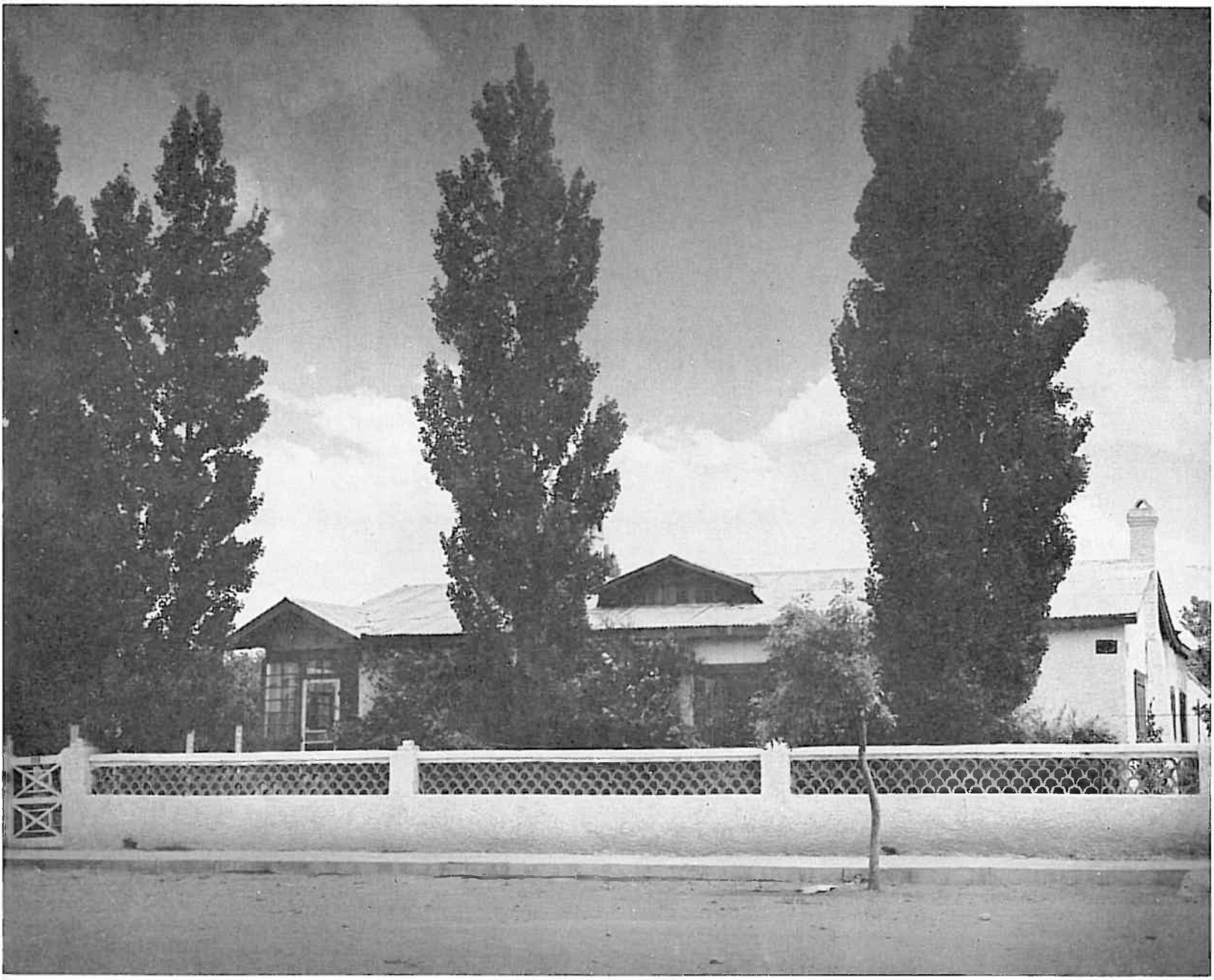
MENNONITE LIFE

October, 1951



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

To Our Readers

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Mennonite Life, North Newton, Kansas

COVER

MCC Headquarters
Cuauhtemoc, Mexico

Photograph, Ken Hiebert

MENNONITE LIFE

An Illustrated Quarterly

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TABLE OF CONTENTS

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(From left to right)





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RAY ELDON HIEBERT received an award in the Mennonite Contributions Contest for "The Clod" while at Bethel.
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Is God Love?

BY RICHARD TSCHETTER

THE average individual is certain that love is the heart of the Christian faith. A careful analysis of this concept of love reveals that it is somewhat similar to the radio program, a "Comedy of Errors." The contestants in this program are supposed to discover six errors in a sketch. They get five dollars for each one of the first five mistakes they find, and if they find all six, they "double their dough and get fifty." G.I's. are the favorite contestants. Their errors are always easier, and if by chance the G. I. still misses it, he is indirectly told the right answer. Man seems to have the same idea about the love of God. God will make His requirements so easy that all can make it, or else His boundless love will immediately supply the right answer.

Furthermore, since God is love, the basic principle of this world must be love. All man needs is to get on the bandwagon of "love," and all will finally turn right side up. We have the falacious idea that love is the final answer to everything, and that love is the strongest force in the world. Such a notion is little more than superstition. Such a concept of God's love is no higher than primitive man's belief in mana and magic. We have changed names, and decorated the trimmings, but basically we are still as superstitious as primitive man. Whatever God's love may be, it certainly is not the cheap sentiment we have tried to make it.

We need constantly to bear in mind that when we talk about God, we talk in terms of relationships. We never speak of what God is in His essence, but of His relation to something or someone. Now we can deal with the objection that I have raised, namely that "God is love." In this passage John is not trying to give us a metaphysical definition of God's essence, but to state His feeling toward us.

Therefore, when we speak of God's love, we ought to remember that the Bible does not stop there. The book of Hebrews says, "God is a consuming fire" (12:29). Certainly, this passage also deals with God's relationship to something—sin. But in these relationships we need to notice that the Bible always keeps a perfect balance between God's love and God's justice.

This leads to the question, "Do we have the right concept of love?" If God loves the truth, does it mean that He cannot punish error? Hardly, for "the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth" (Romans 1:18 RSV). If God "so loved" that He sent His Son into the world, does this mean that love makes no demands upon men? Hardly, for "he who believes on the Son has eternal life, he who does not obey the Son shall not see life, but the wrath of God rests upon him" (John 3:36 RSV). No wonder the Bible says, "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31 RSV).

We can react to this in two ways. We can reject the portions of the Bible that we do not like. We must then either make ourselves the final and ultimate authority on the Bible, or we must give to every man the right to do what we have done. Since neither of these two possibilities is at all rational, we must find in the Bible the harmony which exists between God's love and God's justice. If anything is impossible, it is impossible to love someone and to sin against that individual at the same time. Love is based on a right relationship.

Now let us take this principle and apply it to God. God loves man because His relationship to man is the right relationship. God has never permitted sin to come between Himself and man, and therefore He can and does love man. If this is true, then it is His relationship to man and not His nature which determines His love or His feeling towards us. On the other hand, the fact that God has a right relationship to man is also consistent with His wrath, or justice. God alone can be perfectly objective in His evaluation of any man. There are no subjective factors that can influence Him. The truth we wish to point out is that His motivating principle in dealing with man is a right relationship, and not love.

God's right relation to man has also its positive side. The book of James admonishes Christians, "Whoever knows what is right to do and fails to do it, for him it is sin" (4:17 RSV). We can say that the same thing is true of God's relation to mankind. But God has done good to man. The highest good God has given man is His only begotten Son. In this connection it is frequently stated that Jesus is the expression of God's love. This the Bible never says. What the Bible does say is that God's love is revealed in Christ's death on the cross. This is either stated in the sentence itself, or in the context. Just one illustration, "But God shows his love for us in that while we were yet sinners Christ died for us" (Romans 5:8 RSV). Our Puritan forefathers would have expressed it thus: God's love for us has been revealed in that fact that Christ went to hell for us.

Oddly enough, that which expresses God's love for us and makes God's relationship to us the right one, namely, the cross, is the only place where our relationship to God can become the right one. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (II Corinthians 5:21 and Acts 4:12 RSV).

JOHAN ENGELBERT van BRAKEL, 1882-1950

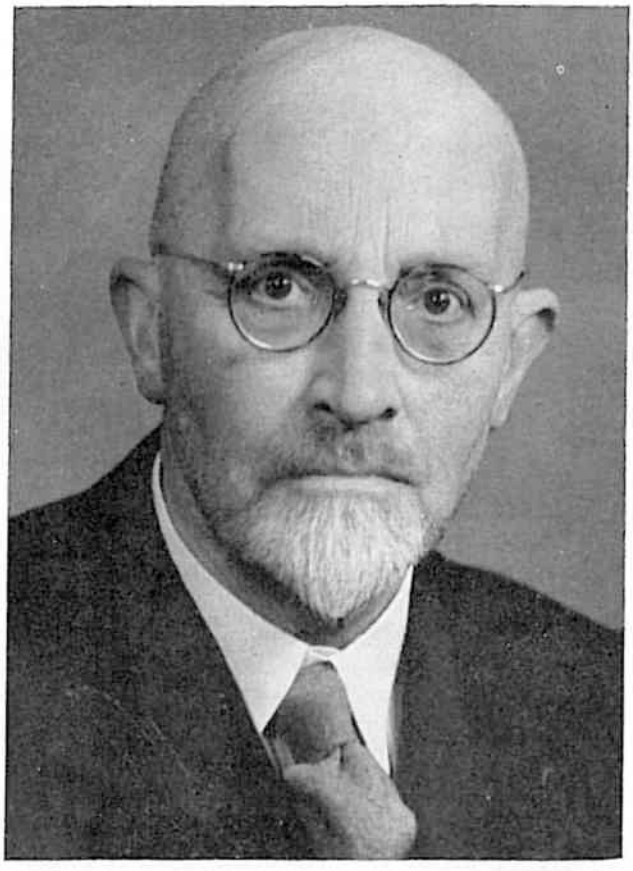
BY FRITS KUIPER

J. E. van Brakel was the third son of a medical doctor of Amsterdam, Gerrit van Brakel, and his wife, Sara Muller, a granddaughter of the well-known university professor, Samuel Muller. The parents were, like so many of that day, very critical toward the Christian tradition. In their home there was a high concept of moral duties and obligations and great appreciation of the wealth of European culture as a whole.

Of J. E. van Brakel's four brothers one died young, two became lawyers, and one became an engineer of ship construction. There was no opposition, but certainly also no encouragement for the third son of the family to become a minister. Thus, J. E. van Brakel had to go his own way. After he had received some religious instruction from a rather liberal pastor of Amsterdam, he turned for further training to Dr. A. K. Kuiper, who was married to the youngest sister of his mother, and who was at that time pastor of the Mennonite church at Wormerveer, some ten miles north of Amsterdam. From then on through all the years that A. K. Kuiper was the minister of the Amsterdam Mennonite church and until his death in 1944, there remained a close bond of fellowship between uncle and nephew.

However, A. K. Kuiper was not the only one who exercised a decided spiritual influence on van Brakel. While attending the University of Amsterdam and the Mennonite Theological Seminary he deliberately chose, in opposition to his teacher, a theology in which the positive Christian doctrines concerning grace and the sinful state of man became central. After his seminary studies he went to Woodbrooke, England, for a year to associate with the Quakers under the leadership of Randall Harris. Unlike A. K. Kuiper, who by background and development had inherited a more positive Christian attitude, van Brakel, because of his radical change, became much more anti-liberal in his theology. On the other hand, he was a great defender of the rights of the more liberal wing of the Mennonite brotherhood in Holland.

After van Brakel had worked for some time in the interests of founding a group of old Woodbrookers in Holland, in which Christians of different denominations and even those outside of the church could unite in order to deepen their spiritual life, he became one of the founders of the *Vereeniging voor Gemeentedagen van Doopsgezinden* (Union of congregational meetings of Mennonites) in 1917.



The old Woodbrookers used to meet outdoors in the woods or heather in order to be in complete seclusion and quietness and to achieve real spiritual fellowship. This example was followed in the *Gemeentedagbeweging*. Both aimed at a movement to deepen the faith and strengthen the spiritual fellowship. For this purpose a periodical was necessary. For many years van Brakel was the editor of the *Brieven*, the monthly organ of the *Gemeentedagbeweging*. The greatest influence van Brakel exercised very likely came through his definite and strong emphasis on the significance of the study of the Bible. He devoted special study to the letters of Paul, reading them again and again and meditating about them. During the last years of his life he published two booklets, *De Gerechtigheid Gods* (The Justice of God, according to Romans) and *De Knecht des Heeren* (The Servant of the Lord, according to 2. Cor.) and a number of articles. In his own way he developed the concepts of the great reformers. On the other hand, he was always willing to appreciate thoughts concerning the message of the Bible with which he did not agree.

Next to the study of the Bible he was much interested in the cause of missions. He concentrated upon the history of missions during the last centuries and lectured on this subject at the Mennonite Seminary at Amsterdam during the winter of 1947-48.

In 1918 van Brakel married M. W. Immink, who has been his faithful companion in all his endeavors. They

had no children. Van Brakel served the following Mennonite churches: Witmarsum (1908-14), Hollum op Ameland (1914-28), Koog-Zaandijk (1928-46), and Baarn (1946-47). His sermons always gave a deep impression of a sacred sincerity. He devoted much time to personal work in his congregation as well as in the work in the *Gemeentedagbeweging*. Because of his honesty and great sincerity, van Brakel sometimes felt compelled to define and express existing contrasts and differences of opinion clearly. Some feared him because of this, while others were won as friends and many respected him for his forthrightness, although they did not agree with him.

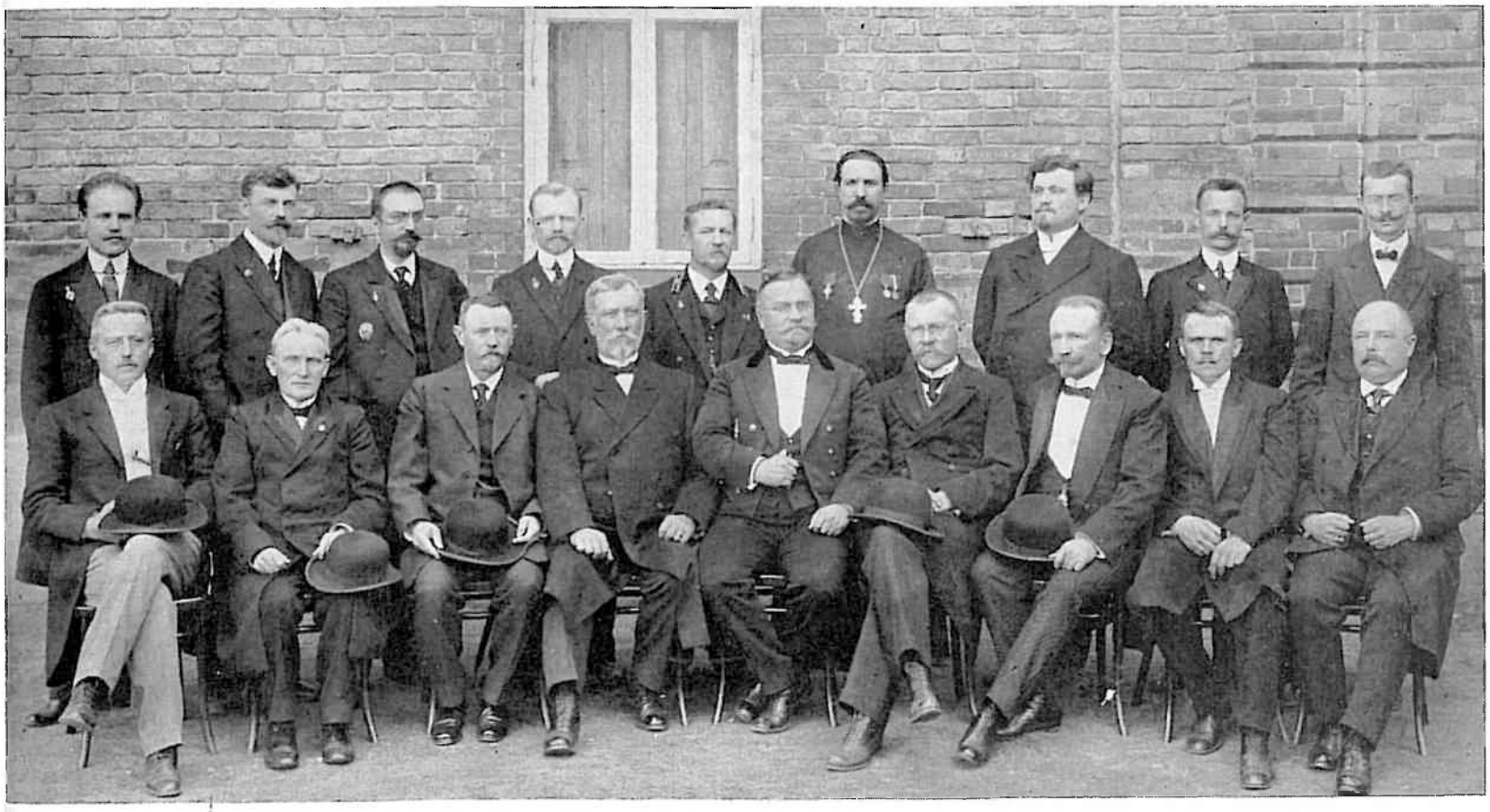
For some time his health was undermined by a stomach ailment which increased during the last years, weakening him considerably; it finally proved to be incurable. His deep-seated inner fellowship with God was demonstrated in his courageous suffering during his last days. As so often before, he demonstrated again that "every servant which is instructed unto the kingdom of heaven is likened unto a man that is an householder which bringeth forth out of his treasury things new and old." Matt. 13:52.

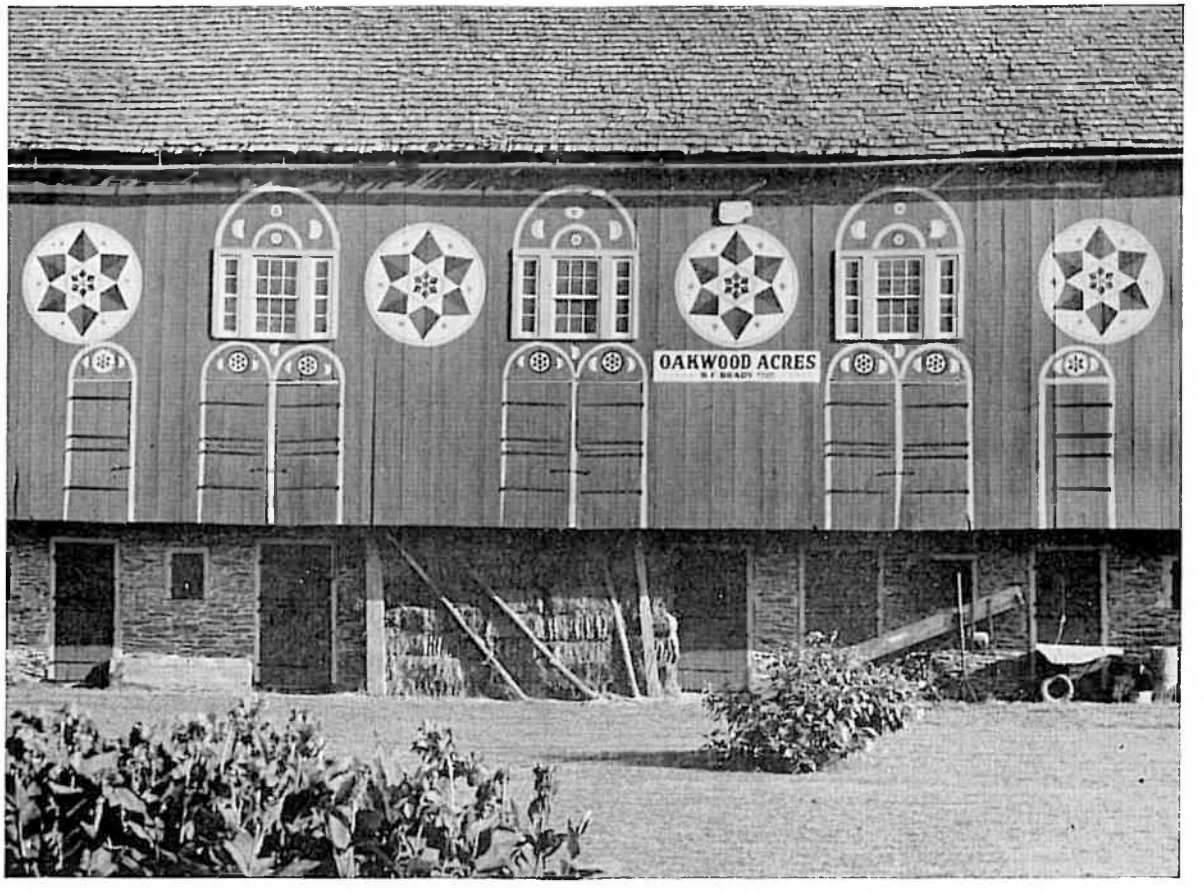
BOARD AND FACULTY OF SCHOOL OF COMMERCE, HALBSTADT

On page twenty-eight of the July issue of *Mennonite Life* we featured the board and faculty of the Mennonite School of Commerce (*Kommerzschule*), Halbstadt, Molotschna, prior to World War I. At that time we were unable to identify all persons included in the picture. Through the help of some readers, especially W. W. Dyck, of Niverville, Manitoba, we are now in a position to name all of them. This picture is significant further in that it presents some of the outstanding industrialists and large estate owners (front row as members of the board) and some of the intellectual leaders of the Mennonite community (back row).

Members of the school board were (front row, left to right): Heinrich Schroeder; Bernhard Neufeld; David Dick; Jacob Suderman; Alexander Ziegler, director of the school; Johann H. Willms; Jacob Neufeld; Jacob J. Willms; Heinrich Franz.

The faculty members were (standing, left to right): Hermann F. Dyck, mathematics and astronomy; Peter P. Letkemann, commerce; Alexander J. Kulisenin, geometry and mathematics; Abraham A. Friesen, physics and chemistry; M. A. Kritzky, languages and history; Priest Sikirinsky; B. H. Unruh, German and Bible; S. S: Astrow, history; W. M. Markow.





An elaborately decorated Pennsylvania Dutch barn on U. S. highway 22 at New Smithville, Pa.

Pennsylvania German Barns

BY ALFRED L. SHOEMAKER

WHAT are the characteristics of a Pennsylvania Dutch barn? What distinguishes a bank or Swiss barn—both common names for the Pennsylvania Dutch-type barn—from the English-type barn found but rarely in southeastern Pennsylvania?

The following are characteristic features of the Pennsylvania Dutch barn:

a) the ground floor is used exclusively for stabling the animals. The English-type barn, a one-floor structure, has the stables and mows all on the ground level.

b) the second story with the threshing floor in the middle, flanked by the mows on either side.

c) the projection of the second floor over the stables. This projection is called either a *Vorschuss* or *Vorbau* in the Pennsylvania Dutch dialect, and a foreshoot or forebay in English.

d) the entrance to the second story is on a level if the barn is built against a bank (hence the name "bank barn"); or by a ramp, called a *scheier-brick* in the dialect, when the barn is located on level ground as is most often the case.

These are the characteristic features of the Pennsylvania Dutch barn. Occasionally one finds a small door, with a forebay, in the end nearest the house. This forebay, like the foreshoot itself, is frequently decorated.

The prototype of the Pennsylvania Dutch barn is supposed to be the Swiss barn (hence the term Swiss barn as a synonym for the Pennsylvania Dutch barn).

The Swiss barns, that is the barns in Switzerland, have the same general layout as the Pennsylvania Dutch barn: the ground floor for stabling, and the second story, with threshing floor and mows. The basic difference between the two is that the approach to the Swiss barn is at one or both ends, while in Pennsylvania Dutch barns it is in the center of the side opposite the forebay or foreshoot.

I should like to quote briefly from an article by the

Rev. Benjamin Bausman, which appeared in the Lancaster German-language newspaper, the *Volksfreund,* of Sept. 24, 1884. Bausman wrote from Switzerland, where he happened to be traveling at the time: "In Switzerland we feel very much at home. There is much to see that reminds one of home. For example, here one sees the original Swiss barns after which all our Pennsylvania Dutch barns were patterned. They have a ground floor for the stables and the second story serves as threshing floor and mow space. There is a forebay along the entire front of the barn." This, as far as I know, is the first reference to the basic architectural similarity between the barns of Switzerland and those of the Pennsylvania Dutch country.

Barn Decorations

Since the Pennsylvania Dutch are descendants—eight to ten generations removed, to be sure—of German, Swiss and Alsatian immigrants, I spent a summer recently in the folklore archives of these countries to establish the European provenance of what we call "hex marks."

I found the identical geometrical designs as in Pennsylvania in German, Swiss and Alsatian folk art. On a tour of Alsace, under the direction of the president of the Swiss Folklore Institute, Dr. Ernst Baumann, I found what we call "hex marks" on hundreds of ancient Alsatian farm buildings.

In Strassburg, the principal city of Alsace, I called on Adolph Riff, the world-famous curator of the city's several museums and editor of the authoritative annual *Artisans et Paysans de France.* I told Mr. Riff, who has spent long years studying these geometric designs, that writers on Pennsylvania Dutch subjects occasionally say in their popular articles that these symbols are used to ward off hexes. I asked him his reaction. His reply was: "We have been seriously studying these very same geometric designs for decades here in Alsace—from where came so many of the forebears of your Pennsylvania Dutch—and at no time has anyone every found any evidence that they are used but for decorative purposes."

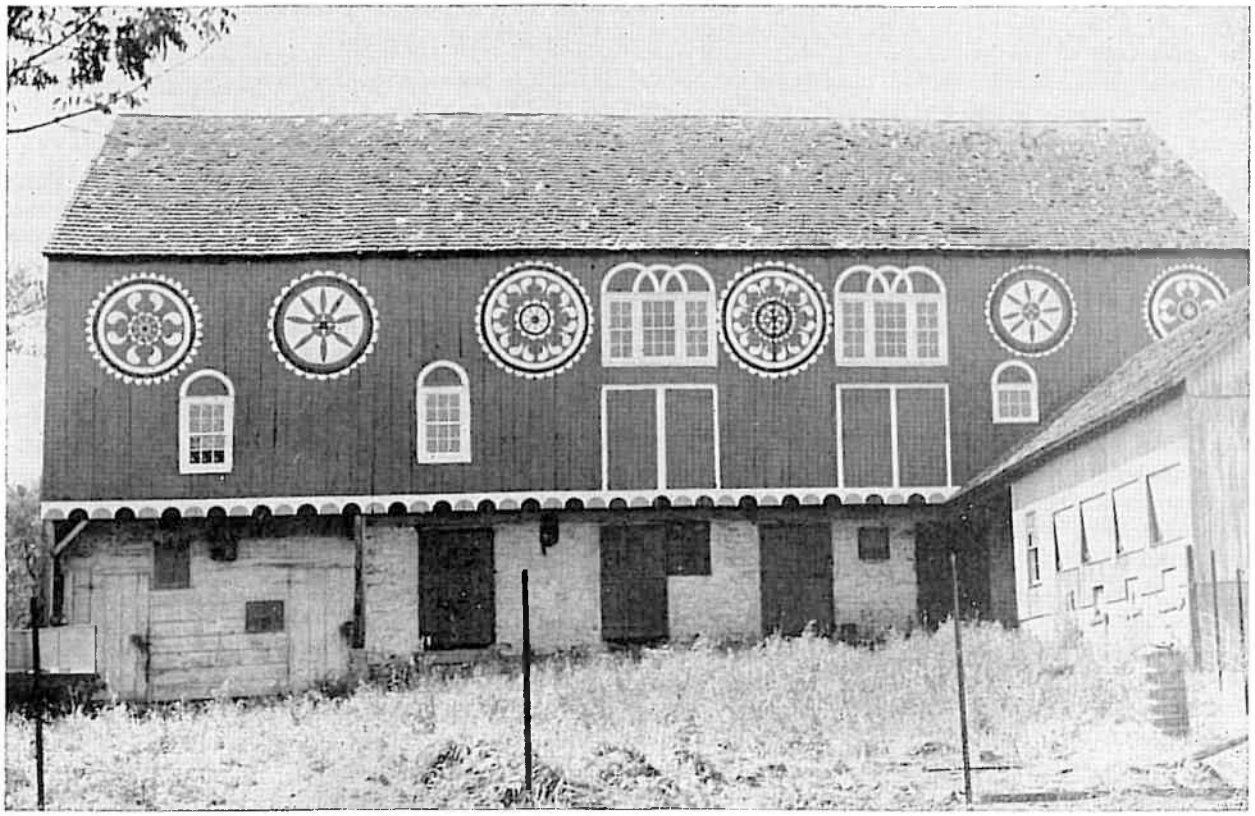
How did the hex myth originate? How old is it? Let's examine the printed sources.

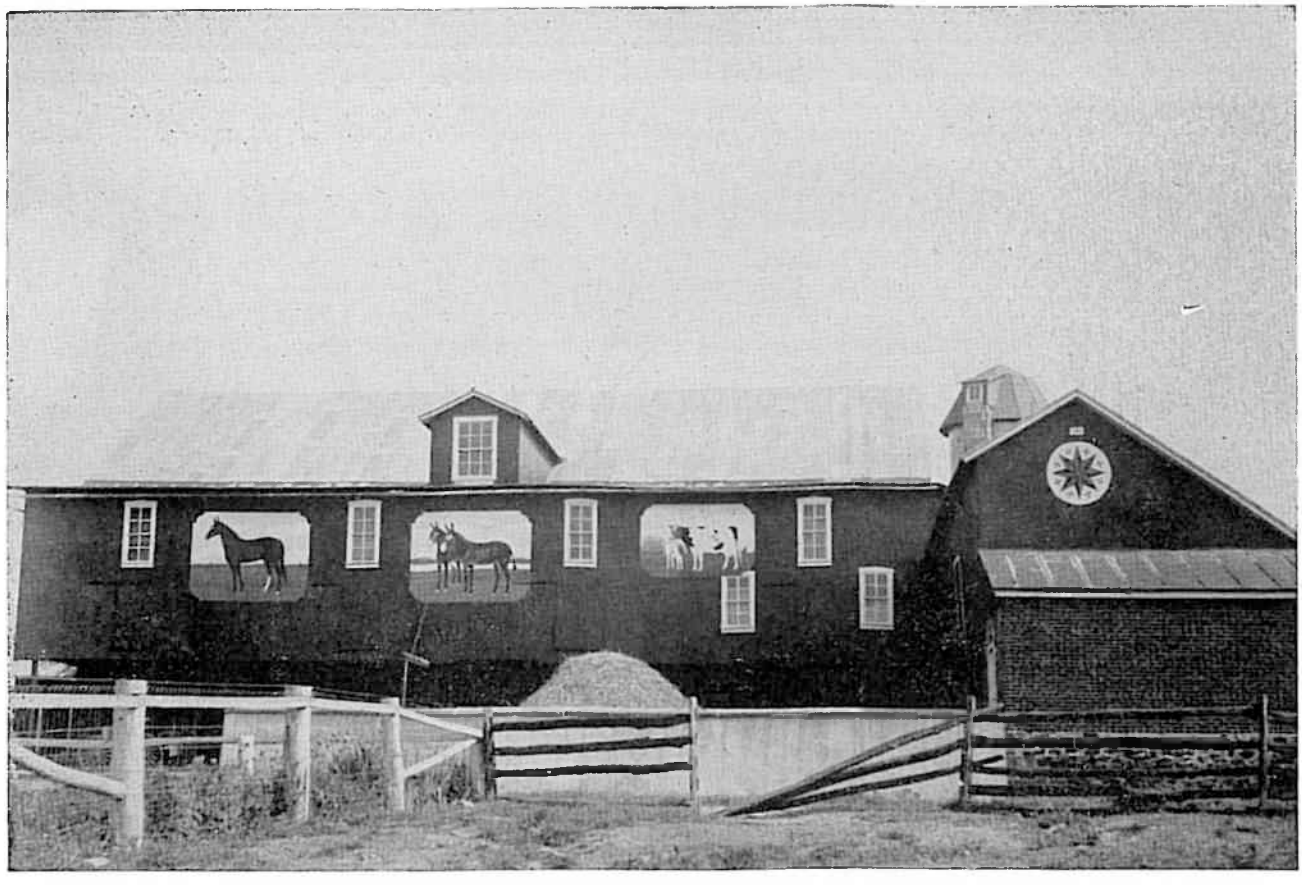
For over two hundred years travelers passing through southeastern Pennsylvania have commented on the large and attractive Pennsylvania Dutch barns. Lewis Evans, in 1747, wrote: "while the peasants live in log huts their barns are large as palaces."

Almost a century later, in the year 1834 to be exact, Francis Lieber in his *The Stranger in America* had this to say: "The German farmer loves his farm. In some parts of Pennsylvania this love of the farm has degenerated into a mania. You will find these barns as large as a well sized chapel."

Another observer, geographer Charles B. Trego, wrote in 1843: "The traveller in the older parts of Pennsylvania is particularly struck with the neat and substan-

Barn between Steinburg and Coopersburg, in Berks County, redecorated in 1949.





This barn, located between Lyons and Fleetwood in Berks County, has animals in addition to the customery designs.

tial appearance of the buildings, their order and convenience of the arrangement of the well regulated farms. The pride of the Pennsylvania farmer is his barn, substantially built, either wholly of stone, or the lower story of stone and the superstructure of wood, handsomely painted or white washed."

An article on Pennsylvania Dutch barns in the *Pennsylvania Cultivator,* of August, 1848, said: "However much before us in agricultural improvements generally, the farmer of the states north and east of us may perhaps be, we claim for Pennsylvania the distinction of being the only State in the Union in which the building of good, substantial, convenient and spacious barns is understood and practiced. Properly speaking, in other States, *they have no barns*—they don't know what a real good barn is—a stable or collection of stables, sheds and out-houses being their makeshift for them. This is a little singular, but is nevertheless true. A journey through New York and New England will confirm our remarks. There is hardly a real barn to be seen. They will have to come into Pennsylvania, and take pattern from some of our mighty bank-barns, looming out in the horizon like double-decked men-of-war besides sloops, or like churches beside log huts."

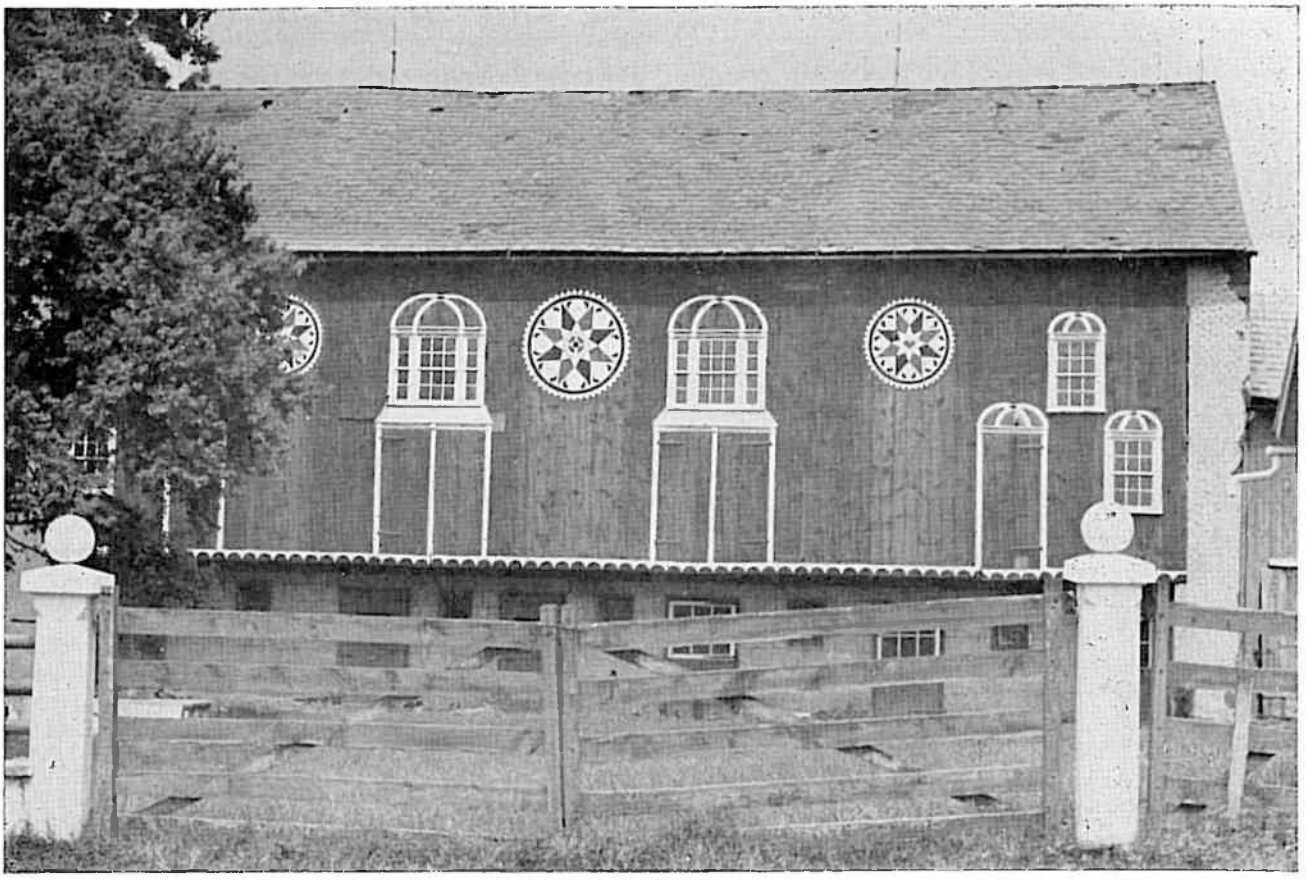
In none of these observations is there any mention of geometrical decorations. In fact, it was not until some *eighty years* later that we come upon the first printed reference to the decorations on Pennsylvania Dutch barns.

Beginning of "Hex" Myth

In some unpublished notes, the late W. E. Farrell, who spent years studying Pennsylvania decorated barns, chonicled the rise of the "hex" myth as follows:

"The designs above the forebay must have been observed for a great many years, but it was not until as recently as 1924 that they were publicized for the first time. In that year etchings of them appeared in the *Journal of the American Institute of Architects* with the following comment: 'They (the barns) are ornamented with sun bursts in yellow or with other curious designs, said to be symbolic and also said not to be. Some day I may be persuaded to find out just what these curious decorations mean.' Apparently Mr. C. H. Whitaker never returned.

"In 1924 Mr. Wallace Nutting published *Pennsylvania Beautiful* after a trip in that part of the State East of Lebanon. In this book he devotes a chapter to the barns, with numerous illustrations. In this book he opened the flood gates to speculation when he wrote: 'The ornaments on barns found in Pennsylvania, and to some small extent in West Jersey, go by the local name of hexafoos or witch foot . . . They are supposed to be a



The Pennsylvania Dutch barn used the ground floor exclusively for stabling the animals.

continuance of very ancient tradition, according to which these decorative marks were potent to protect the barn, or more particularly the cattle, from the influence of witches . . . The hexafoos was added to its decoration as a kind of spiritual or demoniac lightning-rod!'

"Mr. Nutting says he got this interpretation of these symbols from a man he met in Bethlehem, who convinced him that the emigrants brought it with them from the Palatinate.

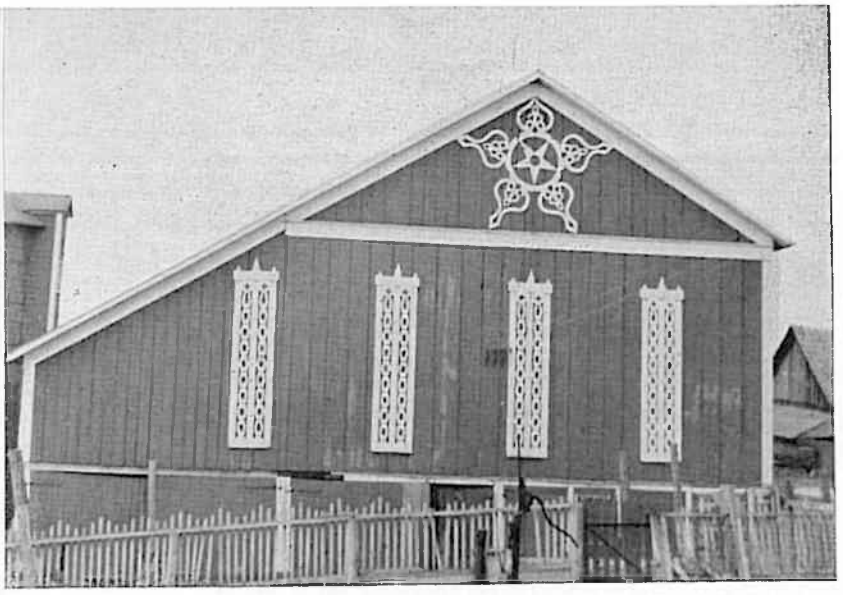
"Following this Mr. John T. Faris published his *Old Trails and Roads in Penn's Land* in 1927. He wrote: 'The barns must be painted gloriously red. And it must be ornamented with the most grotesque designs, outlined in white, planned to frustrate the machinations of spirits that plan evil for the farmer's horses and cattle. These ornaments are called hexafoos, or 'witch foot.' They are a sort of demonic lightning rod.' "

Mr. Farrell seemingly missed the question in the January, 1906, issue of the *Pennsylvania German*. It was: "Circles and Stars on Barns. What is the reason for painting circles and stars on the front of a barn, as is the custom in this section of the State? Did these figures ever have any special significance in this connection?—W. L. H., Allentown." The answer which followed went like this: "Not to our knowledge. We never considered those circles and stars as anything more than ornaments, chosen for this purpose because they can be easily drawn and painted. Still it is possible that they originally had some mystic or symbolical significance which has been forgotten."

How could the "hex mark" myth become so easily entrenched? The answer is simple. In the 1920's, when it originated, it wasn't common knowledge that the same design appeared commonly at an earlier period on practically every object that was ever decorated in the Pennsylvania Dutch country—on dower chests, sgrafitto plates, birth and baptismal certificates, hand-illuminated book plates, tool boxes on Conestoga wagons, yes even on tombstones.

How come, you ask, didn't people know these things around 1920? For the reason that folk art had died out in the early decades of the previous century. At the time the myth originated, therefore, no one—with the possible exception of a few specialists—knew anything about the old decorative motifs. Remember also, this was the time before the present-day widespread interest in Pennsylvania Dutch antiques.

Then, around 1920, the only place where the old decorative design had survived was on the Pennsylvania Dutch barn. But, as I say, no one then any longer remembered the folk art tradition of earlier years, when everything that was decorated bore the same stamp. The



myth of the "hex mark" was conceived and nurtured, therefore, in a time when there was only ignorance about folk-culture, not only here in Pennsylvania, but the world over.

Beginning of Barn Decorations

When were Pennsylvania Dutch barns first decorated? We do not know exactly, however it wasn't until relatively late. And why not? For the simple reason that barns were not painted before about 1830.

Isn't it only natural, when the Pennsylvania Dutch farmer began to paint his barn, that he should have transferred to the wide barn front the very same decorative motif that adorned everything else?

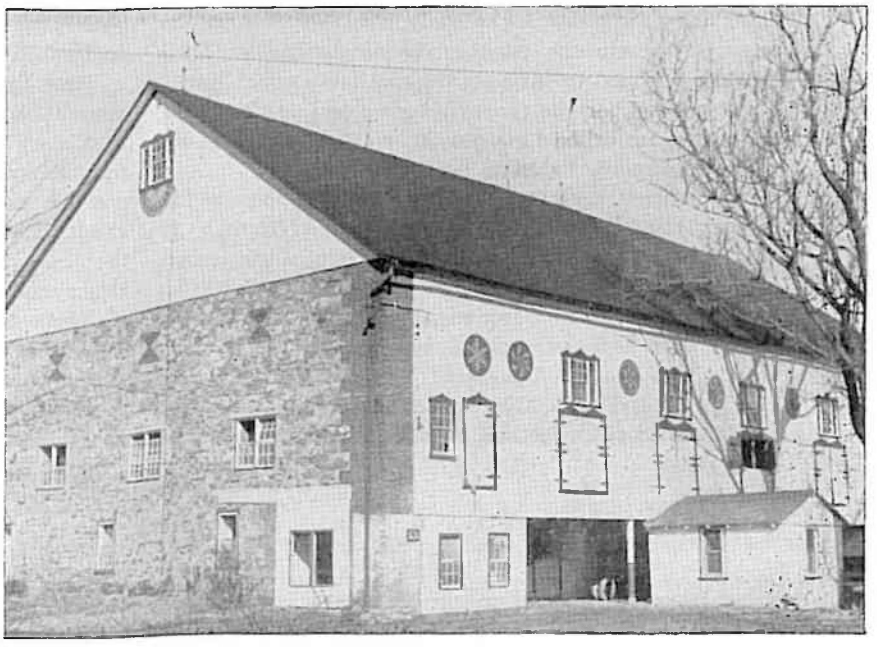
But most interesting of all is the fact that only a small section of the Pennsylvania Dutch country has the decorated barn. The late W. E. Farrell, who photographed thousands of Pennsylvania Dutch barns, was the first to establish this fact. He has shown that the area is principally in Lehigh, Berks, Bucks and Montgomery counties. There are no "hex marks" in most of Lancaster and Lebanon counties and none (excepting sporadic recent innovation) in York, Adams, Snyder, Northumberland and other counties of the Pennsylvania Dutch country.

If there were any basis to the witch angle, wouldn't it be awfully peculiar that half of the Pennsylvania Dutch country only believes in warding off hexes and the other half doesn't? Moreover, isn't it plain, common sense that magic, wherever it is practiced (and no one would deny its existence in the Pennsylvania Dutch country), isn't it plain, common sense, I say, that a farmer would NOT parade his mysterious doings before all the world to see? No, my dear reader, witchcraft and all that hangs together with it, is a very *secret* matter, all of it surviving underground, well hidden from view to all but the initiated. Any one with the slightest insight into human nature must sense how utterly preposterous is the whole "hex mark" story.

But back to the statement that barns are decorated in only a small section of the Pennsylvania Dutch country. How come? The answer is not a simple one by any means. Why, for instance, doesn't the farmer in Snyder County decorate his barn with the geometric patterns? Didn't most Snyder countians migrate from Berks County? They did, indeed. But why then no "hex marks" in Snyder County, you ask? The answer seems to be that the migration from Berks County took place at a time before barns were even painted, therefore before the idea of decorating barns was born. And what is more, between the Dutch counties of Berks and Snyder there developed the coal regions, which became populated with non-Pennsylvania Dutch people. There thus arose a real physical barrier and at a time when family ties were already broken between the two sections.

Why aren't there any "hex marks" in York and Adams counties and the areas to the west? The reason seems to be again because of the existence of a barrier. This time it is the Plain People—the Amish and Mennonites, in particular.

Why shouldn't an Amishman, who is a Pennsylvania Dutchman, of course, decorate his barn with "hex marks?" Is it that he is opposed to color, perhaps? No, not at all. Rather, the reason is that among these Plain People the



(Top) Barn near Somerset in western Pennsylvania. Here the decorations are sawed out of wood and nailed on the barn.

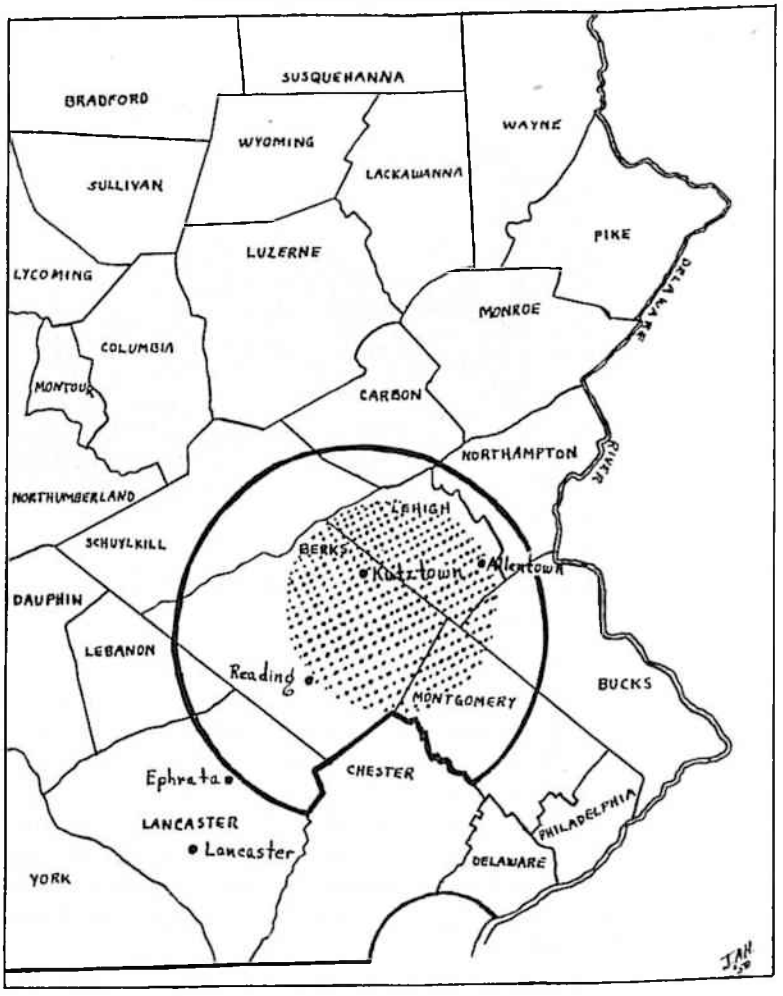
(Right) Barn in Berks County, Pennsylvania, between New Berlinville and Bally.

geometric design was never traditional. Where, I ask, would you have found the motif among the Amish? On a birth and baptismal certificate, as in Lehigh County, perhaps? Impossible! The Amish do not practice infant baptism and consequently had no birth and baptismal certificates to decorate to begin with. They erected only small markers, all of them uniform in size. This left no room for decoration. Could one expect the "hex marks" on the keystone arches of churches as in the solidly Lutheran and Reformed sections farther east. Very obviously not, since the Old Order Amish have never had church buildings; they have always met for religious services in their homes. In other words the folk-culture of the Plain People acted as a buffer and stayed the spread to the west of the decorative motif.

Another reason that the myth gained a foothold so easily is that, prior to the coinage of the word "hex mark," there was no local word to designate the decorative designs. To be sure the Pennsylvania Dutch themselves spoke of the designs in their dialect as *schtanna*—stars, or *blumma*—flowers, but both of these terms were mere makeshifts. Around 1920, in other words, there was a complete vacuum; neither was there a word for the geometric design itself, nor, as I have indicated, was there any knowledge of the presence of the design on scores of decorated objects in previous decades.

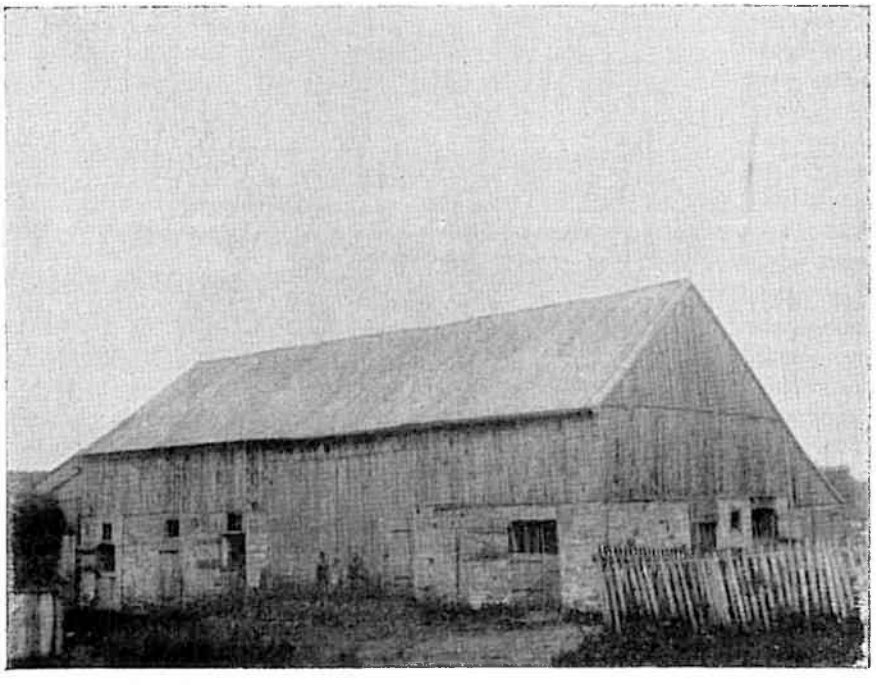
No matter how well we may try to educate, people I am afraid will still go on saying "hex marks" are symbols put up to ward off evil spirits. And this for the very good reason that the myth is interesting, fascinating, and is exactly what the tourist wants to hear. The facts themselves are admittedly colorless. In the final analysis, don't all of us continue believing what we want to believe, come hell or high water?

There is only one other observation I have to make pertinent to "hex marks." August C. Mahr, in an article on this subject in the *Ohio State Archaeological and Historical Quarterly*, January-March, 1945, writes that we Pennsylvania Dutch are not telling the outsider the facts, that we are sensitive and gloss over the hidden meaning behind our barn decorations.



A Pennsylvania Dutchman myself and a lifelong student of our folk beliefs, I must say with absolute honesty that I have never found a single shred of evidence to substantiate any other conclusion but this: *"hex marks" are used but for one purpose, and to put it in the Pennsylvania Dutchman's own words, "chust for nice."*

The above article was reprinted by permission from the booklet entitled *Pennsylvania Dutch Hex Marks*, published by the Pennsylvania Dutch Folklore Center, Inc., Franklin and Marshall College, Lancaster, Pa.



(Top) Farrel map. Shaded area shows where most decorated barns are found. The larger circle is the outer periphery of such barns.

(Left) English type barn. Berks County, Pennsylvania, showing stables and mows all on the ground floor.

"After breakfast the men . . slaughtered the pigs, one after the other."

Butchering

AFTER the corn was husked, came the butchering. Usually two large hogs and sometimes a beef were included. It took several days to prepare for the butchering day. At least four families were asked to help, so it had to be planned to suit everyone! After that, preparation began in earnest. All the crocks and utensils had to be dressed for dinner. *Zwieback,* raisin bread, and perhaps a cake had to be baked to be served for breakfast.

Everyone arrived before dawn. After breakfast the men bundled up, took the lantern and slaughtered the pigs, one after the other. The scalding water was carried from an iron kettle set up either outside or in the summer kitchen.

The ladies started the dinner—stuffing the duck or chicken with raisin dressing, and peeling the potatoes—a huge dishpanful. The children also had to be cared for. Each family brought two or three—wee babies and toddlers. They were supposed to stay in the living room.

Soon the first tubful of "insides" was brought into the kitchen. The women cleaned the fat off the intestines and cleaned the casings for sausages. Then the cut-up fat was brought in to fry out for lard. This was done in an iron cauldron and stirred continually with a wooden paddle. After the fat had melted, the spareribs were put into it and cooked with the cracklings to a golden brown. The spareribs were then spread out in a pan and sprinkled with salt. The clear, rendered lard was poured into large dishpans to cool and was later on poured into stone jars. The cracklings were placed into milk crocks.

By lunch time the men had scraped the feet, ears, knees, and head and these were cooked in an iron kettle after the lard was done. After lunch the pork sausage was stuffed by the men. Ground meat, mostly lean trimmings from the hams and bones, seasoned with salt and pepper, made up the contents of the sausages. These were smoked the next day. The next job was stuffing the liverwurst. This was made of one part of liver to four parts of meat, trimmings from the neck. These sausages were cooked in water and had to be pierced with a darning needle to prevent them from bursting.

Last, but not least, came the headcheese, ground from the cooked head meat with some rind thrown in for good measure, and seasoned with salt and pepper. The mixture was put into a cloth sack and laid into a flat pan with a board on top of the sack. This board was weighed down with a crock of cracklings to press out the excess fat. Next day the headcheese, feet, ears, heart, and tongue were covered with whey in another stone jar. These would then be ready to serve on cold winter evenings accompanied with onion rings and vinegar.

Long before the work was finished, lamps were lighted. The men were the first to end their part of the butchering. The ladies washed the greasy pans and set the supper table. There was *Plumemoos* and the spareribs were relished with pickled watermelon. The liverwurst was sampled but tasted better for breakfast. Each family also took home a ring of it, and also one spareribs for each member. Before leaving, the gallons of lard were counted —5-12-14-16-21. Twenty-one gallons of clear lard and two gallons of dark crackling lard! A full day! However, they were likely to go to the next place in the morning.

(Reprinted by permission from *Off the Mountain Lake Range* by the Mountain Lake Junior Historians.)

The men are cleaning the feet and ears while the boys are having some fun.

The Months of the Year

BY JOHANN H. JANZEN

Johann H. Janzen was teacher and artist of the Molotschna settlement (1868-1917). Russia. These sketches which represent so typically the life of the Mennonites of the Molotschna settlement appeared in A. Kroeker's *Christlicher Familienkalender* published before World War I in Russia.

January

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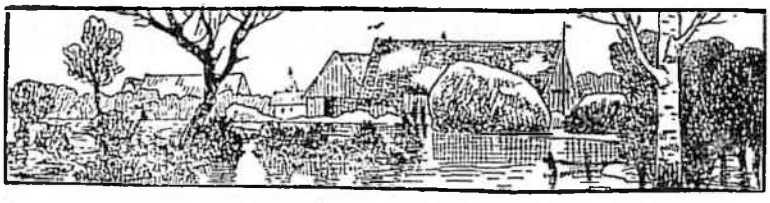

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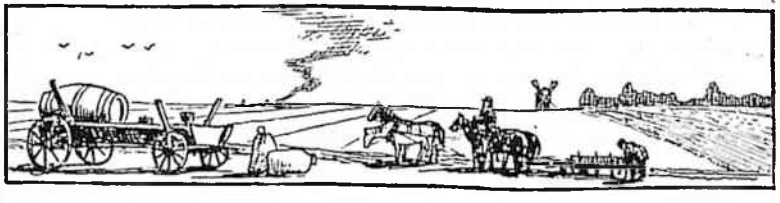

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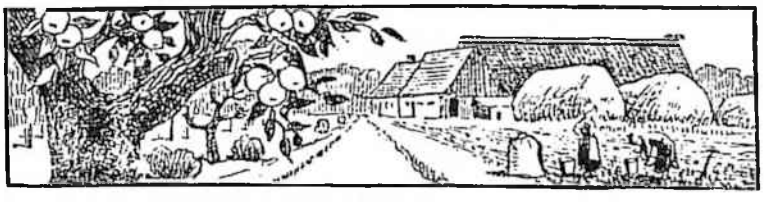

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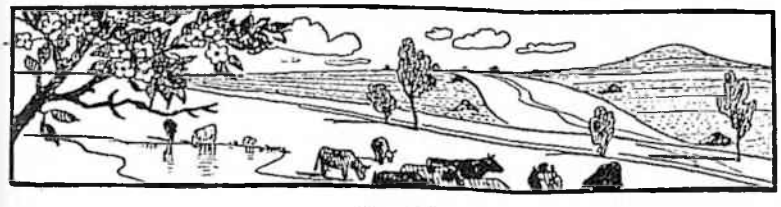

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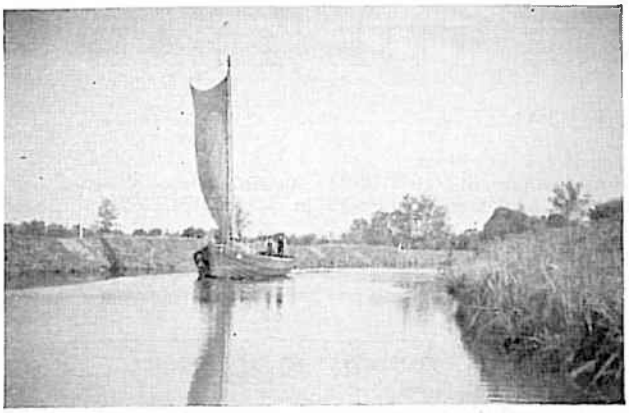
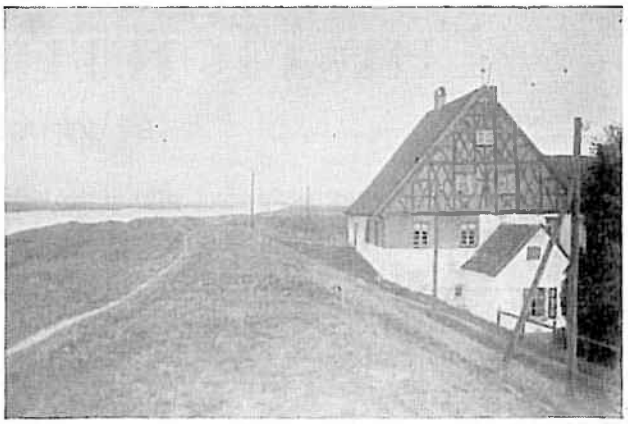


The Tiege River, near Tiegenhagen, Prussia.



Watchhouse on the dikes along the Vistula River.

FROM THE VISTULA

BY HERM

THE isolated Mennonite emigrations to Danzig and surrounding territory, which began from Holland and Friesland in the year 1529, soon led to solidified and strengthened churches through the inflow of new members. Difficulties with the natives and local and state officials were never absent; but to the peace-loving, non-resistant Mennonites, the difficulties did not hinder a quiet steady growth.

The rural territories of the Vistula region had fallen to the Polish crown while Danzig was a free city, though under the royal supervision of Poland. Danzig guarded her rights jealously, and in the unavoidable strifes that ensued, the two sides liked to use the Mennonites as pawns something like this: "If you harm my Mennonites, I will harm yours." Our Mennonite churches naturally gained by this.

Land and Principles

The Prussian period for this territory began in 1772, with the division of Poland under Frederick the Great. Danzig came under the jurisdiction of his successors in 1793. This period brought a marked change for the worse. A strong opposition to the Mennonites soon developed. The non-resistant principle, which heretofore had been left unchallenged, was now in grave danger at the hand of Prussian militarism.

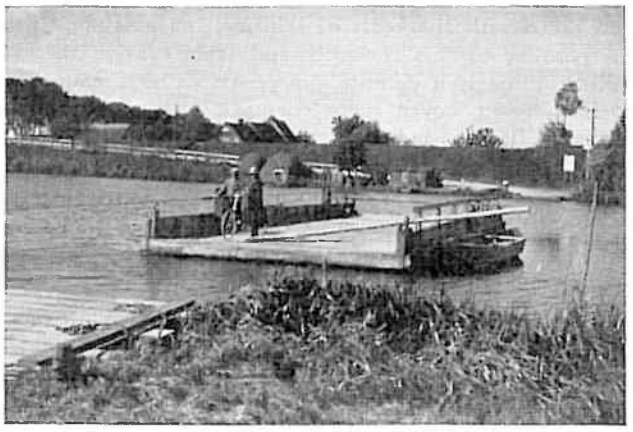
It is true that Frederick the Great confirmed the old Polish privileges, guaranteeing freedom of conscience and non-combatancy, but requiring the annual payment of five thousand *Thaler* (approximately $3,500) for these privileges, the money being used to support the Cadet School in Kulm. In general, he showed understanding of the peculiar situation of the Mennonites. His clear judgment early led him to acknowledge the benefits his country gained through the proficiency and industry of the Mennonite farmers, craftsmen, and tradesmen.

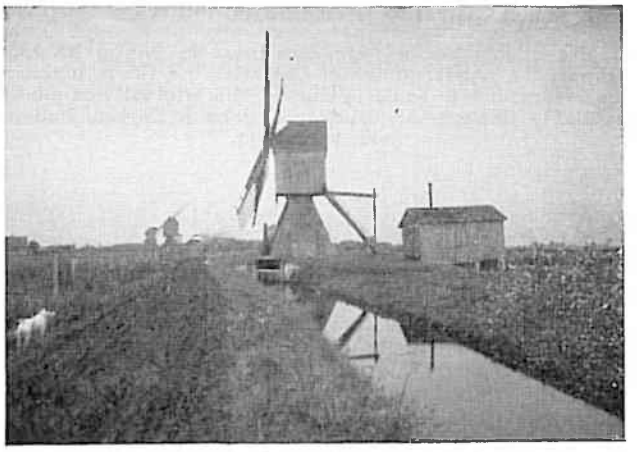
However, under the reign of his successor, Frederick Wilhelm II (1786-97), the situation became quite different. In a cabinet order of April 24, 1787, all Mennonite congregations in "East and West Prussia as well as in Lithuania" were forbidden to enlarge their present holdings or develop any new enterprises. It must be stated plainly that this restriction was aimed primarily against non-resistance, the most important Mennonite doctrine. The prohibition was intended to bring about the transfer of a large number of Mennonites to the class of wage-earners. This intention was very clearly stated in a general directive issued by the Department of Foreign Affairs, May 10, 1788. Among other things this document states that the Prussian state requires that in case of emergency, citizens and dwellers in the land volunteer as soldiers.

At this time agitation for possible migration increased in the rural congregations. Through men in responsible positions, the attention of the government was called to the fact that such a migration could be a detriment to the culture and economy of the nation. The government, however, would not be persuaded, for it reasoned that those individuals who wished to migrate to Russia were poor, possessing no real estate, and therefore no ill effects would result.

The Mennonite Edict

The development of this whole matter led in the direction of requiring a ransom for this proposed movement, at the expense of the Mennonites, of course. This came in the form of the so-called "Mennonite Edict" of July 30, 1789. The king expressed his displeasure in the fact that "they were denying one of the foremost duty-bound requirements, that of the defense of the fatherland." For this reason he said he could not give them equality of rights. Then followed again the strict prohibition regarding the acquisition of new real estate. Altogether new, however, was the order that in the future they must contribute toward the support of the Protestant churches,





Ferries and windmills in Prussia were reminiscent of those used in the Mennonite homeland—Holland.

TO THE DNIEPER

ANN EPP

pastors, and parsonages, as well as school teachers and school buildings, according to the evaluation of their real-estate holdings. This was done so that they might no longer as easily, through outbidding the market prices, "acquire the most suitable and substantial possessions of the other subjects who were answerable to render military service." Likewise, they must pay the special assessments of the Protestant church and ministry. Whereas the prohibition relative to acquisition of real estate threatened the security of the Mennonites more than the order regarding the payment of special taxes, yet it was the latter ruling which bore so clearly the stamp of unrighteousness and discrimination that the peaceful and quiet Mennonites could not avoid taking it as an affront.

It is of interest to note that these special taxes for the support of the Lutheran churches had to be paid by the Mennonites up to recent years, even when there was no longer any thought of any kind of exemption of Mennonites from military service. Many protests and memorials which were especially the concern of Deacon Gustav Reimer of the Heubuden Church, finally led to the withdrawal of these requirements a few years prior to the beginning of the last war.

The passage of this edict with its resultant burdens had not been prevented by the efforts of two Mennonite representatives: Elder Heinrich Donner, of Orlofferfelde; and Cornelius Warkentin, of Rosenort. They had gone to Berlin in February, 1787, where they remained for ten weeks putting forth every effort to influence the authorities, but all to no avail.

New perplexity gripped the Mennonites when King Frederick Wilhelm III, who had meanwhile come to the throne in 1797, issued a special declaration on December 17, 1801, as an addition to the "Mennonite Edict." It is known that the king bore a personal grudge against the Mennonites, because at one time two Mennonites who had been drafted into his regiment, had, for conscientious reason, deserted the army. This declaration narrowed the freedom from military service, and limited it to a smaller group. The resident, real-estate-holding Mennonites as well as the male heirs should continue to be exempt from military service. If, however, the real estate was transferred to other owners through sale, trade, gift, or marriage of a widow, or a daughter, or any other heir of property, the claim of freedom from military service would become void.

On the other hand, those who were willing to do military service would be released from the bonds of the "Mennonite Edict" and be permitted to acquire real estate wherever they desired. To those who would be willing to do military service a further concession was made: they would not be required to swear an oath of allegiance upon their induction into the army, for provision would be made so that a handclasp would serve as a promise of fidelity. Whether many Mennonites took advantage of this offer is not known. The fact that the church was at that time very strict in its practice of discipline leads to the conclusion that not many Mennonite men offered their services to the country.

Apparently this new decree led once more to a larger emigration. At the same time, the Mennonite representatives had succeeded through Staegeman, the Koenigsberg criminal judge, to call the attention of the government to the increased emigration, and the opinion was expressed that, in general, the government had taken too drastic steps against the Mennonites. But the West Prussian Chamber would not yield to this opinion, and its director, Count Dohna, when interviewed concerning the reasons for the emigration, argued against the position that the oppressions by the administration constituted reasons for the movement. He supposed that the grounds were other: the emigrants were in large part poor people; holders of large properties had not applied at all.

Furthermore, he declared that the State must in this

Catherine Invites Mennonites

Copies of this leaflet were distributed in Danzig by von Trappe, the representative of Catherine the Great, inviting the Mennonites to settle in Russia. The original was made available through the courtesy of John J. Friesen, Butterfield, Minnesota.

Denen werthgeschätzten und wohlachtbaren Mitgliedern derer beyden Mennonisten-Gemeinden in Danzig, vornemlich allen, denen daran gelegen seyn kann, und welche die Vollmacht für die nach Rußland gesandt gewesene Abgeordnete unterzeichnet haben, wird hiedurch bekannt gemacht, daß eben diese Abgeordnete, nachdem sie laut ihrer Instruktion sehr fruchtbare Ländereyen am Dnieper-Strom ausgewählet haben, gesund und glücklich zurückgekommen sind, und am 13. May dieses Jahres neuen Styls, das ist, am 2. May alten Styls, die hohe Gnade genossen haben, durch Se. Durchlaucht den Herrn Reichs-Fürsten v. Potemkin-Tavritscheskoi in der Stadt Krementschuk Ihro Kayserl. Majestät in Gegenwart des Kabinets-Ministers, Herrn Reichsgrafen v. Besborodko Erlaucht, des Römisch-Kaiserl. Ambassadeurs, derer Gesandten von England und Frankreich, und noch vieler andern hohen Standespersonen, vorgestellet zu werden, und aus der allerhuldreichsten Russischen Monarchin eigenem Munde die Versicherung des allerhöchsten Kayserl. Schutzes und Gnade für sich und alle Mennonisten-Familien von Danzig, die nach Rußland ziehen wollen, auf die allergnädigste und leutseligste Weise zu erhalten. Weil nun auch Ihro Kayserl. Majestät allen Mennonisten, die von dem Danziger Gebiet Lust und Belieben finden möchten, nach Rußland zu ziehen, ausser 65 Dessiatinen, die ohngefehr 4 Hufen ausmachen, der schönsten Ländereyen für jede Familie, solche herrliche Gnadenwohlthaten, Geldvorschüsse und Vorrechte allergnädigst zu bewilligen geruhet haben, dergleichen während Allerhöchst Dero 25-jährigen ruhmvollen und ewigdenkwürdigen Regierung noch keinen Ausländern verliehen worden; als werden alle Mennonisten vom Danziger Gebiet, denen es noch gefällig seyn möchte, von dieser grossen Kayserlichen Huld und Gnade für sich und ihre Familien und Nachkommen Gebrauch zu machen, hiedurch eingeladen, sich am bevorstehenden 19. Januarii des von Gott zu erwartenden 1788sten Jahres Vormittags um 9 Uhr allhier in Danzig im Russ. Kayss. Gesandschafts-Palais auf Langgarten, persönlich einzufinden, damit ihnen die Privilegia und allerhöchste Kayserliche Kabinets-Resolutiones in originalibus vorgeleget werden, und sie sich nach ihrem Gutdünken, und so wie es freyen Leuten, deren Vorfahren aus Holland hierher gekommen sind, und die nun bey ihrem Abzuge præstanda præstiren werden, nicht gewehret werden darf, erklären können. Danzig, den 29. Decemb. 1787.

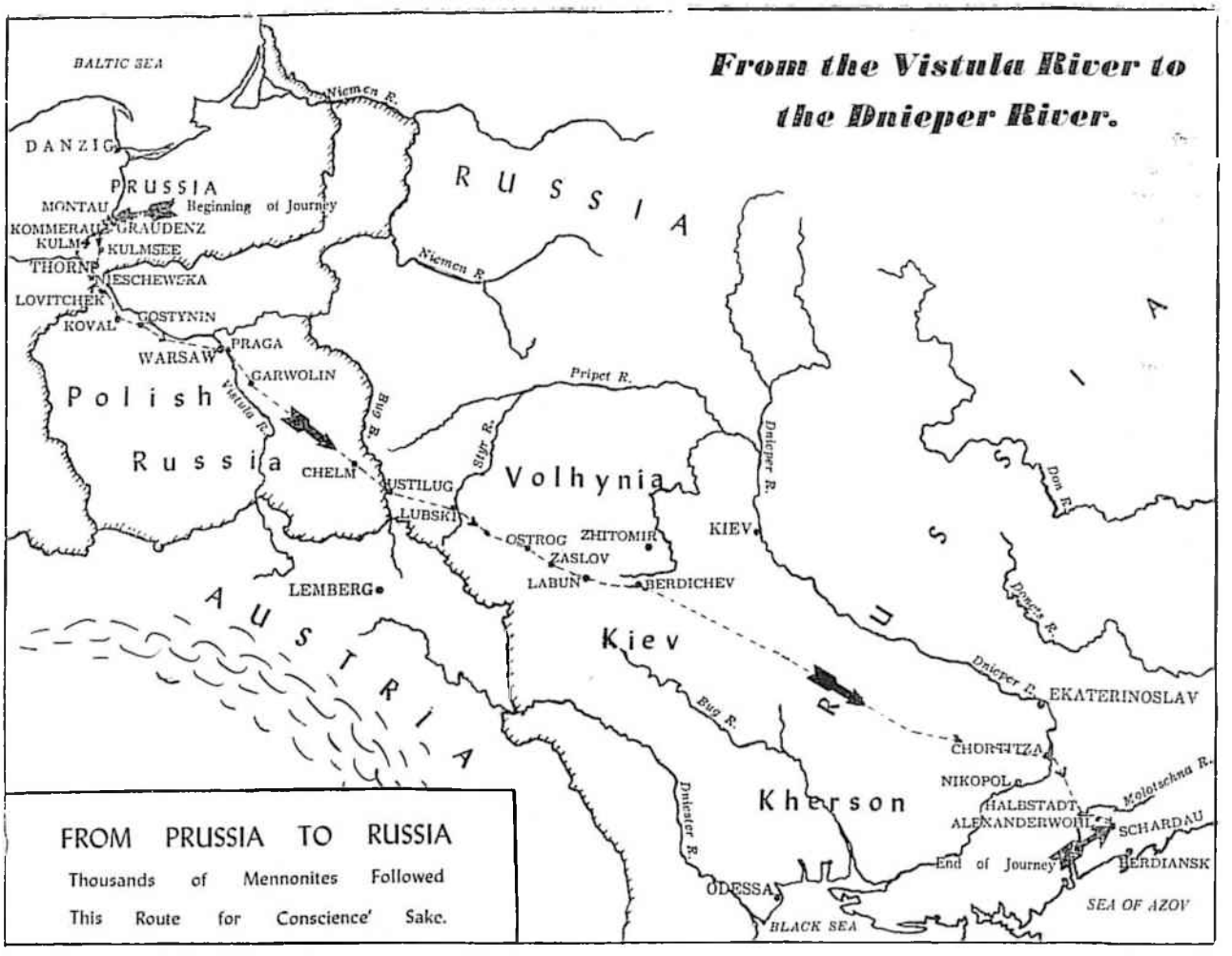
Dutch designs decorating tile oven in Prussia.

case proceed without ceremony because all Mennonites are filled with abhorence of soldiery, "an attitude which is peculiar to this cowardly and labor-evasive species, which through a definite prosperity without education would become even more corrupt." This judgment is utterly false and indicates that Count Dohna, as a Prussian militarist, viewed conscientious objection to war with utter rejection and without understanding. He also contradicts himself, for it is difficult to explain how a "labor-evasive species" could come to a state of prosperity.

He goes even farther in his declination and says in his report, dated June 25, 1803, (located in the Staatsarchiv, Koenigsberg) that the emigration of the Mennonites was a self-imposed "incident in which room was given for the fulfillment of every desire except patriotism, a movement which in its basic elements compares with that of the Jews of this country, a species similar to the Mennonites and which can been seen to have similar results." This is the expression of the deep resentment of a noble landlord against the independent farmer. Up to the present time men have eagerly sought to conceal the position which Count Dohna took with regard to the Mennonites, but now for the purpose of historical fact, it shall finally be portrayed in its proper light. Knowing the facts, one can understand how the Mennonites were treated in Prussia at that time.

However, the government at Berlin was inclined to compromise, mainly because of the report which stated that three hundred families had already emigrated. In a new order by the Cabinet, November 24, 1803, the most essential point of the former declaration was softened; the freedom from military service which was attached to Mennonite land-holders remained, even if the property would pass from one Mennonite to another who was not of kin. Acquisition of new property from non-Mennonite owners remained forbidden. This latter restriction was not lifted until many decades later by the law of June 12, 1874, which in paragraph 3, referred to the edict of July 30, 1789. However, at the time of the annulment of the restriction actual freedom from military service no longer existed. By an order of the Cabinet of March 3, 1868, the Mennonites had been made responsible "to do military service in the capacity of medical aides, secretaries, and transport workers."

Apparently the churches had become weary of the struggle, and influenced by the successful Prussian Wars of 1864, 1866, and 1870, most of the congregations had accepted this order by 1870. They went even farther than this and stated that "those who would participate in active military service would henceforth not be deprived of the privileges of church membership." Churches subscribed to this regulation in the following order: Rosenort, July 10, 1870; Danzig, October 2, 1870. Only the congregation of Heubuden offered opposition and some members migrated to North America. Members from other congregations joined them. But now let us return to the beginning of the migration.



Russia Invites

Such were the conditions existing among the Prussian Mennonite congregations. Small wonder, then, that the agents of Czarina Catherine II, found ready response among them. In the Manifesto dated July 20, 1763, the Czarina granted immigrants "abundance of land for settlement, complete religious liberty, self-government," and numerous other privileges.

In 1786, the whole question regarding the migration received its first jolt in the Danzig congregation. At that time the special representative of the Russian government, G. Trappe, appeared in Danzig and began his canvass which naturally fell on good ground among the oppressed Mennonites. Trappe, recognizing the possibilities which confronted him here, had the Manifesto of Czarina Catherine read in both of the Mennonite churches in Danzig, inviting all of the Mennonites to settle in Russia. This occurred on August 7, 1786, a memorable day in Mennonite history.

It is true that the Council of Danzig invited the Elders Peter Epp, a direct ancestor of the writer of these lines, and Isaac Stobbe, to an interview, and forbade them to have any further relations with the Russians. However, two delegates of the Mennonites, Jakob Hoeppner, of Bohnsack, and Johann Bartsch, of Danzig, had already gone to Russia with the agent, Trappe. The trip of these delegates resembled a triumphal journey. On May 13, 1787, these two plain Mennonites were even presented at Kremenchug on the Dnieper by Prince Potemkin, in the presence of the Austrian, English, and French ambassadors, to the Czarina Catherine who formally bestowed favor upon them. She promised freedom of faith and freedom from military service to the fullest extent, and for "all time." She signed a charter, prepared by Prince Potemkin, in which all of the rights and privileges of the coming immigrants were specifically stated, and which was so attractive that the settlers later, in a very short time, erected flourishing villages and towns on the steppes of Russia. The two Mennonite delegates had, furthermore, obtained legislation which provided that Trappe, who had influenced them to migrate and who was acquainted with their circumstances, was to become their director and curator. He was also instrumental in turning aside hinderances that might arise in Danzig because of their departure.

On November 10, 1787, Trappe met once more in Danzig with the Mennonite representatives, much to the displeasure of the Council of Danzig. Large numbers of

Mennonites were now making application for emigration. According to a release by the Prussian ambassador in Danzig, von Lindenowski, dated January 18, 1788, a total of 1,011 persons had applied for emigration. Trappe had handbills and pamphlets printed which he released for distribution at the Danzig Mennonite Church on Sunday. He resorted to this method of canvass because the elders, in order not to provoke the civil authorities, had prohibited a public proclamation in the church. The town council would have had to yield because of the combined pressure of the Russian and Polish governments. The council, therefore, brought pressure to bear upon the elders of the congregations for giving support to Trappe's enterprise.

The elders, in response to this, said, through their spokesman, Jakob de Veer, that they had no connection with Trappe and the Russian ambassador in Danzig. This in turn provoked Trappe, who said that the statement of de Veer "was a gross and impertinent lie proclaimed from a holy place." Trappe, however, was in error because the church directors as such, through wise foresight, had not committed themselves to Trappe in spite of the many inducements he offered, as for instance, urging Elder Peter Epp to receive a fine fur coat, a cap, and a box of Russian candles.

Apparently the Council of Danzig did everything in its power to keep the people from migrating and did not hesitate to use dishonorable means. In view of the opposition, Trappe, prior to his return to Russia, realized the need for circulating literature among the Mennonites charging them to remain true to their decision. He exhorted them, further, not to permit themselves to be deceived by the clamor of wicked and sly men like the Danzig rabble, but rather, they should seek to better their circumstances and acquire ownership of land which they were not allowed to do in the Danzig area.

He speaks, further, in his circular, of the wonderful fortune to live under the jurisdiction of the great landmother, Catherine, "who has a large heart for her beloved Mennonites." He devotes page upon page to similar flattery. In conclusion he says, "I trust that you will bring good teachers and true soul-shepherds with you so that you might let your light shine before the people of Russia, also." He advised against receiving scabby sheep into their fellowship and, above all else, no drunkards; and all this in order that the good reputation of the Mennonites in Russia might not suffer!

The Migration to Chortitza

Nevertheless, the desire to emigrate had abated somewhat. Contributing to this was the fact that the Council of Danzig rejected most of the petitions for grant of passports. So it happened that finally only 22 families, consisting of 138 souls, took up the wanderer's staff. The first four families—Neufeld, Claassen, Sawatzki, and Reimer—left on February 23, 1788. These were soon followed by the remaining eighteen families.

The migration fever became contagious and hundreds of people of Prussian districts applied for passports. But obtaining the passes was made difficult and, to some extent, the granting of the same was denied. However, on the basis of the attitude taken by the Prussian administrators toward the Mennonites, of which we have read before, they were obliged to permit most of the applicants to emigrate, the main requirement being the payment of the capital levy. Forty-one families of the Rosenort congregation emigrated the first year. A large farewell service was held in the church for these families on July 28. The total number of emigrants from Prussia in 1788, is as follows:

Heubuden	17 families
Tiegenhagen	41 families
Rosenort	41 families
Fuerstenwerder	5 families
Ladekopp	6 families
Elbing-Ellerwald	20 families
Danzig	22 families
Total	152 families (919 souls)

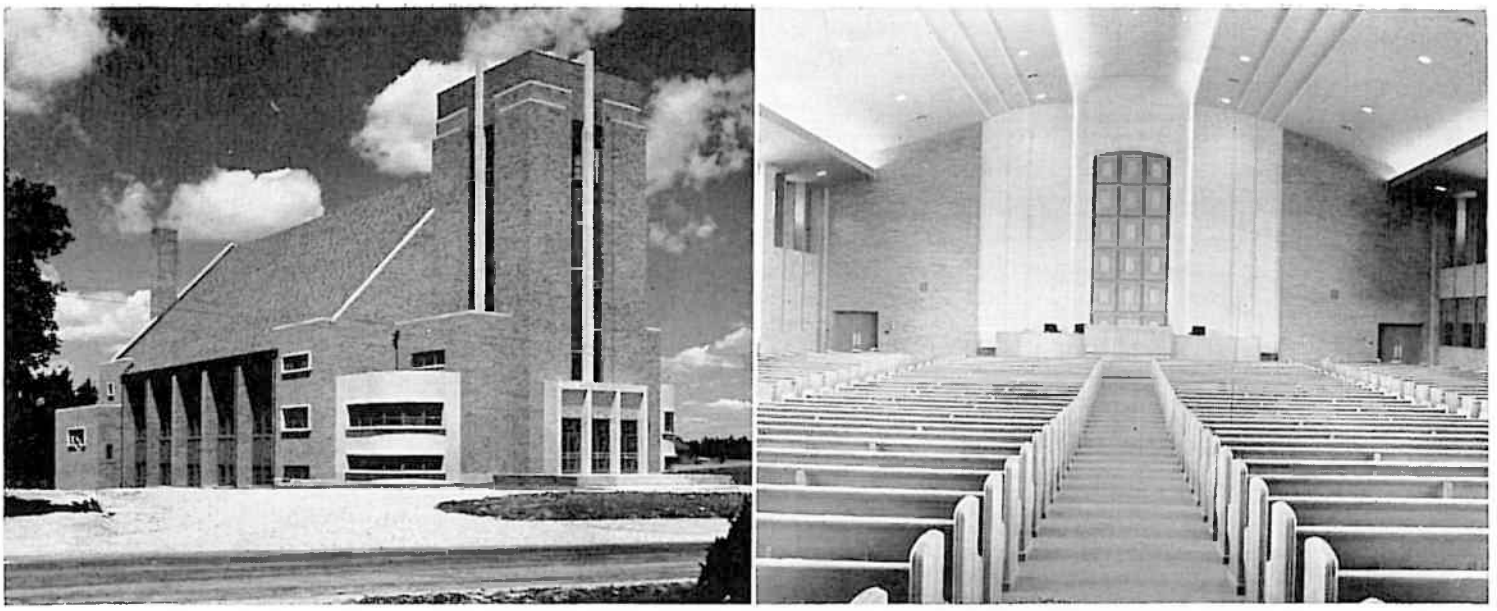
They journeyed by way of the land-route over Koenigsberg and Memel, to Riga. They traveled in wagons drawn by six or seven horses, loaded with all of their household goods and furniture. Their cattle and sheep were driven along. How they traveled the remainder of the journey, from Riga to South Russia, is impossible for us to report with authority. Unfortunately, we also lack exact dates. By the end of the century about two thousand souls had settled in the Chortitza Colony.

The Molotschna Settlement

The years 1803 and 1804, brought new waves of immigrants consisting of 342 families, with about 2,052 souls; in 1808 and 1809, one hundred families, with about six hundred souls. In 1814, sixty-three families came. And in 1818 and 1819, a total of 215 families came, with about 1,300 souls. In the following years the migration weakened somewhat, but still remained steady for some time. The census of the Prussian congregations, according to the first authorized count in 1789, stood at 12,000 souls. It remained quite constant throughout the following decades of migration, and it thus appears that the surplus of the population constantly migrated.

Worthy of note is the fact that the Mennonites, through their efficiency, won such high recognition by the Russian government that in many court orders it emphatically indicated that it desired to have only Mennonite immigrants. But in spite of their good reputation, it appears that in the first years conditions among the immigrants were not ideal. Above everything else, the immigrants had obeyed the request of Trappe not to permit any drunkards to be in their number. One family of the Danzig congregation, which had applied for passage was forced on the basis of this issue to remain in

(Continued on page 30)



The half-million dollar new Apostolic Christian church northwest of Berne, Indiana, seats fifteen hundred.

THE APOSTOLIC CHRISTIAN CHURCH

BY J. W. FRETZ

Church denominations, like individuals, may frequently lose track of their distant relatives. Throughout the United States there are a number of Apostolic Christian churches located near large Mennonite communities. Many of our Mennonites are wholly unaware of the fact that the Apostolic Christian church is definitely rooted in Mennonite history. It had its origin between 1832 and 1835 in Switzerland as a break-away from the Old Order Amish group.

Members of the new group carried the division to America among relatives and friends. In 1846 several came to Ohio where they established a small group among the Wayne County Mennonites. Later they appeared among the Amish in New York and in Woodford, Illinois, and became known as the "New Amish." Today there are upwards of fifty-seven congregations in this country with a total membership of over fifty-eight hundred. The group emphasizes the doctrine of entire sanctification, a change of heart through regeneration and a life of Godliness directed by the Holy Spirit. The group has traditionally taught the doctrine of non-resistance. Most of the churches are located in the states of Ohio, Indiana, Illinois, and Iowa with a few in such widely scattered states as Connecticut and California.

The large new half-million dollar church located northwest of Berne, Indiana, and dedicated on August 6, 1950, is the largest of the group's churches and one of the largest open country churches in America. The membership stands at one thousand and the seating capacity of the new structure is fifteen hundred. It is constructed of golden Roman brick partially faced in limestone. It has a high sloping roof covered with a reddish colored tile. The church has an eighty-two foot frontage and runs to a depth of one hundred seventy feet. The towerlike section of the structure, in addition to serving as the entrance, houses the stairway to the basement and to the balcony overlooking the auditorium. The church sanctuary proper measures eighty-two feet by one hundred feet and seats twelve hundred in the main auditorium with three hundred additional seats in the balcony. The interior walls of the auditorium are also made of golden Roman brick. Between five large bays on each side are slender amber glass windows extending from the floor to the ceiling. The woodwork throughout the building is of fumed oak. Pews and other furnishings match the fumed oak woodwork. Illumination in the auditorium is by means of indirect lighting. Under the pulpit is a basin which can be pulled out and filled with water for baptismal purposes.

The full basement of the church contains a large and completely-equipped kitchen and dining room. The congregation continues its Amish practice of having a common meal after every Sunday morning worship. By means of sliding partitions, parts of the dining room are converted into Sunday school class rooms. A nursery is located in the rear of the church. The auditorium is equipped with a public address system to facilitate hearing.

The Apostolic Christian church near Berne was established in 1871. In 1897 the original structure was replaced and an addition made in 1933. Samuel Aeschliman has served as elder since 1941. There are many familiar Mennonite names indicating the fact that large numbers of members of the Apostolic Christian church have their roots in the Swiss Mennonite lineage of the Berne area. Names such as Moser, Neuenschwander, Gerber, and

Baumgartner are common in this congregation. The church membership has increased approximately 50 per cent in the last fifteen years.

The Christian Apostolic church is seclusive and its members have little or no contact with other religious groups including the Mennonites. They exercise a strict discipline and use the ban. In business matters and as farmers, they are among the most industrious and uniformly prosperous members of the community. Their farms and livestock are among the finest and their adherence to a religious faith is everywhere manifested by its high degree of loyalty.

Background of Apostolic Christian Church

BY DELBERT L. GRATZ

Aufzeichnungen über Entstehung und Bekenntnis der Gemeinschaft Evangelisch Taufgesinnter. (By Hermann Rüegger, senior). Zurich, 1948. 186 pages.

This book presents the story of the Apostolic Christian Church. The history of this group is of special interest to Mennonites since its historical roots and spiritual heritage previus to 1830 are in common with those of Swiss Anabaptism. Its subsequent history reveals numerous contacts with Anabaptists in Switzerland and America, resulting in such cognomens as *Neu-Täufer* in Switzerland, as well as in Ohio and Indiana, and "New Amish" in central Illinois and New York.

The author is Hermann Rüegger, senior, an 80-year-old elder in the *Gemeinschaft* living near Zürich. His long personal association with the church and his study of the writings of Samuel Heinrich Fröhlich, founder of the church, make him well qualified for the task he has undertaken.

The book opens with the traditional cursory review of the spiritual heritage of Anabaptism tracing the various non-Catholic movements from earliest Christianity to Reformation times. The genesis of the *Gemeinschaft* is given in a much clearer light than either Müller or Geiser have done in their histories of Bernese Anabaptism. Rüegger had as his main source for the first quarter century of the movement the writings, including diaries and many letters, of Samuel Heinrich Fröhlich. This vast amount of documentary material had previously been untapped for a study of this nature, although certain of the letters of Fröhlich had been printed and widely distributed. Archival materials at Bern and Zürich also supplemented the author's use of the Fröhlich papers.

The high point in the story of the *Gemeinschaft Evangelisch Taufgesinnter*, which incidentally could also be a profound example to present-day missionary-minded Christian churches, is the narration of the spread of the Christian faith by Fröhlich and his followers during its first fifty years of existence. While other Anabaptist groups were busy arguing with each other over church rules, the *Neu-Täufer* were busy spreading their faith winning converts and starting *Gemeinschaften*. In a matter of three decades after its inception active churches of this faith were to be found from one end of Switzerland to the other, in France, southern Germany, and in areas now a part of the countries of Austria, Hungary, Yugoslavia, and Rumania. Through migration and missionary endeavor churches soon arose in the United States, their present stronghold, and later in South America.

Their missionary zeal as well as the methods they used, remind one of early Anabaptist activities, yes, even of those early days of Christianity. A typical example is given on page 127:

> "In the summer of 1839 two Hungarian locksmith apprentices, Johann Denkel and Johann Kropatschek, journeyed to Zürich. Here they heard Fröhlich preach, accepted his teachings and were baptized by him. Denkel spread his convictions to his fellow workers in Budapest, one of whom was Ludwig Henscey von Szent-Peter-Ur. He introduced them to the new teachings in November, 1839 and on May 8, 1840 they held their first worship service in the workshop of their employer . . . . In time Henscey and his brother wrote on paper their new confession of faith and the newly acquired members spread copies of it in Hungary, Bosnia, Slavonia, and Rumania where 226 churches now stand."

As good as the book may be there are certain shortcomings that should be noted. A completely unbiased account of the movement is not given nor should it be looked for in a study as this which was written by and intended only for the group it concerns. Several notable omissions occur, such as the complete lack of a bibliography or index. The addition of a few statistics of the *Gemeinschaft Evangelisch Taufgesinnter* would add greatly to the book. The paucity of space given to the churches in the Balkan countries as well as in the United States leaves a certain incompleteness. For example, no mention is made of the heroic stand made by the members in Yugoslavia who for the past seventy years have continually had to face ten-year jail sentences for refusal to do military service, a few getting as many as three of these sentences. Neither is adequate mention made of the division that took place in their ranks in the United States, Germany, and Switzerland at the turn of the century, primarily over the wearing of the moustache. The story of the five thousand members who now find themselves as refugees in Germany and Austria is also conspicuously absent.

For the person interested in Mennonite and Anabaptist history this book presents a valuable addition to his knowledge. This is the first writing on this topic to appear so it makes a worthwhile contribution in a hitherto unworked field.

The Executive Committee of the Mennonite Central Committee. (Standing, left to right) H. A. Fast, C. F. Klassen, Harold S. Bender, C. N. Hostetter, Jr.; (seated) Orie O. Miller, P. C. Hiebert, J. J. Thiessen.

THE MENNONITE CENTRAL COMMITTEE WITNESS

BY ORIE O. MILLER

THE Mennonite Central Committee has become the mainly used North American Mennonite channel in the following five areas of the church's concern and witness:

Brotherhood Aid

The MCC was born in 1920 out of the urge to send help to civil war and famine-stricken brethren in Russia. It represented the United States groups in aiding the Russian Mennonite migration of the twenties to Canada, and sponsored the 1930-36 movements to Paraguay. It has served as the main contact with South American immigrant groups since. The Canadian Mennonite Board of Colonization for the Canadian groups and United States churches have closely coordinated their concerns and resources through it since 1945 in relief and assistance to new homes and communities of our stranded refugee and displaced brethren in western Europe. This concern and the aid given is now being broadened to include the older churches in Europe and the younger churches in mission areas. This is in the spirit of II Cor. 8:14 "That now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality," and Gal. 6:10, "As we have therefore opportunity, let us do good unto all man, especially unto them who are of the household of faith." The minimum goals materially in this aid program include home, shelter, sufficient food, health care, school and a community that enables service to and from church; and the means to livelihood enabling these. Spiritually, it is sought to multiply bridges of understanding and fellowship and to clarify the Anabaptist heritage so that Mennonites may be more effective in their mission to the non-Christian world and in sharing their faith with the rest of Christendom.

War Sufferers Relief and Rehabilitation

The Mennonite position on relief and services has its background and origin in the Anabaptist heritage. Since 1939 all North American Mennonite and Brethren in Christ groups have coordinated their contributions of goods, cash, and workers through MCC. "In the Name of Christ" symbolizes best the motivation, character, and quality of what is meant and intended. Flour, canned meat, clothing, Christmas bundles, etc., and whatever material resources we have to share with those in need (irrespective of race, class, religion, or politics) and accessible to such representation, is the ideal. Open doors, need, challenges, and opportunities during the past decade have been far beyond our readiness or performance in the light of God's gift and gifts to us. It has been a time of unprecedented war and bloodshed and resultant suf-

fering of innocent peoples. War and conflict, cold or hot, arises from and results in mass social tensions, and peoples' displacement where the needy are lost and forgotten. That God cares, that Christians care, that the way of love and good-will are valid in over-coming evil—these are the witness elements intended through worker and gift.

Peace Position

In this position all the North American groups officially join and mean to continue in the way of Biblical non-resistance upheld by our Anabaptist forebears and by the early Christian church. However, each generation needs to accept the position anew. To those responsible in state and government affected by the implementation of the position in our citizenship it needs consistent and clear interpretation. As relief services and brotherhood aid build bridges of fellowship and understanding with our fellow brethren across the world, we are naturally eager for them to join us in the fullest possible expression of this testimony. We are concerned too, to encourage Christians anywhere and to support those who share our position, in the fuller gospel witness this enables. In increasing measure through the Peace Section we work in and toward these objectives.

Voluntary Service

During CPS days one frequently heard reference to going the second noncompelled mile. There are many who feel called upon to offer themselves to special services of significance in church-arranged programs to meet the needs of the social order or of the country. This urge is and should be particularly strong in a time of world distress and emergency. The MCC pioneers and experiments for the groups in the expression of this rather newly-organized services concept and provides a varied pattern of projects where those coming from the groups find challenge according to gift and qualification and can give themselves in the "Name of Christ." The Committee correlates its own pattern of services with those of the groups to a total unified witness. Most of the workers serving are in the 19-24 age group and serve in the United States or Canada.

Mental Health Service

In the reawakening of the last half century to organized missions, charities and relief, our older United States and Canadian churches admittedly lagged in providing for their own mentally ill, and seemed completely oblivious to the illness that accounts for almost half the nation's hospital-bed capacity. Our CPS men brought us to shocked consciousness of these facts. The groups have become unitedly concerned, and have assigned the Committee to the task of leading the way in providing hospital, clinic, psychiatric and other service facilities for initially implementing this concern. Three small hospitals are planned, on which the two first (of total 55-guest bed capacity) are now in service.

Menno Travel Service, Menno Purchasing and Shipping, serving our colleges in their foreign student exchange program, the farm trainee exchange, cooperating in Displaced Person immigration to the U. S., are other facets of MCC activity.

An average of three hundred or more workers make up this service-witness family and serve in from sixteen to twenty countries outside the U.S.A. and Canada. The Mennonite Central Committee's aims and objectives continue: to be a good faithful efficient servant in the assignments given it, to fit appropriately into the church's world mission, and to be a healthy part of the body that in turn helps the church's HEAD maintain "the unity of the spirit in the bond of peace." Ephesians 4:3

Raisin bread distribution at the Neustadt Nachbarschaftsheim during Christmas.

In Europe

BY HAROLD W. BULLER

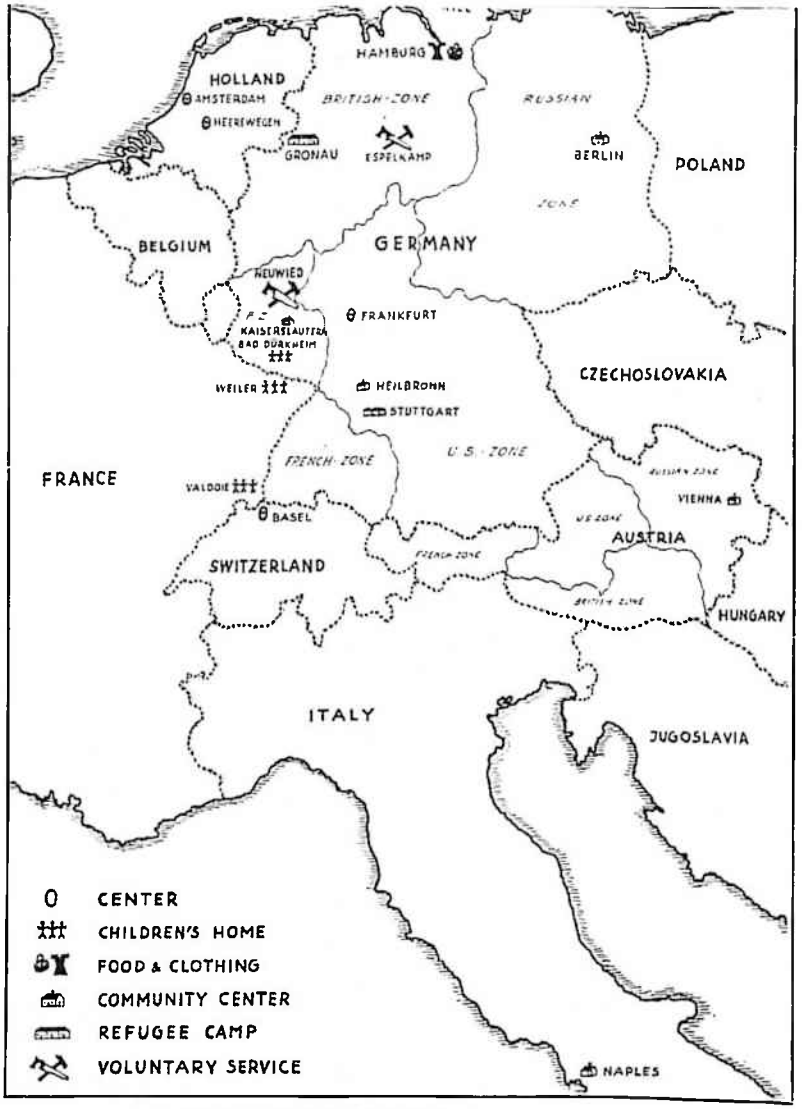
THE most stable area of MCC activities in Europe since 1945 has been that of refugee work. That work is still devoted to its original purpose. The change that has come over MCC activities otherwise is represented by the fact that of the seventeen centers now in operation, only one has distribution of food and clothing as its primary purpose. All the others, though dependent in various ways upon material aid donated by Mennonites of the United States and Canada, are operated for the spiritual and social benefits that MCC has prepared itself to give in various ways.

A Changing Program

After World War II the door to relief work in Europe opened first in France, in March of 1945. By the end of 1947 the area of work had enlarged itself to include Holland, Belgium, England, Denmark, Germany, Italy, Austria, Poland, and Hungary.

Those were the days when people needed either to be fed or removed from the continent lest they starve. This period of emergency extended itself, roughly, till the end of 1949, by which time the MCC had assisted in moving 11,249 Mennonite refugees out of Europe. At the same time $6,893,536 worth of materials-in-kind had been distributed in these areas. This was distributed in varied programs including special schemes, for children, aged, or T. B. patients, as well as MCC-operated children's homes. In addition, builders' units composed of American Mennonite youth had helped to restore bomb-shattered dwellings so desperately needed to house the homeless multitudes.

Slowly the war crisis passed. Today relief activities, carried out by the MCC, have been withdrawn from Denmark, England, Poland, Hungary, and Belgium. But this fact, along with the reduction of European MCC personnel from above two hundred to seventy-five or eighty, does not tell the whole story. As the most severe physical needs were somewhat alleviated, other needs and challenges had an opportunity to present themselves in their own right. These, representing an entirely new area of work as compared to earlier mass material aid distribution, called for a new approach and a new work philosophy. When the bodies of men call urgently for much needed food, one can hand out thousands of cans of meat in a short time. Afterwards one can, up to a certain point, tabulate one's contribution statistically. But one cannot in the same way hand out friendship and the deeper needs of a spiritually hungry and searching life. Furthermore, a statistical count of results in this is entirely impossible.



MCC activity centers in Europe, 1950.

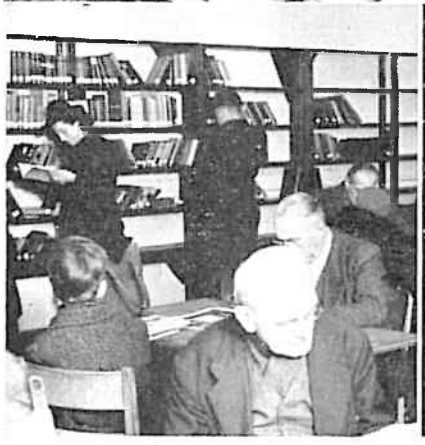
In this new area of service, the worker found himself compelled to come out from behind the distribution table and either walk home with the people whom he had been serving since 1945 or invite them to his own European home.

The first effects of a new era registered their impression on the type of program carried out almost before MCC's often replaced and always new workers realized what was happening. The children's homes, for instance, had always been considered centers to which emergency cases were brought to save them from the results of severe malnutrition. As children came and went, having lived in a Christian atmosphere under Christian instruction, the relief workers retained an interest in them, visiting their homes and becoming acquainted with their parents. Soon responsibility was felt, not only for the health of the individual child, but for the spiritual atmosphere to which it had been returned. In the meantime, it was suddenly realized that children were no longer admitted only for emergency reasons. Instead, they were illegitimate children or children from homes where poor, working parents could not properly care for them in their younger years. What had been an emer-

Voluntary Service Unit, Espedkamp, settlement for refugees. Hee
(Left) Bible stories in children's homes. Clothing and sy
M.C.C. Headquart

Children's Homes
Clothing Centers
Community Center

Activities at the *Nachbarshaftsheim Kreuzberg*, Berlin, near t



:rewegen, center in Holland. Fitting clothing in children's home.
mbol of international Mennonite Voluntary Service. (Right)
ers, Frankfurt a.M.

Refugee Camps
Voluntary Service
Spiritual Guidance

he Russian sector. (Right) Kaiserslautern and Bad Duerkheim

gency institution had slowly become an institution that needed to be set up along more permanent lines with long-range support plans. Its workers must now continue to be trained for their task and be able to give spiritual aid to those who require it.

New Areas of Service

In other areas projects called community or neighborhood centers were developed. Like the children's homes, these combine material aid with social and spiritual assistance. In such a center, Christian workers try to provide a home for the community to which all may come for friendship and help. In its sewing rooms, despairing mothers wearied by damp, crowded quarters, receive sewing supplies with which to mend the family laundry. Children enjoy Bible story hours and craft clubs. Young people attend music, discussion and Bible study groups. Older people, who often come from unheated, lonely rooms, are thankful for a library and a reading room where they may sit and knit or visit if they do not want to read. But all of them keep coming because they find a Christian approach to practical living.

Bible work with children has become an important part of MCC activities in Europe. At least five hundred children under fifteen years of age regularly attend weekly or bi-weekly Bible education classes throughout the various MCC centers. Besides this, many more are gathered in summer Bible school camps at various places. Still others meet regularly under Christian leadership for crafts or knitting groups. This whole program is growing steadily.

One worker spends all her time traveling through German teacher-training schools to give spiritual guidance to students who will be teaching religious education in the grade schools of Germany.

In the Voluntary Service camps, American and European youth have the opportunity to spend many hours in voluntary labor during which they help some refugee to a home. Evenings are spent in discussions of the deeper Christian values of life that can best be understood only after one has tried to put them into practice. Here disillusioned youth who have lost all faith in God and man find, often for the first time, that life can have a purpose.

A team of MCC workers assists the International Refugee Organization (IRO) in its attempts to find new homes across the oceans for those who have been bombed out or who have been driven from their homes. The bewildered farmer, unwise in the ways of emigration red tape, can come to these Christian workers and find a sympathetic and understanding ear.

Many people who have watched a seemingly endless stream of MCC supplies come into Europe through the years believe that the Mennonites must represent one of America's largest church groups. When they find that the contrary is true, these people, having received gifts given in the name of Christ, are especially anxious to know what makes such a thing continue to happen. MCC workers must accept the responsibility of explanation that such an occasion offers. The Mennonite Christians have a testimony to give.

Mennonite aid, too, has entered into a new version of an old responsibility. Most of the European Mennonites who could and desired to emigrate, have been assisted toward that end. Now those Mennonite refugees who must remain in Europe need to be placed into homes in which their families can finally be reunited in an opportunity to make their own living again. Builders' units composed of draft-age American boys will help them build as many of these as possible.

As one looks at these and many other responsibilities and challenges, one realizes that if the MCC would withdraw from Europe now it would leave before its task is done. But beyond these opportunities there are those of fellowship with European Mennonites that American Mennonites cannot afford to miss. To neglect these opportunities would be harmful to both groups. During recent years an average of two American Mennonite ministers and youth workers have spent their full time in a ministry among our German Mennonite brethren. As European and American Mennonites learn to know each other better, old distrusts are being erased. We are also learning from each other. When Mennonites on two sides of the ocean ascribe to the same basic Christian beliefs, their united testimony in a troubled world can only be strengthened.

One soon realizes that the present trend of activities in European relief work requires deeply Christian, consecrated, and often specially-trained workers. A mastery of the German and French languages is becoming more and more important.

Other Projects

Today MCC supports two children's homes in cooperation with the local Mennonites in France. In Amsterdam and Zeist, Holland, an office and an international conference center, respectively, provide opportunity for fellowship with Dutch Mennonites and acquaintance with many other worthy people. In Naples, Italy, its workers lend a hand to the Waldensians, a fine Christian people who a bare century ago were released from many centuries of active persecution by the Catholic church. In Austria, material aid assistance to scattered Mennonites and a neighborhood center make up a strong program. In Germany the MCC Relief Section directs the following activities: material aid distribution center in Hamburg; a children's home in Bad Dürkheim, Pfalz; three neighborhood centers—in Heilbronn, Kaiserslautern, and Berlin; in Stuttgart are the headquarters for the MCC-IRO refugee assistance team and for the students' counselor on Christian life and education; a work camp in the new refugee city now

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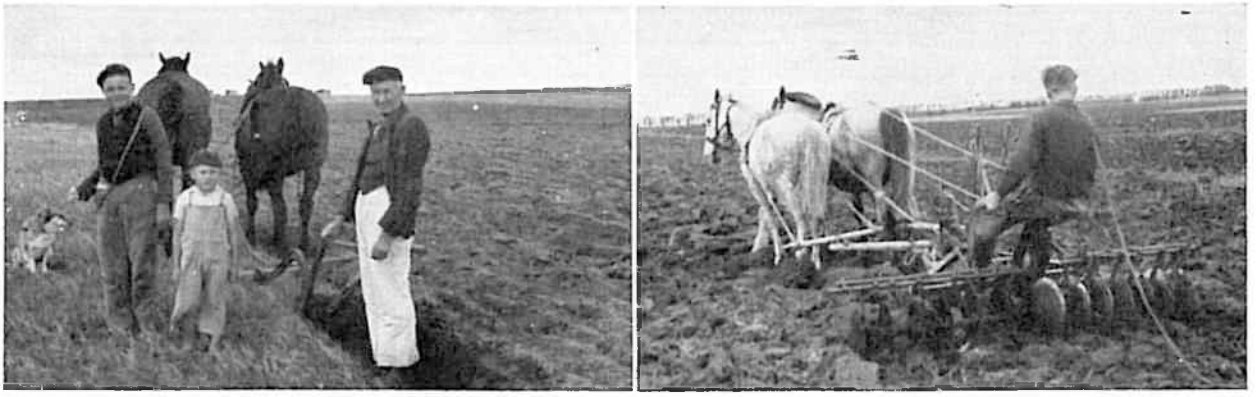


Prussian Mennonites, El Ombu, Uruguay, using implements from the prairie states.

In South America

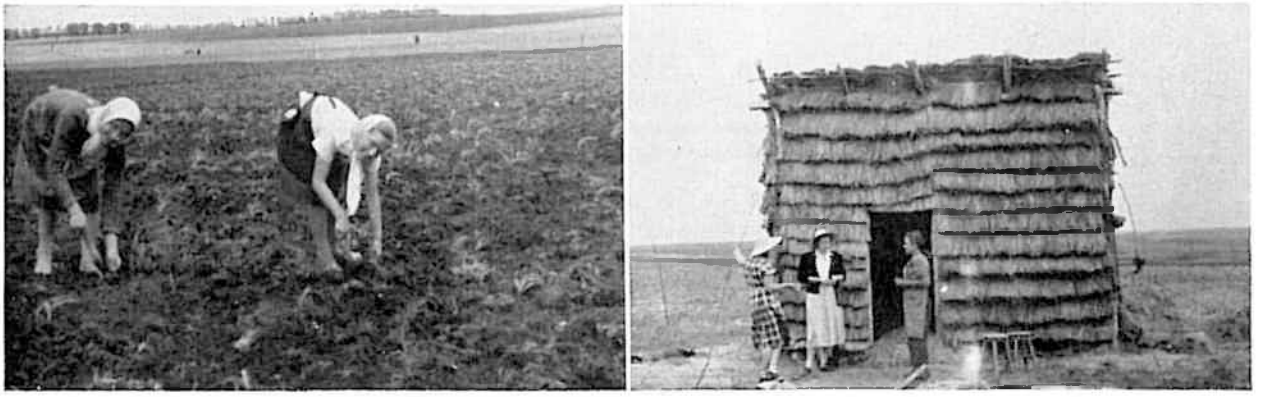
BY CORNELIUS J. DYCK

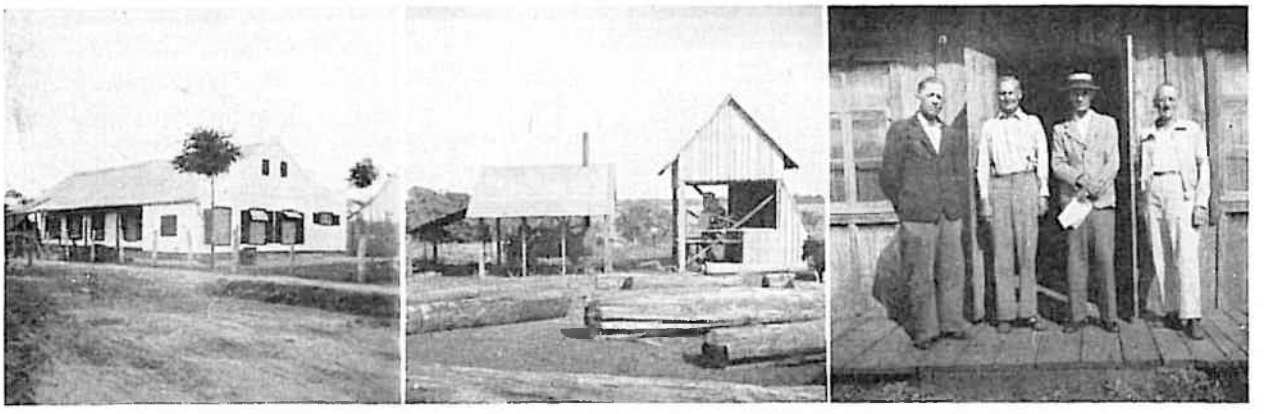
IN THE four countries of South America where MCC activities are being carried on, namely: Paraguay, Uruguay, Brazil, and Argentina, a tremendous work has been begun, unique in its effects upon the lives of the Mennonite brotherhood and also the native inhabitants, and in its long range significance to these people. This is a program distinctly different from those carried on in many other areas of need, being not so much a relief program as one of resettlement, rehabilitation, and missions, all working together and being dependent upon each other for failure or success. Whereas the normal function of the MCC has usually been to supplement already existing services and supplies, in South America and especially in Paraguay it is confronted with the necessity of supplying all things needed, even the most basic, such as land for farming, books for schools or a microscope for the hospital.

The Settlements

Already since 1930 the MCC has been carrying on a variety of programs in South America, to both Mennonites and native inhabitants. When the refugees from Russia arrived in those years they were fed, housed, land was bought, schools were built and in many other ways they were helped over the first difficult years. Later a hookworm-control and milk-feeding program was carried on for the benefit of the Paraguayan population. However, the real task was only begun in 1947 with the arrival during that and the following year of four refugee transports from Europe bringing 5,509 immigrants, of which 751 settled in Uruguay, several hundred in Argentina and the rest in Paraguay. Arriving mostly with no more possessions than the clothes they were wearing and could carry in one suitcase, they found a strange country, a foreign tongue, a semi-tropical

Replanting corn. Temporary home of recent Prussian Mennonite settlers, El Ombu, Uruguay.





The Neuland Cooperative. Volendam oil press and the Volendam administration.

climate, a new and different philosophy of life from their own, all of which caused them to look to the MCC, the sponsoring organization, and made them almost entirely dependent upon it.

The aim and desire of the immigrants was to farm as they had done for generations past, consequently 381,592 acres of wild grass and forest land were purchased in Paraguay and 2,964 acres in Uruguay. The Paraguayan land, located both in the Chaco some 250 air miles northwest of Asuncion and in east Paraguay some 85 miles up the river, was virgin except for roaming Indian tribes. The larger group of immigrants were settled in the Chaco near the two older Mennonite colonies Menno and Fernheim, in a colony named Neuland, and the smaller group in east Paraguay near the Paraguay River port of Rosario, forming the colony Volendam. The Uruguay group settled near the town of Young, calling their colony El Ombu. To enable the construction of frames, windows and doors for the adobe brick houses as well as cribbing for wells, saws, etc., steam power units and other equipment was sent by the MCC to the value of approximately $26,000. Since the immigrants had no income the first months $240,541 were made available for maintenance and support of those unable to work. Beds and other household and farm equipment supplied at a cost of $111,500 and in addition, new and used machinery, tools, utensils and clothing to the value of approximately $100,000 was sent from North America, largely to Paraguay. To enable the establishing of small basic industries within the colonies, oil presses, burrmills, lathes, and other equipment was sent and a cotton gin for joint use by the older and new colonies.

Mennonite church, Filadelfia, the Chaco, Paraguay.

The Cultural Life

In Paraguay two new hospitals were established, one in each colony, and a first aid station in Uruguay. Seven doctors and one dentist were brought from Europe to serve them for varying periods of time. Three North American doctors and one dentist have formerly served the older colonies. Grants, subsidies, and salaries since 1948 total approximately $15,000. In spite of the war-weakened immigrants and the unaccustomed climate no serious epidemic has occurred. Nearly 25 per cent of the patients treated in the Mennonite hospitals in Paraguay are native citizens. Two homes for the aged and infirm have been established in Paraguay, one in Neuland and the other in Volendam.

Every village has its own school of six grades, further education being available at one higher level school in each colony. In the older colony of Fernheim a teachers' training institute has been established to insure an adequate supply of teachers to the village schools. Only in Paraguay are the colonies in complete charge of their own school system. At various times North American teachers have been loaned to the colony schools in Paraguay. In Brazil financial help is being given towards the building of a new school in the Bage colony. Approximately $20,000 have been spent for these purposes since 1948.

The church and its related problems have also been a deep concern to the MCC, the more so since the ravages of war and nomadic refugee life has left its scar on the spirits of many of the immigrants, scars which only the gentle hands of love and God and time can heal. While not directly assigned to the rebuilding of

Elder Hans Epp and family, Zentralschule and village well, all in Volendam, Paraguay.

church life, it is evident in our Mennonite colonies that the things of the spirit and the things of the body are closely related and in direct proportion to each other and that neither one can be approached successfully separately. The MCC representatives have consequently counseled much with the church leaders, have worked with the young people whenever possible and in all attempted to show and help bring a clearer Christian light to the brotherhood and beyond. This has perhaps been the most intangible phase of the program, yet undoubtedly the most important and far reaching, effecting every other phase of colony life present.

Other Fields and Services

As a service to those families and individuals living in the cities, centers have been established in Sao Paulo, Montevideo, Buenos Aires, and Asuncion, these centers being at the same time the administrative headquarters of the MCC for that area. The aims and objectives of these homes are identical in all four countries, namely, to serve as meeting place and if need be as a worship center for the Mennonites scattered throughout the cities; to counsel, place and help girls sent to the cities to help support their farming parents; to represent the cause of the colonists before the proper government agencies, and give the colonies such other essential services as MCC can gife in business, cultural, or church affairs. In all, to liaison between the South and the North American brotherhood, to further understanding and to work towards a closer union of the local and world Mennonite fellowships in all things of common interest and common good. For this purpose the MCC has one couple in Sao Paulo, one matron in Montevideo assisted by the administrative couple stationed there, one couple in the El Ombu, Uruguay colony, a Paraguayan Mennonite couple serving the spiritual interests of the Mennonites in Buenos Aires, and a larger headquarters staff in Asuncion. It is hoped and planned that these services can be maintained and increased as possible throughout the years ahead, becoming more and more a link in the chain of contact points the world over where Mennonites of whatever lands can meet and fellowship and thus learn to understand and love each other better.

In Paraguay, the country that so graciously opened its doors to Mennonites when all others seemed closed, the MCC has initiated the establishment of a Leper colony and treatment center for the more than twenty thousand Paraguayans suffering from that disease. The location is some 50 miles southeast of Asuncion and the project is receiving wholehearted governmental and other official support. Dr. John R. Schmidt will manage the project. Considerable support is being received for this purpose from the American Leprosy Missions, and in other ways from the local Mennonite churches. It is hoped that this project will eventually house upwards of 250 patients and give ambulatory treatment to all who are in need and can come.

Cooperating with the Institute of Inter-American Affairs of the U. S. government, two MCC men have been on loan to the Agricultural branch (STICA) of that service for the past two years and it is hoped that this cooperation and contribution can continue in some form

On way to Volendam, C. J. Dyck, driver-photographer; Ray Funk, mechanic.

or another over the coming years, more so since Mennonites in Paraguay make up a larger percentage of the population than in any other country in the world.

The Future

What services the MCC will be able to perform in the future in the many fields just mentioned depends largely upon the resources at its disposal, financially and personnel wise. Larger cotton production must be facilitated through mechanical clearing of the vast lands lying idle and through mechanical cotton picking; raw materials as cotton must be utilized and processed increasingly in the colonies because of market and transportation problems; roads must be built; and other projects undertaken if the standard of living is to remain on a reasonable level to which the immigrants had been accustomed. Furthermore, hospitals must be improved and facilities extended to provide better services to the colonists and also more ably serve the non-Mennonite periphery; schools must grow if able leaders are to be trained for the many phases of colony and Mennonite life; young people must be provided with more vocational choice and opportunity, and other horizons widened. To these challenges the MCC and its staff of twenty-nine workers in South America (including wives but not children) has dedicated its energies and resources, whether it may take one year or ten years to realize results.

The years pass on and with them opportunities, but today we are humbled by God's leading and by the multitude of open doors before us, waiting to be entered in service to our South American and larger brotherhood.

MCC personnel at Mennonite camp, Buenos Aires, prior to their departure for Paraguay.

There is no turning back for those who have dreamed the dream and caught the vision. A heroic chapter is being written in the history of the Mennonite church by our colonists in South America who, struggling under divers difficulties and events beyond their control, are hewing a livelihood out of the jungle wilderness, and are finding, in spite of all, in the quiet majesty of nature, the peace and calm of God. There can be no higher calling, no more ringing challenge than to join hands with these faithful in their struggle, to serve them and thereby God.

FROM THE VISTULA TO THE DNIEPER

(Continued from page 18)

Prussia. But they had failed to fulfill the other request of Trappe: to bring with them true soul-shepherds.

It was not long, therefore, until a cry for help was heard from the new colonies. They requested that the Prussian churches send an elder to establish a church government, and to conduct an election for elders and teachers. Elder Peter Epp of Danzig, despite his age of sixty-five years, decided to undertake the difficult journey. Everything was in readiness for his departure. He had given farewell to his congregation on August 2, 1789, when suddenly he became desperately ill and passed away on November 12. The new congregations in the strange land had to wait five more years until in 1798, Elder Cornelius Regier, of Heubuden, and Cornelius Warkentin, of Rosenort, ventured to make the trip. The work of these two men in the eight villages found a ready response and was richly blessed. Unfortunately, in the midst of his activities, Elder Regier was taken by death. But Warkentin, ordained to eldership by Regier on his deathbed, carried on the work to its completion. Warkentin's presence among the settlers was a perpetual Pentecost. He returned home in good health, and as recognition received from Czar Alexander I in 1804, a gold medal with an appropriate message.

From here the Chortitza and Molotschna colonies begin their own histories, but the family and spiritual relationships of these two groups with the Prussian settlements were not destroyed. These were confirmed when, beginning in 1920, the cry of "brethren in need" was taken up throughout the Prussian congregations. Today this relationship is again in evidence as the same cry is taken up by Russian Mennonite congregations in Canada and the United States for the remnant of the once flourishing South Russian Mennonite villages which has escaped the hands of Bolshevism.

P. J. Boehr (right) in front of MCC in Hong Kong. Distribution of clothing in Osaka and girl with Christmas bundle.

In the Far East

BY ERNEST E. MILLER

OUR Far East Relief program spans a large geographic area. It is 5,100 miles from Tokyo to Delhi and 3,000 from Shanghai to Djakarta. We have had, during the year, workers in India, Indonesia, the Philippines, Formosa, Japan, and in Shanghai and Hong Kong, China. The total population of these countries is 1,085,000,000 or 53 per cent of the world's total population. It is generally not recognized by people in the Western Hemisphere that the Far Eastern countries contain such a large share of the peoples of the world or that she covers such a large expanse of the world's physical area.

The West has also not until recently recognized the political and industrial importance of this group of countries. We have thought of this mostly as an area carved out among Western powers into colonial possessions. Here England, France, Holland, Germany, Spain, and America have, at times, had their colonial territories. Since World War II, the pattern has changed. A series of new republics have come into being. We have

Javanese Mennonites meeting with E. E. Miller (seated, second from right) Dr. Ropp (seated, left) and Henry Ewert (Standing, left).

now the republics of the Philippines, Indonesia, New China, Burma, Pakistan, and India, with Korea, Indo-China, Japan, Formosa, and Malaya still struggling in their efforts to become free political entities. It is clear that the Christian church and our Mennonite brotherhood have an obligation to do much more to meet the physical and spiritual needs of these peoples than they have yet envisioned.

MCC Function in Far East

The primary function of the MCC is to help meet physical need. She is committed to do this "in the Name of Christ" and in behalf of the churches in her supporting constituency. She is to do this without distinction of race or creed and with no motive of political barter. She does not distribute goods or operate food kitchens or heal the sick with the intention that doing so will promote one or another of the political ideologies contending for priority among the struggling masses of the East. She knows only that in Osaka bombs destroyed a large section of that city and that thousands of industrial workers and their families needed homes, clothing, and medical care. So she moves in to do what she can to help. And when a typhoon tidal flood moves in to destroy again, not only the MCC headquarters, but also the homes of many of these same persons, then she rebuilds her place of operation and helps the people in the community to repair such damage as they can and resume their daily round of work and toil despite this new misfortune.

The MCC feeds and clothes orphans in Hengyang in Free China and she operates an orphanage, at the same time, at Taichung in Formosa. She does medical work among the hill tribes in Formosa and gives relief to the mountain people who come to the hospital at Landour, India. In Java her workers give food and clothing, not alone to our Mennonite brethren who have come through the trials and suffering of ten years of war and persecution, but she also gives supplies and medical care to their Moslem neighbors, who in an outburst of religious fanatical hatred burned our mission churches and hospitals and forcibly converted some of our people to Islam. This is the nature of the work of MCC.

The MCC not only helps meet the emergency of front line relief. She also undertakes in the area of rehabilitation. Knowing that the homes of the industrial workers will be happier homes as they learn to help themselves, MCC workers open classes and clinics where mothers may come and learn how to sew garments for their own children and how to bathe and better care for their babies. Or seeing the eagerness of young people to learn English and get acquainted with the know-how of the West, her workers open English classes in Osaka, in Taipeh, in Pati, and in Hong Kong, and then through direct and indirect Bible study help these eager young people to see that in so far as Western countries are truly succeeding it is not due to democracy but to an understanding of and an obedience to the eternal truth of God as revealed through His Son our Lord Jesus Christ. MCC workers contact approximately 1025 persons regularly through such classes in Bible and English.

Java and Japan

Our workers in Java are also helping in a program of church rehabilitation. The Mennonite mission churches in Java were partly destroyed by the Japanese occupation, a holy Mohammedan war, and a period of revolution against the Dutch. On account of these handicaps, the Mennonite church in Java was in a state of disintegration. She was not progressing in the independence granted her by the Dutch Mission Board in November 1940. But a few of her leaders had a holy zeal and refused to admit that the new church should quit in defeat or should abdicate in favor of the Dutch Reformed United Church. They sensed that a requirement more important than rebuilt church buildings or reopened hospitals or schools was a new group of young trained ministers. So their first request to us was for help in re-opening and operating a Bible school to prepare such a new corps of trained workers. MCC has been giving regularly a monthly grant to this project. Thirty-five young men, volunteers sent in from the various Javanese Mennonite churches, are now engaged in the second of a four-year course of study. These men live together in an "ashram" and exhibit a good mixture of piety and intellectual acumen. It is hoped that the Dutch Mennonites and the MCC may each respond to the request of this Bible school board and supply an instructor for the faculty of the school. Through demonstrating improved methods of work among young people and in helping prepare suitable materials for evangelism and religious education, our MCC workers are aiding in Java in a fine opportunity of church rehabilitation.

The MCC has opportunity also to be a good service agency to the mission interests of our church in the Far East. As much as fifty years ago several of our Mennonite missions in India followed in the wake of large relief contributions. Relief activity still helps to open the door to the establishment of more permanent church missions. The Mennonite Brethren have been influenced to begin their mission work in Japan in the Osaka area by what has been learned through the MCC activities. The secretary of the board states that the MCC work in Osaka has been a definite contribution to their initial missionary effort in Japan, magnificent not only in its material, but also in its spiritual value.

China and India

Surely our workers in Formosa have opened an effectual door, both among the hill tribes and among the Mandarin-speaking Chinese population which should

be entered by one or another of our Mennonite mission boards. In the Tonkin province of Indo-China there is a field ripe unto harvest. Mindanao and Palawan in the Philippines also continue to beckon for additional foreign workers.

Our Hong Kong MCC center is also serving as a useful temporary home for the Mennonite missionaries who are being withdrawn or expelled from Communist China. The Headquarters serves as a center for Far East relief. It is the office headquarters for the director and his secretary. It houses also the regular workers connected with the local children's work, but there are spare guest rooms for relief workers and missionaries passing through. Since the arrival of Don McCammon on January 27, 1951, the unit has had a succession of missionaries who have found what they needed even more, namely friends who understand something of the physical and spiritual crises through which they had come, and were ready to listen and patient to help them through all the red tape necessary to their obtaining visas and passage.

The MCC helps also in the good integration of the separate Mennonite missions operating in the Far Eastern area. In India our foreign and national workers are being brought together in the undertaking of certain common tasks through the agencies of the MRCI. This group began as an advisory body to give counsel to the MCC on where and how best to do relief work in India. It still does this. It has also undertaken other items of common concern. Seeing that a rather large number of young men from our churches are joining the Indian army, it has set itself to the task of ascertaining how well the doctrine of peace has been taught. It has appointed representatives to bring to the current government officials the historic position of the church and to request suitable legal provision for the conscientious objector in the case of the enactment of a draft law. It contemplates the publication of appropriate peace literature. This inter-Mennonite church group will find other areas related to Christian education and to Bible training and Indianization where their efforts will be appreciated both by their mission boards and by their fellow missionaries and nationals on the field.

A similar organization has been set up in Japan. Each of the three larger Mennonite groups have opened missions in Japan within the year. A meeting of representatives of these groups was held in Tokyo in March of this year. At that time it was agreed to organize the Mennonite Fellowship of Japan. This group will advise MCC on where and to what extent relief work should be carried out in Japan. A committee of this group is also helping to select Japanese students and processing them to our Mennonite colleges. Eight such students were helped to reach Newton, Hesston, Omaha, Goshen, Grantham, and Harrisonburg, in time for the opening of school in September.

The Christian Witness

The best contribution made by MCC to the needs of the Far East is in the good quality of her workers. Although there is an expenditure in this area during a six-month period of an approximate $30,000, there are also many donations of supplies to our workers from Akron and from other government and non-government agencies. Yet in terms of the 22 million dollars spent by our American ECA in Indo-China or the 10 million spent in Formosa, or the other millions spent in Burma, Siam, India, and Japan, our expenditure is so infinitesimally small that it is like a grain of sand on the seashore. The distinctive contribution of MCC to relief in the Far East is rather in the devotion and Christian witness of her workers. Time and again I have found missionaries and nationals testifying to the good contribution being made by all of our personnel. I am happy to have been able to serve with such a group during the past year.

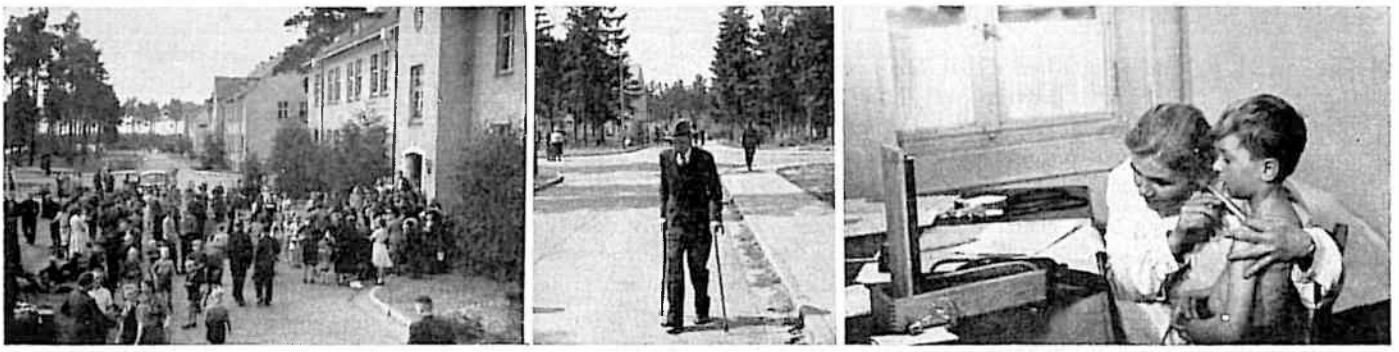
I had hoped much that a relief unit could be established in Korea, and we made repeated efforts to bring this about. It appears that a way should now shortly be open so as to make this possible. It is our hope too, that a small service unit may be placed, during the next year, in Japan and perhaps a larger one in Indo-China. India also offers opportunities in connection with its shortage of grain. The Far East needs the continued support in gifts and prayers by our Mennonite people.

IN EUROPE

(Continued from page 26)

being built to house ten thousand unfortunates at Espelkamp, which is the site of a former munitions dump. Voluntary service headquarters and an official point of contact with the churches of Germany are located in Frankfurt. The Mennonite Aid Section has its main refugee migration camp at Gronau, Westfalen, with the director, C. F. Klassen, living in Frankfurt. Resettlement projects will be carried out throughout Germany. European MCC headquarters are located in Basel, Switzerland.

If there is any one total aim that the MCC must have as it looks into the future in Europe, it is to continue making Christianity so real and practical in word and deed in the above program that those multitudes who have scoffed at nominal Christianity in the past will not only gain a new respect for a living church, but also desire all that it implies in their own lives. To arrive at that end there must continue to be lives of Mennonite youth, material aid, and money donated according to the MCC motto, "In the name of Christ." There must be a program of resettlement, distribution, and spiritual assistance in which those who are in need see and feel the spirit of Christ, which is the spirit of Christian love.



Emigration processing camp, Fallingbostel. In processing, both old and young are given physical examinations. (Center) Jacob Neufeld, now Ontario, has suffered much in concentration camps.

From Gronau

BY SIEGFR

THE group of fourteen Russian Mennonite refugees gathered in one of the rooms of the processing camp near Hannover, in the British zone of Germany to share with my wife and me their recent experiences with the Canadian immigration officials. A few joyfully reported that they had successfully passed all examinations and were now in possession of the much coveted Canadian visa. For them refugee life would soon be over. Others, however, seemed utterly discouraged because they had not met the necessary requirements. They would soon be evicted from the present camp, which was being sponsored by the Intergovernmental Committee on Refugees, and be forced to seek an existence elsewhere. (The IGCR was later replaced by the International Refugee Organization [IRO].)

Two of these unfortunate ones were Mr. and Mrs. Ketler, being seventy-nine and seventy-six years respectively. Their son, George, owner of a flour mill in Manitoba, was sponsoring them. The other children supported the plan wholeheartedly and the parents longed for its realization. However, the Canadian medical officer had detected a severe case of trachoma in the eyes of Mr. Ketler and therefore could not pass him. Thus, with one stroke, their hopes were shattered.

Yet, in spite of this setback, they resolved to continue to hope and to try. For this they would live; God would help them, and eventually they would get to Canada. In this we encouraged them. A little later we returned to our own MCC camp at Gronau.

A few weeks later arrangements were made to transfer the Ketlers from the processing camp to our camp at Gronau. As well as we knew how, we informed them that every thing possible would be done for them, even though their case seemed almost hopeless. Little did they realize that more than three years would elapse before they would join their children in Canada!

In other areas the immigration to Canada was making better progress. The Canadian government introduced a Lumbermen's Scheme which enabled single male DP's to proceed to Canada for the purpose of alleviating the labor shortage in the lumber camps. Of our one hundred applicants, about thirty were accepted. They were one of the first groups to enter Canada, and their work was so commendable that a special request was made to receive more Mennonite men. Consequently, another group of the same number followed soon.

In the meantime, the Canadian Close Relative Scheme also become effective. The first group of five had been admitted to Canada under this scheme. Its procedures were rather slow, though quite successful. Relatives, living in Canada, assumed responsibility and applied for the respective refugee family. After the application was investigated and approved, action could be taken in Germany. From then on the bulk of the work rested with the officials there.

Before a refugee was presented to the Canadian Immigration Mission, he was interviewed by an officer of the IRO to ascertain his eligibility. In the fall of 1947, about eight months after the Gronau camp was started, arrangements were made to have this done in our own camp. Henceforth, the IRO officers came regularly to our offices to interview our refugees, instead of the refugees reporting to the various IRO offices throughout the zone. How grateful we were for this arrangement! Much misunderstanding was avoided because MCC workers were always present to help interpret major issues. The atmosphere of our set-up also contributed its wholesome influence.

These, in brief, were the steps of emigration: 1) IRO interview, to establish eligibility, in Gronau, 2) documentation in the IRO processing camp at Buchholz near Hannover (Later this camp was transferred to Fallingbostel—the documentation included a pre-medical examination by an IRO doctor and the completion of necessary documents), 3) presentation to the Canadian Immigration Mission, including: a. the security officer, b. the medical officer, and c. the visa officer, and 4) waiting for transportation in the IRO staging camp near Bremen.

As time went on, more refugees returned to our MCC camp at Gronau because of medical rejection. In the main, the rejections had reference to trachoma, tubercu-

After completing the necessary documents the long voyage to Canada will soon begin. Some, like the Ketlers, were rejected many times before they could embark for the New World.

to Canada

IED JANZEN

losis, and undernourishment. The MCC had a problem on its hands; consequently, we worked to raise the standards of our camp infirmary to the level of a regular hospital. Thus, when rejectees or deferrees came, we were in a position to give them proper medical attention. Later, the hospital became the nucleus of the emigration work.

After a year of medical treatment, the Ketlers were once more presented to the Canadian Immigration Mission. They left Gronau in a very hopeful frame of mind, only to be disappointed again. With a heavy heart they returned to Gronau.

Constantly, through the combined effort of all concerned, the tempo of the immigration procedures increased. Thus, in 1948, a group of two hundred left Gronau regularly every two weeks for the processing camp.

More immigration schemes were continuously introduced by the Canadian government. These were: 1) the Sugar Beet Workers' Scheme, 2) the Household Domestics' Scheme, 3) the Hard-rock Miners' Scheme, 4) the Hydro-Electric Scheme, 5) the Pea-green Scheme, 6) the Farm Workers' Scheme, and some others. Of course, our refugees did not qualify for all these schemes. However, when the Farm Workers' Scheme was made known in the Geneva head offices of the IRO, C. F. Klassen alerted us at Gronau, and asked us to negotiate with IRO of the British zone for a large quota.

On the following day in Lemgo, the British zone head office, I submitted a request to grant MCC half of the entire British zone quota. The request seemed outrageous, but in view of the fact that most of the other schemes did not apply to Mennonites, it appeared to be quite feasible. Finally, after much negotiation, MCC received a fifth of the quota, enabling us to send another one hundred men.

God blessed our efforts to such an extent that by November 18, 1948, 3,983 Mennonite refugees had been admitted to Canada although many were still waiting. Among these were the Ketlers. When would they be able to go?

To treat the medical deferrees better, we sought the help of the German provincial Ministry of Social Affairs. The warm response and the able support of such men as Dr. Kehren, Dr. Granicky, Mr. Schaumburg, and some others, has indebted us to them. With reference to the acute tuberculosis situation, we were allocated fifty beds in three sanitoriums: one for children, one for women, and one for men. The heartening aspect of it was that we were permitted to admit our patients without experiencing a long waiting period. In view of the terribly overcrowded conditions in these hospitals, this factor was of tremendous significance. Furthermore, the provincial health board assumed the full financial obligation of our patients.

In the case of eye diseases the arrangement was of an entirely different nature; it was more personal. The director of the eye department of the university clinic, Dr. Rohrschneider, took a keen interest in the Mennonite refugees and offered his services on a gratis basis. In co-ordination with our camp doctor and the city eye specialist, he examined all our camp inmates at regular intervals. Infectious cases were treated by him, or else he prescribed the treatment. A few very difficult cases were also successfully operated on by him. The loyal and devoted service of this doctor and his associates was very commendable.

Dr. Jeffs, the Canadian senior medical officer from the London office, visited the MCC camp at Gronau for the first time in the spring of 1949. His mission, primarily, was to re-examine all former medical deferrees who had been rejected on the basis of an eye disease. Due to the effective work of Dr. Rohrschneider, many were accepted. The Ketlers were also presented at this time, but were rejected once more. Their time of waiting had not yet ended. Another major development, which took place in June, 1949, was the arrangement which enabled us to do the entire documentation in our own camp. This was possible because of our excellent hospital set-up. Opportunely, we had purchased an X-ray machine, and steadily we had built up the laboratory. The new arrangement added responsibility and

work to the Gronau program, but was worth it. Even the interpreters were now supplied by MCC. Since the entire emigration work was now completed in Gronau, the MCC representative, who had been stationed in Fallingbostel to assist the refugees while they were in process there, soon returned to Gronau.

Almost simultaneously, the Canadian government instituted the special Mennonite Farm Families Scheme, including IRO eligibles and ineligibles. By virtue of this scheme it was possible to process families, providing they otherwise complied with the existing regulations, who did not have relatives or sponsors in Canada. Thus, many who had been waiting were now given an equal chance with those who had relatives or friends in Canada. Gronau had become a regular processing center. In fairness to the tuberculosis rejects, Dr. Robertson, the chief Canadian radiologist from the London office, visited Gronau. Some were accepted, and others were upgraded and received new hope.

Then Dr. Jeffs returned again. Rohrschneider's work had not been in vain, as a number of the so called "hard core" cases were accepted. Some time prior to this, Dr. Rohrschneider had completed a major operation on Mr. Ketler's eyes and discharged him as cured. We all knew that this would be his last and final test. Dr. Jeffs spent considerable time examining him thoroughly. Then he looked up at me and said, "He's either yours or ours." To this I replied, "Well, why don't you take him." Finally, after examining Mr. Ketler once more, Dr. Jeffs said, "Alright, we'll take him."

After waiting three and a half years, the Ketlers finally received their Canadian visas. Much work had been put into the case, but God had crowned it with success. Some weeks later, a few MCC workers drove out to Bremerhafen, the port of embarkation, to see the Ketlers off and to wish them a smooth sailing and a happy reunion with their children. The case of the Ketlers is typical of many others, some of which are still being worked with.

In general, the immigration procedures to Canada did not appear to be anything spectacular. However, the movement was, and still is, associated with innumerable difficulties which always must be overcome. Ever since the movement began in the spring of 1947, small groups have proceeded to Canada quite regularly. To date more than six thousand have been admitted. The success of the work is due to the manifold efforts of those mentioned who gave themselves unselfishly to the work, such as the MCC workers, the helpers from the ranks of the refugees, and the doctors and nurses in the hospital. C. F. Klassen, who directed the work so ably, inspired all others through his untiring efforts and his firm belief in God. On the Canadian side the Canadian Mennonite Board of Colonization, of which J. J. Thiessen is the chairman, did much to mediate between the refugees and their relatives in Canada, as well as to negotiate with the government and receive the refugees when they arrived.

The Program at Home

BY WILLIAM T. SNYDER

IT HAS been said that a modern army can be effective only as its base of operations supports it with men, materials, and funds. The service that the Mennonite Central Committee performs is likewise limited to the effectiveness of the home base which is comprised of the Mennonite and Brethren in Christ churches in North America. The warfare of Christian organizations is not toward the destructive ends that armies pursue but the work does entail comparable sacrifice and dedication to achieve the goals for which we struggle.

What is the goal of the 200,000 constituent members of the MCC in supporting the program? I believe that the highest objective of our people is to serve God by meeting the needs of suffering humanity and to let the world know through our deeds that the love of Christ constrains us to share our blessings with the impoverished. Let us look at some of the activities of the home churches that form the basis for the MCC witness.

Community Projects

The well-known verse:

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land,

is true of the MCC program. The drops of water and the grains of sand that provide large quantities of food, clothing, and other supplies are found in the home communities. The mothers and sisters in our families give time and effort to the preparation of clothing that is packed in bundles and shipped to the MCC clothing centers where it is combined with the clothing sent by many other sewing circles and shipped overseas. Each garment is fittingly labeled "In the Name of Christ" and thus the article that was prepared becomes a vehicle for the testimony. The collection of foodstuffs also represents individual effort on the part of hundreds of peo-

ple. These packages are likewise labeled "In the Name of Christ"; thousands of families have seen this message in many countries of the world and have known from it that Christian people care for them. The following figures which give a conservative value of materials-in-kind dispensed in all MCC fields from 1944-1950 represent a curve of the intensity of physical suffering as a result of the war:

1944	$ 53,213.92
1945	369,839.15
1946	1,948,283.02
1947	2,136,153.59
1948	1,777,584.03
1949	1,304,870.12
1950	874,888.31
	$8,464,834.14

The constituency sometimes responds more generously than is anticipated. Two years ago a call went to the churches for farm tools and horse-drawn implements because a request had been received from South America that a certain amount of this material was needed. Much to our surprise, the brethren in the local communities flooded the centers with tools and implements far beyond expectations. In trying to meet the problem of providing the South American settlements with implements, we had created a problem of our own in handling the surplus after the requested shipments were made. We were reminded of the story in Exodus 36 where the people brought gifts for building the sanctuary but the response was so great that they were asked to stop because enough had been received.

New Homes

The resettlement of refugees is another type of community project that is occupying the attention of our North American churches. When World War II ended there were about thirteen thousand Mennonite refugees from South Russia stranded in Western Germany. Most of these people looked forward to new homelands in North or South America. The Paraguay churches set a good example by taking over twenty-three hundred Mennonite refugees in 1947 but when the steady, less dramatic movement to Canada got under way, a larger number was received in the Canadian Mennonite communities. By July 1951, approximately six thousand five hundred Mennonite refugees entered Canada for permanent residence. Their assistance came largely from friends or relatives who advanced transportation costs to the Canadian Mennonite Board of Colonization which worked through the local Provincial Committees to effectively absorb the newcomers into the church and community life. Within recent months the immigration of Danzig Mennonite refugees to Canada has been possible; the Canadian churches are again providing the necessary assurances required by the government for their admission.

Several hundred Mennonite refugees have entered the United States as immigrants under the Displaced Persons Act. When the constituency was invited to send us housing and employment assurances required by the Act, many more were received than could be used. The Mennonite immigrants to the United States have for the most part been satisfactorily assimilated into the life of their communities. When the large interest in receiving DP families was observed, the MCC decided to experiment with the resettlement of one thousand five hundred non-Mennonite people in whom no North American organization took an interest. The approximately six hundred that have been received to the end of July 1951, have gone to Mennonite sponsors across the United States. Despite language and cultural handicaps, families with unfamiliar names such as Szczelepinski, Myronenko, and Melnyczenko began life anew near communities such as Kalona, Goshen, Newton, and Souderton. The Mennonite people have provided housing and employment; and while many of the non-Mennonite immigrants have sought employment in large cities, a large number have remained and represent a challenging mission opportunity that several local churches have taken up with good results.

Regional Offices and Clothing Centers

The constituency is widely scattered in the United States and Canada, hence it was found necessary to set up small regional offices as points of contact for churches that are far distant from Akron. The first regional office serving Canada was opened in Kitchener, Ontario in 1944 and was moved to Waterloo, Ontario, an adjacent city, in 1948. The second regional office, this one to serve the West Coast, was opened at Reedley, California in 1946. These two regional offices are always prepared to answer questions concerning any phase of the MCC program and to guide the people who participate in the work. Each regional office has a clothing center to which material-in-kind contributions are sent from the region it serves. There are also clothing centers in the United States at the MCC Akron headquarters and at Newton, Kansas. The Canadian Mennonite Relief Committee operates a clothing collection center in Winnipeg through which gifts from Western Canada are channelled.

Peace Section

One of the most important services that MCC gives its constituent groups is performed by the Peace Section. Normally there are about three people at Akron engaged in this work which has much significance for the churches. The executive secretary of the Peace Section is responsible for keeping the groups informed on developments that may have a bearing on our peace position. If pastors and young men are in need of counsel or need help of any sort on questions relating to the draft, the Peace Section endeavors to provide it. The function of the Peace Section has become more important in the past several years with the passage of conscription laws by the United States Congress.

Sometime during the fall of 1951, regulations gov-

erning the assignment of conscientious objectors by local boards into work contributing to the "national health, safety, and interest," will be promulgated. It is hoped that these regulations will fully respect Christian conscience but at best, with so much authority vested in the local boards, it will require greater effort and vigilance by the Peace Section to serve the needs of the constituency.

The Canadian churches in recent months have again made known their historic position on non-resistance through an appointment with the prime minister in Ottawa. Although the Peace Section serves the Canadian churches too, the recent problems on conscription have thus far been confined to the United States churches because Canada does not have a conscription law.

Mental Hospitals

Civilian Public Service men from the Mennonite churches in the United States developed an awakened concern for the care of the mentally ill. A study was made of mental illness within our churches and after expressions of encouragement from many sources, the first mental hospital under MCC administration was opened near Hagerstown, Maryland and the second at Reedley, California.

The Brook Lane Farm hospital at Hagerstown, Maryland and the Kings View Homes hospital at Reedley, California represent pioneer efforts in serving the mentally ill with the best of professional treatment combined with Christian atmosphere and care. The hospitals each have a long term supervisory staff but many of the attendant positions are filled by short-term volunteers from the constituency. The hospitals are operated through an administrator and an advisory committee composed of local people.

A third hospital is planned for the Midwest but building plans have not begun as yet. A committee composed of representatives from the midwestern constituency is developing the plans for the project.

Alternative and Voluntary Service

Young people who served in Civilian Public Service during World War II often commented that their service would be more enjoyable if it could be voluntary instead of compulsory. Voluntary service units were set up by MCC and several of the constituent groups to provide outlets for service-minded young people. The voluntary service program endeavors to use the energy and talent of young people for whatever period of time they can give, from three months to two years. Projects are operating in Europe and Mexico but, for the most part, the volunteers are assigned to service in the United States and Canada. The MCC program of voluntary service is co-ordinated with similar programs supervised by a number of the constituent groups, with MCC serving the groups in the exploration and experimentation phases. During 1950 a total of 513 young people participated in MCC voluntary service for either long terms of a year and more or for summer service only.

The United States churches are now faced with the prospect of many young men being assigned by local draft boards to some kind of service "in the national health, safety, and interest." At the time this article is written the regulations governing these assignments are indefinite but the officials of Selective Service are being encouraged to consider the voluntary program of the churches at home or abroad as being in the national interest.

Menno Travel Service

The interests of our Mennonite people in North America have become increasingly world-wide with enlarged mission and relief programs. Travel is easier today than ever before and large numbers of our constituents go overseas either on church assignments or for personal reasons. Menno Travel Service (MTS) was formed to provide an efficient and complete service for mission boards, relief committees, and individuals needing assistance in their travel problems.

Last year a tour of the Holy Land and Europe was conducted by Menno Travel Service and it was so successful that another is planned for the latter part of 1951. Instead of visiting the usual worldly places most tourists seek in traveling abroad, MTS plans its tours to places of particular historical interest to Christians and Mennonites.

Menno Travel Service, having the agency for most of the major airlines and steamship companies, is equipped to handle practically any travel arrangements. Folders describing the services offered may be had by writing Akron.

What of the Future?

The challenges the future holds for our North America churches cannot be accurately predicted but it is apparent that there is no lessening of the forces of evil against which we are making our witness. Doubtless many have longed for the day when we might consider our ask finished but instead of the new era of peace and understanding that the leaders of the nations promised after World War II, there is even greater fear, suffering and distrust than ever before. This turn of events has hardly surprised the Christian who knows that lasting peace and understanding are possible only as the power of the love of Christ is experienced.

In a very real sense, the Mennonite Central Committee is an organization that came into being because the Mennonite brotherhood felt the compulsion to feed the hungry and clothe the naked, and to testify by loving service to the gospel of peace and love. With the help of God, it must continue in that original purpose, being the channel through which the churches make a combined Christian testimony stronger than can be made individually.

THE CLOD

By RAY ELDON HIEBERT

Carl stooped his bent shoulders to pick up a black clod that lay beside the fresh mound. He ran his fingers over it carefully; it was firm, and hard, and solid. It was heavy in his hand, and his weak fingers were unable to crush it. He tried again but failed. The clod remained hard and solid. Suddenly his own crushed heart surged within him. It was a tight feeling, as if every fiber in his body had tied itself into one huge knot. His throat choked up, his lips drew thin and tight, and the tear glands that washed his eyes dried and filled with dust.

The ground beneath Carl's feet had once held his last hope, but now Greta lay in the crude wooden box beside the hole, and even those hopes were taken away. South America had been a new land, but now it was like the rest. It only brought back that first tight feeling, and the dry dust.

It was all useless, he thought, all useless. All the suffering and shame and humiliation, all the running away and hiding, the faith in the right—all useless. Years of persecution were in vain. The high ideals only brought a horrible tight feeling. Carl looked at the clod. He wanted desperately to cry out, and to hurl it against the wooden box. But the minister spoke.

"The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord. Amen.

"The rains come, and the sun spreads its rays, and the soil nurtures the seeds. We can be thankful that we will have wheat. We have been sowing our wheat for a long time. Our very lives are fashioned by the search for bread—the bread of life."

* * *

Carl's mind turned from the minister to his own thoughts. His memory carried him back to that first tight feeling, and the dust. It had come to him just a few days after his family and the rest of his faith had been ordered to leave their homes and their wheat fields. In wagons and carts and buggies, pulled by the few animals they could take along, thousands of them had trudged together over the desolate fields and countryside in search of freedom to exercise their faith and grow their wheat. It was the same countryside over which, just one hundred and fifty years before, their forefathers had traveled in search of the same freedom.

Then, as Carl and his small brother during their flight westward stood with the rest of the family by the wayside in a field of tall, ripe grain, it happened. The enemy came upon them and tore them apart. Carl grabbed his brother, Peter, and together they hid in the tall wheat as their mother and father were beaten and driven away, never to be seen again. They watched in simple childish horror, and a tightness came over them. They couldn't cry, for the dust of a dry and barren land had filled their eyes.

Carl and Peter continued the journey alone. The trip was long, and at times it seemed that they were wandering aimlessly. They went from village to village, begging and working, eating when there was food, starving when there wasn't. Slowly they were pushed on by the same impulse that once had pushed their persecution-ridden ancestors to a new land, and new freedom. And now the freedom was gone, and the wheat . . . the wheat. Only the dry dust remained.

There were times when the boys would have to run over stubble fields with their torn and ragged shoes to escape the soldiers. Many times their bleeding feet ached for some cool mud, but the ground was hard and dry. In the dirty towns they hid together in the dark places, away from the new police. Peter would hang on tight, and Carl would drag him along—running, walking, hiding. A constant pain of memory shot through their heads, and the dull ache of their whole bodies was always there. But they pushed on, more and were insensitive to pain and finally as if in a stupor. They pushed on, searching for that beautiful wheat—until one day Peter became lost.

Frantically Carl set out to search for him. For three weeks he searched, and Peter was still gone. He wanted to sit down and cry—but there were no tears. The dust was in his eyes and he had to move on, alone.

Finally, he stumbled into Berlin, and there managed to eke out a meager existence in the narrow, filthy alleys unnoticed by the rest of the world. His friends were the mice, the rats, and the foul dogs that crawled under the old crumbled buildings. There seemed to be no goodness anywhere—no hope—nothing to live for. Even that blurred sense of right which had urged him on now faded almost completely. The childhood stories about Menno who had stood persecution and finally death for those things—those things most deeply embedded in Carl's heart, like the wheat—now failed to bring any inspiration.

Refugees were still coming into Berlin, and Carl would wait near the railroad station, hoping to see some old friends or relatives. He was an old man for his youthful years, and his searching eyes were sunk deep into their sockets. But he kept on looking—looking for his wheat, or for a friend, or for Peter. Then one day Peter was there, sitting in a small dirty hole between two buildings near the station.

Carl couldn't believe it and for a long time he stood there, just staring. It took a long time for the dulled eyes to recognize the brother, but finally the small wisp of a boy cracked his tight lips with a faint smile. Slow-

ly Carl bent carefully to slip his arm around Peter. They sat there and hugged each other for a long time, neither saying a thing.

Peter's small body had wasted away from consumption, and his belly was bloated from hunger. He couldn't talk because of a rasping cough which nearly tore his throat out. He just sat there with big longing eyes that kept searching. And Carl would sit for a long time holding him and stroking the dirty head of thin hair.

One time Peter looked up and smiled at his brother for a long while. For a moment his eyes seemed moist, and it put a faint sparkle into them. He had stopped searching. Then he buried his face fully into Carl's breast and sobbed loudly, until the sobs died down to a faint whimper, and then were gone. Carefully Carl closed the eyelids, but continued to hold the small body long after it had turned cold. He tried to cry, but he could only stare vacantly into the distance. Once again he was alone.

A group of refugees came out of the station and walked past the place where a tired young man was holding the cold body of a small boy. Carl noticed that they were of the same faith as he, and he wanted to talk to one of them—to have a friend, anyone to share the sorrow that tugged at his heart. But they passed, paying no heed. Except one in the rear of the group who was a tall, thin, gaunt-faced man, distinguished by his clothes as a minister and the leader of the group.

The tall man saw Carl and went over to him. He placed a thin but warm hand on Peter's dirty face. Carl told him of all the sorrow in his heart with the simple expression in his deep eyes. The minister understood, and his eyes became moist as he bent down to take the cold body. Carl felt the tightness ease away a little, and he wanted to cry, but there were no tears.

* * *

Carl's head jerked up convulsively when he remembered that he was standing over the grave of his wife, Greta. He clutched the clod tighter, and the minister continued in his low monotone. He was a tall thin man, and his silhouette stood out boldly against the gray sky. The hair on his head lay straight back, exposing a gaunt face as his black coat flapped in the hot wind that swept the dry Chaco of Paraguay. He held his arms out as he spoke over the grave, and for a moment Carl thought he saw a tiny wound in the palm of each hand, and the scars around his forehead. His eyes were loving as they looked over the sad group of people, and large tears rolled down the sallow cheeks. Carl could look at him no longer.

Several years had passed now since Peter's death, and Carl had grown used to the tight feeling in his breast. He was a hardened man who could remember little but suffering and persecution and death—but never death for him. Death would have been easy for him, but it never came.

* * *

More refugees had gathered and Carl, with the help of the minister, once more became one of them. They spoke of a new land across the Atlantic where they could live without persecution. It was a land where they could live in their own simple, unadorned way, a life of goodness as they best knew how. Carl was no longer completely alone, and slowly those faded dreams of waving wheat fields returned although they were surrounded by the "Red Sea."

Finally, railway passage was obtained to a Dutch seaport. All was set to go, and the group gathered at the station. Their restrained bodies began to loosen up, and some smiled as they boarded the train. But the train never left. Former Soviet citizens were not allowed to leave Berlin to go west. The tightness returned.

But to those people who have lived like crawling vermin, a small ray of hope is enough to give one's life trying to find it. Suffering was common to these people, and it was making them strong. Carl and the others worked harder than ever now, and soon they were ready again. Nothing came into their way this time, and the ship set sail for a new land.

There was a new spark of life in the prematurely old people who were finally headed for the promised land. They were happy and hopeful, and the tightness in their breasts loosened. On the ship Carl met a young woman whose husband had perished in a Siberian concentration camp. They found that they had traveled the long road in a similar way, and often they would share their experiences. Carl became more anxious than ever to work for those almost forgotten ideals. Suddenly the tightness eased away, and he felt entirely free. He was in love. Once again he could love every man, and for the first time he felt as if his life was becoming complete. He stood on the deck holding Greta's boney hand, and looked out toward the new horizon. For the first time in many years his eyes filled with tears. Greta and Carl were married on the ship.

When they reached South America they found it a new and wild country. There were new hardships to overcome. There were forests to be cleared, native Indians to deal with, droughts to contend with. But there was love and hope and courage, and new soil to till. Those long-striven-for ideals could be lived without the dread of persecution.

Carl cleared his space of ground. He ploughed the soil, and sowed the seed. Often at the end of a hard day he and Greta would stand together and look over the ripening fields. The old days were being forgotten, and they would smile and thank God for bread.

But with the joy of the first harvest new trials came. The drought years came on, and the food supply dwindled rapidly for the growing colonies. The Indians were struck hard too, but Carl and Greta, and all of those who had once suffered themselves, continued to share their meager supply with the hungry. When it was gone completely they went without, for they had known starvation long ago. One night hungry Indians attacked.

It was a dark night when they came, but Carl was

completely happy and free in his new land. He and Greta knelt to pray, for this was the land of freedom. Before they were through, the house was showered with Indian weapons. Only Carl rose from his knees. Once again the tightness swelled within his breast.

* * *

The dust of a dry land was whipped by the wind into the eyes of the small gathering over the burial place. The tall minister droned on.

"Our searching has been long, and our suffering hard. Like Menno who stood up against the traditions of the church, we have suffered many setbacks. We have had many martyrs. But we are finding our bread.

"The rains have been taken away. The grain comes no more. Our loved ones are torn from our sides. But our faith has been increased.

"There is not much one can say to take the pain away. But there is one thing that is comforting; one thing that should always be with us. The wheat cannot come forth until the seed has given its life for it. The soil cannot nurture the wheat until it has been broken. So faith will come only if the faithful are ready and willing to suffer and die for it. We are gaining faith."

They lowered the box into the grave, and threw on the black soil. Slowly the tightness eased away from Carl's breast. His eyes filled with tears as he tightened his fist, crushing the black clod. The fine silt drained through his fingers and sprinkled on the ground, waiting to nourish the seeds and bring forth wheat—the staff of life.

Whether the rains would come or not, the clod had been broken and Carl once more found his wheat. The wheat was different now—it would be cotton or peanuts or maize—but deep down it was there, stronger and more beautiful as it waved in the winds of time.

BY A. R. EEEL

(Condensation of a popular lecture)

". . . . Neither am I a prophet nor the son of a prophet." I'm only a Seer, a looker-througher of colored glasses, and not a very good looker at that . . . . That's all beyond the point, however. Seriously, I want to call your attention to the importance of seeing *clearly, honestly, undistortedly, maturely*.

When you were boys and girls did you ever pick up pieces of colored glass? If you held red glass to your eye the sky glowed, trees appeared to be black, and people seemed to blush. Green glass revealed green clouds floating in a greener sky, and everybody suddenly revealed his true natural self.

We do the same thing in a psychological way. Instead of colored glass we often look through colored and distorted dispositions, attitudes, and moods. In fact the queer behavior of people is the result of the psychological colored glasses they wear.

I have a whole caseful of different glasses. Some are a sight better and some are a sight worse than others. Many of these will be quite familiar to you; for all of us look through one or the other all too frequently. There are four kinds of glasses, we might call them the Big Four which seem to be the most frequently used. They are the Rose-colored Glasses, the Enlarging Lens, the Dark Blue Glasses and the Stereoscope or Idealizing Viewer.

Rose-colored Glasses. Made by the Optomistic Outlook Co. It is said they generate a lot of enthusiasm, but aren't much for concentration. They're good-looking glasses. They may help my good looks. Putting them on, a torrent of enthusiastic resolves, hopeful plans and boundless optimistic declarations result. In short, the glasses make quite a spectacle of the wearer.

Enlarging Lens. Product of the Great Exaggeration Corpulation, Unlimited. I have heard it said that this thing makes mountains out of molehills. As one looks through these glasses at his "hard, marred, scarred hands with cracks like the Grand Canyon," and examines books, letters, and bills, one almost sinks into despair.

Dark Blue Glasses. Manufactured by Dejection and Despondency. It is claimed that they give some protection against severe light. Let's try them on. Our eyes smart. At least we have something smart. Putting these glasses on one wonders why everyone suddenly becomes so glum and blue. Soon we, too, are blue and miserable and hopeless.

The Stereoscope or Idealizing Viewer. Invented by Credulity and Gullibility. It shows everything in the best possible light. I must have a look-see. My, my, my, what beautiful scenery!

Oh! Pardon me. I was carried away by these en-

chanting views and forgot where I was. Well, well, what such glasses can do to a person and to his views! Why, they're only pictures. I imagine that it snows and blows and drizzles and sizzles in these places just like it does here. No doubt people also have their share of cares and heartaches and heartbreaks the same as you and I.

That crooner who sang:

"Sometimes I'm happy; sometimes I'm blue
My disposition depends on you."

must have sung about colored glasses.

Let me hastily describe a few other glasses.

Golden Eye Coverings. Manufactured by Greed and Covetousness. They're as old as history. They produce avarice and money mania. Judas Iscariot usually had them over his eyes . . .

Green Glasses. Product of Jealousy and Envy. They poison body, mind, and soul. Cain wore them when he slew his brother. Satan takes every opportunity to slip them over people's eyes.

Red Glasses. Made by Passion and Hatred. Ordinarily a person is as big as the things that make him mad, but these things cause one to fly into temper tantrums at the least provocation and keep the blood boiling indefinitely.

Gray Glasses. Product of Boredom and Disinterestedness. Small things, yet they take all color out of the rainbow and tints out of gay flowers. Its wearers divide people into two classes: those who bore and those who are bored . . .

Warped Window Pane. Fashioned by Bigotry, Suspicion and Intolerance. Why this thing is warped and wavy and grimy! As I look at you through this you seem to scowl and sneer and glare and glower! You frighten me! . . . There are homes, schools, churches and legislative halls that have these pains in their windows. Is it any wonder there are endless disputes, feuds, and wars in the world?

Have I been too negative? Just like a photographic film? Are there no helpful glasses, no visual aids? Yes! Let me show you a few . . . .

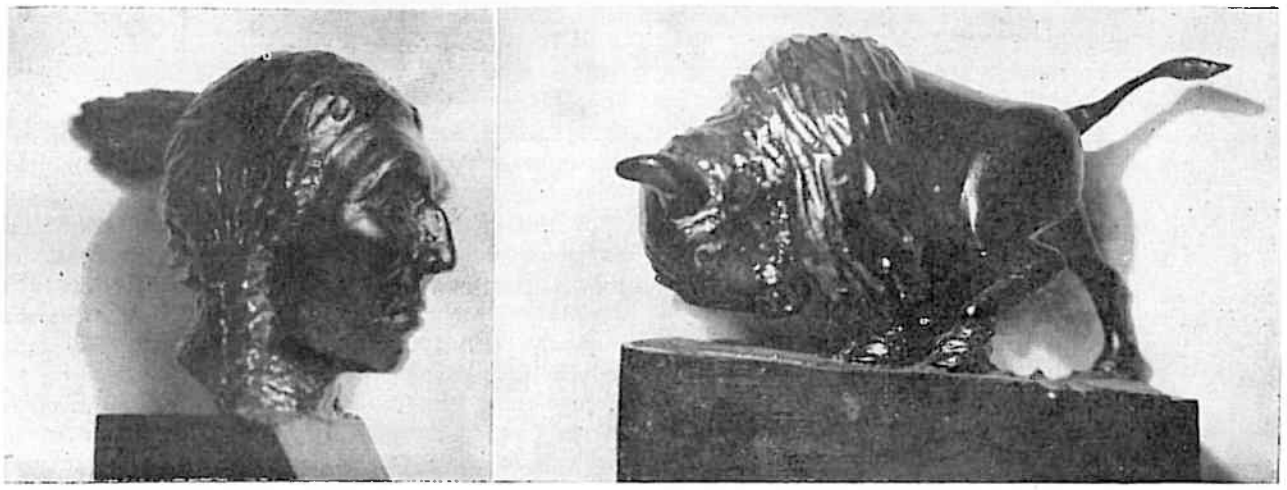
Fitted Glasses. Perfected by the Earnest Endeavor Firm. Foolishly I took them off before I started to experiment with all these glasses. They are bifocals. With their aid I can read fine print and see you clearly without distortion. By means of these glasses scholars have discovered and achieved!. . .

The Periscope. I have no periscope with me, but I have the makings of one. You can make one by means of two mirrors and a tube. Here are two mirrors: one is called Hope and the other Faith. Hope on top of the tube "sends its shining ray far down the future's broadening way." Faith looks steadfastly to the things Hope sees. The eleventh chapter of Hebrews reviews the accomplishments of the heroes of Faith and Hope . . . .

The Kaleidoscope. Product of the Aesthestic Interests. This simple instrument can be bought at variety stores for a quarter. As I look through it and turn the tube I see beautiful designs, ever changing as the little pieces of colored glass fall into symmetrical patterns. This develops the sense for the beautiful and harmonious. The housewife's orderly, attractive home, the farmer's well-kept yard and fields, the trim office and shop all manifest this aesthetic appreciation . . . .

Isn't it strange that we are such realists when it comes to what we wear, but pay little heed concerning what kind of mental glasses we wear? The size, style, and color of hat, dress, suit, and shoes are carefully considered whether becoming to us or not. Why aren't we as careful about our glasses?

I have gone through such antics and used so many sentences to get across what the Lord Jesus said in a few, clear words: "The light of the body is the eye; if therefore thine eye be single (not distorted or colored by colored glasses) thy whole body shall be full of light, but if thine eye be evil (distorted and colored) thy whole body shall be full of darkness."

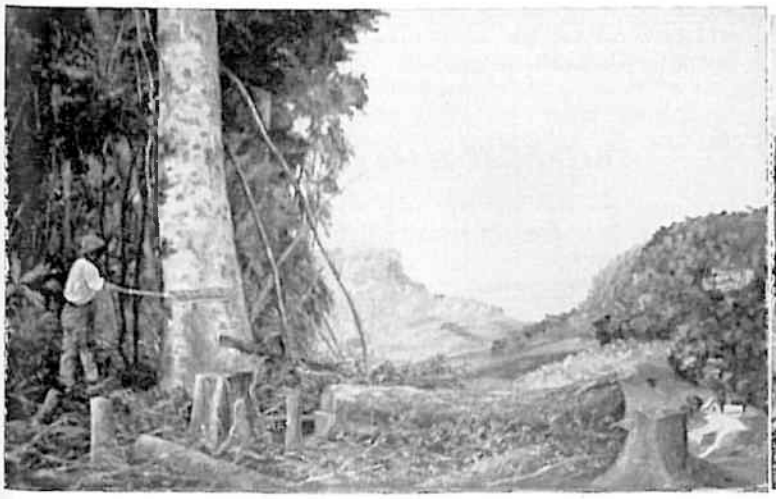


Artists at Work

Rev. Herman P. Lepp, Harrow, Ontario, who carved the Indian head and the buffalo (above) says, "With an ordinary pocketknife which I always carry with me, I have created a great variety of things. Since the days of my boyhood I have followed the inclination to carve and model. With the passing of the years sculpture has become predominant and the presentation of subjects from nature most popular. Although I am not an artist in mastering forms, I enjoy this work as a hobby."

Johannes Janzen (right) was born under pioneer conditions in central Asia and settled with other Mennonites about 1930 in the primeval forest near Auhagen, Brazil. The community has meanwhile been dissolved but the paintings (below) of Janzen will remain a monument to Mennonite pioneering.

Isaac H. Funk, Gretna, Manitoba, enjoys the hobby of carving animals (opposite page). The demand for his carved animals is so great that he can hardly keep some for himself.



Books in Review

MCC Activities

A Ministry of Good Will, by Irvin B. Horst, Akron, Pennsylvania: Mennonite Central Committee, 1950, 119 pp. 30c.

In the rather numerous list of MCC publications comes now this pamphlet on the relief activities of the Mennonite and affiliated churches during the ten-year period ending in 1949. This little volume rates high in the list of MCC's publications. It certainly adds prestige to the rather excellent productions that have emanated from the Mennonite Central Committee.

Irvin B. Horst writes clearly and concisely the story of the widespread relief activities as they began in Poland in 1939 and spread through various countries in Europe, the Middle and Far East, and Latin America. Of necessity the volume gives but a brief glimpse into this thrilling and far-flung program. The reader does obtain a vision of how vast this program was but hardly becomes aware of the problems encountered in the various countries and even in the home office in the administration of this large scale relief program. There is no attempt to evaluate total accomplishments.

Horst's experience as a relief worker in Europe and his connection with the Akron office of MCC has enabled him to sense the Christian motivation in this account of expressing love and a ray of hope to a world deeply wounded by the ravages of sin. The appendices, including items of policy in MCC relief, statement of expenditures in money and goods in kind by years and countries, and a list of relief workers, including church affiliation (summarized statement), will be a helpful and ready reference to all interested leaders in MCC's constituency.

For a quick and convenient glance at the whole relief program through MCC channels, Mennonite readers, as well as others, will find this a delightful little pamphlet to have in the home.

—J. D. Unruh

History of Mennonite Brethren

The Mennonite Brethren Church, by John H. Lohrenz. Hillsboro, Kansas: Mennonite Brethren Publishing House, 1950. 335 pp. $2.50.

The need for the publication of a history of the Mennonite Brethren Church in the English language has been recognized. Only two major publications on this subject appeared previously: P. M. Friesen's *Alt Evangelische Mennonitische Brüderschaft in Russland, 1789-1910,* and J. F. Harms' *Geschichte der Mennoniten Brüdergemeinde, 1860-1924.* Both are in the German language and of the first, the more comprehensive and authoritative, only comparatively few copies are in circulation. Furthermore, the history of the M. B. Church needed to be brought up-to-date, and this is what Lohrenz endeavored to do in this, the latest publication on the Mennonite Brethren Church.

In this effort the author treats the European origin and development of this movement only briefly in less than fifty pages. The valuable documentary material available, if included, would have greatly increased the scholastic value of this publication. The reader finds only a bird's-eye view of the early momentous experiences during the process of segregation of the new church from its parent body. A student interested in the early years of the M. B. Church will still have to use Friesen's German book as the main source of information.

The beginning and growth of the M. B. Church in America is treated on more than 150 pages with its material rather well organized. The author shows, with gratifying clarity, the expansion of the General Conference of the M. B. Church of North America, traces the beginning of each of the district conferences and defines the relation of the districts to the General Conference. Lohrenz also endeavors to sketch the history of every local congregation and in so doing, offers the reader much interesting historical material.

The third part of the book presents a condensed treatment of the missionary activities of the M. B. Church, including the beginning of the M. B. Churches in South American countries, as a result of migration to those areas. The emphasis on the indigenous church in missionary lands is noteworthy.

The last part of the book gives 174 biographical sketches of M. B. Church leaders. These biographies will prove valuable for research purposes and endear the volume to those to whom these men have ministered.

The author's profound devotion to the M. B. Church has caused him to sacrifice objectivity repeatedly where it would have been greatly desired. General statements are not always supported with sufficient evidences and the lack of documentation is probably the greatest weakness of the book.

"Although the author says that the volume may serve as a textbook for a study of Mennonite Brethren history in schools and in study groups, as well as informative book for general reading," its lasting value will be more for the latter than for textbook and particularly research purposes.

—Jacob J. Toews

Amish, Hutterites, etc.

Annotated Bibliography of the Amish, by John A. Hostetler. Scottdale: Mennonite Publishing House, 1951. xx 100 pp. $1.50.

This book is written primarily for the researcher. It

might also be helpful to the librarian or any individual interested in obtaining a list of material on the Amish. It is arranged in four parts: Part A, Published Books and Pamphlets, includes 222 listings; Part B, Unpublished Graduate Theses, 21 listings; Part C, Published Articles, 195 listings; Part D, Unpublished Sources, 16 listings (includes only unpublished materials which are located in the Goshen College library).

The listings in Part B, Graduate Theses, indicated the frequency with which students are using the Amish community for the purpose of scholarly investigations in the fields of sociology, history, geography and theology. The annotation in A. V. Houghton's study on Amish community organization in Arthur, Illinois, done in 1926, points out that this was the first scientific study of this type. The author's own thesis on the "Amish Family" (1951) is the most recent study listed.

Each listing includes the author, title, publisher, page numbers and a brief but extremely helpful annotation. The annotation is usually a few lines or a paragraph summary of the listing.

Besides the listings with annotations, the book includes state and country locations of all Amish church districts. The number of districts in each county also is indicated. A map of the United States shows the location of each district and also includes extinct settlements. There is also included in the back, an Analytical Subject Index in which each listing may be located according to the nature of the material or subject matter, under such headings as: Settlement History, Church Doctrine, Hymnology, Biographies, and so forth. Addresses of all newspapers, periodicals, and other sources cited in the book are listed alphabetically, following the index.

This book indicates that a great deal of time and careful study has gone into the research, reviewing, and compiling of this material. It is the only biobliography of its type and is consequently a valuable contribution in the area of Mennonite research.

—D. Paul Miller

* * * *

Faith and My Friends, by Marcus Bach. Indianapolis-New York; The Bobbs-Merrill Company, Inc., 1951, 302 pp. $3.00.

In this book Bach sets out on a quest to ascertain how faith functions in the lives of six of his friends who have embraced rather widely divergent types of belief and quite different from the more orthodox denominations. In Bach's characteristic easy-flowing lucidity he lets his reader live for several weeks in a Trappist monastery in Kentucky where he becomes desperately aware of a rigorous self-discipline (rising daily at 2 A.M., absence of speech, eight calls to the altar daily, etc.) Then follows an excursion into Vendanta land, an oriental belief tracing back to India's first missionary to America in the early 1890's. In a half century it has gained less than a thousand converts and no more than a dozen churches in metropolitan centers.

Mennonite readers will be particularly interested in Bach's treatment of the Hutterites. As in Bach's first novel, *Dream Gate,* his sympathetic understanding of these appears to be genuine. He contends that the Hutterites cannot "hold back the world any longer . . . For good or ill there is a spirit in the world which is so strong that no one can subjugate it. Some call it the *Weltgeist,* others call it the American way. But whatever it is, all know that no fence can keep it out, no wall can hold it back, no commune boundary can say, 'you shall not pass.' " Others have said this before. All arguments seem to be against this communal type of resisting the inroads of the "*Weltgeist.*" And yet, as Bach well knows, one seldom argues deeply religious convictions out of existence.

From the Penitente, Bach's reader learns that a "little suffering in this life is better than much suffering in the life to come." The Penitente believes that by whipping himself mercilessly he brings himself closer to God. The Christian who always reads the easy way into what Jesus said will find a real sting in reading this chapter.

Emanuel Swedenborg, Swedish intellectual of the late seventeenth and early eighteenth centuries, has laid the foundation for this Swedenborgian or New Church. It has a U. S. membership of fifteen thousand, about 90 per cent urban. The New Church teaches that man is a spirit and lives with the Lord in human form. It contends that man is completely spiritual *now*. The New Church is therefore a "spiritual congregation composed of people who represent a heavenly city in a natural world." The last of Bach's six friends is a Morman. There is then a brief account of how this church of the Latter Day Saints came into being and how it functions.

Bach concludes the book with a brief summary of what each of these faiths can teach believers. He is convinced that "all great and lasting faiths began with a personalized religious experience." According to his six friends that is the point at which true religion is born in every man. He refers to the significant fact that America has room for all, and ends on the note that Christ proves Himself to be all things to all men and is "the answer to every man's quest." He sees very little in these "lesser-known" faiths which cannot be found in "traditional Protestantism." The book will tend to help sincere church people to evaluate their own beliefs in the light of the sympathetic treatment of these six groups.—

—J. D. Unruh

Pennsylvania Germans

Songs Along the Mahantongo. Pennsylvania Dutch Folksongs gathered and edited by Walter E. Boyer, Albert F. Buffington, and Don Yoder. Lancaster, Pennsylvania: Pennsylvania Dutch Folklore Center, 1951. 232 pages, illustrated. $3.75.

Too many Americans regard the Pennsylvania Dutch

as the "Dumb Dutch," a stodgy group of conservative, unimaginative farmers, interested only in their plowing and harvesting, milking and butchering, cider-making and applebutter boiling. This book and others that have come off the press in recent years tell a different story. These people have a rich and interesting culture. In the Pennsylvania Dutch farmer is found a vein of poesy and humor, delightfully expressed in the songs he sings. His workaday world is flooded with sunshine and beauty.

Much has been written about Pennsylvania Dutch architecture, handicrafts, cooking, language, customs and art. But now, for the first time, we have, in this book, a complete volume on their folk songs. The editors are competent in every way. The three collaborators are of Pennsylvania Dutch stock and know the language. Walter E. Boyer, is of the Department of English in Pennsylvania State College; Prof. Albert F. Buffington, teaches German in the same institution; Don Yoder, teaches in the Department of Religion in Franklin and Marshall College. Into the preparation of this work went three years of research on their part on the folksong in their home area, the Mahontonga Valley, in central Pennsylvania, one of the richest of the hitherto untapped sources of Pennsylvania Dutch lore and legend.

The book contains more than seventy songs, arranged in eight chapters which divide the material into songs of Childhood, of Courtship and Marriage, of the Farm, of the Snitzing Party, of the Tavern, of American Life, a New Year's Blessing, and songs from the Camp Ground. An introductory chapter gives the reader a good idea of the character and customs of the people of the Mahontonga Valley and the methods used by the authors in recording the songs. Each song is introduced by background material giving the origin and use of the music and words. The "Dutch" words and their English equivalents in free translations are given as well as the musical score of the melodies.

Most of the songs are not of American origin but were brought from Europe by German and Swiss ancestors in the eighteenth century, along with recipes for dumplings and sauerkraut and plans for the Swiss barn. The final chapter, Songs of the Camp Ground, explains the origin of the Pennsylvania Dutch "spirituals." We have long known of negro spirituals and more recently of the white spirituals. Now we are introduced to the Pennsylvania Dutch spirituals whose themes, like those of the Latin hymns of the Middle Ages, are of the "home over there." They are emotional and other-worldly but the authors point out that religion must touch the heart as well as the mind and that these Pennsylvania Dutch, while singing of a future and better world, were nevertheless interested in the social questions of their time were not afraid to take their stand on the great moral issues confronting them—slavery and intemperance.

Those of us who are of Pennsylvania Dutch origin and still speak the language are especially indebted to the authors for this fine piece of research which will undoubtedly take a high place with books on American folk-lore.

—Lester Hostetler

* * * *

The Maryland Germans by Dieter Cunz. Princeton, New Jersey: Princeton University Press, 1948, 476 pp. $5.00.

Numerous books are available on the Pennsylvania-Germans, which, however, is not the case regarding the German element in most of the other states. In this volume Cunz gives us a vivid and extensive history of the German element in the state of Maryland dealing with the "Colonial Period," "Middle Ages" and "Last Generations." It is an interesting and impressive drama of the contributions and the adjustment of the German immigrants to this state.

Among the religious groups we find such as Catholics, Lutherans, Reformed, Dunkards, Labadists, Moravians, Quakers, and Mennonites. However, little reference is found regarding the latter although they early established large settlements in Washington and Garret counties (see "Maryland" in *Mennonitisches Lexikon).* The Amish who came from Pennsylvania in 1939 and settled in St. Mary's County have been treated in detail and with sympathy. That some Amish families should have come from South Russia to Butler County, Kansas, and from there to Maryland must be based on a misunderstanding.

—Cornelius Krahn

Brethren of the Common Life

The Brethren of the Common Life, by Albert Hyma. Grand Rapids: Eerdmans, 1950. 222 pp. Select bibliography, index $3.50.

For those students of Mennonite history who are interested in noting similarities between Anabaptist teachings and the emphases of pre-Reformation reform groups, the Brethren of the Common Life offer significant comparisons. Hyma's new study of the Brethren serves admirably as a guide for this kind of investigation. Thoroughly at home in the Dutch language and familiar with the geography and libraries of the Netherlands and northern Germany, Hyma has for many years specialized in this segment of late Middle Ages history. The detailed notes and the extensive bibliography attest his competence in his field.

The book deals with this fifteenth century north European reform movement, the one "that instituted the only lasting reforms of the whole fifteenth century" according to Hyma, under five topics: Gerard Groote, The Rise of Devotio Moderna, The Brethren and Sisters of the Common Life, The Congregation of Windesheim, and The Original Version of the *Imitation of Christ.*

Although the detailed materials in certain sections of the volume may prove to be tedious reading to those not familiar with the field, the general reader will, however, be able to follow the chief thread of the story

without much difficulty. In several instances the author could have defined his terms more clearly than he did.

—Melvin Gingerich

Erasmus on Peace

Erasmus and Our Struggle for Peace, by Jose' Chapiro, Boston: The Beacon Press, 1950. JVXX 196 pp. $2.50

The first part of this small, very readable book consists of an essay, "Erasmus: Herald of a United World," in which Chapiro gives a brief, lucid account of the life and work of Erasmus of Rotterdam, with a special interpretation of his thought on international relations and the maintenance of peace under conditions of his day. Because Erasmus was a contemporary of the Reformation, his philosophy of peace is most readily understood against the perspective of the Catholic church of his day, on one hand, and the emergent Lutheran movement on the other.

The second part of the book is a translation from the Latin of *Querela Pacis* by Erasmus, rendered *Peace Protests.* In this neglected essay, which has not been translated into English since the edition of 1559, Peace, in personified form, relates her difficulties in finding an abode in human hearts and in the affairs of men and nations, particularly among those men known as Christians, usually most adept at shedding each other's blood.

It may well be true, as the author believes, that the work of Erasmus fills a void in contemporary thought on war and peace. Without doubt we find in Erasmus a man of high courage and keen intellect. His cosmopolitan, optimistic humanitarianism is far too often absent from our councils. We have not yet learned how to wage peace.

Could not this lack arise in part from a failure to translate these issues into an individualistic frame of reference leading to a true, dynamic peacemaking in all areas of individual lives and a personal renunciation of violence on religious or humanitarian grounds?

—J. Lloyd Spaulding

The CO in Fiction

Wings of Decision, by Eunice Shellenberger, Scottdale: Herald Press, 1951. 240 pp. $2.75.

Mennonites as a whole do not write good novels. But Mrs. Shellenberger has succeeded in telling a better story than most Mennonite writers. She has chosen an important problem—whether a young man should choose the conscientious objector or the non-combatant position—as the theme of her story. Unlike many stories about Mennonites she does more than emphasize local color. She gives to this problem a vividness and a pertinency which no sermon or tract can give.

One feels the conflict of David Sheppard as he faces the problem of pacifism in high school and in Civilian Public Service. It is not couched in abstract terms but is experienced in the life of a young man who is face to face with the actual situation. One can feel something of David's basic conflict despite the easy way in which David sometimes solves his problems. A talk with his father sometimes clears up David's difficulties too readily, one feels.

The technique of presenting Jerry Hill, David's good friend who takes the non-combatant position, as the villain of the piece is not altogether satisfactory. Jerry's change of heart at the end of the story, while it makes everyone happy, is not convincing. In fact, the whole happy ending of the story seems somewhat incongruous. The pacifist position, it would seem, is hardly a success story. It would more appropriately be a tragedy.

This is, nevertheless, a story which all Mennonites—and non-Mennonites, too, for that matter—interested in the problems and conflicts of the young C.O. should read. It is the first novel to depict these conflicts and the first novel to make use of the experiences of hundreds of young men who served in Mennonite C.P.S. camps during the war. It is to be hoped that it will not be the last novel to deal with these experiences, for here is a theme which has tremendous possibilities and which needs imaginative treatment. We are grateful to Mrs. Shellenberger for this bold attempt in a challenging field.

—Elmer F. Suderman

INDEX TO MENNONITE LIFE, 1951

Volume VI

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Our desire to contribute constructively in the present crisis must finds its expression in such positive action as sincere Christians and loyal citizens can perform within the limits of conscience, ability, and governmental provision. We trust the leadership of the Church to guide us in our activity and to prepare constructive service projects for our participation and support, particularly in the relief of human need and suffering at home and abroad, in ministry to local community needs, and in the upbuilding of the moral and spiritual welfare of our country.

From a statement by the Mennonite Central Committee, January 3, 1942