valley Mennonite, Newport, Wash.	1928	55
Grace Mennonite, Albany, Oregon	1931	128
Alberta Community, Portland, Oregon	1931	87
First Mennonite, Shafter, Calif.	1935	55
Bethel Mennonite, Winton, Calif.	1940	80
Mennonite Country, Monroe, Wash.	1944	37
Calvary Mennonite, Barlow, Oregon	1944	109
Glendale Mennonite, Lynden, Wash.	1945	68
First Mennonite, Caldwell, Idaho	1947	23
Mission, Sweet Home, Oregon	1949	
Total		3,426

N. B. Grubb and J. B. Baer, representatives of the Eastern and Pacific Conference shake hands at the Mennonite General Conference meeting at Beatrice, Nebraska, 1908.

Organizers of the Pacific District Conference showing John Baer, Chris Kaufman, Peter B. Steiner, Samuel F. Sprunger, J. J. Balzer, Jonas A. Amstutz, and Paul R. Aeschliman.



Board (front row) and faculty (back row) of Mennonite School of Commerce (*Kommerzschule*), Halbstadt, Molotschna, prior to World War I. In 1910 the school had 124 students and the following faculty members: P. J. Wiens (director, front row, center), B. H. Unruh (back row, third from right). S. S. Astrow, A. A. Friesen (back row, fourth from left), P. P. Letkemann, Ch. F. Fournier, Amy E. Suderman, Max F. Pohl. J. J. Sudermann (front, fourth from left) was chairman of the board.

Education in Russia

BY D. P. ENNS

THE Mennonites of Russia maintained and supervised their own schools. All young people from seven to fifteen attended these schools. In addition to this the secondary school, *Zentralschule*, with a 3-4 years' curriculum became quite common. This was followed by a three years' teachers institute for those who planned to become teachers. These teachers became the bearers of Mennonite culture in the schools, congregations, and communities.

The Maintenance of Schools

The Mennonite villages and the districts, not the congregations, supported and maintained the schools. The Mennonite communities did this voluntarily in order to keep the control of the training of their young people in their own hands. In addition to this, the Mennonites were taxed to support the public schools of the surrounding communities. Thus, the support of their private schools as well as the maintenance of the forestry service camps were extra burdens, for the Mennonites.

The money for the village schools was raised by contributions of the pupils and by taxing the farms. The secondary schools were operated either by Mennonite districts or by a corporation. The district school was supported by income from district properties while the corporation schools had to be supported by the corporation, that is, by wealthy sponsors and membership fees. Most of the secondary schools belonged to the district.

Background of Mennonite Schools

The Mennonites had come to Russia in the eighteenth and nineteenth centuries with the understanding that they were entitled to maintain their religious principles and the German language. The separate Mennonite school was not only a "privilege," but also an obligation, in order to prevent the spread of the influence of the Mennonites among the surrounding Russian population. This influence was to be limited to the economic sphere.

Until the seventies of the past century, when there were hardly any other schools in the territory in which the Mennonites lived, the Mennonite as well as other German settlements together with their schools were directly responsible to the Guardian's Committee *(Fürsorgekomitee)* in the city of Odessa, which was in a special way charged by the government with the responsibility for the German colonies in the Ukraine. There was usually a very fine relationship between the Guardian's Committee and the schools. Under Alexander II the

Typical elementary Mennonite school building, Russia, 1850.

Elementary Mennonite school prior to World War I.

Guardian's Committee was discontinued and the Mennonite settlements and their schools now became directly responsible to the local government. It was at this time that great numbers of Mennonites left Russia and went to America. Those remaining adjusted themselves to the new conditions. Thus far the Russian language had been voluntarily introduced in some schools, but now it became obligatory. One-third of the time was now devoted to German, including religious instruction, and two-thirds to Russian. The Mennonite brotherhood was attempting to make the best of it and to create the most favorable conditions possible in order to maintain and promote the religious genius and to avoid conflict with the law and prevent degenerating influences from gaining a foothold. The church and the school were the spheres in which the struggle took place and resulted in the development of a specific Russo-German Mennonite culture, which enabled the Mennonites of Russia to inspire and retain their youth.

Curriculum

Until 1861 the rural population of Russia was not officially entitled to any education and consequently there was no generally accepted curriculum for the country schools. Thus, the Mennonites were responsible for their own curriculum. In the beginning it was rather modest. The reading of the Bible, writing, arithmetic, and cathechism were the subjects. The method was also primitive. Gradually the school boards demanded professional preparation of teachers under more stringent

Old Colony Mennonite school children in Mexico, 1950, playing traditional games brought from Russia.

requirements and standards. Textbooks for all subjects were introduced and teachers' conferences under the leadership of the Mennonite School Council were started. This improvement came from within the Mennonite communities without any outside influence, aid, or assistance. The curriculum of an elementary school now included religion, German, Russian, arithmetic, geography, history, nature study and singing.

Since 1874 the curriculum of the *Zentralschule*, or secondary school followed the program prescribed by the government for the three-year city schools. In the beginning of the twentieth century in Russia a new type of urban-rural four-class higher school was developed similar to the American high-school. The curriculum of this school, to which German and religion were added, was also adopted by the *Zentralschule*. While formerly the *Zentralschule* usually had been three years, it now became a four-year school. Its curriculum now included religion, German language and literature, mathematics, Russian language and literature, geography, history and natural science.

The Mennonite School Councils

The credit for the improvement of the Mennonite school system in Russia is mostly due to the Mennonite School Councils of Molotschna and Chortitza. The School Council was elected by the communities of the settlement and approved by the Guardian's Committee in Odessa. After the discontinuation of the Guardian's Committee the same was done by the Department of Education in St. Petersburg. The interests of religious instruction and the instruction of the German language were supervised by members of the Mennonite Church Convent who became members of the School Council.

Besides visiting schools, the School Council had to call for at least two teachers' conventions during the year, in spring and fall. The Molotschna School Council had more than 60 schools under its supervision. Besides

(Top Right) Chortitza *Mädchenschule* (girls' school). Excursion in the Dnieper River Valley ca. 1916. Teachers: (center) Peter Neufeld. (to his left) Agnes Klassen, (extreme right) Cornelia Thiessen and Sara Ediger. Among the pupils were Anna Dirks, Mariechen Zacharias, Katja Klassen, Grete Zacharias, Anna Andres, Helene Enns, Liese Martens, Helene Epp, Katja Hildebrandt, Helene Winter, Katja Peters, Susanna Braun, Käthe Martens, Mariechen Peters, Mariechen Wilms, Mariechen Epp, etc. All pupils wore uniform dresses.

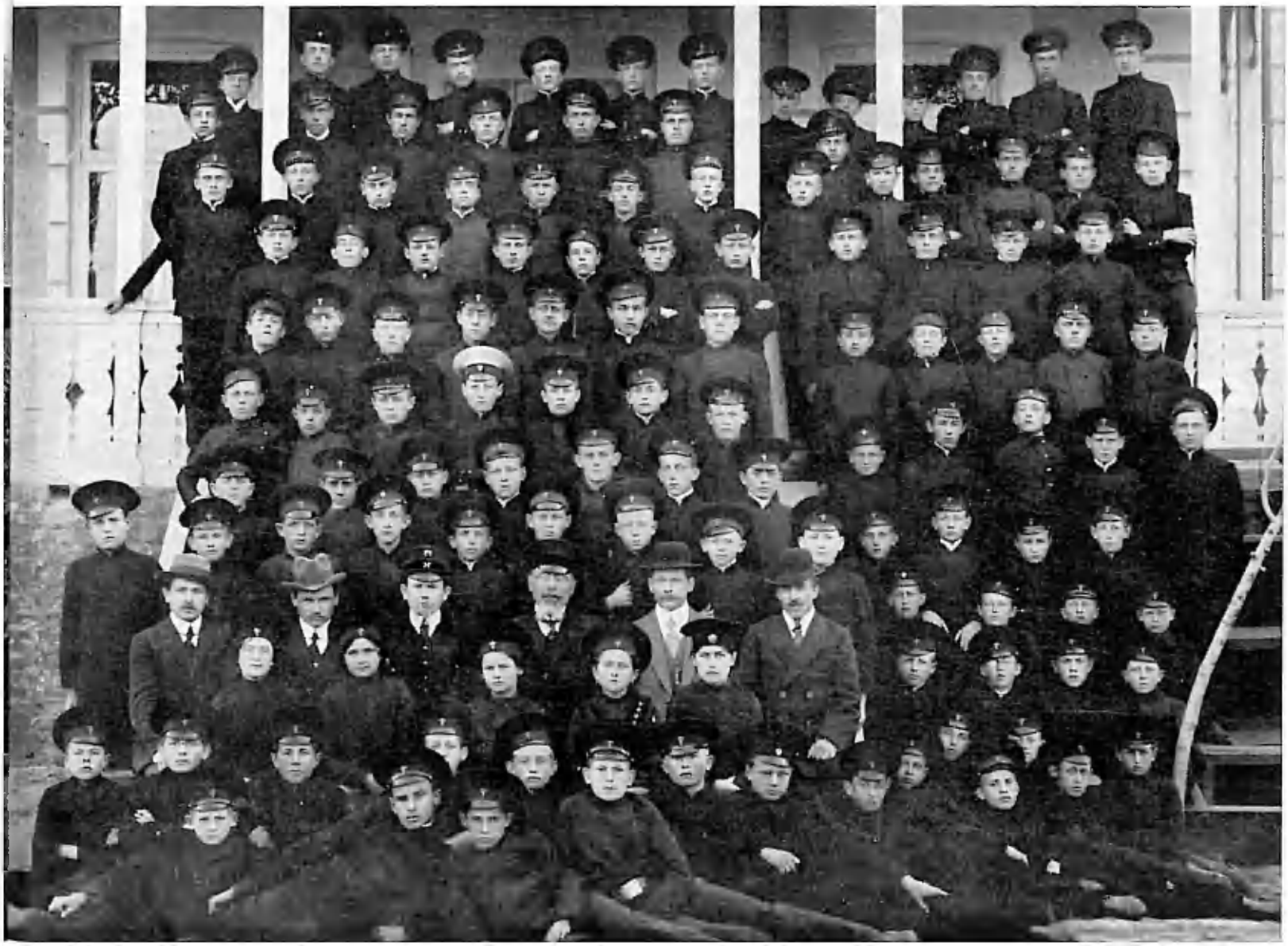
the two general teachers' conventions, there were also monthly district teachers' meetings. At the general convention matters of a general nature, such as curriculum, methods, instructions, textbooks, etc. were dealt with. Lectures on these subjects were given, demonstrations took place followed by discussions. At the district meetings these questions were discussed in greater detail. The attendance at these conventions was obligatory for the teachers. Minutes were kept.

Mennonite Teachers' Association

At the turn of the century a strong nationalistic policy set in in government circles. The Mennonite school councils met much opposition. The visitation of schools had to be turned over to government officers, the director of public schools of the province and the inspector of the public schools in the district. Work of the school councils was now restricted to the inspection and supervision of instruction of the German language and of religion. For this reason the members were largely ministers and elders of congregations. General teachers' conventions could no longer be held. After 1906 the government permitted the organization of the Chortitza and Molotschna Mennonite Teachers' associations. There was some overlapping of functions between these associations and the school councils. For this reason some misunderstanding originated between them.

A new wave of reaction in the Russian government greatly limited the freedom of the Teacher' Association. Again and again the constitution had to be revised to meet the government's requests. For example, only teachers were permitted to attend the teachers' conferences. It was feared that revolutionary agitators would attend the conferences since it was generally known that the Russian teachers were biased toward revolutionary ideas and were ripe for radical propaganda. However, it was also known that the Mennonite teachers were not active along these lines. Members of the school councils attended

Teachers and students of *Alexanderkrone Handelsschule*, (business school) Molotschna, Taurida, Russia. Photo was taken in spring of 1913, during the most prosperous times of the Mennonites in Russia. Age of students 13 to 20 years. About 15 of this group have come to U.S.A. and Canada. Five girls were also students of this boys school (sitting in front of teachers). The six teachers are left to right: G. H. Peters, now Canada, H. P. Neufeld, V. J. Boekov, Director, I. P. Regehr, D. P. Enns and H. Reimer. Regehr and Enns died in Canada. Students wearing customary uniform of school.



the Teachers' Association meetings and were recorded as "guests." At the beginning of World War I the Department of Education objected to this at St. Petersburg and the Teachers' Association was forbidden.

After the March Revolution in 1917, the teachers' associations were revived. They existed for a few years and were again forbidden by the Soviet government. The teachers now had to become members of the Communist dominated Teachers' Association. The anti-religious objectives of the same were diametrically opposed to what the Mennonite communities, congregations, and teachers' associations stood for. Those Mennonite teachers who did give up their religious convictions were gradually forced out of the ranks of the teachers.

At the beginning of the Bolshevist regime, the Mennonite School Council was automatically liquidated through the fact that the members, who were mostly ministers, were deprived of their civic rights.

The Training of Mennonite Teachers

Two teachers' institutes, one at Chortitza and one at Halbstadt, served for the preparation of teachers for Mennonite schools. A prerequisite for the attendance of such a *Lehrer-Seminar* was graduation from the *Zentralschule* or *Mädchenschule*, or an equivalent training. Subjects taught in the teachers' institutes included Bible, doctrines, German language and literature, Russian language and literature, mathematics, natural science, psychology, education, history of education, methods, practice teaching, etc. The graduate had to pass a final examination in order to obtain a permanent teacher's certificate.

To be qualified to teach in a *Zentralschule* or *Mädchenschule*, the Mennonite secondary schools, the teacher had to graduate from an official Russian teachers' institute. These were located in larger cities, such as St. Petersburg, Slavgorod, Moscow, Kharkov, Feodosia, Tiflis, and other places. Only applicants who had already completed the preparation for elementary teaching and had taught for several years were accepted. The subjects were approximately the same as those covered in the teachers' institute, although they were covered in greater detail. The course lasted three years in the northern parts of Russia, and four years in the southern, because many of the students were of foreign extraction who required an additional year to master the Russian language.

Teachers of the business schools received the same training as those of the *Zentralschule*. In addition, they had to attend courses in business, either at the Polytechnic Institute of St. Petersburg or at Moscow. The same held true in the case of teachers in the schools of commerce. For teachers of the teachers' institutes a university training was required.

The degrees B.A. B.Sc. M.A. and M.Sc. were not granted in Russia. The training of a teacher who had graduated from a teachers' institute was equivalent to that of a holder of a B.A. or B.Sc. degree in this country, or the M.A. or M.Sc. if they had graduated from a polytechnic school or a university. To obtain a Ph.D., Th.D. or M.D. the Mennonites usually went abroad, either to Germany or to Switzerland. To obtain a Th.D. or Master of Theology was much more difficult in Russia than in foreign countries. The Mennonites had quite a number of medical doctors, lawyers, linguists, mathematicians, chemists, etc. who had graduated from Russian and foreign universities. In order to enable more gifted Mennonite students to continue their graduate studies, the district of Halbstadt had created a number of scholarships. Most of the Mennonite graduates from universities and teachers' institutes, etc. returned to their Mennonite communities to find their life's work.

Number of Mennonite Schools

The number of Mennonite elementary schools in Russia cannot be exactly determined. There must have been more than four hundred. The number of all Mennonite teachers working in Mennonite schools will have been nearly a thousand. In World War I most of them were called into the service. Russian women teachers took their place. Only the older teachers and those who taught in commercial and business schools remained at their post.

It can be said that every little Mennonite village had an elementary school and that every substantial larger settlement had a secondary school *(Zentralschule* or *Mädchenschule)*. There were altogether nineteen *Zentralschulen* (secondary schools for boys or boys and girls), and six *Mädchenschulen* (secondary schools for girls), located at central points in the Mennonite settlements from the Ukraine to Siberia. The Molotschna settlement had two business schools, one at Alexanderkrone and one at Gnadenfeld, a school of commerce at Halbstadt, an agricultural school at Halbstadt and another at Gnadenfeld teachers' institutes at Halbstadt and Chortitza, a deaf and dumb institution at Tiege, Molotschna, and a school of nursing in connection with a hospital at Halbstadt *(Diakonissenanstalt)*. For a while the Mennonites planned to establish a theological seminary, but were not permitted to do so because of government interference. Finally a Bible school was established at Tshongrov, Crimea, and another one at Davlekanovo, Ufa.

Today this educational tradition and system established with much difficulty and patience has been completely destroyed. Most of the teachers have perished or have migrated to Canada and South America. Those who attended these schools have either gone into exile having fallen prey to Communism, or have left for North and South America. The cultural achievements during the 150 years in Russia came to a complete disintegration and destruction. Only those individuals who have escaped to other countries can now perpetuate the cultural traditions and achievements of the Mennonites of Russia.

Jacob H. Janzen at Ohrloff in 1912 after his first book had appeared under the name J. Zenian.

JACOB H. JANZEN -- *Writer*

BY ARNOLD DYCK

IT WAS in the year 1910. I who was then in the forestry service was enjoying my winter furlough in my home village on the edge of the Mennonite settlement in the Old Colony. My first walk took me to the small shop where our youth library, founded several years previously under my leadership, was found. The manager of the shop, who was also our librarian, was the same age as I was, a bookworm, intelligent, and sparing of words. After a brief greeting he reached under the desk and handed me a neatly bound book in a gray paper jacket. As was my habit, I removed the paper jacket, glanced at the colored illustration on the cover and at once read the title which, lengthy as it was, betrayed little, *Denn meine Augen haben Deinen Heiland gesehen,* (For mine eyes have seen thy salvation) and further: *Erzählungen von J. Zenian.* Upon my questioning glance my friend explained that this was the book that had been announced the previous summer in the *Botschafter* when we had agreed to acquire it. I took the book home with me and buried myself in it.

The book had been printed and bound in linen covers in Germany. In its 383 pages were twelve stories each of which had above its title a sketch indicative of the contents of the story which followed. This was the first book, written by a Mennonite and illustrated by a Mennonite, to gain through such a pleasing appearance the attention of our book-market, finding its way even into the farthest outlying villages such as ours was. A Russo-Mennonite literature could not have made its entree in a more pleasing and impressive manner. No second Mennonite book appeared which appealed so invitingly to take and read as *Denn meine Augen haben Deinen Heiland gesehen.*

The author of this historically significant book was Jacob H. Janzen, and the illustrations breathing the atmosphere of the Mennonite communities were drawn by his brother, Johann H. Janzen. This book marked not only the beginning of Mennonite belles-letters but also announced its outstanding representative in J. H. Janzen. It was, however, to clarify this point, not so much the content or the style of these twelve tales that made this event so significant. It was simply the appearance of the book as such which suddenly roused our Mennonite world and then slowly allowed it to digest the fact that a literature of our own was now in readiness to make its entree. This was the peculiar service of this book and its author.

It must be mentioned here that Peter Harder's, *Lutherische Cousine*, appeared somewhat earlier and caused more commotion, but Janzen's book penetrated more among the mass of the people and was also more "Mennonite."

As was the case with Gerhard Loewen and some other Mennonite poets, Janzen was a teacher besides being also a minister. The others became ministers through their poetic gift and because of the practice of calling literary persons into the ministry. In their case, because of their calling, their art acquired a more distinct religious character, while in Janzen's work—all things being considered—the motive of Christian teaching had always taken precedence over the poet. What influenced him to this end is difficult to determine; the fact is quite clear that in Janzen the poet was subject to the preacher, to the soliciting evangelist. For that reason his tales are not just Christian stories in the usual sense of the word; they are also and always sermons designed to cause reflection and from reflection to occasion a "conversion." (Despite his aversion to the word because of its frequent misuse, Janzen did retain it in his usage.) Janzen felt compelled to teach and indeed wanted to do so. To this end the pulpit as well as the written word served him. This tendency is noticeable in all his writings—even in those in which he becomes a historian (*Wanderndes Volk*), he is never far removed from sermonizing as he himself called his moralizing deviations from his main topic.

Janzen's sermons were directed to "my people" as with fondness he called the Mennonite brotherhood. To them he also directed his poetry. Notwithstanding his great poetic gifts and his outstanding literary abilities—rare command of language, keen powers of observation and well versed generally, a fine sense of humor combined with the ability to express it at just the proper moment—he never made an effort to write so as to secure a hearing among people beyond the boundaries of the Mennonite brotherhood. However, if any among the Mennonite writers was equipped to sail out into greater waters, perhaps predestined to do so, then certainly J. H. Janzen was the man. He must have realized this—he was certainly conscious of his own worth—he nevertheless determined to remain with his own people to be their teacher and leader. He loved the Mennonite brotherhood as it has seldom been loved and as perhaps only a poet can love a people. To serve this people and to reveal Christ to them as he had comprehended Christ and his teachings—this was to him his divine calling and to this end he dedicated all his knowledge and ability. To this end he also devoted his poetic talent.

Janzen's instructive writings (devotional writings, Bible stories, *Da ist euer Gott!* and others) greatly predominate in scope over those which belong more strictly to belles-lettres. In these latter works Janzen is not merely a folk writer. The subjects for his tales were taken from the Mennonite environment but it was not his main purpose in this to portray his people as they are. In pursuit of the other, the larger goal, he left off presenting his people realistically. And if, for example, the tales in *Denn meine Augen haben Deinen Heiland gesehen* do take place in the Mennonite colonies yet the external features of the locale remain in the background; even his principal characters are often not Mennonites, as Wakula, Matwej, Platon. Further, the experiences and incidences described are not always typically Mennonite. As, for example, the wedding between a Mennonite maid and a Russian servant in *Platon*. Actual instances of this hardly occurred in the years before 1914. Janzen himself, had he concretely known such a case, would probably have portrayed this specific case with great inner reluctance. It was in keeping with his Christian ideal that every barrier between one Christian and another should be removed. Whenever a writer identifies himself with his own people, he will take the obvious inner conflicts, treat them as such and pursue them to their logical—and dramatic—end.

Janzen's one-act plays *(De Bildung, De Enbildung, Daut Schultebott, Utwaundre)*—were not primarily the fruit of a definite inclination toward dramatic composition; they were occasioned by external events. The rise of literary societies in the secondary schools for whom material dealing with Mennonite life and suitable for presentation before an ordinary audience was lacking, prompted Janzen to write his first play, *De Bildung*, written in the Low German vernacular. Thanks to its outstanding success, other plays soon followed, none of which was destined to achieve the success of the first. In this, too, Janzen was a pioneer. It is true that Mennonite teachers here and there had written brief dialogues for presentation, and Gerhard Loewen had even written a longer sketch in poetic form which had been successfully presented. But a true stage-piece in which ordinary Mennonites concerned themselves with everyday problems in their everyday language had not yet been done. It is in this dramatic art particularly, that Janzen's poetic talent is especially evident and it is in these dramatic sketches that he is best known and best loved. Among the people Janzen will live longer as playwright then as story-teller or author of religious books. In this connection there is no doubt that whenever Janzen's literary works will be considered, *Mumke Siebatsche* among the characters he created, and *De Bildung* the play in which she appears, will be the character and the play mentioned first. It is to be regretted that Janzen did not create more such plays. They, more then his other writings, have served to awaken and keep alive in the Mennonite youth, as long as it understands German, an interest for the background and the life of their forefathers.

Janzen was also a poet, although not in a primary sense. And yet many of his poems belong to the best in our Mennonite literature. In the booklet entitled, *Mein Felsengarten*, he has given us a selection of his best lyrical poems. Janzen did not write poetry for the sake of the rhyme or beautiful rhythm but rather for

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Jacob H. Janzen and his second wife, Eliese Reimer-Neufeld, in Ontario, Canada, 1928.

JACOB H. JANZEN -- *at Home*

BY HEINZ JANZEN

My Father

MY EARLIEST recollections take me back to the time when Father was the village schoolmaster in Rosenort, Molotschna, with his young wife and two children: Heinz and Erna. A large hunting dog, named Hettmann, also belonged to the family. I shall never forget the many outings which Father, Hettmann, and I took. Father always combined the pleasurable with the useful: thus Hettmann was sent to retrieve his cane from the willow pond while I, a five-year old boy, was expected to learn the Russian names of the things we saw. The pond we visited was surrounded by a beautiful meadow. Yellow buttercups blossomed on the edges, frogs croaked in the grass and Hettmann sniffed around. Father and I made chains with the stems of buttercups while he told stories. Only years later did I realize that they were all his original stories.

I early became acquainted with his method of parental training. He was convinced that very early the child must become conscious that punishment inevitably follows upon violation of the law. Much later as I took catechetical instruction he explained the matter thus: Not always does father punish us when we transgress: in most instances it is the law itself.

While still in Rosenort I received an exemplary lesson in this respect. Father, Mother, and I were gathered about the table eating spareribs. Father and Mother had mustard on their plates. I too wanted mustard but mother explained that the mustard was sharp and would burn my tongue. However, I insisted that I wanted mustard. Mother gave me a small portion but I wanted to have as much as Father had. "Give him a lot of mustard," said Father calmly, and as Mother seemed to not quite understand he himself placed a tablespoonful mustard on my plate. I dipped my piece of spareribs deep in the mustard and placed it in my mouth. Even today I can see Father's sly expression as he watched me when, as I thought, I was about to die.

In Rosenort Helga was born and from here Father went to Tiege as instructor in the girls' school *(Mädchenschule)*. Those years in Tiege are among the most pleasant and the most tragic of my youth. Father was progressive. At the time he studied Hebrew and Greek and through intimate associations with the Jews became well-versed in Jewish history and thought. He also asso-

ciated much with Russian priests. His library grew rapidly.

Father would not tolerate smoking and dancing. He loved social life and did his utmost to promote it among the youth. In spite of great opposition, he often gathered the students of the *Zentralschule* and the *Mädchenschule* for folk games. The opinion seemed to prevail that boys and girls should be kept separate until they were of marriageable age. Father thought it more wholesome if they would associate and play together.

Father was certainly a man of many interests. Besides being teacher and minister he was also a horse-trader. This occasioned a great deal of spite and ribbing, but father did not allow this to disturb him. He often cited the Low German proverb *vom Hunt opp den Zoagel* (meaning "from bad to worse"). When he recounted his trading experience it seemed he was conducting a large business, except that there was never any cash. The height of his bargaining was reached when he traded a large rooster to a gypsy for a covered wagon. Unfortunately, the wagon was so vermin-ridden that it was of no use to us.

Even though we lived near the Sea of Azov we seldom enjoyed fresh fish. Knowing that Mother loved fresh fish, Father came home once in the time of scarcity with two large fresh fish. Mother was happy and all of us enjoyed the rare delicacy. In Russia we always had beans for dinner on Saturday. As, the following Saturday, Mother went for beans she found none. When Father came home it was discovered that he had traded our winter's supply of beans for the fish! Nothing was too precious when he wanted his family to enjoy a special treat.

In Tiege, Lisel, Alexandra (Schura), Sieghart (Hardy), and Martha were born. Axenia, the Russian children's nurse who later joined the Mennonites, also belonged to the family, as well as Petro, a small bow-legged Cossack and a servant of Father's. Petro and Father were very fond of each other. Since our childhood days Father impressed upon us a respect for Russia. If we behaved arrogantly towad our Russian servants we were severely punished. He loved his country. He was loyally patriotic to Russia as he also was later in Canada. True, the early years in Canada were difficult, as he was homesick for the steppes. I remained in Russia two years longer. In a letter to me in Russia he wrote: "I have come to believe that a person can die of homesickness. I am sick at heart and long for my *Heimat*."

World War and Revolution

In 1913-14 Father studied philosophy and natural history in Jena and Greifswald. One of his teachers was the well-known professor Ernst Haeckel. At home as well as in his lectures he was always intent upon showing that God reveals himself also under the microscope of science. This remained a concern of his to the end of his life. In 1914, just before the outbreak of the war, Father came home.

During the war Father was also drafted and served first at the Mennonite forestry camps at *Alt-Berdyan* and later in *Lyudinka*. Through his term of service he learned to know another aspect of his people. He found that in many cases, particularly where the youth had been under severe discipline at home, the men in service, away from the watchful eyes of parents, were often tempted to kick across the traces. As pastor he did what he could to counsel the youth and the parents.

Even though he was opposed to the *Selbstschutz*, organized in self defense against anarchists attacking the Mennonite settlements during the Revolution, he nevertheless ministered to the Mennonite soldiers in order to take care of their spiritual needs.

After the Revolution Father returned home. We looked forward to a bright future. The old regime had not been friendly toward us as Mennonites of German background; we were accused of espionage. Plans were even advanced to send all of us to Siberia. With the inauguration of the new government all these plans were abandoned and we were happy and hopeful. Unfortunately, we had not even a presentiment of what lay before us. Father's tolerance and broadmindedness continued to manifest itself. In this time of unrest he was concerned that the unbridled enthusiasms the Revolution had aroused in the youth be restrained. This was not always easy; due to the fact, however, that Father had always enjoyed the confidence of youth he was accorded more attention than many.

Father's sympathy for people in their need led him to place himself in dangerous situations and even to risk his life. Thus in 1918 he and Philipp Cornies interceded for eleven soldiers of the Red Army who were held by the German commander and were to be shot. Cornies and Father successfully plead for their freedom thereby arousing a great deal of enmity. Later, however, when the Reds took over Father could indulge in considerable liberty and people were only too happy to entrust him with various dangerous errands.

Non-resistance Tested

However, since Father was a minister he very soon lost favor with the Reds. When presented with the choice of being minister or teacher he chose to remain minister. As a member of the *Kommission für Kirchenangelegenheiten* (Commission for Church Affairs) he rendered the churches loyal service. Thus for a time he distributed Bibles, which was forbidden by the Reds. Then when our young men were forced to appear before the courts to defend their position of non-resistance Father was asked to be their spokesman in defense of their position.

The judge in Melitopol was a former Russian priest and knew the Bible thoroughly. Unfortunately, it must be admitted that many of our young people were not too conversant with the Bible. The judge confused and embarrassed many a youth. It was Father's task then to clarify the matter. In this process a debate between Father and the judge usually ensued. The proceedings

became so interesting that the courtroom became filled to overflowing with curious as well as sympathetic Russians. The judge could not extend his tolerance too far. One day he told Father: "This is enough. If you value your life, stay away from here!" This was the end of Father's career as an advocate.

An incident that I shall never forget occurred in 1920. The last wave of violence was sweeping over us as the Reds were gaining the upper hand. The notorious Forty-second Division was approaching. We were just eating supper. In order to reach our dining room it was necessary to ascend two outside steps, then pass through a hall, ascend four more steps and through a door enter our dining room. We were startled upon hearing a rumbling noise: the door was thrown open and a Bolshevik on horseback rode directly into our room. Mother and the children screamed in fear. The rider swore and swung his whip. Six others followed and for the space of an half hour there was chaos in our dining room. Father and I were to be shot. God in His grace had other plans. Father's eloquence and mother's skill as a cook won them over. When, after the meal, Helga began to play the piano the tension melted and in all the difficult times no quartering was more pleasant than that of these soldiers.

Food was already scarce. Our Red Army guests received their rations and mother then cooked for them. However, they never began a meal until the whole family sat at the table and joined them in the meal. After they were transferred to Rosenort, they often came to Ohrloff to visit us. Once they even prevented a search of our house. When finally they took their farewell they said to Father: "You and your son remain in the house until things become more settled. Should a unit meet you outside, you would be shot at once. You would be taken for enemy officers." We followed their advice and fortunately survived.

Then came the famine and soon thereafter the death of Mother. Our large family, under the leadership of my oldest sister Erna, barely survived together through the following nine months until Father married again. My step-mother was an energetic person and soon we again sailed in calmer waters. Our family grew from seven to eleven, as Mother brought with her four children from her previous marriage. Conditions finally became unbearable in Russia and Father proceeded to secure the necessary papers for our emigration. What that involved may be best gathered from his play, *Utwaundre.*

In Canada

In Ontario, Canada, Father continued his work among the immigrants. Shorter journeys were made by automobile, my brother Hardy or I sometimes accompanying him as chauffeur. On these journeys Father shared his religious experiences and convictions. "God has never," he would say, "grantd me the experience of a vision or trance. In His wisdom He has so ordered it that only through faith would I see His salvation. I can trust Him fully and if He has denied me visions and trances it is thus best for me."

Father's restless activity in Canada was much appreciated but also resulted in some misunderstanding and enmity. Every year one of his opponents sent him several threatening letters. My sister secured one of these letters and gave it to me. I was much disturbed and finally went to Father and showed him the letter. Father was calm and took the opportunity to show me more letters from the same source. Quietly he told me: "I have long since forgotten his threats and insults, but as a former teacher I cannot pass over his frightful grammar!"

In his latter years his journeys became increasingly difficult. On his last trip from Newton to Philadelphia in 1949, after having lectured at the Bethel College Bible Week, he became very ill and feared that he would die

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Heinrich Janzen and Marie Dirks Janzen, parents of J. H. Janzen. J. H. Janzen and first wife, Helena Braun. 1899.

J. H. Janzen as teacher of the *Mädchenschule*, Tiege, Molotschna, Russia where he taught from 1908 to 1921.

Jacob H. Janzen als Lehrer

VON MARG. WILMS REMPEL

Es war im Jahre 1914. "De Bildung" von J. H. Janzen war zum ersten Mal vorgetragen und von mir, dem 13 jährigen Mädchen, mit Begeisterung aufgenommen worden. Sehr bald darauf durfte auch ich als seine Schülerin in die Ohrloffer Mädchenschule eintreten, und ihn als Lehrer und Freund kennen lernen. Ich fand mit noch 11 anderen Mädchen in seinen Hause für die Schulzeit Kost und Quartier und hatte somit Gelegenheit ihn auch nach den Unterrichtsstunden zu beobachten. In den Schulstunden war er ein Lehrer, den alle Schülerinnen gern hatten, nach denselben aber immer noch ein Freund und fürsorgender Vater der grossen Schulfamilie: Er sah es wenn jemand Kopfschmerzen hatte und war sofort mit Arznei zur Stelle, er merkte es wo eine Schülerin, die weit vom Elternhause entfernt war, mit dem "Bangen" nicht ganz allein fertig wurde und sorgte für Zerstreuung; er wurde es inne, dass einigen fleissigen Schülerinnen mehr frische Luft fehlte, und nahm sie gelengentlich mit auf Spaziergänge; ja, er ahnte, dass bei einigen zuhause die Weihnachtsbescherung womöglich ärmer als in andern Familien ausfallen könnte und war in solchem Falle Gehilfe des Weihnachtsmannes.

Dass er sich die Kraft zu all diesem Guten auch erst erbetete, wussten wir. Denn eine heilige Andacht überkam auch uns Kinder, wenn wir am Frühstückstisch sassen, er aber erst in sein Kämmerlein ging und die Tür hinter sich schloss. "Siehe, er betet!" sagten wir uns. So ausgerüstet konnte er uns die Religionsstunden zu wirklichen Segensstunden machen. Erwähnen möchte ich noch die Singstunden, die er täglich mit uns hatte. Manch schönes Lied haben wir in Lust und Leid gesungen!

Als Aeltesten der Gemeinde haben wir ihn hier wiedergetroffen. Manch einer gewesenen Schülerin hat er hier in Canada die Silberhochzeitspredigt gehalten, nachdem er sie vor 25 Jahren in Russland getraut hatte. Niemand von uns hatte damals in den Jugendjahren unter den Predigern einen Freund, der inniger um den Segen für das junge Paar flehen würde, als gerade unser Lehrer und Freund J. H. Janzen.

Sein nicht zu übertreffender Humor wurde nicht nur von seinen gewesenen Schülerinnen, sondern allen, die ihn gekannt haben, sehr geschätzt. Wir sind froh, dass er als Lehrer, Freund und Aeltester auch unsern Lebensweg einst gekreuzt und dazu beigetragen hat auch unser Leben zu verschönern. Er hat auf seiner Lebensreise überall eine gute Spur zurückgelassen.

Lebewohl!

Von J. H. Janzen

Der Winter treibt sein rauhes Spiel.
Mir ist's zu kalt. Mir wird's zu viel!
Der Wintersturm heult hohl.
Lebt wohl!

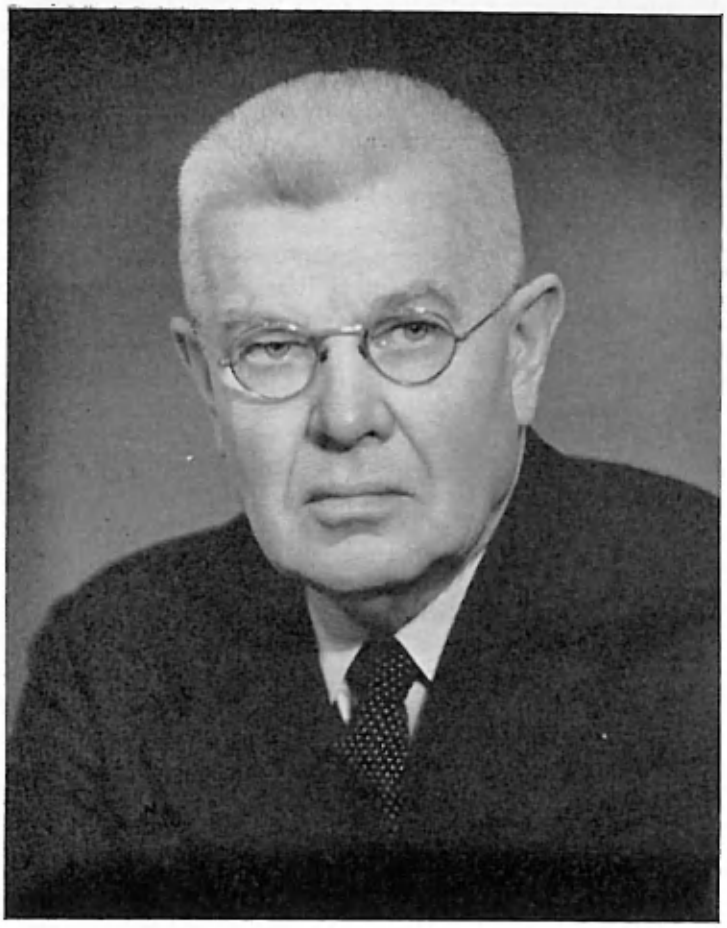
Ich weiss ein Plätzchen warm und still,—
der Winter tobe, wie er will;
ich bin zu Hause
in meiner Klause.

Werd' wohl auch ich noch einmal geh'n.
die Welt und meine Freunde seh'n?
Warte nur, balde
im Frühlingswalde.

Aus *Mein Felsengarten*, 1949

Jacob H. Janzen als Prediger

VON N. N. DRIEDGER



J. H. Janzen war Lehrer an der Volksschule in dem Dorfe Rosenort, als er in seinem 28. Lebensjahre von der Gnadenfelder Gemeinde, Molotschna, zu welcher er gehörte, zum Prediger gewählt und von Missionar Heinrich Dirks am 19. November 1906 in der Gnadenfelder Kirche ordiniert wurde. Er ist von da an bis kurz vor seinem Tode fortwährend ein sehr aktiver Verkündiger des Evangeliums gewesen. Seine Wirksamkeit umfasste eine Zeit von 43 Jahren. Die erste Periode umfasste seinen 18-jährigen Dienst in Russland und die zweite seine 25-jährige Tätigkeit in Amerika.

Lehrer und Prediger in Russland

Wie alle Mennonitenprediger in Russland ihren Lebensberuf beibehielten, wenn sie Prediger wurden, so blieb auch Janzen nach seiner Ordination in seinem Lehrerberuf und erfüllte nebenbei das Amt eines Predigers, so viel wie Kraft und Zeit erlaubten. Da er ein sehr tüchtiger und origineller Redner war, wurde er bald weit über die Grenzen seiner eigenen Gemeinde bekannt und zum Dienst eingeladen. Er ist dann auch vielerorts in Russland tätig gewesen.

Trotzdem seine Zeit bemessen war, so hat er mit Predigten und Vorträgen nicht allein in den meisten (wenn nicht allen) Kirchen der Molotschna gepredigt, sondern hat über den Kreis dieser Ansiedlung hinaus Reisepredigtarbeit getan. Seine hinterlassenen Notizen weisen Plätze auf wie Charkow, Saratow, Barwenkowo, Schönwiese, Bethania, Berdjansk, Silberfeld, Astrachanka, Millerowo und andere mehr. Oft hat er auch in den Versammlungshäusern der Brüdergemeinde gepredigt. Nicht allein in der deutschen, sondern auch in der russischen Sprache predigte er. Eine von ihm gehaltene Predigt in Charkow in der russischen Baptistenversammlung hat das Datum vom 27. Mai 1912, eine Zeit, wo predigen in der russischen Sprache eine Seltenheit und nicht ganz ohne Gefahr war. Später nach der Revolution hat er öfter zu russischen Versammlungen in Astrachanka und Melitopol gesprochen.

Er hat eine sehr genaue und ordentliche Buchführung über gehaltene Predigten und Amtshandlungen geführt. Im Durchschnitt ist er in der alten Heimat 50 mal im Jahr als Prediger aufgetreten.

Janzen war in Russland in seiner Arbeit nicht fest an eine Gemeinde gebunden, ausser dass er die kleine Gemeinde in der Stadt Melitopol von Tiege aus, wo er Lehrer an der Mädchenschule war, in den Jahren 1912-1924 (ausgenommen die Jahre des Krieges) mit Predigt und Aeltestenamtshandlungen bediente. Er besuchte die Gemeinde dort durchschnittlich ein oder zweimal im Monat, wobei er manchmal mehrere Tage dort verbrachte. Bis zu seiner Auswanderung blieb er Mitglied seiner Heimatgemeinde zu Gnadenfeld.

Im ersten Weltkriege wurde er auch einberufen und hat etwa 2 Jahre in einem Waldkamp seinen Dienst abgeleistet. In dieser Zeit hat er an den Sonntagen seinen mennonitischen Mitdienenden Gottes Wort verkündigt.

Oeffentliche Taetigkeit

Es sind noch 2 bedeutende Phasen aus der Russlandperiode zu erwähnen. Nämlich sein Dienst als Feldprediger und seine Arbeit als Mitglied der Kommission für Kirchenangelegenheiten (K.f.K.).

Trotzdem er ein bestimmter Gegner des Selbstschutzes war, ging gerade er mit einer Gruppe mennonitischer Männer mit, die teils freiwillig teils gezwungen als eine militärische Einheit auf der Seite der Weissen Armee am Bürgerkrieg aktiv teilnahmen. Die Bundeskonferenz hatte ihn gebeten, als Seelsorger den jungen Brüdern beizustehen. Manches Ungemach brachte ihm das. Unter anderem musste er einen ganzen Winter mit der Armee abgeschlossen in der Krim zubringen, während seine Familie in rotbesetztem Gebiete war. Als er dann nach Hause kam, hat er Eltern Nachricht bringen können, wie er diesem oder jenem Sterbenden den Trost des

Evangeliums geben durfte. Viel Kritik hat ihm das Feldpredigeramt gebracht. Doch diejenigen, denen er seinen Dienst widmete, haben sein Nahesein hoch geschätzt. Er ist ihnen Trost und oft auch Gewissen gewesen.

Die letzten Jahre in Russland war er Mitglied der K.f.K. Dieses Komitee hatte in Regierungssachen seit Jahren die oberste Leitung und Vertretung sämtlicher Mennoniten Russlands in Händen. Es war immer keine leichte Aufgabe gewesen, mit der russischen Regierung zu verhandeln. Besonders schwer und auch gefährlich wurde diese Aufgabe zur Zeit der roten Regierung. Bruder Janzen hat in Gemeinschaft mit andern Brüdern wiederholt Reisen nach Charkow, dem Sitz der Ukrainaregierung, gemacht, um alles zu versuchen, die Gemeinden, die immer mehr in ihren Rechten beschränkt wurden zu schützen.

Wie als Schriftsteller und Lehrer so ist er auch auf kirchlichem Gebiete in manchem bahnbrechend gewesen. Abhalten von Bibelstunden, Hinwegsehen über Gemeindegrenzen, Vorträge über Themata wie Glaube und Wissenschaft,—waren in jener Zeit nich selbstverständlich. Er war darin bahnbrechend. Reich an Wissen, tief im Schrifterkennen, begabt zum Reden, scharf im Denken, dabei aber fromm im Herzen—war er ein Prediger in Russland, der hoch über dem Durchschnitt stand. Dasselbe gilt ebenso auch für seine Zeit in Kanada.

Neuer Anfang in Kanada

Im Spätherbst 1924 wanderte er mit vielen andern Mennoniten, die Hoffnungslosigkeit der Lage in Russland einsehend, von dort aus und kam nach Kanada, wo er sich mit seiner Familie am 27. Dezember 1924 in der Stadt Waterloo, Ontario, niederlies. Daselbst hat er auch mit einer Unterbrechung von 2 Jahren seinen Wohnort gehabt bis an sein Lebensende. Vor hier aus ist von ihm eine rege Tätigkeit ausgegangen, die an Mass alles übertrifft, was er bisher in Russland als Prediger gewirkt hatte.

Diese Periode in Amerika ist der Zahl der Jahre nach eine grössere und auch der ihm zur Verfügung stehenden Zeit nach eine weit mehr ausgefüllte als die in Russland. Seit seiner Ankunft hier bis an sein Ende hat er in keinem andern Beruf gestanden als den eines Predigers. Seine volle Zeit hat er diesem Amte gewidmet. Seine Bücher, die er schrieb, sind auch mit einzuschliessen in seine Tätigkeit, die er als Prediger entwickelte, denn sie sind im Grunde genommen alle von dem Hauptgedanken getragen, dass Christus gepriesen werde. Durch Korrespondenz, durch Zeitungsartikel, durch Bücher und durch Reisepredigt hat seine Arbeit hineingereicht in alle Gemeinden der Allgemeinen Konferenz und auch anderer Konferenzen, wie in Canada so auch in den Vereinigten Staaten. Es wird wohl kaum eine Kirche in der Allgemeinen Konferenz in Canada geben, in der er nicht gepredigt hat.

Seine Hauptarbeit aber hat Aeltester Janzen an den Russlandmennoniten in Ontario getan. Im Sommer 1924 kamen die ersten Mennoniten von Russland nach Ontario, eine Gruppe von 1000 Seelen. Sie wurden von den Alt-Mennoniten in Waterloo aufgenommen. Nach und nach kamen mehr von Russland und die Gruppe der Eingewanderten in Waterloo und Umgegend wuchs. Aeltester Janzen traf mit seiner Familie am Ende des Jahres 1924 ein. Während manche von den Eingewanderten nur einige Monate in Ontario verweilten und dann weiter in den Westen Canadas verzogen, blieb ein Teil in Ontario und zerstreute sich arbeitsuchend in die verschiedenen Ortschaften. Sie gingen in den Südwesten bis Leamington, Windsor und Pelle Island (200 Meilen von Waterloo), in den Norden bis Reesor (600 Meilen von Waterloo) und in den Südosten bis nach Vineland (60 Meilen von Waterloo ab). Doch eine grössere Zahl blieb in den Städten Waterloo and Kitchener und Umgegend und fand dort Arbeit.

Aeltester der Vereinigten Mennonitengemeinde

So wurde Waterloo das Zentrum und Aeltester Janzen das Bindeglied der weitzerstreuten eingewanderten Mennoniten in Ontario. Bruder Janzen hat eine grosse Pionierarbeit getan in der Sammlung, im Zusammenschliessen und im Organisieren der einzelnen kleinen Gruppen. Er wurde für diese Arbeit angestellt und unterstützt von der Allgemeinen Konferenz. Er hat fleissig und unermüdlich die zerstreuten Gruppen und einzelnen Familien besucht, und wo es eben ging, das kirchliche Leben geregelt. In den Gruppen wurden Prediger gewählt, Sonntagschulen eingerichtet und Gesangchöre und Jugendvereine organisiert. Zum 21. Juni, 1925, hatte J. H. Janzen alle Getauften der Allgemeinen Konferenzrichtung nach Waterloo eingeladen zwecks Gründung einer regelrechten Gemeinde. Es waren 58 Personnen erschienen, und es wurde an dem Tage die Gemeinde offiziell gegründet unter dem Namen "Mennoniten-Flüchtlingsgemeinde in Ontario." Janzen wurde zum Leiter und Aeltesten der Gemeinde bestimmt. Die feierliche Einführung ins Aeltestenamt durch Ordination fand am 14. Februar 1926 statt und wurde von Aeltesten D. Töws, Rosthern, Sask., vollzogen.

Die Gemeinde war ins Dasein gerufen. Es galt aber noch vieles einzurichten. Es bedurfte unter den damaligen Verhältnissen viel Arbeit, Umsicht und Weisheit von seiten des Aeltesten. Viele Hindernisse mussten überwunden und manche Missverständnisse hinweggeräumt werden. Die allgemeine Armut der Glieder erschwerte die Arbeit. Als Versammlungsorte wurden mancherlei Lokale benutzt. Dafür musste bezahlt werden. Viele Reisen mussten gemacht werden. Die nur schwache Kasse wurde dadurch sehr beansprucht. Es gab in dieser Beziehung in der ersten Zeit manche Schwierigkeiten.

Die Gemeinde wuchs stark. Zu Beginn des Jahres 1929 zählte sie schon 663 getaufte Glieder. Verursacht durch das beständige Wachstum der Gemeinde und durch den Umstand, dass die Glieder sich im Laufe der Zeit mehr um grössere Zentren gruppiert hatten, wurde die Gemeinde im Januar 1929 in 3 selbständige Gemeinde geteilt:

1. Die Waterloo-Kitchener Vereinigte Mennonitengemeinde

2. Die Essex-County Vereinigte Mennonitengemeinde

3. Die Reesor Vereinigte Mennonitengemeinde

Aeltester Janzen diente weiter in der alten Weise allen drei Gemeinden noch 4 Jahre, bis es ihm zu schwer wurde, und es auf sein eigenes Drängen dahin kam, dass die Gemeinde zu Waterloo und die Gemeinde in Essex-County jede ihren eigenen Aeltesten bekam, gewählt aus der Reihe ihrer Prediger.

In den nächsten 2 Jahren galt Br. Janzen's Arbeit meistens der Reisepredigt nach aussen hin. Im Herbst 1935 wurde er von der Allgemeinen Konferenz nach British Columbia gerufen, wo viele Russlandmennoniten hingezogen waren, und wo es einer ähnlichen Sammel- und Organisationsarbeit bedurfte, wie er sie in Ontario getan hatte. Zwei Jahre hat er im Segen in B. C. gearbeitet. Während dieser Zeit gründete er das Mädchenheim in Vancouver und leitete dasselbe und bediente auch die umliegenden Gemeindegruppen als Aeltester.

Inzwischen hatte sich in Ontario die Waterloo-Kitchener Vereinigte Mennoniten Gemeinde noch wieder in 2 Gemeinde geteilt. Die Gruppe in Vineland was so gross und stark geworden, dass sie es zweckentsprechend fand, sich als selbständige Gemeinde zu konstituieren. Mit dem Entstehen dieser neuen Gemeinde war verbunden, dass die Gemeinde zu Waterloo ohne Aeltesten blieb, da der bisherige Aelteste die neuentstandene Gemeinde zu Vineland übernahm, weil er dort seinen Wohnort hatte.

Dies gab die Veranlassung, dass die Gemeinde in Waterloo an Aeltesten Janzen die Bitte richtete, wieder zurückzukehren und die Gemeinde zu übernehmen, die jetzt nur die Städte Waterloo und Kitchener und die naheumliegenden Ortschaften umfasste. Aeltester Janzen fühlte sich mit der Gemeinde zu Waterloo durch die Arbeit der früheren Jahre sehr enge verbunden und er kehrte im Oktober 1937 gerne zu ihr zurück. Er hat dann dieser Gemeinde noch 10 Jahre gedient, bis er sich wegen mangelnder Gesundheit genötigt sah, am 1. Januar 1948 das Amt der Leitung niederzulegen. Als Aeltester-Emeritus hat er noch 2 Jahre mitgeholfen, bis der Herr ihn kurz vor Weihnachten 1949 fest aufs Krankenlager legte, nachdem er seine letzte Predigt am 18. Dezember zur Abendmahlsfeier über Titus 3,14 gehalten hatte. Am 16. Februar 1950 starb er im Alter von 72 Jahren und wurde am 19. Februar unter grosser Beteiligung zu Grabe getragen.

J. H. Janzen hat als Prediger in Amerika immer ein vollbesetztes Programm gehabt. Die 25 Jahre seiner Wirksamkeit in Nord-Amerika weisen einen Durchschnitt von 236 gehaltenen Predigten, Vorträgen und Amtshandlungen pro Jahr auf. Die Texte seiner gehaltenen Predigten zeigen eine grosse Mannigfaltigkeit. Auf seinen weiten Reisen, wo er in die verschiedenen Gemeinden gekommen ist, findet sich nur ganz selten eine Wiederholung der Texte. Und die Texte greifen in alle Teile der Bibel. Die englische Sprache beherrschte er gut. Schon am 13. November 1927 hielt er seine erste Ansprache in Englisch, als seine Gemeinde sich zum ersten Mal in ihrer Kirche zum Gottesdienst versammelt hatte.

Bruder Janzen hatte ein enormes Wissen und eine genaue Bibelkenntnis. Dazu hatte er die Gabe, schwere und abstrakte Begriffe der Bibel in klarer und fassbarer Weise darzulegen. Die Prediger in Ontario haben ihm gerade darin viel zu danken, dass er auf Kursen und Predigerkonferenzen ihre Erkenntnis reichlich gefördert hat.

Im Jahre 1925 wurde die Gemeinde in Ontario gegründet mit 56 Gliedern, und J. H. Janzen war alleiniger Prediger unter den Eingewanderten. Heute hat die Allgemeine Konferenz in Ontario 8 selbständige Gemeinden unter den eingewanderten Russlandmennoniten mit einer Gliederzahl (getaufte) von 2078 und einer Predigerschaft von 25 Personnen. Die meisten von den Predigern, darunter 3 Aelteste, sind von Aeltesten Janzen ordiniert worden. Dass aus jenen ersten kleinen Anfängen vor 25 Jahren ein solches Wachstum und eine solche Entwicklung kommen konnte, dazu hat Aeltester Janzen viel beigetragen. In Anerkennung seiner Arbeit und Verdienste wurde ihm im Jahre 1944 der Doktortitel von Bethel College, North Newton, Kansas, verliehen.

Auf seinem Begräbnisse zitierten 2 Aelteste, ein jeder in seiner Ansprache, die Bibelstelle aus 2. Samuel 3,38: "Wisset ihr nicht, dass auf diesen Tag ein Fürst und Grosser gefallen ist in Israel." Die Gemeinden in Ontario hatten das Gefühl, dass sie an dem Sarge ihres geistlichen Vaters standen. Nicht allein Ontario, die ganze Mennonitengemeinschaft hat in ihm einen Prediger von seltener Grösse gehabt.

Canada

Von J. H. Janzen

Du fremdes Land, im Traum der Nacht geschaut,
In dem mein Volk sich seine Hütten baut,
Wie ein Geheimnis blickst du ernst mich an;
Ein Bild in Schwarz und Weiss: dein Schnee,—
dein dunkler Tann.

Mir ist's, als sprächest du: Wer tapfer ringt,
Der ist es, der zuletzt den Sieg erzwingt.
Ich berge manchen Schatz in meinem Schoss;
Komm, kämpfe, ringe, lege du ihn bloss!

Sieh meine Tannen auf zum Himmel streben;
Sie wollen deinem Tun die Richtung geben.
Sieh meinen Schnee in seiner Reine an;
Geh' reines Herzens in den dunkeln Tann!"

O, ferne Heimat, sei du mir gegrüsst!
Wohl oftmals habe ich deinen Staub geküsst!
Dein heisser Hauch hat mir das Herz durchglüht.
Dir galt mein Tun und dir erklang mein Lied.

(Fortsetzung auf Seite 47)

Books by Jacob H. Janzen

J. H. Janzen was one of the most productive of Mennonite writers. However, only a few of his writings were printed by publishers, most of them being mimeographed in his own home. The following is an attempt to list those of his writing which appeared in print or were mimeographed in book or booklet form.

Furthermore, many articles and short stories dealing with religious and cultural questions have been printed in various periodicals. Although most of these periodicals can be found in the Mennonite historical libraries no bibliography has been prepared thus far. Among the periodicals which carried Janzen's articles regularly we name the following: *Der Botschafter, Die Friedensstimme, Der Bote, Die Mennonitische Rundschau, Mennonite Life, The Mennonite, Mennonitische Warte, Mennonitisches Jahrbuch,* and others.

Denn meine Augen haben Deinen Heiland gesehen. Halbstadt, Russia: Raduga, 1911 (Illustrated). 383 pp. (Fiction).

Denn meine Augen haben Deinen Heiland gesehen. Du aber hast Dich meiner Seele herzlich angenommen. Rundschau Publishing House, Winnipeg: 1925. 63 pp. (Reprint of part of No. 1) $0.25.

Denn meine Augen haben Deinen Heiland gesehen. Sein Blut. Winnipeg: Rundschau Publishing House. 1927. 48 pp. (Reprint of part of No. 1) $0.20.

De Bildung. Blumenort: A. Fast., 1912. 32 pp. (One act play). Second edition. Waterloo: the author, 1945. $0.30.

De Enbildung. 1913. 35 pp. (One-act play).

Daut Schultebott. 1913. 43 pp. (One-act play).

Es wird ernst. 1920. 11 pp. (Short story).

Durch Wind und Wellen. Waterloo: The author, 1928, 91 pp. $0.65. (Poetry).

366 Biblische Geschichten als Hausandachten für jeden Tag im Jahre angeordnet. 1929. 372 pp. $1.75.

**Erinnerungen aus meinem Leben.* Rosthern: Der Bote, 1929. 89 pp. $0.25.

Utwaundre, Stimmungsbild in zwei Aufzügen. 1931. 25 pp. $0.50 (Mimeographed. Low German play).

Abraham. Innere Wandlungen zur Zeit der Geschichte des Alten Bundes, zum Vortrag auf Jugendvereinsfesten in 15 Gesängen dargestellt. 1931. 28 pp. $0.30. (Mimeographed).

Briefe an mein Volk. 1937-1939. (Mimeographed sermons).

Im Frauenverein. 1938. 17 pp. $0.25. (Mimeographed one-act play).

Zu Weihnachten 1938. Ein Gedicht und drei Gespräche. 1938. 9 pp. (Mimeographed).

David Toews, Biographische Skizze. 1939. 18 pp.

Kind Sein. 1939. 14 pp. (Mimeographed material for Christmas program).

Briefe an unser Volk, 65 Kurze Predigten . . . 1942. 260 pp.

Das sexuelle Problem und seine Behandlung von Seiten der Gemeinden und des Lehrstandes derselben. 1942 20 pp. (Mimeographed)

**Des sexuelle Problem.* Zweite Folge. 1946. 27 pp. (Mimeographed). $0.25.

**Leben und Tod.* 1946. 31 pp. (Mimeographed). $0.25.

Christlicher Wandkalender. 1943.

Die Geschichte der Gratschaft, Ebenfeld. 1944. (Continuation of above. Two vols. 192 pp. and 194 pp.)

**Sechsunddreissig biblische Geschichten aus dem Alten und Neuen Testament ausgewählt, in 64 Lektionen eingeteilt und dargeboten.* Two vols. 57 pp. and 54 pp. $0.35.

Biblische Geschichten für die Sonntagschule. 2. Buch: Altes Testament. 144 pp. 2. Buch: Neues Testament 72 pp. *3. Buch: *Altes Testament.* 119 pp. *3. Buch: *Neues Testament* 70 pp. 1944.

Die Praxis der Mennoniten-Kirchengemeinde und die Heilige Schrift. 1944. 16 pp.

**Da ist Euer Gott! Eine Sammlung von Predigten für alle Sonn- und Festtage im Jahr.* 1945. 358 pp. $2.00

Wanderndes Volk. 1. & 2. edition of *Vol. 1, 1945 and 1946. 100 pp. $0.75. Vol. II, 1946. 96 pp. *Vol. III, 1949, 120 pp. $1.25. (Janzen genealogical narrative).

Kurze Bibelkunde in Fragen und Antworten. 1946. 36 pp. (Mimeographed). $0.20.

Erzählungen aus der Mennoniten-Geschichte. 1945. 72 pp. (Mimeographed).

**Tales from Ancient and Recent Mennonite History.* 1948. 62 pp. $0.98. (The same as above).

**Die Geschichte der Philosophie.* 1946. 64 pp. (Mimeographed). $0.65.

**Ein Beitrag zur Frage der Allerlösung.* 1946. Second edition. 24 pp. $0.15.

**Erfahrungen, Gedanken und Träume.* 1947. 120 pp. (Mimeographed). $0.95.

**Altes und Neues zu Weihnachten und Neujahr.* 1947. 92 pp. (Mimeographed). $0.50.

**Biblisches Geschichtenbuch.* 1949. 40 pp. $0.35. (Mimeographed).

**Mein Felsengarten* 1949. 128 pp. $1.00. (Mimeographed).

Unser Friedensideal. 5 pp. (Peace principles).

Einiges aus der Pastoral theologie für die lehrenden Brüder aus den Mennonitengemeinden. 22 pp. (Mimeographed).

Kirchengeschichte. 32 pp. (Mimeographed).

Books marked * can be ordered from Miss Elizabeth Janzen, 164 Erb St. West, Waterloo, Ontario, Canada. The others are out of print.

JACOB H. JANZEN—WRITER

(Continued from page 34)

the sake of beautiful thoughts for which he sought a beautiful form. His poems always have a message for us and often this message is presented in a strikingly beautiful way.

The special and peculiar circumstances among Mennonites are not conducive to encourage the free and unhindered expression and development of literary talent. For this reason those writers who do make their appearance also occasionally disappear as suddenly. One retained his position as writer to the end—Jacob H. Janzen. As once he stood at the dawn of a Russo-German Mennonite literature, whose recognized main representative he became, so he stood at what may be its dusk.

He was one of the few to remain steadfast; first because he was not expected to change, since as a writer he was largely moving on secure grounds and secondly, since he was not writing for the sake of writing but as a means toward a higher goal.

Thus Janzen embodies the beginning, development, and the possible end of a brief era in the story of the Russo-German Mennonites in which their own literature was brought to life. Because of its brief existence—barely forty years—it was rather only an episode in our history as a whole.

J. H. JANZEN AT HOME

(Continud from page 31)

far away from home. However, he came home and while his health returned he never again undertook a long journey. A week before Christmas, having gone to do some Christmas shopping for his grandchildren, he suffered a severe apoplectic stroke and was taken to the hospital where he passed the holidays. After a few weeks he was again at home. In our happiness we observed belated Christmas festivities.

Soon thereafter he experienced a very difficult night. However, the following day he was quite well and remarked to Mother: "With a little more improvement I will again be in church Sunday after a long absence." The following Sunday he was in church but in a coffin. On the fourth of October he had written a letter to Mother and us children. This letter was filed with his Testament and began with the words: "Last night Death stood at my bed and addressed me: 'If you wish to write one more letter, do it now for your time is short!' "

On the evening before his death he said to me, "I have again seen that I must rest wholly upon my faith. The other night when I was so very sick I expected a vision. Many say they have seen the Savior, others have seen their mother or angels. I saw nothing; I had only my faith and it strengthened me." At four in the morning of Thursday, February 16, 1950, we were called. We drove to the house immediately but Father was already gone when we arrived. He lay there peacefully in bed, a subtle smile playing about his features. He had passed from faith to sight.

Any Similarities Between Puritans and Mennonites?

The Puritain Heritage

The Puritans insisted, first of all, on the centrality of the Bible in both private and corporate worship. Second, they consistently emphasized the "evangelical" convictions of God's forgiving and regenerating love for a lost and helpless humanity, as against Laudian Pelagianism. Third, they insisted on the necessity of community discipline, devotional, theological and ethical, in relation to worship, deprecating a worship open to all comers and with effective obligations on few or none.

Biblical Preaching

Probably no single "enrichment" would do more for Puritan worship today than a recovery of biblical preaching. Such preaching was already on its way out at the end of the 19th century. Today the pervasive style of preaching has become conversational or occasional. Similarly our laymen have lost the Bible. Christian university students, for example, do not know the Bible and do not intend to. In their search for what is known in the trade as "worship material," they will take up Kahlil Gibran or Gerald Heard, or play symphony recordings, but they will no more think of using the Bible than they would the Roman Breviary. Seminary students, similarly, come to seminary with the observation that "successful" preaching has only a casual and courtesy relation to the Bible. They resist the suggestion of preaching from the Bible as an unwarrantable restriction on their private inspiration, and cherish the pathetic illusion that congregations will find their personal notions and experiences endlessly provocative.

Chancels and Sofas

Why hasn't some architect done something bold with an aisle-length communion table, or perhaps a transverse table the width of a square church, instead of cluttering up our churches with impertinent chancels where our monks can say mass? The divided chancel is probably less offensive than the sofa and organ pipes which it often replaces, but why choose either?

True Ecumenical Sharing

We should certainly move toward an ecumenical sharing in worship, but this should not be done by undiscriminating imitation. A return to our earlier and better practice, at least in terms of fundamental principles, not only will bring us nearer to the other major traditions in worship but will bring us with something valuable of our own to offer.

From the article "The Rediscovery of Puritan Worship" in *The Christian Century*, April 25, 1951, by James Hastings Nichols.

DANIEL F. BERGTHOLD

(Continued from page 3)

brethren made an extended tour to the south, stopping their bullock carts at many villages and preaching the Gospel. As they proceeded, they reached the important village Nagar-Kurnool, eighty miles south of Hyderabad. Here they encamped, preached, and surveyed the surrounding territory.

It was here at Nagar-Kurnool and at this time, when D. F. Bergthold made one of the momentous decisions of his life, and gained the conviction that he should here invest his life for the cause of Jesus Christ. A site for a mission station was soon obtained, the required sanction from the government was procured and buildings were erected.

Berthold was keen on evangelism. The hundreds of villages in that vast area, with no other mission station within a radius of thirty-five miles, offered a real challenge to the young, enterprising missionary. Many extensive tours were made, together with several native evangelists, and the Gospel was preached to many. Very soon a number accepted Jesus Christ in faith, were baptized, and a church was established. Direct evangelism continued to hold a prominent place in his program of work throughout his life.

Bergthold was a preacher and loved to preach. The pulpit usually found him well prepared with a message which came from his heart and reached the hearts of his hearers. Having a good command of the Telugu language and a thorough knowledge of the sacred Scriptures, he preached very effectively. It mattered not whether he spoke to a congregation of those on a mission station who had enjoyed the privileges of a Christian school, or to a group of illiterate village Christians, or to a gathering of high caste Hindus in a street meeting; in every case he could keep his hearers interested from beginning to end.

The group of preachers, evangelists, and teachers at Nagar-Kurnool benefitted greatly through his long ministry among them. Some of them even became "little Bergtholds," unconsciously imitating their missionary's way of preaching. Christian workers on the other stations of the mission as well as his fellow-missionaries highly appreciated his messages. Probably the finest sermon I ever heard from him was at Shamshabad on August 3, 1941, when he spoke on I Pet. 3:18, "Christ suffering to bring us to God."

Bergthold understood the value of teaching in a missionary's ministry and devoted much time and attention to it. For seven years he had charge of the M. B. mission Bible school, where indigenous Christian workers are trained. In the short-term summer Bible schools he took active part and rendered valuable service. He stressed continuous teaching of Biblical truths to village Christians and practiced this on his own field.

Bergthold realized that the purpose of a Christian mission is to win souls for Christ and to build up an indigenous church among the converts. He early came to the conclusion that in the establishing of a self-supporting and self-propagating church only a minimum of foreign mission funds should be used. The problems involved in supporting the indigenous ministry by the mission for a prolonged period, were clearly understood by him. He, therefore, advocated and attempted a policy which should result in a ministry either supported by the native church or earning their own living. Though he was not entirely successful in his attempts, he can nevertheless be regarded as a pioneer in directing the Telugu M. B. church toward self-support.

That effective and abiding work toward the establishment of an indigenous church has been done in the Nagar-Kurnool field, has been borne out in recent years at the annual field associations, where hundreds of village Christians would come together for several days, make all the arrangements for the meetings, meet all the financial obligations, and take a most active part in the meetings. A further evidence of a promising indigenous church growing up at Nagar-Kurnool, has been the large representation of village Christians from that field at the Annual Telugu M. B. Convention of the whole mission area.

The M. B. Conference had in Bergthold a representative in India of whom it can be proud. His fellow-missionaries found in him a beloved co-worker whom they highly esteemed. The Telugu M. B. church—and especially that part in the Nagar-Kurnool field—had in him a spiritual father. God had in him one of His faithful servants whom he has now called into His glorious presence for his eternal reward.

About Church Architecture

Who do you suppose superintended the building of the many ugly little square brick forts with hardly the grace of a frontier blockhouse, called churches? Why, Satan, of course! He was the artificer of the gimcrack and scroll-saw era in American church architecture. It followed no known architectural style. It was like the preaching of a modern apostle who, as someone said, "gathered up Marx, Freud and Jesus in one all-embracing muddle." Evil is essentially muddle; good is essentially morsingle-mindedness. So Satan devised the Muddle Memorial churches.

Simeon Stylites in *Christian Century*, April 11, 1951

Books in Review

A New Martyrs' Mirror

Mennonitische Märtyrer der Jüngsten Vergangenheit und Gegenwart, collected and edited by Aron A. Töws. Abbotsford, B. C. 1949. 397 pp. Illustrated.

For years the author has collected the material for a "contemporary Martyrs' Mirror," that is, the life stories and accounts of the suffering of those who died either directly or indirectly because of their Christian testimony in Soviet Russia. The author has accomplished a great task in collecting and preparing this material for print and what is probably just as much, in publishing it himself. The volume contains mostly biographies of ministers. To those who may ask the author why some are included and others not he probably would reply that a second volume is in preparation. And there should be many more, especially in the ranks of the teachers and civic leaders of the settlements who deserve the same "honor." The chief criticism of the reviewer is not a matter of who is included and why but rather the method of handling the material.

One must have full sympathy with the difficulties under which the author labored to get his information from scattered sources. After World War II, refugee Mennonites were in a position to augment his findings considerably. Naturally it was quite a task to integrate the new material with the old. This is the area in which the author has fallen short. The information on many persons appears in installments as it was sent to the author. At times he has failed to eliminate subjective evaluations and contradictions of his contributors. By content and significance the book deserves widespread distribution so that the author should be enabled soon to prepare a second revised edition. —Cornelius Krahn

India Missions

Fellowship in the Gospel—India 1900-1950, Compiled and edited by Mrs. Harold Ratzlaff, Newton, Kan.: Mennonite Publication Office. 1950. V+164 pp. Illustrated, $3.00.

Here is a volume of information, inspiration, and even entertainment of that which has been dear to thousands of devoted hearts for more than a half a century—our mission work in India. This book tells of fifty years of the ups and downs, of the successes and defeats in the venture of building the church of Christ in India. It tells of pioneering hardships; but it also tells of a flourishing church today. It tells of the raw material coming to Christ; and it also tells of stalwart matured Christian men and women now heading our congregations in India. It tells of orphans, of boarding homes, of schools, of hospitals and how the sick are being helped and it tells of agriculture and industrial uplift and training. It tells of a grand awakening of souls, crushed by the tempter, yet revived when the love of Christ shone on them. And then the pictures. You sit by the hours, looking and looking again, until the great story of salvation formulates itself anew in your mind. —John Thiessen

Mennonites in Saskatchewan

Die Rosenorter Gemeinde in Saskatchewan in Wort und Bild by J. G. Rempel. Rosthern, Sask.: The author, 1950. 183 pp. Illustrated. $2.00

The Rosenort Mennonite Church at Rosthern, Sask., was founded in 1894. Its first elder was Peter Regier, after whose home congregation in Prussia the church was named; the second elder was David Toews and the present leader is J. G. Rempel, the author of the book. The book is much more than the title would seem to indicate. It is a sort of a who's who among the Mennonites in Saskatchewan with significant and accurate accounts of some seventy-five leading men, ministers, teachers, etc; giving also the history of congregations that sprang from the mother church Rosenort; the story of the schools at Rosthern, the work of the Board of Colonization, and many other events and developments. The author has proven himself to be a painstaking historian and an interesting writer. Few congregations, even with a much longer history, have found such an able writer and publisher of their history. The merging of the early Russian Mennonites coming from Manitoba, the Prussian families of the eighties, and those coming from Russia after World War I make a highly interesting portion of the book. The experience of the group during World War II is fully treated. —Cornelius Krahn

East Reserve in Manitoba

Gedenkfeier der Mennonitischen Einwanderung in Manitoba, Canada, Steinbach, Manitoba, Festkomitee: 1949. 172 pp.

The Mennonites of the East Reserve in Manitoba can be congratulated on compiling and publishing such valuable material as found in this volume. It contains mostly lectures and addresses as they were presented at the time of the commemoration of the seventy-fifth anniversary of the East Reserve settlement on July 8, 1949, dealing with the coming of the Mennonites, the pioneer days, and the economic, religious, education, institutional, and civic developments. The reproduction of valuable documents, statistics, and charts enhance the value of the book. By far the majority of the contributions are in the German language and most of them presuppose that the reader is either a descendant of the group or an expert in the field. For these the volume will be most valuable while for others the lack of organization and integration of the material will in some instances prevent their gaining a clear picture of a rather complex story.

The speakers were predominantly of the *Kleine Gemeinde* background and most of the messages dealt with the experiences of this group and the churches which

seperated from it: The Church of God in Christ and the Evangelical Mennonite Brethren. This was and is, however, only a minority of the East Reserve Mennonites, although the most aggressive group up to the time of the coming of the Russian Mennonites after World War I. Of the Bergthal group, which started the settlement in 1874 and of which great numbers moved to the West Reserve, and those of the East Reserve who became known as the Chortitza and Sommerfelder Mennonites, of whom many moved to Paraguay, little is said. In case they declined participation in this event, their story, so closely interwoven with the others, could and should have been presented by those taking part in the program.

—Cornelius Krahn

Kansas

WHEAT COUNTRY, by William B. Bracke, New York: Duell, Sloan and Pearce, Inc., 1950. pp. 309. Price $3.50.

In this book, one of the American Folkway Series, William B. Bracke attempts to describe the various aspects of the Wheat Country, which, he says, would be bounded by the perimeter of a circle with a radius of roughly two hundred miles from the center of Kansas. Wheat Country, in short, is Kansas. In wordy, stilted, and slovenly prose Bracke attempts to trace the history of Kansas and to discuss its distinctive groups of people, its communities, its characters, and its peculiarities. We read of Dr. Brinkley, the Dalton brothers, the Eisenhowers, the dry law ("Staggering to the Polls" he calls this chapter), psychiatry in Topeka, the Mennonites in central Kansas, as well as of countless other aspects of Kansas. Bracke's book has some interesting decriptions of the outward aspects of Kansas, but the material is handled as a somewhat cynical, sophisticated observer who has never penetrated into the inner soul of a group, would handle it.

The most damaging criticism of the book, however, is to be found in Bracke's careless use of facts. In his chapter on the Mennonites, for example, he repeatedly indicates his utter lack of information. While he mentions the difference between the Amish and the Mennonites, he attributes folkways of the Amish to all the Mennonites. Certainly he is unaware of the existence of the three largest distinctive Mennonite bodies represented in central Kansas. Bracke did not use resources readily available to him to check some obvious facts, both in this chapter and in others. Such carelessnes can do little to give other sections and other cultures a better understanding and appreciation of Wheat Country, which is the purpose of the American Folklore Series.

—Elmer Suderman

Baptist History

A Short History of the Baptists by Henry C. Vedder. New and Illustrated Edition. Ninth Printing, 1949. Philadelphia, Pa.: The American Baptist Publication Society. 431 pp.

A History of the Baptists by Robert G. Torbet. Philadelphia, Pa.: Judson Press, 1950. 538 pp. $6.00

The first of the two books has served the Baptist constituency for more then 40 years through many reprints. The author starts with the apostolic church trying to trace the "true church" through the dark ages connecting it directly to the Anabaptists of Switzerland without much reference to the Reformation. Ludwig Keller can easily be recognized as one of the sources. B. Hubmaier is treated at length. The spread of Anabaptism to the north, its fanatic wing and the peaceful group under Menno Simons follow. The author assumes that there is some connection between the Dutch Anabaptists who came as refugees to England and the beginning of the Baptist movement in that country but the "solid ground" in Baptist history cannot be reached before the seventeenth century. At this time contact was established with English refugees in Amsterdam who come under the influence of the Mennonite church. From here on the story of the Baptists is mostly confined to England and America.

Torbet divides his book into three parts: backgrounds, and European and American Baptists. Regarding the theories concerning the origin of Baptists he distinguishes between "The Jerusalem-Jordan-John," "The Anabaptist spiritual kinship," and "The English Separatist descent" theories. According to the first the Baptists have been in existence ever since the days of John the Baptist, the second theory seeks to establish a spiritual or historical relationship between the sixteenth century Anabaptists and the later Baptists (Albert H. Newman, Walter Rauschenbush etc.), while the last theory assumes that the Baptists originated with certain English separatists independent of continental Anabaptist influences.

For Torbet Vedder's conclusion that "after 1610 we have an unbroken succession of Baptist churches" and "from about 1641, at the latest, Baptist doctrine and practice have been the same in all essential features as they are today" is most plausible. He therefore begins his history of the Baptists with the English refugee, John Smith, who associated with and joined the Waterlander Mennonite church of Amsterdam. Prior to this however the author gives a summary of the "Roots of Baptist Principles" and the "Anabaptist Heritage." The latter is a brief account of early Anabaptism based on secondary sources.

Kenneth Scott Latourette states in the Forward of the book about the author; "Professor Torbet writes as a Baptist, and as one to whom the Baptist heritage is very precious . . . His book is not intended as a defense of Baptists or as an argument for them. He has tried to portray them as they really have been and are." No doubt this will remain the standard book on the Baptists for some time to come.

—Cornelius Krahn

Books in Reprint

The New Schaff-Herzog Encyclopedia of Religious Knowledge, edited by S. M. Jackson and L. A. Loetscher.

Grand Rapids, Michigan: Baker Book House Volume I: Aachen-Basilians. 500 pp. $4.50.

This encyclopedia is based on the German *Realencyclopädie* . . . first published nearly a hundred years ago. An American edition was published at the beginning of this century. The Baker Book House is reprinting the thirteen volumes of this valuable set and is planning to add two supplementary volumes.

The Life and Times of Martin Luther by J. H. Merle D'Aubigne. Chicago: Moody Press, 1950. 559 pp. $3.50.

D'Aubigne's *History of the Reformation* first appeared more than a hundred years ago in the French language. Being a vivid and popular account it has been reprinted and translated many times. This book constitutes a selection from the *Reformation* translated from the French. The Moody Press has published it as the first in its Tyndale Series of Great Biographies, which was started in order to "fan spiritual flames . . through describing other revivals." —Cornelius Krahn

Crusader for Peace

Appointment on the Hill by Dorothy Detzer. New York: Henry Holt and Company, 1948. 262 pp. $3.00.

A famous American woman, veteran champion of the cause of peace and a more humane society, tells of her early contacts with pacifists and how she herself was converted to this way of life. From Hull House and Jane Addams to famine relief work with the Quakers in Austria and Russia to Washington, D. C. and twenty years of campaigning for peace is the theme of *Appointment on the Hill.*

In the first chapter the author relates her experience with the Mennonite interpreter, Klassen, upon his being persecuted by the Reds and his testimony for nonresistance. —J. Winfield Fretz

Old Time Religion

That Old Time Religion, by Archie Robertson, Boston: Houghton Mifflin, 1950. pp. 282. Price $3.00.

In the last few years a new interest in the little known religious groups has resulted in a number of books with an attempt at a sympathetic portrayal. Elmer T. Clark's *The Small Sects in America,* and Marcus Bach's three books—*They Found a Faith* (1946), *Report to Protestants* (1948), and *Faith and My Friends* (1951)—are examples of these attempts to narrate the origin and growth of these groups and to interpret their meaning.

Archie Robertson's *That Old Time Religion* adds little that is new to the record. He tells, mostly in an interesting way, of his experiences with such different manifestations of the "old time religion," which he interprets as the resultant groups formed by "the personal search, under freedom, for 'real Christianity.' " Under such groups including the churches of Aimee Semple McPherson and her followers, etc. Of particular interest to readers of *Mennonite Life* is the fact that Robertson, like Bach and Clark, includes a section on the Mennonites. In his chapter on "Plain People" he discusses the Quaker, Brethren, and Mennonite (mostly Amish) people of Pennsylvania. Robertson is sympathetic in his presentation.

Robertson's book is written for popular reading and judged from that point of view is quite effective. The reader of the book should be able to sympathize with the many people in the United States who feel the need of an emotional experience greater than that offered by the traditional churches.

—Elmer Suderman

Slavonic Encyclopedia

Slavonic Encyclopedia, edited by J. S. Roucek, New York: Philosophical Library, 1949. 1445 pp. $18.50

According to the editor the encyclopedia "tries, as honestly as possible, to open the door of the Slavonic world." The board of editors and the writers are specialists in the field they cover. The volume treats in an alphabetical order all subjects pertaining to the Slavonic world. It also includes persons of Slavic origin (Rachmaninoff, Leibnitz etc.) All those dealing with or seeking information on subjects along these lines will find the encyclopedia most helpful. The circumstances that most items cover events "as of 1946" has not only a bearing on facts selected but also on the interpretation in some instances.

CANADA

(Fortsetzung von Seite 41)

Doch ausgestossen irr' ich fern von dir
Und suche eine neue Heimat mir.
In dir ward Wahrheit, Lieb' und Treu' zum Spott . . .
Ich kann und kann nicht leben ohne Gott!

Mit blut'gem Herzen ging ich drum von dannen.
Seid mir gegrüsst, Canadas dunkle Tannen!
Waldeinsamkeit, ich komm ich flieh' zu dir;
Hier will ich ruh'n, tu auf die Tore mir!

Waldeinsamkeit!—Welch' Stille nah und fern!
Welch freie Luft!—Hier weht der Hauch des Herrn!—
Hier will ich roden, graben, pflügen sä'n,
Hier soll das Leben mir noch neu ersteh'n.

Du Bild in Schwarz und Weiss,—du Schnee, du dunkler Tann,
Wie ein Geheimnis siehst du ernst mich an.
Aus heisser Steppe zum verschneiten Nord
Riss mein Verhängnis mich im Sturme fort.

Mit Axt und Spaten bin ich hergekommen
Und hab' mein Werk fest in die Hand genommen.
Der erste, Stich, der erste Axthieb ist gescheh'n.
Nun helf' mir Gott!—Hier soll mein Heim ersteh'n.

Aus *Durch Wind und Wellen,* 1828

Mennonites the World Over

Mennonite World Conference, 1952

The fifth Mennonite World Conference will convene in August, 1952, in Switzerland where the first World Conference was held in 1925 commemorating the 400th anniversary of the founding of the Mennonite brotherhood in Switzerland. It is hoped that many who have always wanted to make a trip to Europe will be able to arrange to go at this time. For further information write to your conference headquarters, the MCC or the editorial office of the *Mennonite Life*. We will continue keeping our readers informed on this subject.

To Study Mennonite DPs

The editor of *Mennonite Life,* Dr. Cornelius Krahn, and the head of the Social Science Department of Bethel College, Dr. J. Winfield Fretz, are devoting a major part of their time interviewing Mennonite DPs in South America and Canada and summarizing these findings. This work is made possible through a grant given to Bethel College by the Social Science Research Council, of Washington, D. C.

Mennonites in Brazil on the Move

The Witmarsum Mennonite settlement of Brazil is being liquidated. After a group had moved to Bage in 1950 the infiltration of Latin-American Catholics made the further maintainance of a Mennonite community at Witmarsum impossible. With North American Mennonite help the remaining group has purchased a large estate some 40 miles from Curitiba where another Mennonite settlement is located.

German Mennonite Publications

That the Mennonites of Germany have resumed their scholarly activities is evidenced in a number of enterprizes such as the *Mennonitische Geschichtsblätter* of which, since 1949, an issue has appeared annually. The 1949 issue was devoted largely to Mennonite leaders of Germany, who had passed away during the war and after, while the 1950 issue deals with Mennonites of Prussia (Horst Penner), Mennonites and the social problem (Otto Schowalter), recent literature on Baptism (B. H. Unruh) etc. The issue of 1951 is devoted to Mennonites in Duisburg (Risler), Gottfried Arnold (W. Fellmann), the Dutch background of Mennonites (B. H. Unruh) and valuable statistical and bibliographical information. The *Mennonitische Geschichtsblätter* are edited by Dr. Horst Quiring and published by *Mennonitischer Geschichtsverein.*

The *Mennonitischer Gemeindekalender*, edited by Paul Schowalter appeared for the first time after ten years (1951) containing a review of events during the last ten years (W. Fellmann), a biographical sketch of Christian Neff (P. Schowalter), a list of German Mennonite congregations etc.

Dr. Walter Quiring, educator and author, who recently arrived in Canada, has assumed the responsibility of editing the Canadian monthly, now in its forth year of publication, the *Mennonitische Welt,* published by Canadian Mennonite Publishers, Winnipeg.

Lectures on Russia

Peter Fröse, a leading Mennonite from Russia now in Germany, has lectured on a number of subjects pertaining to Russia at the *Volkshochschule* near Heidelberg. Among the subjects are: "The National Question in the USSR," "The Jews in the USSR," "The Germans in the USSR," etc. The lecturer, a regular contributor to *Mennonite Life,* is an expert in current Russian history.

A Letter From Sorokin

Editors, *Mennonite Life:*

I want to thank you very much for the publication of my article in *Mennonite Life* and the copies of your magazine which you kindly sent to me. Since I value very highly the exceptionally good moral and social standards of the Mennonites, I feel greatly honored by the publication of my interview.

I wonder whether I may ask you and other Mennonite leaders for the following sort of cooperation. From the enclosed leaflet, you can see that this Research Center is studying all the efficient techniques of altruization of human beings and social groups in the way of making them less selfish and more kind. Since the Mennonites have succeeded in being notably altruistic, you must have a considerable knowledge and experience of these techniques. I wonder therefore, whether you and your leaders can prepare for the next Symposium volume of this Center, a scientific paper of from ten to twenty typed pages, giving us your ideas about the best techniques of altruization used by the Mennonites and justified by their experience . . . .

West best wishes,

Sincerely yours,

Pitirim A. Sorokin

Harvard University
Cambridge, Mass.

Note: The editors have made an arrangement for writing the requested paper.

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 Menno Schrag, members of the Executive Committee.

What is a Boy?

Between the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes, weights, and colors, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

When you are busy, a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression, his brain turns to jelly or else he becomes a savage, sadistic, jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a fire cracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings, and fire engines. He is not much for Sunday School, company, schools, books without pictures, music lesson, neckties, barbers, girls, overcoats, adults, or bedtime.

Nobody else is so early to rise, or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half-eaten apple, 3 feet of string, an empty Bull Durham sack, 2 gum drops, 6 cents, a sling shot, a chunk of unknown substance, and a genuine super-sonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your work shop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up—he is your captor, your jailer, your boss, and your master—a freckled-face, pint-sized, cat-chasing, bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—"Hi Dad!"

Courtesy New England Mutual Life Insurance Company, Boston, Mass.

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(See inside cover for story.)