# MENNONITE LIFE

July, 1952


***Chrischona -- Site of Mennonite World Conference, 1952***

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

# *Mennonite World Conference --*
## *Past and Present*

The first Mennonite World Conference took place under the initiative of Christian Neff, Germany, after World War I (1925), in Zurich, Switzerland, the cradle of the Mennonite movement.

The second Mennonite World Conference was devoted to the problem of Mennonite refugees from Russia and met at Danzig in 1930. The third conference was held in Amsteram in 1936, and was partly devoted to the commemoration of Menno Simons' conversion in 1536.

The fourth Mennonite World Conference took place in America, being the first in this country and the first after World War II. The fifth is to take place in Basel, August 9-15.

Fully aware of this significant occasion *Mennonite Life* has devoted considerable space to this event and will bring detailed reports and a summary in future issues. Those who are fortunate in attending the conference will have many opportunities for seeing historic places and meeting diverse people. On the one hand, the differences separating the conference attendants in respect to their way of life, culture, language, and religious outlook will be great. But on the other hand, the faith in Jesus Christ that unites them all is greater and stronger and even greater are the tasks confronting them in a world of turmoil and sin, while greater yet is the Lord whom all confess to believe, obey, and serve.

The Editors

**COVER**

***St. Chrischona, Near Basel***

*A Bible School Campus where the Fifth Mennonite World Conference is to take place August 9-15.*

# MENNONITE LIFE

*An Illustrated Quarterly*



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# Contributors in this Issue

(From left to right)






J. G. REMPEL, elder of Rosenort Mennonite Church, Rosthern, active in conference work in Canada and U.S.A.

HAROLD S. BENDER, Goshen, Ind., is chm. of the Preparatory Commission, Fifth Mennonite World Conference.

J. LLOYD SPAULDING, formerly Bethel College, is Ass. Secretary of Kansas Institute of International Relations.

J. T. CLASSEN, musicologist, Winnipeg, has written numerous articles in his field.

N. E. BYERS presents last installment of memoirs as first president of Goshen and long-time dean of Bluffton.

CAL REDEKOP, of Mt. Lake, Minn., serves as director of the Mennonite Voluntary Service program in Europe.





JOHN H. YODER, graduate of Goshen College, is the director of MCC activities in France.

FORD BERG, Mennonite Publishing House, Scottdale, Pa., is active in news writings and editorial work.

IRVIN B. HORST, MCC representative in Holland, is doing graduate work at Amsterdam.

HEINRICH F. GOERZ, Vancouver, B. C. is a Mennonite educator, historian (Molotochnaer Mennoniten) and poet.

MILTON HARDER, attending Mennonite Biblical Seminary, Chicago, spent three years in Germany under the MCC.

### Not Shown

NORMA JOST, has served under the MCC three years and has been accepted for another term of service.

G. VEENSTRA, teacher of agriculture in The Netherlands has studied agricultural education in America.

MARJORIE BURDEN is a columnist for the *London Weekly Newspaper* and a reporter of *Winnipeg Free Press*.

RUTH CARPER, now MCC worker and graduate student in Switzerland, is a Mennonite artist.

J. W. FRETZ, Bethel College, interviewed Paraguay Mennonites through grant of Social Science Research Council.


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# The Fifth Mennonite World Conference

BY HAROLD S. BENDER

Mennonites from all the world will meet in their fifth world conference at Basel, Switzerland, D.V., August 9-16, 1952. The unexpectedly large American participation at this conference, with possibly 110 official delegates and 200 additional visitors is on the one hand encouraging, and on the other hand creates a problem. Although it may rightly reflect the relative numerical strength of the North American brotherhood in world Mennonitism, there is danger that the large size of the American delegation may give undue weight to American influence in the conference discussions. Let us hope that the Americans present will not be tempted to abuse this situation and that all groups represented will have full freedom of testimony and a completely adequate hearing. This is essential to a happy and fruitful working of the conference.

The participation from the newer churches in Asia, Africa, and Argentina will be very small, likewise from the colonies in Brazil, Paraguay, Uruguay, and Mexico, but there promises to be a very large number present from Europe and North America. More significant than the large number is the fact of almost universal official delegate representation, with every country and conference in Europe, and almost every conference in the U.S.A. and Canada fully participating. This official delegate representation is unique in Mennonite history. Leaders of world Mennonitism will sit down together in brotherly fellowship to discuss major concerns of the church.

The theme of the conference guarantees that major concerns of the church will be discussed. It is "The Church of Christ and Her Commission." The entire forenoon for the four week days of the conference will be devoted to consideration of major topics related to the general theme: "The Nature and Foundation of the Church," "The Task of the Church," "The Church and the World," "The Mennonite Church and Christendom," with intimate discussion of these questions in small discussion groups following upon the presentation of a major address each morning. There will also be many addresses on practical applications of the major truths presented in the morning. It is hoped that a conference message on the theme can be issued as a testimony and challenge to our Mennonite churches round the world, as well as to others.

To be truly fruitful the work of this conference will require a true presentation of God's Word and an open and obedient listening to it, as well as humility and honest self-searching and self-criticism. The questions to be answered at this conference are not such secondary ones as, what ought we Mennonites do to get better acquainted and have closer fellowship?, or can we organize on a world brotherhood basis? or what activities we ought to have, but rather, what is God's Word for us today, what does He require of us? Are we fulfilling our function as instruments in His hand? What is His Word of judgment and grace for us today? What is our contribution to meet the desperate need of the world today?

If we come to the conference only as world travelers, or shake hands for a few hours, uninterested or unwilling to hear the voice of God, even as it may speak to us in the voice of a brother, and are unconcerned about the spiritual welfare and service of other parts of the Mennonite world than our own, there will be small justification for the approximate expenditure of $200,000 for travel and other items to make the conference possible. But with a major and serious spiritual concern on the part of everyone, a love for the brotherhood, a readiness for the working of the Spirit of God in our midst, this conference can become a notable one, bringing new vision and new dedication to the great commission placed by our Lord upon His church, even our Mennonite church. May there be much prayer to this end by those who do not go, as well as who take part. "Unless the Lord build the house, they labor in vain who build it."

## *Highlights from Program of Mennonite World Conference, Basel, August, 1952*

Saturday, August 9: Registration and Youth Program
Sunday, August 10: Sermon and Lectures on Mennonites the World Over
Monday, August 11: Nature and Foundation of the Church (all day lectures and discussion groups)
Tuesday, August 12: The Task of the Church (including missions, all day lectures and discussion groups)
Wednesday, August 13: The Church and the World (includes discussion groups and lectures, Mennonite settlements in South America and West Germany)
Thursday, August 14: The Mennonite Church and Christendom (includes discussion groups and lectures on youth, education etc.)
Friday, August 15: Group meetings for mission boards, scholars, women, trip to Zürich, etc.
Saturday, August 16: Peace Conference.
Sunday, August 17 and following days: Visit Mennonite communities in Switzerland, France, Germany, and Holland.

# Einsteigen, Bitte! All Aboard!

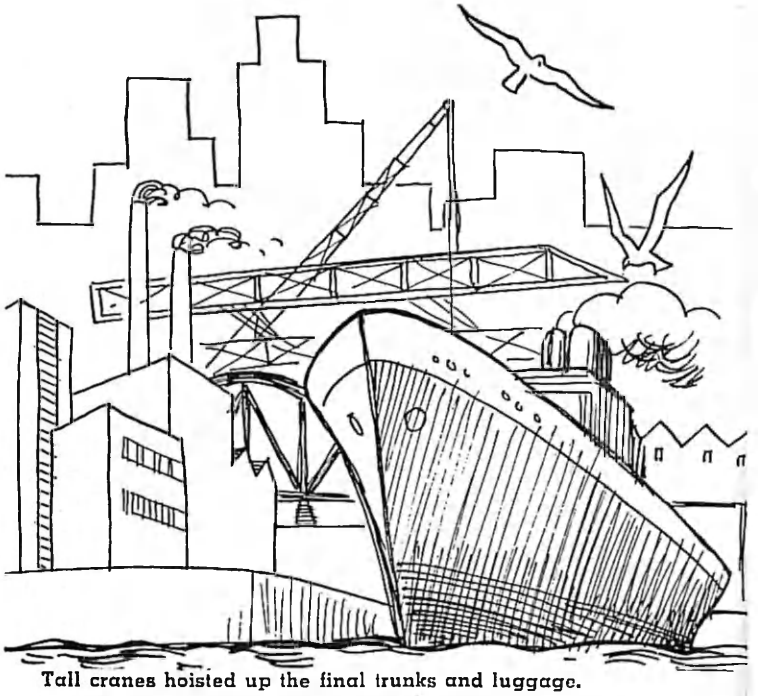
BY NORMA JOST AND RUTH CARPER

THE *Rummel* around us seemed almost frightening! Clothes hung from every possible corner . . . travel folders lay everywhere. There were German and French dictionaries, new 35 mm. cameras, and a good supply of color film. In Wichita Mary had purchased several good European maps which we studied mid our packing. We hardly noticed the days hurrying by toward the tenth of August, and the Mennonite World Conference in Basel.

Mary's arm was stiff and swollen from the typhoid shots, but she seemed not to mind. I should pack and she'd run the errands, she said. It was a lucky day for us when Esther, a former MCC worker in Europe, happened by. She laughed at our methods and insisted we use every centimeter of space. Lifting my suitcase she said, "You'll have to carry it yourself. So be wise and travel *light*. All those nylon things are wonderful, but it's probably a good idea to have a few warm things, for the nights in Europe are cool. Likely you'll want a sweater and a light rain or top coat. And incidentally, wonderful cameras can be bought right in Germany for less than they are here."

We checked our lists again. Headache and seasick pills, soap, sturdy walking shoes, an ample supply of travelers checks, small first aid kits, diaries. Esther suggested advance reading material, so Mary dashed to the minister's library to borrow books on the history of the Mennonites. Then one day the hundreds of little items somehow fell into place. We felt quite proud that we carried only one suitcase each.

Rotterdam had as many bicycles as New York had cars.
Holland, das Land der Kanäle, Windmühlen und Fahrräder.



Tall cranes hoisted up the final trunks and luggage.
Vor der Abfahrt in die alte Welt in New York.

As we stood on board the ship, the preceding days seemed as a mirage. Tall cranes hoisted up the final trunks and heavy luggage. Gang planks were drawn in. The motors began to rumble. We were off! Manhattan's buildings glided by and soon water was all around us. With fingers crossed, Mary and I waited pleasantly in vain for the first feeling of seasickness.

Warm, calm days passed much too quickly. We spent most of our time out on deck reading. Mary shared bits from *Footloose in Switzerland,* while I found C. Henry Smith's *The Story of the Mennonites* a good introduction to European Mennonitism.

The Atlantic had been kind, serene, delightful. And now the big ship nosed gently into the harbor at Rotterdam. Crowds of people stood waving welcome to those coming home. That must have been our first feeling of being in a foreign country. We watched the small boats and barges around us and there were men in *Klompen* (wooden shoes) working on the boats. This was Holland!

Our Menno Travel man from Amsterdam helped us through the initial difficulties and took us from Rotterdam to Amsterdam—a short ride through a pastoral countryside, by a few picturesque windmills, the large Skipol airport, and into the city of canals. Cur eyes photographed the clean streets, the flower markets, an occasional organ grinder, little fish stands where you buy bits of herring or smoked eel. Streets seemed to have as many bicycles as New York had cars. Bikes carried everything—baskets of bread, fish, even furniture! Well-dressed women in plumed hats, children, nuns, even whole families rode bicycles.

The international train, *Rheingold,* from Rotterdam to Basel proved another adventure. Instead of long aisles with double seats facing one direction, travelers in Europe are packed into compartments of six or eight people, depending on a first, second, or third class ticket. We traveled second class.

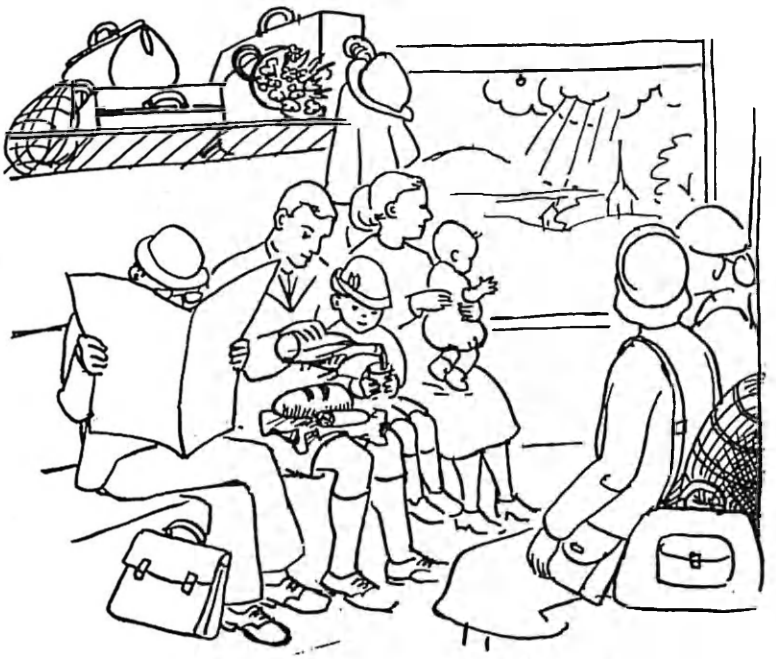
To the unconfined American, the border crossings and fanfare seemed a nuisance. But we found the officials courteous and friendly when we cooperated willingly as they checked passports, tickets, and baggage each time.

In our treasury of new experiences we chalked up that of eating on the train. It seemed difficult for the waiters to understand that we wanted water to *drink!* Mary noticed the European people around us eating quite artistically with both knife and fork. How they so delicately balanced peas on the fork held in the left hand is still a mystery. We feigned an imitation, with peas rolling down the aisle!

Of all the pictures we had seen in magazines, none had adequately prepared us for our entry into the first German city. Like children with our noses pressed against the windowpane, we were terribly impressed by the heaps of rubble. But soon we realized as we passed through the cities that there was actually a vast amount of building going on. Railroad stations had been rebuilt and modernized, new housing projects bordered almost every village and town. There were new stores and shops. We were surprised to see the people quite well dressed. Strange to us were the funny little three-wheeled trucks we sometimes saw, and the many hand- or horse-drawn carts and wagons.

A kindly minister in our compartment inquired about our travels. He had heard of the work of the Mennonite Central Committee in the near-by town of Krefeld. "Our greatest difficulty in Germany," he said, "is our 12,000,000 refugees. See the young man out there? Only one leg. A war cripple. Many are without work, disappointed, disillusioned. For many life is not easy. There is also the constant fear of war and our people are tired of war."

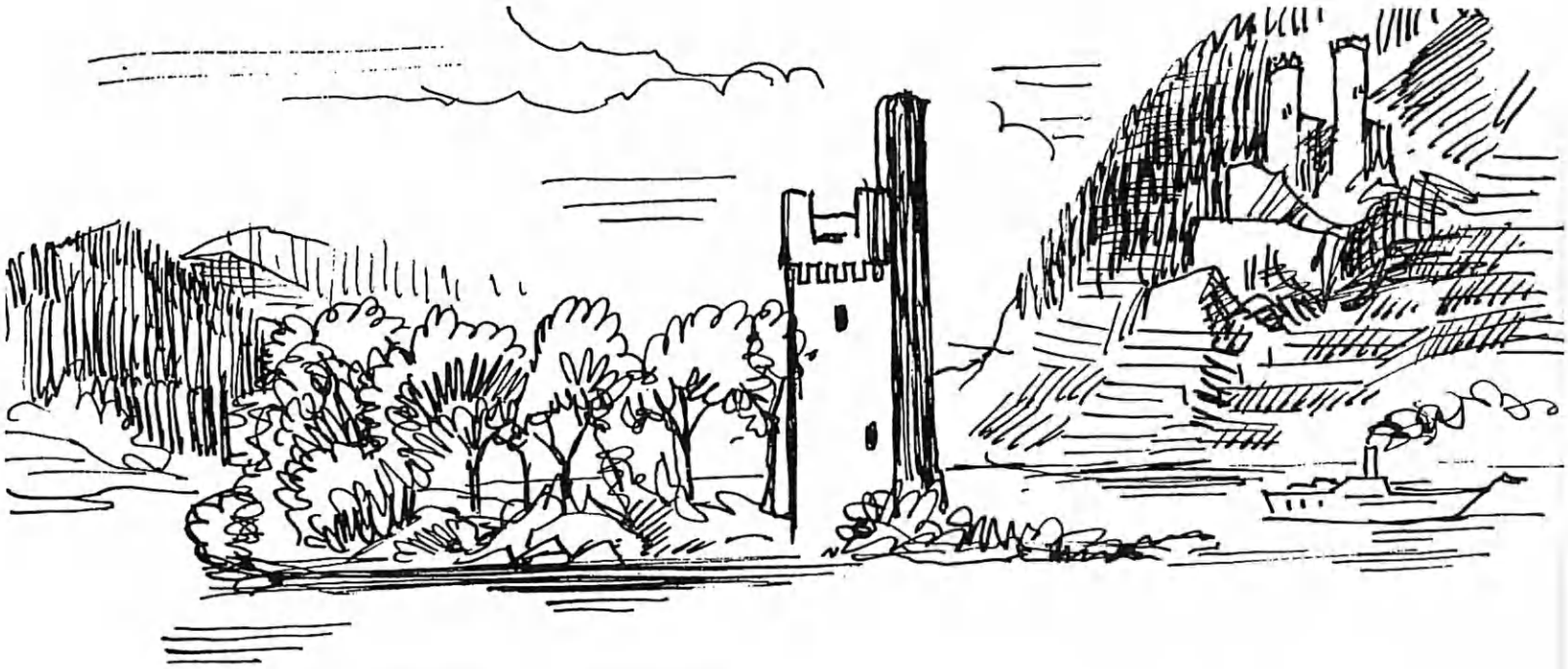
The train edged closer now to the banks of the Rhine



Lunching on the train as we view scenery through Germany.

We saw heaps of rubble . . . vast amount of building.
Auf der Fahrt durch Deutschland . . . Ruinen und Neubauten


. . . working in the fields . . . women helping with the harvest.
Frauen halfen bei der Arbeit auf dem Felde.



. . . We carefully followed the identification of old castles and famous spots such as the Mäuseturm at Bingen.

—legendary, beautiful, mighty. We stood in the side aisle where we could look across the water. On the opposite banks were vineyards terraced to dizzying heights. Beside the train was a narrow strip of road busy with a potpourri of transportation—lumbering ox carts, bicycles, motorcycles, and beetle-like *Volkswagen*. We noticed too that all roads crossing the train tracks were well-guarded.

At a small village station we stepped from the train. Mary was the first to hear the round, rosy-cheeked vender call, "*Schokolade, Eis, Wurst, . . . Schokolade . . .*" (Chocolate, ice cream, sausage). For one *Mark* we bought a juicy, hot *Wurst* with mustard, a thick *Brötchen* (bun), and a glass of *Apfelsaft* (apple cider). Counting our money we heard the conductor call, "*Einsteigen, bitte, und Türen schliessen!*" (All aboard, close the doors).

As we moved on we recalled another song, *Die Lorelei*, which Mary hummed meditatively as we passed the famous old rock. I dug for a map of the Rhine and we carefully followed the identification of old castles and famous spots such as the Mouse Tower (*Mäuseturm*) at Bingen. Farther on we saw people working in the fields . . . women wearing calico dresses and white *babushkas* on their heads, helping with the hay harvest. We passed a shepherd with a grazing flock of sheep. Small strips of farmland suggested the many times the land had been divided. We were definitely in the old world of our forefathers.

We passed a shepherd with a grazing flock of sheep.

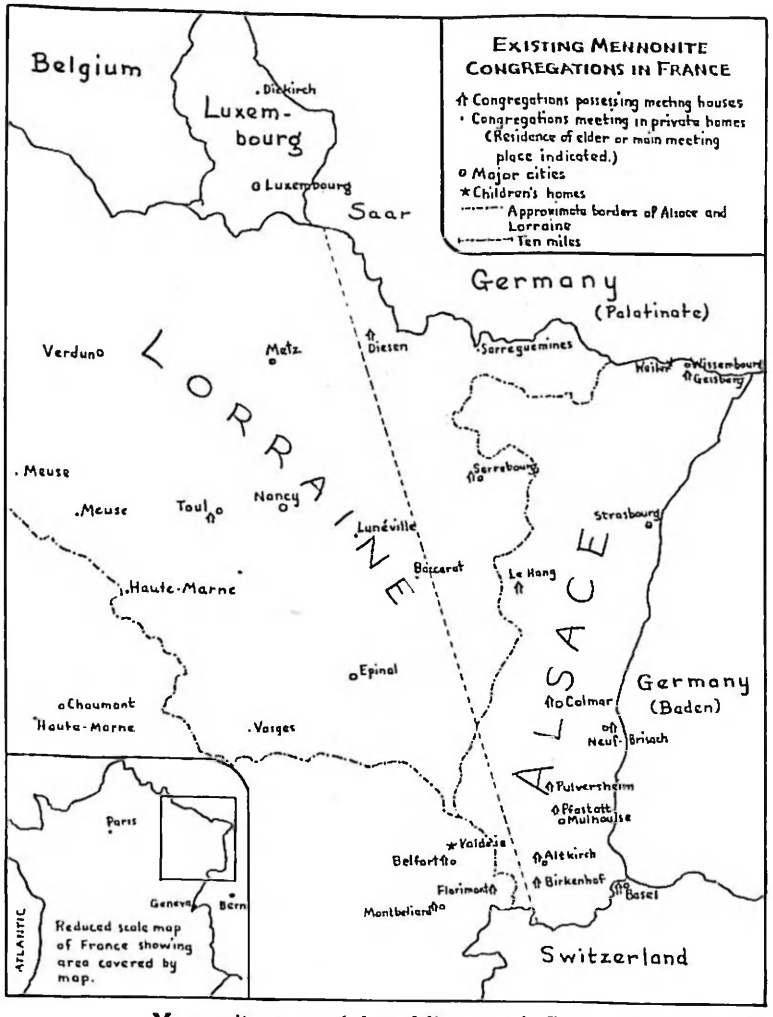
It was dark when we came to the old university town of Freiburg. Once more we joined the Rhine, and then the lights of Basel came into view. At the German station the Swiss inspectors, wearing crisp green uniforms, boarded the train; then we moved on to the *SHB Bahnhof* (Swiss station). Our excitement bubbled again as the conductor called loudly, "*Alle aussteigen, Basel!*"

Switzerland! The station was clean, modern. Neon signs greeted our eyes. Husky baggage carriers in blue smocks again spoke in accented "Eenglish." We saw instantly there had been no war in Switzerland. Faces showed none of the care or burden we had seen on some in Germany. Shop windows were filled with decorative pastries, wonderful watches, imported American products. Shiny Chevrolets, Buicks, Fords skimmed by. Trams (street cars) were new and modern. Old and new blended into a charming city with all of the cleanliness of Holland.

After a short stop at the Basel MCC center we were assigned to our Swiss home. The Roths welcomed us with *Grüss Gott* and a friendly handclasp. Standing by somewhat curious and shy were Werner and Rudi, who bowed politely when introduced. No doubt they wondered what manner of people these were who had come all the way across the Atlantic for a conference of *Mennoniten*. Before going to bed, the old grandmother spoke slowly to us so that we might understand her German. . . "Today our world is so small. A few days ago

(Continued on page 106)

# Mennonite Landmarks in Western Europe




Mennonites east of dotted line speak German, west French.

# THE FRENCH MENNONITES TODAY

BY JOHN H. YODER

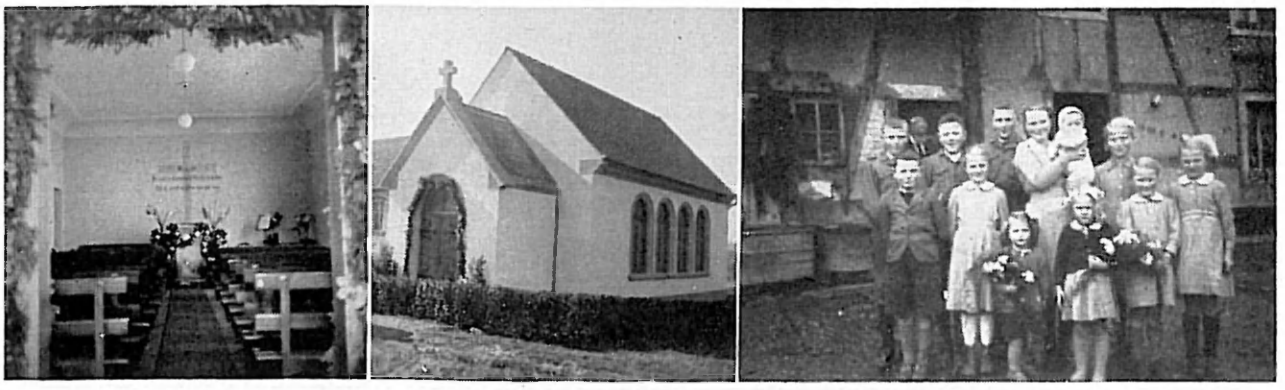
EVEN though Strassburg was a center of Anabaptist activity in the early days of the Reformation, the Mennonites now in France appear to descend, not from the early Alsatian Anabaptists, but rather from Swiss immigrants, the first of whom entered Alsace in the course of the seventeenth century, especially in the period of persecution which began in Bern in 1670. Their movement from Alsace into French-speaking territory (see map) began in response to an order in 1712 expelling them from Alsace, which was at that time subject to the king of France, whereas the principality of Montbeliard was attached to the Lutheran state of Württemberg. The movement into Lorraine was a gradual process of infiltration by individuals from Alsace and the Palatinate in later years, rather than a rapid immigration.

The resulting twenty existing congregations, with a total membership of perhaps three thousand souls, are organized in two conferences, one comprising the congregations where the German language is still used (see dotted line on map), the other those congregations in inner France which during the last seventy-five years have completed the transition to the French language. This division exists for purely practical reasons, deriving from the political and ethnic history of eastern France, and from the resultant fact that in Alsace and part of Lorraine the language of the people is still German. This language separation is bridged by the French Mennonites in their charitable, education, publication, mission, and youth work; in each of these areas there is only one organization for all of the French churches.

These united activities have gained greatly in importance since the end of the second World War. Under the able direction of Pierre Widmer, elder of the Montbeliard congregation and itinerant evangelist of the French-language churches, the conference has published one booklet on Mennonite history and one on nonresistance, in addition to the monthly magazine, *Christ Seul*, and an excellent yearbook. The youth commission sponsors an occasional week end rally and an annual Bible camp which attracts from sixty to one hundred young people for a week of study and fellowship.

The greatest forward steps have, however, been taken in the domain of charitable and mission work. The first French Mennonite to be sent out as a mission worker, Dr. Marthe Ropp, left France in February, 1951 to serve

New chapel of Hang congregation in area of oldest Mennonite settlement in France. Twelve children of Jean Widmer.
Kirche in Hang, Elsaß und die zwölf Kinder von Jean Widmer, Frankreich.



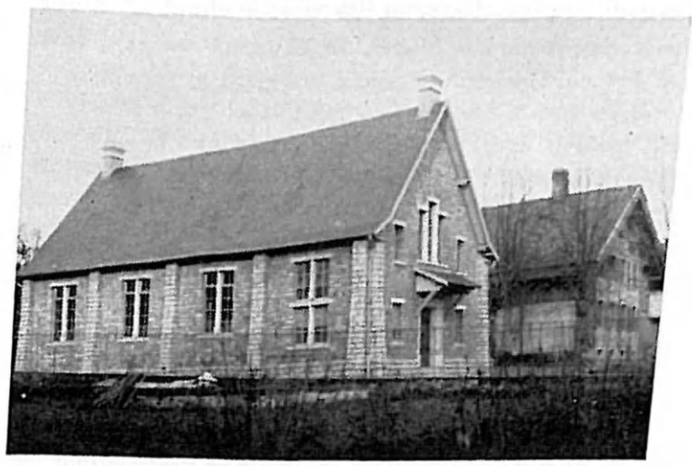
on the Java field of the Dutch Mennonite mission board, and works at present with the Mennonite Central Committee in a program of medical aid centered in Pati.

Charitable work began in an institutional way in 1950 with the purchase of a property at Valdoie near Belfort (see map) where a home for thirty needy children of school age has been functioning since September of the same year. To this was added in 1951 a second property at Weiler near Wissembourg, which cares for a similar number of pre-school children. These homes function with the help of the Mennonite Central Committee for the present, and will continue to need American Mennonite financial aid in the future, but the French already provide the major portion of the personnel and donate large amounts of food, and have committed themselves to continuing the work after American aid ceases.

The property at Valdoie serves, in addition to its use as a children's home, as a center for conferences and youth activities of all sorts. Nineteen fifty-two will see, God willing, the beginning of an old people's home which will meet a serious need. There is also some consideration of the possibility of opening at some later date a church-supported school at Valdoie. At present the French collaborate with the Swiss and German Mennonites in the operation of the European Mennonite Bible school at Basel, Switzerland, the greatest part of whose students have come from France.

The membership of the French churches remains predominantly rural, even though most of the existing meetinghouses are located in cities. Recent years have, however, seen a certain amount of urbanization, especially in major population centers such as Belfort, Montbeliard, Colmar, Mulhouse and Basel, as well as in the Diesen congregation, located in France's chief mining region.

Most of the French congregations have their roots in the Amish branch of Mennonitism, although in the last fifty years the last traces of conservatism in matters of dress have disappeared. Some aged women continue to wear a sort of devotional covering, but the practice has been abandoned by the younger generations. In the congregations of Montbeliard, Meuse, and Houte-Marne, the washing of feet is still practiced in connection with the communion service.



Jean Nussbaumer farm, Altkirch, and Montbeliard church.

Church activity is seriously hindered by the wide dissemination of the members, who find it difficult to attend services regularly. Only two congregations, Geisberg and Montbeliard, meet every Sunday for worship services; in others meetings are held only once in two

The Holeestrassee church, Basel, and the congregation of Houte-Marne, France, which meets in a private home.
Holeestraße Kirche, Basel die auch von Mennoniten aus Frankreich besucht wird und Houte-Marne Gemeinde, Frankreich.


weeks, or, as in some of the western congregations, once monthly. Several churches have Sunday school (for children only) and choruses while Pfastatt and Montbeliard have brass bands. Congregational singing is accompanied by reed organs, using songs of the "gospel" type.

Spiritually, the French Mennonites carry the traces of the centuries during which they have lived in predominantly Catholic countries, first persecuted, then grudgingly tolerated. Too often, as has been the case with Mennonites elsewhere as well, the price of this toleration has been a certain loss of vitality for a church already weakened by the lack of aggressive leadership. Only in recent decades, under the influence of a revival movement originating partly in non-Mennonite circles, coupled with the fruits of the patient effort of a few far-seeing Mennonite leaders of a generation ago, have the French Mennonites begun to regain an evangelistic outreach and to undertake a positive program of service and church life, reflected especially in the concrete achievements of the years since World War II. The historic Mennonite conviction regarding nonresistance, largely compromised during the 150 years since Napoleon, has again gained a sympathetic hearing in youth circles and among the church leadership. French law makes no provision for alternative service for conscientious objectors, but an individual may on his own initiative request transfer to a noncombatant branch, and some young conscripts take advantage of this possibility.

It is probably not an exaggeration to say that in proportion to their numerical weakness the French Mennonites show the greatest degree of spiritual vitality of any European Mennonite group. May God grant that in the new epoch of positive service and active church life which has opened for them since the war's end they may put to full use the riches of their Christian heritage and fill the place which He has for them in His service.

EINSTEIGEN, BITTE!

(Continued from page 102)

you were in America. Now you are here to join us in a wonderful conference of Mennonites from all over the world. It's not so long ago that we knew very little of a world brotherhood of Mennonites. But I thank our Heavenly Father that we have found each other and have the same Jesus. Welcome . . . welcome to our little country and to our home."

Grandmother, Werner, and Rudi welcome us to Basel.

# EUROPEAN MENNONITE VOLUNTARY SERVICE

BY CAL REDEKOP

*VOLUNTARY SERVICE,* a contemporary phrase, is not entirely foreign to Europe. In fact, voluntary service was practiced in Verdun, France in 1920 when Pierre Ceresol organized a voluntary work group to rebuild homes in a World War I damaged area. Young people from various countries volunteered to help in this needy situation. The Service Civil International, which is the organization founded by Ceresol, was founded principally to give a witness to peace. However, many other work camp organizations flowered from that time which ran the gamut from service for peace to political organizations. Some of the aims in this type of voluntary service work included, among others, international exchange, political activation, and learning to live together.

During the late nineteen thirties the work camp idea was exploited and misused by political movements. After World War II, an earnest and systematic appeal had to be made in order to restore the confidence of young people in voluntary service. Another reason for the decline was the fact that most of the work camp organizations had no preamble to enlist interest in young people by appealing to their heroism to help others in need. Thus,

International conference, Heerewegen, Holland: Voluntary Service at Salzgitter and Pax Builder's Unit at work.
Internationale Jugendkonferenz, Heerewegen, Holland, Jugendarbeiter in Salzgitter und Pax-Gruppe bei der Arbeit.

after World War II the work camp movement enjoyed a general revival of interest because again need was before the eyes of the youth.

Until after World War II there were no ostensibly Christian work camp organizations in Europe, excluding individual and local church youth groups, whose sporadic activity was intensified as part of the post-war revitalization so that at the present there are a number of Protestant groups organizing work camps. Soon after 1946, BSC, AFSC, WCC, and MCC, in varying degrees, introduced *Voluntary Service* in Europe. Most of the other groups organizing work camps operated on the principle of service to need. The afore-mentioned organizations, however, went into voluntary service work in Europe because experience proved this to be a unique opportunity to proclaim the Gospel in the most effective manner to a cynical and fatalistic youth. This testimony was effected by strengthening Christian young people, witnessing to non-Christian young people, and giving sacrificial service.

The preamble of Mennonite Voluntary Service is, therefore, formulated as follows: Testimony to the people in camps and outside by a religious program including Bible studies, etc., and honest service based on sacrifice. Through the unselfish giving of time and energy a young Christian can be a testimony to his fellowmen. By sacrifice, the non-Christian is brought to see the principle upon which the love of God is based. Therefore, "he that loseth his life shall find it" works for both Christian and non-Christian young people alike. In summary, the Mennonite Voluntary Service distinction to other voluntary service is in the testimony triangle of *word, deed,* with *sacrifice* as the base. The testimony rendered by concrete deed cannot be over-estimated because the nihilistic person will more readily be led to believe by seeing the *works* of the Christian mechanism than by seeing only its outward face.

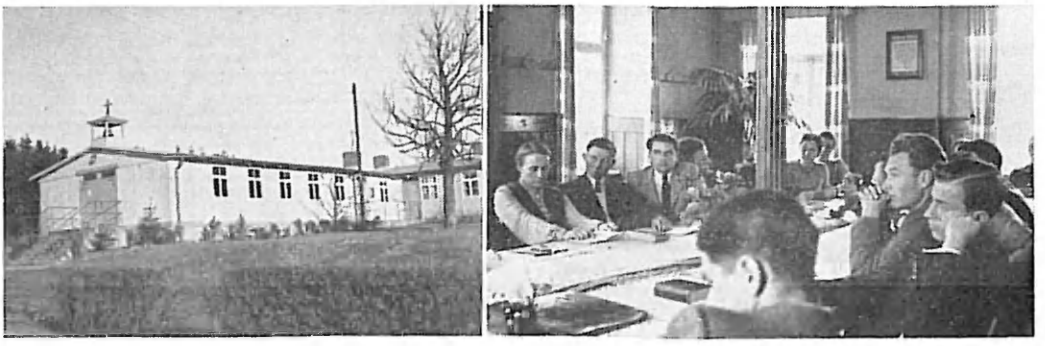
The first voluntary service project conducted by the Mennonite Central Committee in Europe was a builders' unit on the island of Walcheren, Holland in the year 1947. Here a number of MCC male workers formed a unit which rebuilt homes destroyed by floods caused by broken dams during World War II. The first international short-term work camps were conducted in 1948 in Hamburg and Frankfurt, composed of both men and women. Fifty American Mennonite college students participated in these camps. Thus the international character was introduced which has been expanded each year until in 1951 at least twelve nationalities were represented in the summer program.

Each year has witnessed a growth and enlargement of the Voluntary Service vision and range of program. For example, Espelkamp was started in the fall of 1948. This was a year-round camp working on refugee homes, doing all sorts of work from laying floors to pulling stumps for widows. This has been in operation until the present moment. Many young people have spent their vacations there, experiencing the joy of service and a renewed contact with the Scriptures and other Christians (see article and book review regarding *Espelkamp).*

In the summer of 1949 a work camp was held at Leutesdorf, Germany, which renovated an old estate now used as an old people's home for the German Mennonites. In the winter of 1949-50 a work camp was conducted in Illzach, France, where repair work was done in an institution for the blind. In 1950 six summer camps were

Voluntary Service workers build homes and churches for refugees. (Right) German Mennonite young people's meeting.

Freiwilligendienst Arbeiter bauen Heime und Kirchen für Flüchtlinge. Deutsche Jugendkonferenz.



operated plus several other projects. These included camps in Italy, France, and Germany. In 1951 six camps were held in Berlin, West Germany, Switzerland, and Belgium, plus many other activities.

The Mennonite young people have from the beginning figured in MCC Voluntary Service and it soon became clear that the Mennonite youth must be ushered into responsibility as well as in participation. So in the fall of 1950, MCC-VS made an appeal to the Mennonite churches in Europe requesting them to choose youth representatives who, as members of a Voluntary Service Council, would be responsible for planning and operating the program and for enlisting support from each respective country. The churches responded quickly and since the beginning of 1951 Mennonite Voluntary Service has been directed by a council with a secretary executing details. Up to the present the secretary has been an American, but it is hoped that an European will assume responsibility in the near future. Financially also, the European youth has undertaken responsibility so that in 1951 MCC contributed only somewhat less than one-half of the total operating cost. Part of the European support, however, has come from the Bonn government for work rendered among unorganized German youth.

A cross-sectional picture of the activities in a voluntary service camp is somewhat as follows: The summer camp is directed by a leader and co-leader (usually an American and an European) who arrive at the camp site in advance to arrange details. After the campers have arrived, a town meeting is called at which time a chairman and other officers are elected. They, in turn, conduct the sequential town meetings. This meeting also elects committees such as recreational, devotional, musical, which are completely responsible for activities within the camp. The camp leaders prevail only when policy is to be decided. Summer camps usually last five weeks. Other camps are contingent upon the project. Five days in the week are work days and Saturday is reserved for rest and domestic responsibilities or for recreation and excursions. Worship services are conducted on Sunday unless a weekend excursion takes place.

On a typical day, rising occurs at the time determined by the work committee. The "fire boy" duties are discharged in turn by every male in camp. The girls all have turns helping in the kitchen. A short devotional service is held immediately before or after breakfast. Then the group marches off to work until noon. After dinner several more hours of work ensue with several hours being reserved for welcome relaxation, discussion, recreation, or Bible study, depending on the camp schedule. After supper a discussion or lecture is planned and the day is closed by a devotional conducted by campers. The close of the day comes all too soon for the camp participants and the close of camp seems to come almost immediately after it has begun. However, the memories of the camp and the experiences with other youth and with Christ linger indefinitely. Each young person has experienced some international Christian fellowship because Christ's promise remains true that "Where two or three are gathered together in My Name, there am I in the midst of them."

## *Mennonite Voluntary Service*

**Work Camps, Europe 1948-1952**

**Short Term camps completed**

| Place | Date | Period | Work | No. of Participants |
|---|---|---|---|---|
| | | **1948** | | |
| Ronneburg near Frankfurt | July-August 1948 | 4 weeks | Renovating castle as youth center | 50 |
| Hamburg | July-August 1948 | 4 weeks | Erection utilities hall, repair building | 45 |
| Sembach-Palatinate | September, 1948 | 3 weeks | Renovating hall for Mennonite youth work | 22 |
| | | **1949** | | |
| Krefeld | March-April 1949 | 3 weeks | Erected barrack as community center, chapel | 20 |
| Frankfurt | July-August 1949 | 4 weeks | Erected building. Renovation, girls' home | 32 |
| Hannover | July-August 1949 | 4 weeks | Partial erection barrack, refugee boys' home | 31 |
| Stuttgart | July-August 1949 | 2-4 weeks | Partial erection of wall for youth center | 34 |
| | | **1950** | | |
| Mulhouse, France | February 1950 | 4 weeks | Removal of debris, repair home for blind | 20 |
| Kiel | July-August 1950 | 3 weeks | Erection barrack for refugee church | 26 |
| Westhofen/Ruhr | July-August 1950 | 3½ weeks | Refugee housing (one house erected) | 32 |
| Darmstadt | July-August 1950 | 3½ weeks | Refugee housing | 27 |
| Donaueschingen | July-August 1950 | 3½ weeks | Refugee housing | 27 |
| Belfort, France | July-August 1950 | 4 weeks | Renovating children's home, conference center | 40 |
| Prali near Torino, Italy | July-August 1950 | 2½ weeks | Construction Waldensian youth center | 11 |
| Zweibruecken, Germany | October 1950-January 1951 | | Helping Mennonite families to homestead | 10 |
| | | **1951** | | |
| Berlin-Kladow | August, 1951 | 4 weeks | Erection of community chapel center | 21 |
| Salzgitter | August, 1951 | 4 weeks | Erection of YMCA youth center | 17 |
| Iserlohn/Ruhr | August, 1951 | 4 weeks | Refugee church and community center | 21 |
| Mainz | August, 1951 | 4 weeks | Begin construction of student center | 29 |
| Andermatt, Switzerland | August, 1951 | 4 weeks | Removal of debris caused by avalanche | 29 |
| Genk, Belgium | August, 1951 | 4 weeks | Begin construction, Kindergarten church | 23 |
| Salzgitter | November 10-December 22 | | Complete YMCA home and give aid to refugees | 22 |
| Zeilsheim, Frankfurt | Jan. 2-Feb. 10, 1952 | | Helping construct community church and center | 12 |
| | | | Total | 597 |

**Long Term Camps**

| | | | |
|---|---|---|---|
| Espelkamp | Continuously since December, 1948 | Aid refugees in housing, community and church activities | 120 |
| Pax Services: | | | |
| a. Espelkamp | Since April 1951 | Building houses for Mennonite refugee settlers | 18 |
| b. Neuwied | April 1951-March 1952 | Making cinder blocks for houses at Espelkamp | 9 |
| | March 1952 —? | Building houses for Mennonite refugee setttlers | 12 to present |

Lengths of terms—1 week to 1 year  Total Americans 218  Total Europeans 379 in short-term camps

International Voluntary Service group constructs a church and enjoys a period of relaxation.

# "Die Mennoniten" at Espelkamp

BY MILTON J. HARDER


ESPELKAMP-MITWALD before 1939 was only a two-square-mile tract of pine forest in the province of Westfalen, Germany; from 1939 to 1945 this forest concealed a munitions plant; today several thousand German refugees are struggling to build a new city at this place. These refugees, mostly from East and West Prussia, Danzig, and surrounding areas, are trying, with the help of the German Protestant church and the state, to again build homes for themselves and find a means of livelihood. The first years were very hard. There was much idealistic planning from all sides but actual building progressed very slowly because of inadequate finances. In desperation families went out and salvaged what building materials they could from the ruins of the blown-up munition factories and began building homes for themselves out of the remaining ammunition storage sheds scattered throughout the forest.

The attention of the Mennonite Central Committee was directed toward the plight of these people and it responded by sending an initial group of five boys in December of 1948 to help with the construction work. The boys found almost unlimited possibilities for service both materially and spiritually. The M.C.C. invited European youth to join the work camp and also help with the work. The response was good, especially that of the German Mennonite youth. By the end of two years of camp operation, ninety-five young people had helped in Espelkamp's work camp. Of these, twenty-seven were Americans, sixty were Germans, four came from Holland, two from France, and one each from England and Switzerland. The Americans and fifty-three of the Germans were Mennonites and of the others, thirteen were Protestant, one Catholic, and one a member of the Church of England. There were usually between ten and fifteen in the camp at one time including boys and girls and the personnel was usually about equally divided between Europeans and Americans. The camp language was German.

The boys went out each day to help the refugees build. There were tree stubs to dig out, old bricks to clean, walls to build, windows to put in, floors to lay, and many other tasks connected with building to be done. Even though there were few skilled craftsmen in the group, the boys tried their hand at almost anything and to the amazement of their German *Meister* usually got the job done. Much of the work consisted of helping the refugees convert former munitions storage sheds into homes, and helping the *Evangelische Kirche* build a children's home and a girl's school. The girls in the camp did the cooking, cleaning, and washing for the camp and also took part in the social and religious projects of the camp.

This group of volunteer workers was soon known by

Voluntary Service group clears ground and erects homes for refugees at Espelkamp, Germany.
Gruppe vom Freiwilligendienst rodet Wald und baut Heime für Flüchtlinge in Espelkamp, Deutschland.

everyone in the community as *Die Mennoniten*. At first the group was viewed with much curiosity and its members were often quizzed as to motives, wages, religious beliefs, etc. but gradually *Die Mennoniten* were accepted as flesh and blood kin of the community. The campers not only won their way into the hearts of the refugees by the material help they rendered but also by the way they lived among them. The campers lived like the refugees as far as living accommodations were concerned. They were housed in a crude wooden barrack during the first year and a half, slept on straw sacks, and shared public washroom facilities with the refugees. There was no running water in the barrack. This common standard of living accommodations with the refugees helped much to lessen social distance and establish rapport between the camp and the community. The door of the barrack was always open to visitors and the refugees felt free to come in, especially the young people of Espelkamp came in after work or in the evenings to chat with the campers. Many hours were spent discussing matters of Christian faith.

On Sunday mornings the campers worshiped with the refugees in the newly established *Evangelische Kirche* in Espelkamp in order to be a part of the community in worship also. A regular mid-week Bible study was held in the camp, at first intended mostly for the camp group but after a few months, by request of the refugees, it was opened to the public. Many of the refugees expressed sincere interest in the faith which prompted this service of love among them. Later a regular Sunday evening service was started which was usually well attended. Gradually and unwittingly the spiritual program of the unit developed and spread its influence in the community. Children's Bible classes, another Bible class for adults in another part of Espelkamp, work with the old people in an old people's home, and regular worship services with a small group of Mennonite refugees in a nearby village, all became part of the camp program. The European as well as the American young people shared in carrying on this spiritual program of the camp. The people of Espelkamp made no nationalistic distinction between the campers; *Die Mennoniten* had come to mean a positive Christian faith and a way of life which transcended national boundaries. To conduct a devotional service was a new experience for many of the European campers and it was undertaken with much fear and trembling but after a few weeks or a month some of them ably conducted Bible discussions and presented topics at public services. The American young people also had to face questions of Christian faith which they had never faced at home; besides most of them found it difficult at first to express their convictions in the German language. But, no matter how imperfectly spoken much of the teaching and preaching was, it was usually understood and made a deep impression upon the refugees because this spoken faith had already been demonstrated among them.

The Espelkamp project was originally intended to last about five months; however, today after over three years it is still very much in operation. *Die Mennoniten* had not only helped build houses in Espelkamp, they had also built themselves into the Espelkamp community. At the end of two years the M.C.C. decided to close the Espelkamp project because the emergency situation had been alleviated. Espelkamp arose in protest! The *Evangelische* pastor led the protest. "It is true the emergency building situation in Espelkamp is past but we need the continued spiritual ministry and influence of your group to help make this new community Christian," he pleaded. "Through your unique ministry of service you are able to reach people for Christ whom I, a pastor, am not able to reach. *Die Mennoniten* have become a part of Espelkamp and we need them," he said. The Espelkamp au-

(Continued on page 124)

*Die Mennoniten* build new homes at Espelkamp. (Left) Former ammunition shed is now church.
Mennonitische Jugend hilft beim Errichten der Heime für Flüchtlinge in Espelkamp, Deutschland.

# AGRICULTURAL TRAINING IN HOLLAND

BY G. VEENSTRA

ALL over the world we find different systems of vocational agricultural education. Each system will have its methods adjusted to the needs of the country and its type of farming.

In the United States we usually find some agricultural training in high schools. Then there is the agricultural college, better known in some states as the college of agricultural and mechanical arts, such as we find at Fort Collins, Colorado, or Stillwater, Oklahoma. Various universities are also in possession of a faculty for agricultural sciences.

In Europe we find other systems, especially in lower agricultural education. In this there are no great differences in the countries of Belgium, Germany and Holland. However, in one respect Holland does have a special system.

Before 1925 Holland possessed 1) a large quantity of popular agricultural courses during the winter evenings, 2) a number of agricultural schools with curriculums covering two winters or three years work, during five or six days a week, and 3) an agricultural college in the center of the country.

Between the agricultural evening courses and the agricultural winter school there existed an educational vacuum. On one hand, the first offered only two evenings a week of three-hour lectures each, and the other five full days a week study.

The state director of agricultural education proposed a system of lower vocational agricultural education in so-called "lower agricultural schools."

The pattern of this school system is as follows:

a. The first year two full school days a week during forty weeks.

b. The second year one full school day a week during forty weeks.

c. The third year one full school day a week during thirty weeks.

d. The fourth year one full school day a week during thirty weeks.

Pupils could enroll in this school after ending their ele-

Two of the lower agricultural schools of Holland. Home of teacher is at right of second school.
Ueberall findet man landwirtschaftliche Schulen für zukünftige Farmer in Holland.

mentary school at the age of fourteen. They could finish this lower agricultural school at seventeen or eighteen.

The greater part of the young people were to come from the smaller and very small farm holdings in the neighborhood of the school. Under these conditions the farmers could manage to release their sons from the farm during one or two days a week and not more. From 1925 until now this agricultural system has been promoted among the farmers, mostly on the sandy and peaty soils of Holland.

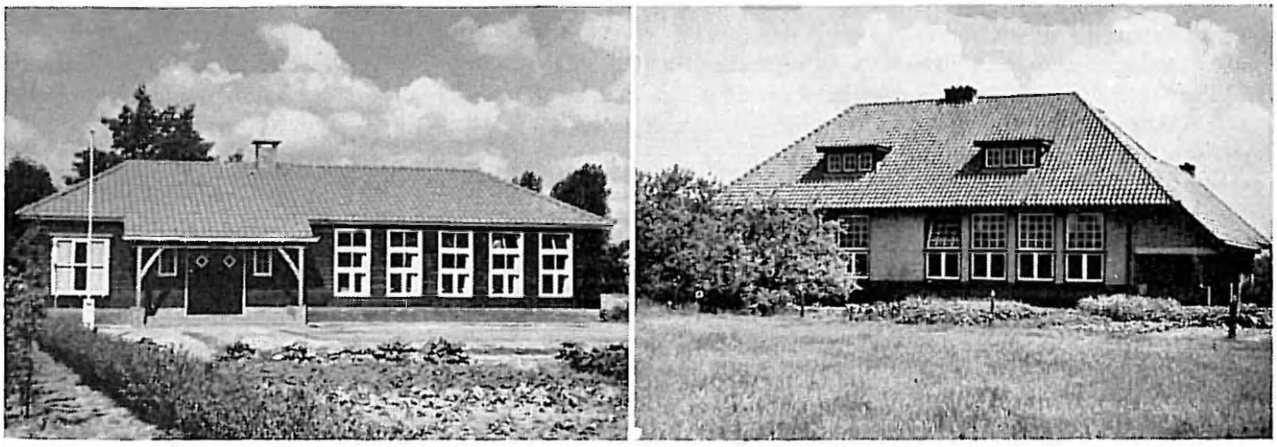
After a small beginning, gradually more and more schools were added. During the war there was nearly a standstill, but after the war a great many new schools were founded. Now in 1952 we possess a little over two hundred schools with a population of forty to eighty or a hundred pupils per school in the four classes. Nearly every small-scale farmer in Holland can now send his sons to this school and this institution seems to be a good one for laying a basis of theoretical agricultural knowledge among the rural youth, thus preparing them for making a living.

The program consists partly of general education and partly of specific agricultural education. Every school has one teacher, who is a graduate in general education as well as in agricultural education. For certain purposes it is desirable that this system would change a little in the direction of a little less general and a little more agricultural education, especially vocational, for we miss the practical workshop experience at school like the agricultural schools in America have.

The expenses are met from a small tuition fee and a government subsidy. The schools are not owned and operated by the government but by local farm organizations.

In my district there are nine lower agricultural schools. Part of them have well established buildings, some are semi-permanent and a few are still waiting for a real home. Although we have great difficulties in realizing our plans at this point, we will nevertheless succeed because these schools are necessary for our agricultural rural youth, who will determine the future of our agriculture.

The agricultural schools have laboratories, classrooms, separate instructor's offices, and recreation halls.



# The Mennonites in Amsterdam

By Irvin B. Horst

THE history of Mennonites in Amsterdam is the history of a large, urban congregation located in Holland's largest and chief city. In spite of its situation it must be said that the church has remained intact for more than four centuries and has always counted its members by the thousands. It is today the largest Mennonite congregation in existence and no doubt always has been so.

"The United Mennonite Congregation of Amsterdam" as the church is called, is located at Singel 452 in a historic part of the city. This church building was erected in 1608 and enlarged in 1632 by the prominent merchant Warendorf, who lived at Singel 454 which is now the janitor's dwelling. At his death he donated the building to the Flemish Mennonite congregation.

This old church was built as a "hidden" church, that is, it was erected between two street fronts at a time when Mennonites were not allowed to publicize their church life. The simple and sober architecture, as well as a rectangular floor-plan with the pulpit in the middle of the long side, is a reminder of early Mennonitism.

This original Mennonite meetinghouse of the Flemish Mennonites designated "near the Lamb" because it was located near a brewery which bore the sign of a lamb, has been preserved throughout the centuries and remains today the center of Mennonite life not only in Amsterdam, but for all of Holland. However, it has not always been so, and there were in the seventeenth century more than a score of Mennonite groups with eleven different places of meeting. To understand this it is necessary to refer a bit to the earlier history of the Mennonites in Amsterdam.

In the sixteenth century Mennonite world many roads led to Amsterdam. The city was becoming a kind of "melting pot" for many kinds of both foreign and native Mennonites. Typical of this immigration was Nicolaes Biestkens, a Mennonite printer from Emden, who moved his press via Harlingen to Amsterdam, or the Vondel family from Antwerp who arrived by way of Cologne and Bremen. Amsterdam received its share of the many refugees from the south who were fleeing from persecution in Brabant and Flanders. Thus the stage was set for Amsterdam, rather than Antwerp or Emden, to become a leading center of Mennonite life in the seventeenth and eighteenth centuries.


A Memorial of the Singel Mennonite Church, Amsterdam (see page 115).

Gedenktafel der Singel-Mennonitengemeinde, Amsterdam (siehe S. 115).

However, it must not be thought that the congregations in Amsterdam were composed only of a Mennonite dispersion. From the beginning of the Anabaptist movement in The Netherlands there was a strong indigenous brotherhood in Amsterdam. Jan Trijpmaker, an apostle of Melchior Hoffman, came from Emden in 1530 and was later followed by Hoffman himself. It is known that by 1533 there were already three to five thousand Anabaptists in the city. When Jan van Leyden called his faithful to Münster in 1534, the authorities stopped twenty-one boats on the Zuiderzee containing three thousand Anabaptists who were mostly from Amsterdam.

The Münster aberration had its effect not only on the Anabaptists in Amsterdam but also on the city authorities, and both revolutionary and peaceful groups were mercilessly persecuted. Jacob van Campen, the leader of the peaceful element, was executed. Hundreds were tortured and put to death in the city. The town square (the *Dam*) is holy ground for Mennonites, and the most of the city on the west side near the Ij became known as the "martyr's moat" *(Martelaarsgracht)* because of the many bodies thrown into the water there.

Against this background of persecution in the first half of the sixteenth century and influx of outside Mennonites in the second half, an entirely different picture presents itself in the seventeenth century. From the standpoint of prosperous church life, economic well-being, and cultural development, this century was certainly the gol-

den age of Mennonitism in Amsterdam as well as in all of The Netherlands. The tolerance of the native Waterland Mennonites was supplemented by the vitality of the Flemish and the stability of the Frisian elements. Out of this combination came strong church leaders such as Hans de Ries, Lubbert Gerritsz, Galenus Abrahamsz de Haan, and others. Economically, many Mennonites were prominent in East India trade and in the Greenland whaling enterprise. Culturally, the period produced Holland's leading literary figure, Joost van den Vondel, and possibly Rembrandt, the greatest Dutch painter. Aside from Rembrandt, the Amsterdam Mennonites can count among their members the artists Carel van Mander, Govert Flinck and others.

This seventeenth century was one of both external and internal strife for the Amsterdam Mennonites. With their Reformed neighbors there was endless discussion about infant baptism and efforts to remove the suspicion of Socinianism. Striking closer to the faith and church life of the Amsterdam Mennonites were the Quaker and Collegiant movements and to a lesser extent the Moravian Brethren and Pietism in the eighteenth century. But the external dispute was dwarfed by the extensive and intensive internal division and strife, which split the Mennonites not only in Amsterdam but throughout the whole of The Netherlands. At the same time, it must be remembered that the Waterlander congregation of the Tower *(Toren)* joined the Flemish congregation "near the Lamb" in 1668.

A unifying factor among Mennonites in Amsterdam, as well as the whole Dutch brotherhood, was the relief work in behalf of fellow Mennonites undertaken during the end of the seventeenth and the beginning of the eighteenth centuries. The relief agency, known as the Funds for Foreign Needs *(Fonds voor Buitenlandsche Nooden)* helped suffering Mennonites from the Pfalz and Switzerland and was active for more than a century. This was the time Swiss and German Mennonites were migrating to Pennsylvania and they were helped on their way through Holland and across the ocean. A petition was also sent to the Swiss government to relinquish persecution. Flood and famine relief was sent to Mennonites living near Danzig on the delta of the Vistula, as well as help to the suffering Huguenots who were fleeing from France. In these words of charity the Amsterdam congregation took the lead and organized the program and received the support of many congregations of various wings of Mennonites throughout the land.

The eighteenth and nineteenth centuries were periods of decline for Mennonitism in the Lowlands. Many of the congregations declined in membership and the smaller ones could no longer support ministers and church buildings. For many years the stronger congregations in Amsterdam supported weaker congregations financially. Also during this period Amsterdam with the help of a few others took the lead in organizing a Mennonite seminary designed to train ministers for churches all over the land. This seminary, now under the administration of the *Algemene Doopsgezinde Societeit (ADS)*, continues in this function until the present time.

While this period was a time of decline, several movements of inner strengthening and outreach were undertaken which had their setting in Amsterdam. In 1801 a union of the remaining Mennonite congregations in Amsterdam was affected to form "The United Mennonite Congregation." In 1811 the *ADS* was created as an instrument of financial and ministerial well-being for the entire brotherhood in Holland. In 1847 the Mennonite Society for Promotion of Gospel Propagation Especially in Over-seas Possessions was organized at Amsterdam as a missionary outreach to the Dutch East Indies. Mennonite professors at Amsterdam investigated and wrote about the history of the Mennonite movement. Also materials were collected in the archives and library of the congregation. This has resulted in the accumulation of an invaluable source of materials concerning Mennonite history and faith.

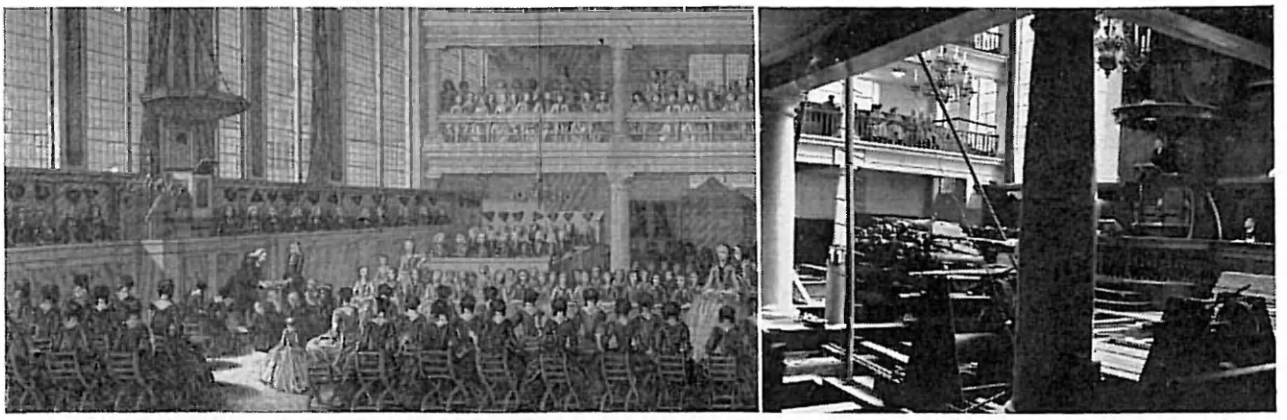
Thus, the Amsterdam Mennonite congregation has continued throughout four centuries, through persecution and prosperity, through growth and decline. Today, it is still evident that Singel 452 with its offices, auditorium, library, seminary, and many conference rooms is the center not only of a large city congregation but for the whole of Mennonitism in Holland.

# Amsterdam Through the Centuries

## An Exhibition of Historical, Literary, and Artistic Objects Pertaining to the Amsterdam Mennonite Congregation 1530 - 1952

**August 29 to September 19, 1952**
**United Mennonite Church, Singel 452, Amsterdam - C**

*In this exhibition are to be found numerous rare and important documents, books, pictures, and other objects related to Mennonite history and church life. On display, among other things, are early martyr books and an actual letter from one of the martyrs; a letter from the early Mennonite settlement at Germantown, Pennsylvania; documents pertaining to relief for Swiss and German Mennonites in the 17th and 18th centuries. Also included are literary and art productions from Joost van den Vondel, Rembrandt, and others.*



Baptismal service of the *Lamist Mennonite* congregation, Amsterdam, on Singel street during the eighteenth century. (Right) Worship service in Singel Church during the repair of the foundation. O. L. van der Veen preaching.

Taufhandlung in der Lammisten Mennonitengemeinde, Amsterdam, im achtzehnten Jahrhundert. (Rechts) Gottesdienst in der Singelkirche während der Reparatur des Fundaments, 1952. O. L. van der Veen predigt.

The Commemorative stone (see page 113) on the facade of the Singel Church, dedicated in 1950 to the memory of one of its recent ministers, F. Dijkema, symbolizes the unity of the congregation. It is made in the shape of a lantern bearing the Latin motto, "United in Love and Peace." The sun, the tower and the lamb represent the symbols of three former independent Mennonite congregations of Amsterdam. The Tower Waterlander congregation joined the *Lamist* Mennonite congregation (Singel) in 1668. In 1801 the *Sonist* Mennonite congregation joined and thus the three formed "The United Mennonite Congregation." The Roman letters (1942) indicate the year of the retirement of F. Dijkema.

The Mennonite orphanage of the *Lamist* Mennonite congregation (below) was founded on the Prinsengracht, Amsterdam, in 1677. The practice of taking care of arphanages, old people, and the poor spread from the Mennonites of Holland to Prussia, Russia and America. Mennonites of Holland had during that time a well-developed system of charities.

Waisenhaus der Lammistengemeinde an der Prinsengracht in Amsterdam. Die Mennoniten Hollands hatten ein wohlorganisiertes System der Wohlfahrtspflege, das auch nach Preußen, Rußland und Amerika verpflanzt wurde.

Henry A. Warkentin, Supervisor of Immigration for the Canadian Pacific Railway in his office in Winnipeg.

# A Welcome to Immigrants

BY MARJORIE BURDEN

HENRY A. Warkentin, Supervisor of Immigration for the Canadian Pacific Railway Company, makes a personal appearance with the arrival of each immigrant party at the company's Winnipeg station. Perpetually in a hurry, he hustles across the platform firing a rapid staccato of questions and answers—now in Low German, then German, next Ukrainian, then Russian and perhaps, Polish or Dutch or French, as the circumstances require.

The history of the ubiquitous and linguistically talented doctor began in the Russian Ukraine. He was born in the village of Konteniusfeld, Molotschna, in the province of Taurida in 1891. Soon after, his parents, Cornelius H. and Aganetha B. Warkentin, moved to Waldheim. The elder Warkentins operated a general store and expressed their community interest by founding a Mennonite 35-bed hospital.

At the *Zentralschule* in Gnadenfeld, young Henry came under the influence of the venerable Hermann Lentzmann, an educator who aroused in the boy a special enthusiasm for secular and church history and the classics. These early interests have developed to form the core of Warkentin's present hobbies. After graduation from the Gymnasium in Berdiansk in 1911, he attended the universities of St. Petersburg and Odessa.

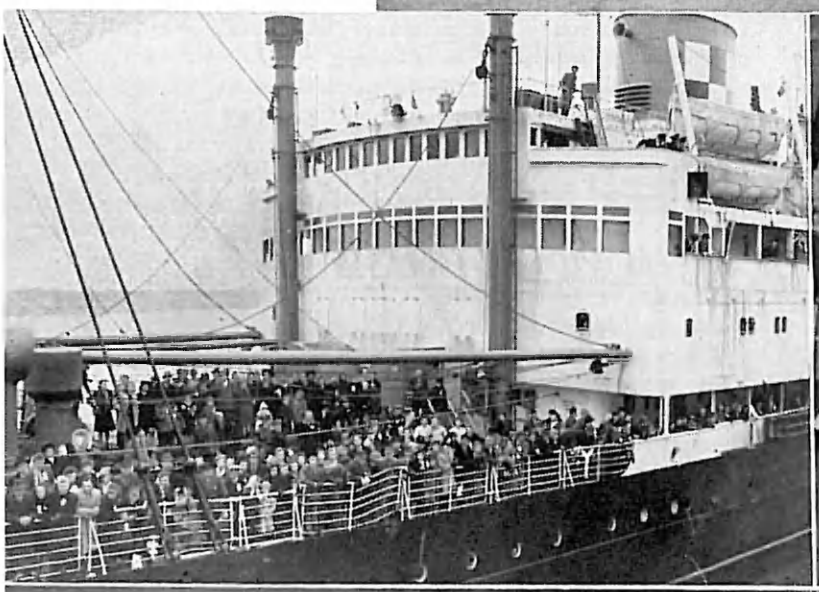
With a freshly earned medical degree, Warkentin served, since 1915, almost three years in the medical corps of the Russian army. In the confused days following the collapse of the Russian army, Warkentin was stranded in Kiev, awaiting demobilization and transportation home. Kiev was the capital of the newly-constituted Ukrainian republic, created by the peace treaty of Brest-Litovsk in 1918.

By this time, Warkentin was rated as a linguist even on a continent where dexterity in languages is a commonplace. He spoke Russian, Ukrainian, German, Low German, and French. The Ukrainian ministry of external affairs recruited him as a special functionary. In December 1918, Warkentin supervised the exchange of three trains of Ukrainian and Soviet diplomatic personnel at Gomel station. This occurred just prior to the outbreak of war between the two republics.

Warkentin's linguistic skill was again the key to his next appointment. In January, 1919, although only twenty-seven years of age, he became First Secretary of the Ukrainian Diplomatic Mission to the Netherlands

# A Journey With a Happy Ending

Like the Hans T. Janzen's (right) millions had to leave their homes during World War II. Fortunate were those who had their wish fulfilled when they arrived on the Beaverbrae in the port of Quebec (left center) and were welcomed in a land of freedom and opportunity. John J. Wieler of the C.N.R. (at table, right) helps newly arrived immigrants. T. O. F. Herzer (below), chairman of C.C.C.R.R. welcomes the 10,000-th immigrant to Canada, Dec. 12, 1949. Second from left, H. A. Warkentin.




Hans T. Janzen fing seine Reise in Rußland an und endete sie in Winkler, Manitoba.

John J. Wieler, CNR (oben), T. O. F. Herzer, C C C R R, und Henry A. Warkentin, C P R (links) begrüßen Immigranten in Canada.

and Belgium. For five years, he was stationed in The Hague filling the triple role of Ukrainian Charge d'Affairs, Consul and Western European Press Bureau Chief. As Ukrainian representative in Western Europe, Warkentin was also able to play a role in the Mennonite Emigration to Canada in the nineteen twenties.

After the Revolution, the Mennonites of Southern Russia felt that for religious and economic reasons, they could not remain in a Communist state. There was a widespread desire to join their brethren who had emigrated to the United States and Canada in 1874. A committee, *(Studienkommission)* which included Benjamin H. Unruh, the late A. Friesen and Henry's father, the late C. H. Warkentin, was established to explore the possibility of migration to the new world.

The committee accompanied General Wrangel's army, after its defeat in the Crimea in 1920, to Constantinople. Its reserve of millions of rubles proved worthless and the committee was stranded without financial support, and without any prospects to obtain visae to Western Europe.

Through A. K. Kuiper, at that time pastor of the Mennonite congregation in Amsterdam, Warkentin was able to raise 2500 guilders to pay the passage from Turkey to the Netherlands for the committee, and to arrange for Dutch visae which enabled the delegates to enter Holland. In The Hague, he issued Ukrainian passports to the three Mennonites on which they entered the United States.

The collapse of the Ukrainian Republic in 1925 snuffed out Warkentin's diplomatic career. He decided to trade the troubled old world for the more peaceful new world. In the spring of 1925, he joined his family who had preceded him to Altona, Manitoba, and in November of the next year he joined the Department of Immigration and Colonization of the Canadian Pacific Railway as traveling colonization agent.

Warkentin assumed his new duties in the midst of the large-scale post-war movement of Russian Mennonites to Canada. Approximately 20,200 Mennonites came to Canada between 1923 and 1930 under the Canadian Pacific Railway credit grant scheme arranged in 1922 between the late Colonel J. S. Dennis, then Chief Commissioner of the Department of Immigration and Colonization, C.P.R., and the late Elder David Toews, of Rosthern, Saskatchewan, first Chairman of the Canadian Mennonite Board of Colonization. By 1946, these immigrants had discharged their indebtedness to the company by repaying a total of $1,767,398.68.

This conscientious meeting by the Mennonites of their obligation resulted in a new credit agreement in the amount of $180,000.00 concluded in 1951 between H. C. P. Cresswell, Chief Commissioner of the Department of Immigration & Colonization, C.P.R., and J. J. Thiessen, Saskatoon, the successor of David Toews. Under this new agreement some 500 Danzig and other Mennonites have already arrived in Canada on the Beaverbrae. Like Colonel Dennis, Mr. Cresswell is an old and staunch friend of the Mennonites and is deeply interested in their welfare. He never misses an occasion to attend their various jubilee celebrations, immigration meetings, etc.

Warkentin traveled from coast to coast in the capacity of colonization agent, he became thoroughly acquainted with the Canadian scene. His center of operations might be Quebec, Halifax or St. John, meeting immigrant boats, or a train speeding westward, or Winnipeg itself.

Warkentin has been closely associated with Dr. T. O. F. Herzer for many years. Herzer has been intimately connected with the two Mennonite migrations to Canada, following both world wars, and is widely known both in Canada and the United States. He was prominent in the organization of the Canadian Christian Council for Resettlement of Refugees, and has been temporary chairman since its inception in June, 1947. This organization cares for refugees and expellees outside the mandate of the International Refugee Organization (IRO), and since Christmas, 1947, has brought out to Canada close to 25,000 souls, including many hundreds of Mennonites. In recognition of his work in Canada particularly on behalf of refugees and displaced persons, Valparaiso University, Indiana, conferred on Herzer in 1948 the honorary degree of Doctor of Laws (Ll.D.).

Warkentin has been actively involved in the movement of more than 7,900 Mennonites who have reached Canadian shores since April 4, 1947. He supervises the immigration process from obtaining permission for entry to an actual welcome on the east coast. His duties are manifold: he advises Canadian Mennonites of the date of arrival of relatives, arranges publication of lists of newcomers in the Mennonite press, attends to numerous stop-overs, and acts as an omnipresent guardian angel to the newcomers.

His immigration plans and operations interlock smoothly because he has the close co-operation of other personalities and bodies engaged in immigration work, such as: 1) R. N. Munroe, Winnipeg, Western District Superintendent of Immigration, Department of Citizenship and Immigration, who is intimately acquainted with the Mennonites and their immigration problems due to a lifetime of service for the Dominion Government in the West. Not only has he placed at the disposal of immigrants who pass through Winnipeg his spacious and up-to-date Immigration Hall in which hundreds of weary Mennonite migrants have found a welcome rest and a break in their long journey to their respective destinations, but he has also at all times given sympathetic consideration to the numerous Mennonite hard-core cases. 2) James Colley and Hector Allard, the successive Chiefs of Canadian Operations in Ottawa for the International Refugee Organization, under whose auspices some 6000 Mennonites have come out in the post-war years and which is now winding up its operations. 3) And last, but not least: J. J. Thiessen and J. Gerbrandt, Chairman and Secretary-Treasurer, respectively, of the Canadian Mennonite Board of Colonization in Saskatoon which on the 22nd February 1952 celebrated its thirtieth anni-

versary, and officers of the Mennonite Central Committee.

Warkentin has special praise for John J. Wieler who has done similar work for the Canadian National Railways in Winnipeg. Wieler has also completed the transition from old world emigrant to new world immigrant specialist. He was born in Neu-Rosengart, Chortitza, Russia, in 1901 and came to Canada in 1923. He joined the C.N.R. in 1927. He was promoted on February 1st, 1952, and is now District Superintendent of the Department of Colonization and Agriculture, Canadian National Railways, Saskatoon.

During a lifetime of unanticipated events, sudden emergencies and quick decision, Warkentin has become almost surprise-proof. But in May and June of 1948 an uncontrollable force put a heavy demand on his qualities as a tactician. With the Fraser Valley floods, the British Columbia government issued an embargo on all immigration to the affected areas. Some 368 families, including 24 newly-arrived immigrant families, had been flooded out. A large number of Mennonite displaced persons, already crossing the Atlantic, were slated for location in the Fraser Valley region. Warkentin was confronted with the necessity of rerouting the incoming Mennonites and "on short notice" providing them with alternative placements in other provinces. Generous responses from Mennonite provincial committees and churches eased the troubled situation. All the immigrants were satisfactorily placed.

Warkentin rates both twentieth century Mennonite migrations to Canada as highly successful. He points to the prosperity of the earlier group. Their churches and schools, their prosperous farms they have established—these bear witness to their economic and social stability. The more recent group will be absorbed with greater ease into the Canadian pattern, Warkentin feels. The newcomers have close relatives from the former immigration movement, already established as Canadian citizens and the country's economy is both healthy and prosperous. Since 1947 Canadian Mennonites, who sponsored the movement of their co-religionists through the International Refugee Organization, have paid to the I.R.O. a sum of about $1,000,000.00 to cover the costs of transportation for their relatives.

And the man of many tongues continues to meet Europe's citizens looking for new homes in Canada, and to give them a preliminary hoist on the road to Canadian citizenship.

# A Revival in Our Day

BY FORD BERG

A REVIVAL of immense proportions has been moving from Mennonite community to Mennonite community during the past year. George R., and Lawrence Brunk, two brothers from Virginia, have been leading what appears to be a great spiritual crusade of religious awakening among the eastern Mennonites.

## Lancaster and Franconia

The Brunk brothers on June 4, 1951, pitched a tent seating two thousand five hundred people across the street from the East Chestnut Street Mennonite Church in Lancaster, Pennsylvania. Soon, this tent, plus a thousand-capacity tent which had been erected later, was unable to hold the crowds.

Large crowds attended the Lancaster meetings nightly, until after five weeks the two tents were moved to an airport on the edge of the city. Attendance is said to have reached a peak of seventeen thousand on the final Sunday evening, on July 22, seven weeks after the beginning week.

More than one thousand five hundred people, mostly Mennonites of the Lancaster area, signed decision cards, although obviously additional thousands were stirred as a result of the revival meetings. An outward indication of the effectiveness of the meetings was demonstrated by Mennonite farmers who plowed up their fields of tobacco. Others threw cigarettes, pipes, whiskey, playing cards, jewelry, and other items which they felt had been a hindrance to their lives into an offering rack marked "Offering for Baal."

Because revivals cannot possibly be measured by man, the real and total effect in the Lancaster area is unknown. That it is great is certain. Several thousand in the community were saved or restored. Many, it is reported, were living lives of formality, with little apparent understanding and appreciation for the true Gospel of Christ.

Maurice E. Lehman, one of the ministers of the East Chestnut Street Mennonite Church which sponsored the campaign, reported in the September 4, 1951, *Gospel Herald*, that "The Evangelist preached against sin for many nights at the beginning of the revival. This preaching brought conviction of hidden sin of the flesh and spirit. Many church members confessed sin and "got right" with God. Brother Brunk made the statement that this is a cleanup program as well as an evangelistic campaign. . . . We who have witnessed this great revival can say we will long remember it as one of the greatest events in our day."

From Lancaster the Brunk brothers moved their equipment to the Franconia Conference, in the Philadelphia area. A huge tent, with a seating capacity of six thousand was set up toward the last of the campaign. The

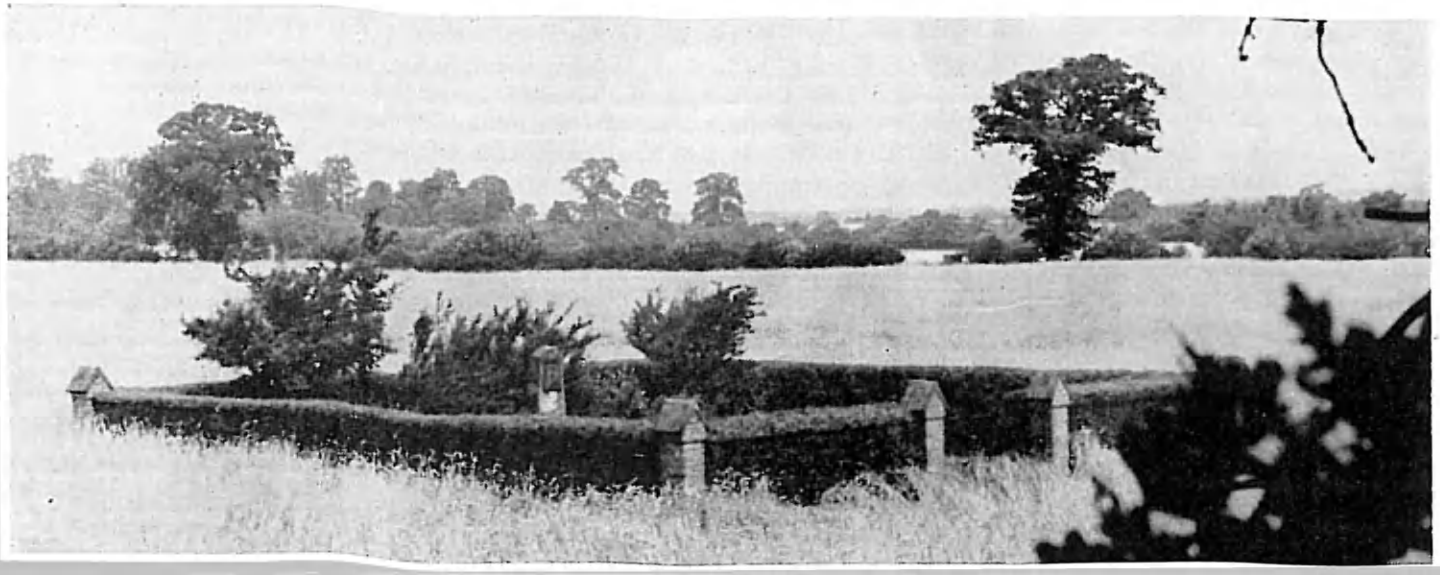
(Continued on page 122)

# Menno Simons Monument, Print-shop, and Linden Tree Near Hamburg.

Menno Simons Denkmal, Lindenbaum und Druckerei bei Oldesloe in der Nähe von Hamburg, Deutschland.

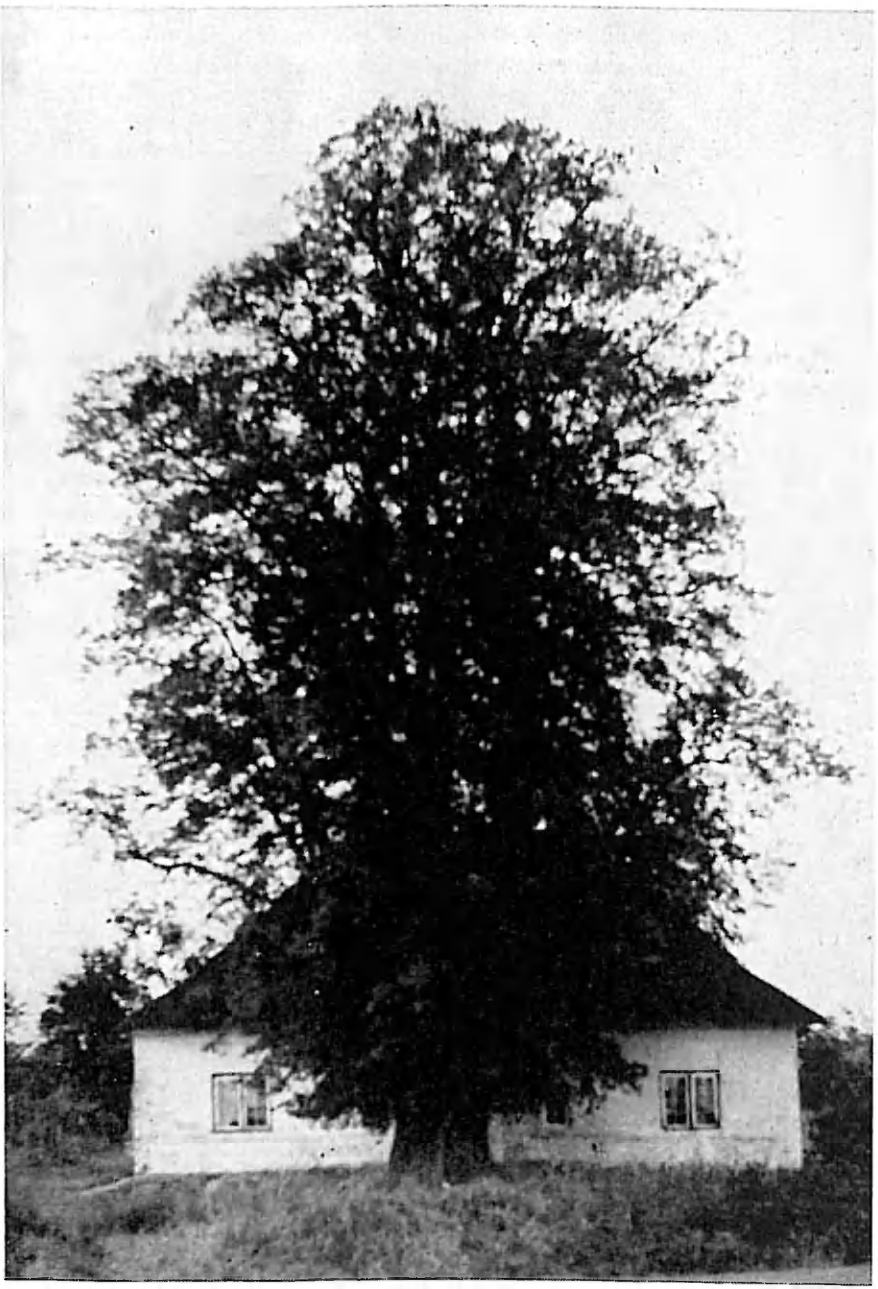
Menno Simons monument (top) on sight of his burial place. Bottom picture shows enclosure and total view of grounds. Markers (left) are contributions by groups and congregations.

Der Mennostein und die Mennolinde in der Nähe von Oldesloe bei Hamburg sind eine Erinnerung an die Zeit der Wirksamkeit Mennos. Zu der Zeit bestand hier eine blühende Gemeinde und Menno soll seine Schriften in dem Haus neben der Linde gedruckt haben.



The open fields near Oldesloe were in the days of Menno the scene of a blooming settlement and congregation. Note "Mennolinde" and print-shop top and bottom. According to tradition Menno planted the Linden tree and printed his books in this house now occupied by old people.

These historic sites can be easily reached from Hamburg, North Germany. This was a place of refuge for Menno Simons and his persecuted followers during the sixteenth century. The Thirty Years' War destroyed the settlement and the Mennonites moved to cities like Hamburg-Altona. Early in the Twentieth century the Mennonites erected the monument and enclosure. It has always been a favorite of Mennonite pilgrims, particularly for refugees from distant lands and relief workers from America. World Conference visitors may wish to visit this spot.



(Continued from page 119)

work was supported by all of the bishops of the conference and almost all the ministers and deacons.

As at Lancaster, interest was great from the beginning. The crowds ranged from two thousand five hundred on Monday and Friday evenings to ten or twelve thousand on Sunday evenings. Admittedly, the large crowds were not the heart of the revival, but rather the personal lives changed and committed to Christ. The same startling results were experienced as at Lancaster.

## Ohio and Florida

A revival campaign was next opened near Orrville, Ohio, for a period of four weeks. Here the same powerful messages, audience singing, and prayer support wrought mighty events. Dozens came forward in response to the invitation to seek a new or better experience with Jesus Christ. Here, too, there were the skeptical, the hangers-on, and those who wanted nothing of the meetings but the interests of the masses prevailed.

Although no accurate count is known, it seems that approximately one-third of the people in the Ohio meetings were members of the Conservative Amish Mennonite Church, with a small sprinkling of Old Order Amish present. Many traveled twenty-five, fifty, and even one hundred miles. Also included were members of the Wisler church, and various other conservative groups. Many non-Mennonites also attended freely.

Following the successful Ohio meetings, the evangelistic team returned to Manheim, Pennsylvania, not far from the earlier location in Lancaster city. While the attendance at this place was fair, apparently opposition, mostly indirectly, by some leaders of the church in that area had its effect in the number of people who responded publicly.

During the winter of 1951-52 the Brunk brothers held two series of meetings in Florida, one in a Mennonite center, and the other in a non-Mennonite location. Calls to conduct revivals have come from many states, and meetings are now booked for a couple of years in advance. Many requests have been turned down.

## How It Started

The beginnings of this revival movement go back to 1946 when the two Brunk brothers concluded a revival campaign in Richmond, Virginia. On their way home from one of these services, the brothers agreed they would enter evangelistic work when possible.

When the plan did not seem to materialize, Lawrence one day stood in the midst of his poultry flock of five thousand broilers and asked the Lord to give him as many souls as there were chickens. He promised God that if he could make $5,000 clear, he would place the entire sum into the needed evangelistic equipment. By 1951, Lawrence was surprised bountifully by not only $5,000 profit, but the astounding sum of $35,000. Lawrence placed this sum into expensive tents and traveling equipment, and soon the first revival campaign began in Lancaster.

Of the two brothers, George does the preaching. A Bible teacher at Eastern Mennonite College, he has given up his teaching to do fulltime evangelistic work. A graduate of William and Mary College and Union Theological Seminary, Richmond, Virginia, George is well aware of church history which discloses the excesses, the weaknesses, and the blessings of previous revival movements in various denominations. He also, by the nature of his thorough training, is well acquainted with various aspects of theology, and handles well such persistent problems as divine healing which recur at mass revival movements.

Both Lawrence and George are tall men, about six-feet-four, and have strong voices to accompany their stature. While they speak and preach frankly, one is impressed by their sincerity in wanting to make every meeting a spirit-directed meeting. They must repeatedly stamp out patterns of thinking which resemble hero worship and which direct credit to the evangelists rather than to the Lord. They are insistant on this, and want no credit for themselves, for as they wisely know, the movement will crumble if God is forgotten.

Lawrence, the song leader, directs the large audiences in gospel songs and hymns. It is apparent that the audiences relish this part of the evening's program, as evidenced by the response.

What are the services like? There are daily prayer meetings, some preceeding the evening meetings which begin at 7:30. Lawrence opens the meetings by having the audience sing many hymns and gospel songs. The a cappella, congregational-type singing seems never to fail in lifting the spirits of those present.

After a short devotional period and further singing, George begins his sermons. He speaks on such subjects as "God's Barriers to Hell," "From the Glory of Jericho to the Disgrace of Ai," and "The Sins of the Flesh and the Spirit." The sermons generally average an hour in length. After the sermon the invitation is given. By this time the audience has heard much direct preaching, some which is new, and much which is familiar. The speaker draws his illustrations from life, from children, and practical experiences, all of which have tremendous effect in leading people to make decisions for Christ.

Most of us who are accustomed to sitting in our regular Mennonite services have a new experience when we witness those who walk forward in response to the invitation. For three nights, as I attended the meetings in my home community, I sat awed. One, two, three persons soon walked forward. The number mounted, increased so that I was unable to watch the whole proceeding. I saw friends, relatives, and others walk to the front.

There were calls for additional personal workers. The evening hour became late, 10:00 o'clock, and the meetings were still going strong, although some parents with children had wended their way out of the tent.

# BRUNK BROTHERS EVANGELISTIC CAMPAIGN


The Brunk Brothers, George and Lawrence (right) began their present evangelistic campaign in June, 1951, in Lancaster, Pa. (top right). Attendance is said to have reached a peak of 17,000 on the final Sunday after seven weeks of services. From Lancaster they moved to Franconia, then to Ohio and Florida. In spring, 1952, they spent three weeks near Johnstown, Pa.

Zeltmission der Brüder George und Lawrence Brunk in Pennsylvanien. Am letzten Sonntag nach sieben Wochen sollen 17,000 Besucher zugegen gewesen sein.

## Testimonies

As personal workers dealt with those seeking help, opportunity was given for those who wished to give their testimony for their Lord. There was no difficulty whatever in obtaining witnesses. As those in the prayer room found peace with God they were urged to testify before the large audience.

I sat in my seat entranced, tears flowing down my cheeks at times, as I entered into the joys and concerns of those who spoke. There was the seventy-year-old Christian who proclaimed his love for Christ. The very young, the youthful, the middle-aged, and the silver-haired gave their testimonies. To be sure, no golden

tongued oratory appeared. These were largely people who knew not what it means to stand before others to witness. They stumbled in their speech; they walked timidly; many did not say all they wanted to say, for one forgets on such occasions.

Testimonies continued while those in the prayer room filed out to the platform. I was amazed to see an Amish-man walk to the microphone. He stumbled a little in his speech, said something about finding his way, and then reached into his coat pocket and pulled out a pack of cigarettes. He handed them to George, who was standing nearby guiding the folks to the microphone. The cigarettes were plopped on the pulpit, and the joyful man completed his testimony. Another cigarette "sucker," as George put it, found his release. Soon another speaker was telling his story.

It was evident that many Christians had now really found their Saviour meaningful. An approximate ten-minute period produced the following: A relative of mine, in his halting English, told of the many children he has and how he wants them to know Jesus Christ as Saviour. Next two young girls sang their praises. Then came a young man who had been a Sunday-school superintendent in a large church for several years. He said that he had malice in his heart, that he wanted to confess it. He had been influenced to make this confession, he explained, because his pastor had made a similar confession several days before, and that certainly he too should confess if his pastor could do it.

It was after eleven when the meetings were dismissed, although generally the huge tent was nearly empty, except for those who lingered, some with loved ones who had, found themselves anew, others with acquaintances, all marvelling at this thing which had come to pass.

One evening I saw a young man whom I have known for twenty years suddenly walk out from his position to go to the front where those seeking help were standing. In a moment, he returned—with a small, sleeping child on his shoulder. I soon understood what he had done. He had obtained the child from the arms of his sister and her unfaithful husband so that they could go into the prayer room unhindered. Soon the couple stood before the microphone asking for prayers, and the young man, known to be unfaithful to his wife, pledged a new start.

On another evening, previous to the evening which I attended, the evangelist, George, had given the invitation, and the usual numbers walked to the front. Suddenly, a man and a woman, both of whom had walked down different aisles, raced across the front and threw themselves upon each other's shoulders. Neither had known the other was present, and, you see, they were man and wife separated for months.

In the Franconia Conference there had been for years a gang of young Mennonite boys who delighted in reckless driving and daring stunts, much to the chagrin of other Christians and fellow church members. They were remarkably converted at the meetings and now engage in prayer meetings and Christian work instead of the former "rough stuff."

Obviously, the effect of the revivals in the local churches is profound. In the large Franconia Mennonite church, near Philadelphia, for example, in a regular Sunday morning service, over 130 responded to an invitation to confession of sin and reconsecration. Significantly, this was the first invitation ever given in that church. In another church nearby there were 85 confessions and testimonies on a Sunday morning during an outpouring of the Holy Spirit. Untold other miracles, including many acts of restitutions, known only by God, prevailed and still continue.

The theme of the Brunk brothers revival campaigns is "The Whole Gospel for the Whole World." While the effects of the revivals can only be measured by God, visible results have been bountiful, and thousands have been blessed. The brothers are giving full time to the work, and plan to do preaching in the South, too, in areas where churches are few. They believe strongly that others than Mennonites welcome a revival too, and want to go through some of the Southern area and "rough it" if necessary, even if expenses are not met. At present they are conducting meetings in Ontario.

While there are the obvious opponents, some who are skeptical and others who feel that the mass revival technique stirs up individuals but does not give satisfactory answers, the Brunks feel assured that they are being blessed of the Lord. Only time will reveal the great mysteries of the Gospel, and only time will disclose how many people have been saved through this revival movement.

This motto for George and Lawrence Brunk is fitting: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5).

## "DIE MENNONITEN" AT ESPELKAMP

(Continued from page 110)

thorities proved their sincerity toward the Mennonites by inviting thirty Mennonite refugee families to settle in Espelkamp. Furthermore, even though Espelkamp is predominantly an *Evangelische Kirche* project, the Mennonites would be welcome to start a church of their own there.

Today two Mennonite work camps exist in Espelkamp, the one group is active in the spiritual ministry of the community and the other group is busy building houses for Mennonite refugees to be settled in Espelkamp. *Die Mennoniten* may be in Espelkamp to stay.

"Wings of the Morning" presented by J. J. Thiessen and choir under the direction of Walter Thiessen, Saskatoon.

# MENNONITES ON THE AIR IN WESTEREN CANADA

BY J. G. REMPEL

MENNONITES seem to support everyone and everything in the promotion of Christianity. Western Canada is a comparatively young country, but it is surprising how much money is contributed even by the primitive homes in the northern bush land to support the larger religious programs, not only in Canada but also in the U.S.A. A questionnaire "What were your problems in starting a radio program over the air?" was sent out to different persons in charge of radio programs. A Mennonite minister replied: "The pessimism on the part of some churches as well as individuals with regard to a radio program of our own. We had a good many who were contributing liberally to radio programs of other denominations. These were not easily won to support a Mennonite radio program." On the other hand, once men with courage and initiative started the ball rolling it was amazing how Mennonites supported their own radio programs, too. These are maintained by free gifts and all report that they have no difficulty in financing their work. Mennonites are a singing people and so all radio groups have at their disposal choirs, quartets, trios, duets, and solos.

## Saskatchewan

Perhaps the first service on the air in Western Canada came from the Mennonite Brethren Church in Saskatchewan. That was in September, 1940. The aim was evangelization. The broadcasts came over CFQC a (5000 watts) in Saskatoon under the name "Morning Devotions," which name later was changed to "Gospel Tidings." These programs can be heard every Sunday morning at 8:30. A real mission is accomplished by these broadcasts as is seen from the fact that people from the far north write how they gather in a store on Sunday morning to listen to the "Gospel Tidings," and how in another instance a whole family was converted to Christ through "Gospel Tidings."

Another interesting missionary venture was started by the Mennonites of Saskatchewan over radio station CKBI (5000 watts) in Prince Albert, a northern city in Saskatchewan, by a group from the General Conference Mennonite churches. It is a combined undertaking by the Ministers Conference and the Endeavor Societies of these churches. On October 24, 1948 the first broadcast of the program called "Wings of the Morning" went on the air. Isaac Epp, mission worker in Prince Albert at that time, was in charge of these programs, which represented "a step of faith—faith in God to bless and use this venture for His glory, and faith in our people to stand behind the work with their prayerful support."

To meet the needs of the various Mennonite people, old and young, the programs are brought alternately in English and in German. They are recorded in different Mennonite General Conference churches in and around

"Minutes for the Master" with David P. Neufeld, program director and choir of Menno Bible Institute, Didsbury, Alberta.

Rosthern. In 1951 some twenty-seven different groups participated in making up these programs. A recorded program from the Mennonite General Conference missionaries in Japan was sent in and broadcast one Sunday morning.

Speaking of languages, the Swift Current Mennonite Bible School (General Conference) gives a radio program each Saturday night over station CHAB at Moose Jaw (5000 wats) in three languages: English, German and Low German. These broadcasts started in January, 1949. The purpose was to reach the more conservative Mennonites in Southern Saskatchewan. These Mennonites do not like to be called "Germans" so they usually register as "Dutch." Hans Dyck of the Swift Current Bible School usually does the Low German preaching on these programs. Perhaps for this reason a non-Mennonite referred to him in a letter as the "Dutch priest."

There is a fourth Mennonite broadcast in Saskatchewan that comes over CHAB in Moose Jaw from the M. B. Bible School at Herbert, Saskatchewan.

## Alberta

"Minutes for the Master" is the name of a program brought each Sunday morning over station CKXL in Calgary. The program, sponsored by the Youth Organization of Alberta (General Conference), is in charge of the Menno Bible Institute near Didsbury, Alberta, under the direction of D. P. Neufeld. This group had difficulty getting on the air. They finally did get time on the smallest of the three radio stations, namely CKXL for fifteen minutes on Sunday morning. It was the intention of the sponsors of these programs, which are first recorded by means of tape recorder, to broadcast bi-lingually. The broadcasting station, however, will allow no foreign languages.

Who listens to "Minutes for the Master?" First of all, the Mennonites of all groups. The director of the broadcast tells us that in a conversation with Mennonite girls who had been working in better class homes in Calgary, the second largest city in Alberta, he discovered that many of these people tune in each Sunday to hear the "Minutes for the Master." When the girls were asked if they knew of any reason for this, the answer was that the people had said they liked the singing and felt that the participants of the program were sincere.

Speaking of Alberta, let us mention the Mountain View Bible College, of Didsbury, which in conjunction with the United Missionary Church (Mennonite Brethren in Christ) gives a half-hour program each Sunday over CKXL in Calgary.

## British Columbia

The broadcast "Messengers of Peace" originated in October, 1948 as an undertaking of the Young People's Organization of the West-Abbotsford Mennonite Church under the direction of H. H. Neufeld and was broadcast over CHWK, Chilliwack. In December, 1950 this was changed and it has since then been an independent interdenominational broadcast, and was transferred from CHWK to KPUG, Bellington, Washington, U.S.A. This is a small, 1000-watt station. The director and speaker is Peter Derksen. The music is provided by the Wiebe quartet (brothers and cousins). The aim of the broadcast is "to reach the unreached."

A German broadcast is sponsored by the Mennonite Brethren Church of Yarrow under the direction of H. P.

"Messengers of Peace," British Columbia, with Peter Derksen and Wiebe quartet, Betty Suderman at piano. Swift Current Bible School group with Hans Dyck broadcasts from Moose Jaw in English, High German, and Low German.

Neufeld, Yarrow, over CHWK in Chilliwack. The "Kings Messengers," is an interdenominational gospel broadcast under the direction of Lawrence Warkentine, Abbotsford. "The Gospel Hour" is another program presented by Mennonites over CHWK under the direction of W. Thiessen. As far as can be learned it is sponsored by the Canadian Sunday School Mission.

It might be mentioned in connection with these "interdenominational broadcasts" that there are perhaps very few of these broadcasts in Western Canada which do not engage Mennonites in some form or another, especially as far as the music is concerned. The famous "Janz Quartet" of Three Hills Bible Institute in Alberta (in 1948-49 this institute had 1255 students of which over 100 were Mennonites) can be heard every Sunday over a network of stations in Western Canada. The same can be said about the Briercrest Bible School in Saskatchewan and perhaps a few others.

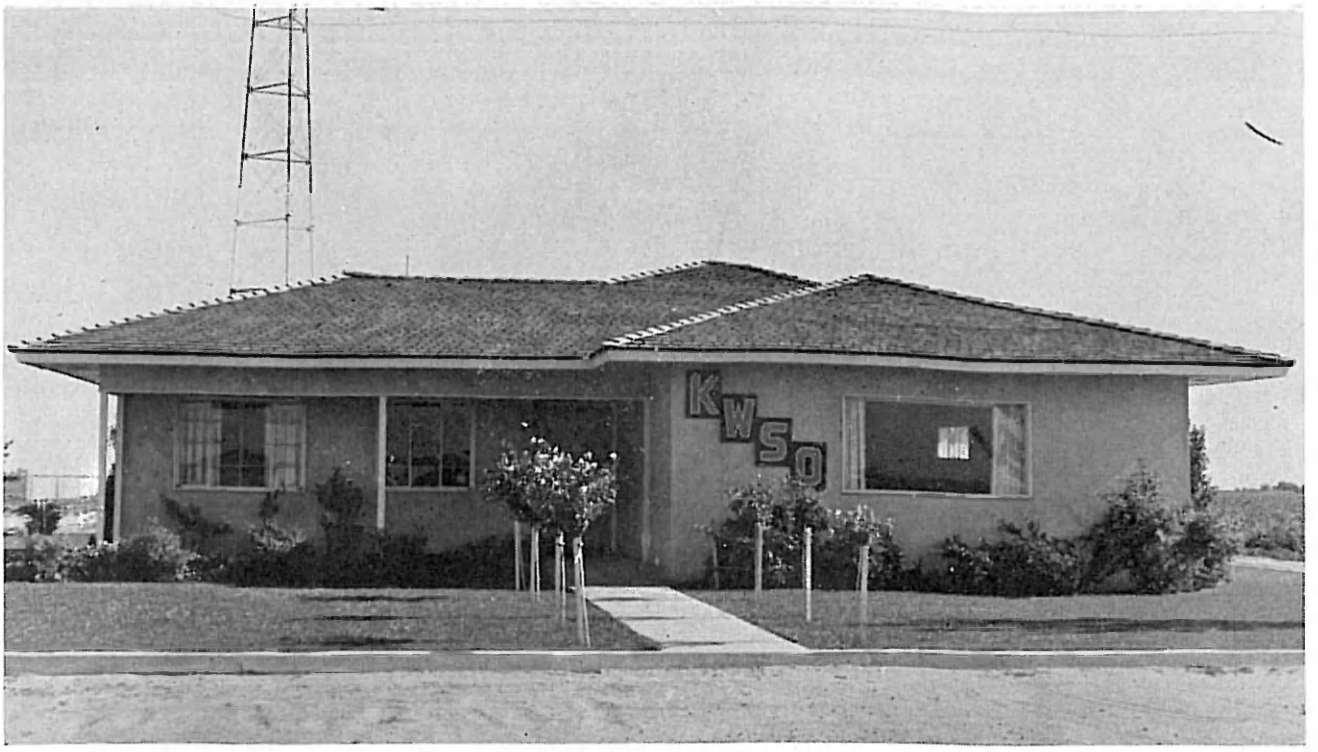
## Manitoba

The first participation in radio broadcasts by Mennonites in Manitoba, as far as the author of this article could learn, was not in religious programs. If the reader will turn to the April, 1948 issue of *Mennonite Life*, he will find on page 25 the picture of Victor Klassen, who is described as a "well known Winnipeg tenor and radio performer, who is heard weekly on Canadian Broadcasting Corporation (CBK)." His German songs, mostly folk songs, enjoy great popularity. Besides Klassen the radio listeners from time to time hear Willy Goerzen, baritone, and Mrs. Helene Neufeld, soprano. Then, too, the well-directed choir of the First Mennonite Church in Winnipeg (Schönwiese) has participated for the fourth year in the international Christmas programs over the network of the CBC (Canadian Broadcasting Corporation).

The radio listener may hear every Sunday morning at 7:30 a German sermon by W. Falk assisted by a male quartet. These broadcasts are sponsored by the Mennonite Brethren City Mission in Winnipeg and come over CKY (5000 watts). The aim is to offer spiritual fellowship to those who can follow a sermon without difficulty only when it is given in the German language. We have a large number of such people not only in private homes, but also in old people's homes. Another Mennonite program is on the air at Winnipeg every Sunday night at 10:30. This program is conducted by the E.M.B. Church in Winnipeg and is under the direction of Toews.

Conditions in Western Canada vary greatly from other parts in Canada and especially in the U.S.A. In the land which until recently was open prairie with large ranches, broncos and cow-boys, we should not be surprised to hear that a few years ago one of the most popular singers of cowboy songs in Saskatchewan and perhaps beyond this province was a Mennonite (Herb Pauls). This, of course, is an exception. The religious programs by far outweigh all the other broadcasting done by Mennonites. The home mission workers traveling through the far Northern bush land in such provinces as Saskatchewan and Alberta locating and visiting scattered Mennonite homes, are witnesses of the important part the radio programs play in providing these settlers with spiritual food. Writes a mother from the far north: "These radio programs are the only ties which keep us in contact with the Mennonite church."

"Morning Devotion" by M. B. Church in Saskatoon, Sask., has now become "Gospel Tidings" (right).




KWSO, Wasco, California, owned and operated by E. J. Peters has wholesome programs without commercials.

# Station KWSO

By CORNELIUS J. DYCK

It was time to get up, but I had travelled far and the record player in the next room played so beautifully. It was good to hear uninterrupted church and classical music for over an hour, and I intended to compliment my hosts on their excellent collection of records. Imagine my surprise then to discover later that I had not been listening to records of my hosts but to a radio broadcast over station KWSO in nearby Wasco.

It is apparently still possible to hear church music or Bach without having the program preceded, interrupted and succeeded by toothpaste and hair tonic commercials. Wonders still happen in this country.

KWSO is a 1000-watt station at Wasco, California, recently built and put into operation by E. J. Peters, prominent Mennonite potato and cotton grower of that area. It was created in an attempt to provide higher class musical entertainment for the people of that area. All cheap music is eliminated, not to speak of liquor, tobacco and other dubious commercials. Those given are courteously presented and properly spaced and credit the listener with average intelligence. From 7:45 in the morning to 9:35 nothing but religious programs are given. Later, classical and semi-classical music is offered and in the evening another half hour of old and new hymns.

KWSO was founded on Christian principles and believes that the general public is still capable of and willing to enjoy good music. One can only hope that more such stations will arise soon and an equally significant contribution to their community and beyond.

# *What of Mennonite Broadcasting?*

Usually it is assumed that we Mennonites are historically "Die Stillen im Lande." Yet that is not true when one considers our origin in Switzerland, Holland, and South Germany. Our fathers in the faith were urgent in season and out of season, travelling incessantly proclaiming their new found conviction resulting from fresh Bible study. Thousands of Europe's people listened to these travelling Anabaptist or Mennonite ministers; and large sections of the population accepted the interpretations of the Bible as proclaimed by our fathers.

Then several centuries of persecution silenced this witness. The whole movement was driven underground and the conviction began to take root in the minds of surviving Mennonites that God wanted them to be and remain "die Stillen im Lande" (the quiet in the land). This conviction rooted itself deeply, and we have still not quite overcome it, even though we have now had a full century of more or less "freedom of speech." However, we are now waking up, and realize that we *can* speak; and that we ought to speak. Brother Shelly's article, telling us how we already *do* speak from the house tops, is revealing and encouraging.

I would suggest that our Board of Publication make an attempt to get together with Boards of Publication of other Mennonite Conferences, and plan for some sort of concerted effort to establish a "Mennonite Hour" of international outreach.

G. C. Board of Missions —John Thiessen

### CONFERENCE BROADCASTING

It is much to the credit of various Mennonite congregations and groups that they have seen and are using the evangelizing possibilities in radio. It may not be to their credit that they have sometimes rushed into broadcasting before counting the cost. I do not refer only to the week-after-week money cost of keeping a program on the air, but to the talent, hard work, and prayer required to make the program a real success. It is a discredit to the Gospel and to the church which preaches it to go on the air with music of poor quality and with sermons poorly prepared. There is a lot of radio technique which must be mastered by those who plan and broadcast the programs. One has the feeling that we have perhaps too many programs.

One does not like to discourage local enthusiasm and initiative. But there ought to be some way to make considerable radio experience and know-how in Mennonite circles available for coaching and approval. The time may have come when recorded programs, or at least recorded music, should be made available by official bodies which will see to the maintenance of standards. The Mennonite Board of Missions and Charities at Elkhart is conducting a study of needs and opportunities in broadcasting. It would seem to me that, since the dominant motive is evangelism, conferences or mission boards should carry the chief responsibility for any extensive system of Mennonite broadcasting.

Menn. Publ. House —Paul Erb

### UNITED EFFORT NECESSARY

Mennonites could well afford to contemplate sponsoring a high-class radio hour or even operating a station of their own through joint efforts of the various Mennonite schools and colleges, or the united efforts of the various mission boards or through an existing agency such as the Mennonite Central Committee which serves a Mennonite and non-Mennonite constituency throughout the world. The air waves are cluttered with cheap programs. What is needed is more high-class programs minus the sickening commercials which stullify, exaggerate and deceive.

Bethel College —J. W. Fretz

Although a compelling argument could be made for a national, and even an international, Mennonite Central Committee radio broadcast, it is doubtful if sufficient financial support and a common agreement on a program could be obtained to insure the success of such a venture. Perhaps the best approach at the present time would be to have a central agency such as the M.C.C. produce disk recordings which could be offered at a nominal price to any local Mennonite group which would be willing to sponsor the program in its area of the country.

Menn. Research Foundation. —Melvin Gingerich

# *This Is My Story*

AS TOLD TO J. W. FRETZ

I WAS born in Russia in 1897 and remained there until 1923 when I emigrated with a large group of about 3500 people. Many were forced to return to Russia when they got as far as Latvia. I accompanied a group of refugees to St. John, Nova Scotia hoping to be admitted into Canada but there I was rejected on account of my eyes. I was returned and came to Germany where I remained until 1925 when I went to England and from there tried to qualify for admission to Canada. In 1929 I was again approved but when I came to St. John, Nova Scotia I was again rejected. Upon returning to Germany I worked for a publication house and established a home. In 1939 I was called to Berlin to work for a *Hilfskommittee*. In 1941 I was suddenly inducted into the army and became an interpreter until 1943 when I was captured at Stalingrad.

A completely new chapter in my life began when I with 15,000 other German soldiers became a prisoner of war. We were housed in an old unheated factory which in winter often had a temperature of 20°F below zero. Food was poor and rations scarce, consisting mostly of salty fish and 400 grams of bread but no water. Prisoners melted snow whenever possible. This starvation diet resulted in an increasing number of deaths daily.

There were between 100 and 125 deaths a day. Many of the bodies were thrown in front of my door, often before they were dead because some one else wanted the clothing off the dead men's backs. Sometimes men would allow a friend's dead body to lie beside them for a number of days, just so they could obtain that person's ration of food. Once other prisoners reported to me that flesh had been taken from the bodies of the dead and eaten by the starving prisoners. I myself became so weak that I was unable to walk but a friend revived me with supplemental food and I was able to do my work, which was handing out bread rations. It was a happy day when I was permitted to give my fellow prisoners their first hot meal.

After a month in this prisoner of war camp I was sent to prison and put in a cell with forty other men. Those who could not find bunks had to sleep on the floor. When I was called out by the NKVD (Russian secret police) for questioning I was taken to a hot room first and then to a cold room about 15°F below zero. This procedure was alternated all evening in order to break down my resistance to admitting things which I had not done. After a few days of such questioning we were told that some of us were going to Moscow. We didn't know why but were told that we should be glad to get out of this hole. At Moscow I was put into a prison called the "Great Hotel" because it was a building originally erected as a hotel. Here I was tried by a young man who insisted I had to tell to which secret society I belong. Of course I could not confess that which I had not done, so one day the judge told the guard that I should be taken out and shot. I told them to go ahead since then the Russians would have one less mouth to feed. In a few days another officer questioned me and politely asked me to tell him the truth. I told him that he would believe it anyway but he said he would so I wrote out my life story. In a month I was taken to a prisoner of war camp and put in charge of prisoners.

Many of the prisoners were in a pitiful condition because of lack of food. The daily rations for officers were: 40 gr. sugar, 75 gr. meat, 50 gr. fish, 600 gr. bread, and some fat. Out of the ninety-two thousand prisoners taken at Stalingrad not more than four or five thousand remained alive. Prisoners marching from one place to another who could no longer muster enough strength to walk, were shot down by the Russians. By the end of 1943, eleven months after becoming a prisoner, I found myself back in the same prison where I started out. Here I remained for two months and, for once, I was not continually questioned. I had a chance to read Tolstoy's *Resurrection*. In March of 1944 I was again moved with other prisoners in a prisoner of war railroad transport with barred windows. As soon as we got out of the train we all had to squat for fear of being shot and for fear of being accused of trying to escape. There were no toilet facilities in the cars and the train stopped only once a day.

Some time later I was sent to a work camp beyond the Ural Mountains. Here there were all kinds of prisoners from all parts of the country. One man I traveled with had been wounded in trying to escape. In the morning the men had to go out to work quietly but in the evening we were expected to sing to show how happy we were. In the fall of 1944 I was sent to an officer's camp where I served as bookkeeper and interpreter until 1947. This was one of the best managed prisoner of war camps and prisoners actually got the food they were supposed to have. I was in this camp for quite some time before I was questioned. I enjoyed reading, listening to lectures and music and even participated in competitive sports. One day I was called in by the commissar and asked what crimes I had committed. Again I had to prove that I had committed none. Four weeks later I was sent to Moscow and from there back to the original camp where I remained until 1949. I worked in the laundry and in the interpretation bureau. I knew many of the other men with whom I had been in prison. The Russians tried to keep all prisoners from knowing each other, or even knowing who their friends were. All of us had developed a code system so that we could transmit messages from cell to cell.

Every day men were called out for questioning. One day my turn came. For the false accusation against me I was really to be sentenced to death but they made an "exception" in my case and gave me twenty-five years in prison. This was the usual sentence. A priest was given twenty-four years for preaching; two men were sentenced the same for stealing a load of hay; another man for mowing grass along the road; another was given twenty-five years for stealing two chickens. Most men after being sentenced were sent away but for some reason I was not. We were told that we were to be sent to Siberia but we were never sent. Finally in March of 1949 some of us were told that we were free. I could hardly believe that this was so. However, we were examined once more and then given decent clothing so we could dress properly to present ourselves when we returned to Germany.

I left Moscow in April, 1950 and was examined once more at Brest-Litovsk. At last I was released on April 20 and was given freedom to go where I wanted to. From friends I learned that my family had gone to Paraguay so I arranged to go there as soon as possible and join them. My wife and child and my wife's parents, Mr. and Mrs. A. P. Fast had settled in Friesland: There was never a happier moment in my life than was the moment of reunion with my loved ones after a six year enforced separation, every moment of which was filled with worry, hunger and uncertainty as to my fate. Today I am starting to live again. I am working as cashier and bookkeeper in the colony cooperative. It is good to have food to eat that I have earned myself, though ever so simple and it is good to be with my own people once more though life is ever so plain and earning a living is not easy.


A group of pioneer Swiss Mennonite settlers of the Moundridge community at seventieth anniversary, 1944.
Schweizer Mennoniten, Moundridge, Kansas während des 70. Jubiläums, 1944.

# What We Found in Moundridge

BY J. LLOYD SPAULDING

IT IS an important and fascinating thing for the people in any community to study the social facts about themselves. Comparatively few communities ever take the time to examine themselves critically. For the purpose of teaching college students the method of making systematic community surveys, a course called the "Contemporary Community" has been offered at Bethel College. During 1949-'50 and 1950-'51 two classes made a scientific survey of the Moundridge, Kansas community. It was chosen because it was easily accessible from North Newton, because it was known to be predominately Mennonite, and because it was thought to be somewhat typical of other Mennonite communities in America. Although whether Moundridge is a "typical" rural or a Mennonite community is not shown in this study. That fact could only be established after many additional studies had been made. In this article there is space for sharing only a few of the significant facts and relationships discovered from the analysis of the data collected in the survey.

The town of Moundridge had a population of approximately 1,000 in 1950. It is a center of trade and social life for the surrounding rural area. Through its school, its churches, and businesses, Moundridge meets many needs of the people who feel themselves a part of Moundridge.

## Occupation

The major occupations in the town of Moundridge are divided almost equally among four groups. Skilled workers, semi-skilled and unskilled workers, business and managerial occupations, and people classed as retired persons make up these four major occupational groups. Almost one person in five was classified in one or the other of the above groups. These four categories accounted for three-quarters of all town families. Professional people, clerical workers, and farmers are found

prominently among the numerically smaller groups dwelling in the town. The retired families comprise a significant social group, and this fact underscores a major function of a rural village.

## Income

Family incomes in the town of Moundridge in 1949 are analyzed in table I. In this year 26 per cent of Moundridge families enjoyed incomes of between two thousand and three thousand dollars. Fourteen per cent of these families had incomes of less than one thousand dollars; and 22 per cent had incomes of from one thousand to two thousand dollars. On the other extreme, about 6 per cent reported incomes of five thousand dollars and over. In comparison with an estimate for the United States as a whole in 1949, which also is presented in table I, Moundridge had more families with incomes over five thousand dollars and sixteen per cent of the families failed to answer this question but it is assumed that these answers would not have changed the general percentages significantly, although it was observed that the upper income families hesitated most to answer this question. Nevertheless, we probably have a fairly accurate insight into a basic social characteristic of Moundridge, namely there are not wide extremes of income, and, as we shall see later, income differences probably do not make for sharp social differences among people in the town.

Income of farm families is not strictly comparable to that of town families. The modal income of the country families in 1950 fell between two and three thousand dollars. The absence of numerous retired families in the country probably accounted for a smaller proportion of families with incomes of less than two thousand dollars than was found in the town in 1949.

## Denominational Status

Moundridge is known as a "Mennonite Community." But as can be seen in table II it is also a community of other Protestant churches. The heads of more than six families out of ten in both town and country belonged to a Mennonite church. About three out of ten heads of households belonged to a non-Mennonite denomination. The country families were in larger proportion Mennonite than the town families. Only 5 per cent of the Moundridge households in both town and country admitted no church affiliation. The strong influence of organized religion in Moundridge is probably characteristically rural.

In very few instances do husband and wife maintain a church membership which is divided between a Mennonite and a non-Mennonite denomination. To the degree that persons have married across these denominational lines, the families have become members of one group or the other.

Among the Mennonite families interviewed, there were no instances where both Mennonite spouses had been reared in non-Mennonite homes. In about one Mennonite family in seven, either a husband or wife had been

The old depot of the Railroad which gave life to the town of Moundridge. Railroad built in 1886.

reared in a non-Mennonite home. In about 7 per cent of the non-Mennonite families, both spouses had been reared in Mennonite homes. In about one non-Mennonite family in six, a husband or wife had been reared in a Mennonite home.

Marriage plays a significant role in accounting for the transfer of indivilual membership from one denomination group to another. Many forces other than marriage cause some people to shift church affiliation from the denomination into which they were born. In Moundridge these forces seem to work entirely in the direction of taking some persons out of the Mennonite group into other denominations. The reasons for this behavior deserve careful study, and in this survey we did not obtain much information useful in explaining it. The data refer only to persons living in the Mennonite community at the time of the survey and do not describe the experience of all persons born and reared to maturity in the Moundridge community.

## Income and Denominational Status

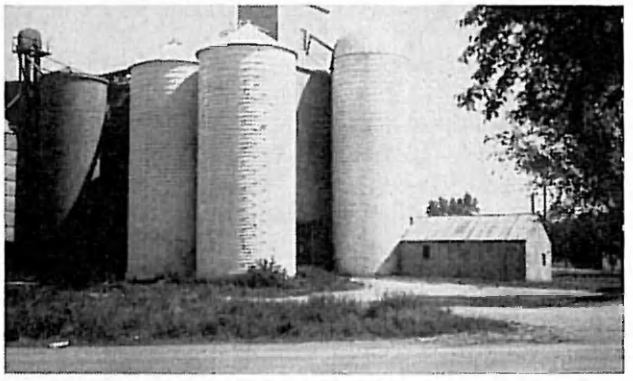
Moundridge has a modest variation in range of family incomes. It also has a high proportion of church membership. Clearly then, the amount of a man's income is not determinant of his role as a church member. But are the wealthier members of the town community predominately Mennonite as one sometimes hears suggested? The data in table III suggest that about the same relative dis-

The Moundridge Motors managed by Joe Goering.

# *Cooperatives in Moundridge*

The Cooperative Creamery, organized in 1932, now has membership of 2,000. Over 23,000,000 pounds of butter have been churned since its founding and some 53,000 cases of eggs are bought annually. Manager is Richard Wedel and president, C. H. Goering

The Co-Op Elevator Association, organized in 1944 is managed by Ivan Mobray. Yearly sales are $1,250,000.

The Farmers Co-Op Association (lumber yard, oil station, electric and appliance store) was organized in 1936, has a membership of 750 and is managed by Walt E. Gaedderl. Other organizations not shown are the Co-Op Federal Credit Union, founded 1947, with a membership of 377 and assets of $155,000 and the Cooperative Federation of Moundridge of which Walter W. Goering is the educational director.


The Citizen's State Bank, C. H. Goering, President.

tribution of income exists among Mennonite families as among non-Mennonite families.

If the data are reliable, to the extent that differences between the two groups appear, there was probably a slightly higher proportion of Mennonite families receiving an income under two thousand dollars a year than did non-Mennonites. At the same time, probably a slightly lower proportion of Mennonite families received an income of five thousand dollars per year and over than did non-Mennonite families. Schedules yielding no information on income were found in about equal proportions in both groups.

These relationships may mean little more than a pointing up of the fact that Moundridge is a retirement spot for Mennonite families at a time when incomes are relatively low. On the other hand, a higher proportion of business persons and others at their peak of productivity may be more than proportionately non-Mennonite. Among the country families, too few schedules from non-Mennonites were received for adequate comparison.

## Religious Life

Almost everybody in Moundridge, in both town and country, professes church membership. But membership is not a complete index of church participation. The people who participated in the survey were asked to tell us how often the husband, (or family head), wife, and children attended church and Sunday school. Five choices were given them. Does the husband attend church (1) every Sunday, (2) twice a month, (3) once a month, (4) several times a year, (5) never. Analysis of the replies of Mennonite and non-Mennonite families revealed the following facts:

Almost three-quarters of the Mennonite husbands or heads of families were recorded as attending church every Sunday. While this may not be interpreted as literal fact in all cases, it indicates a behavior pattern in which church attendance is very great.

Among the Mennonite families, if church attendance every Sunday was not indicated, the next largest group, 12 per cent, indicated church attendance of the husband or family head twice a month. These two categories included over 85 per cent of all Mennonite families in the survey. Eight per cent of these Mennonite families, however, indicated church attendance of the husband or family head only several time a year, but only 2 per cent indicated that the husband never went to church. There were 182 Mennonite families in this sample as indicated in table I.

In contrast, only 46 per cent of the non-Mennonite families indicated church attendance of the husband or family head every Sunday. And, in further contrast, among the non-Mennonites the next largest group reporting on church attendance was the 18 per cent indicating that the husband or head of the family never went to church. Fifteen per cent of the non-Mennonite families reported church attendance several times a year by the husband or family head. There were eighty-five non-Mennonite families in this analysis.

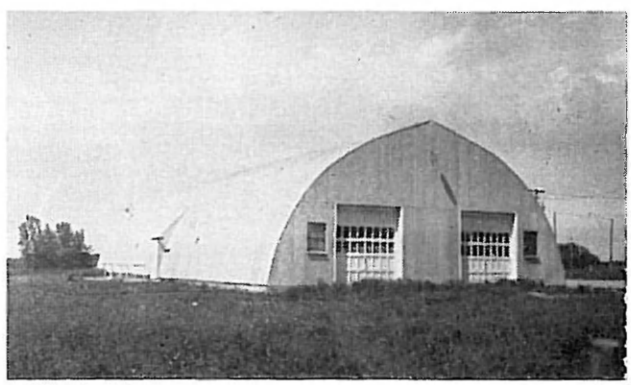
Interpretation of these facts is difficult or impossible without further study. But the non-Mennonite people may assume that religion, as measured by church attendance, is chiefly for women folk and children. Unfortunately, we have not yet been able to make a comparable analysis of the attendance of the wives in these families or why 8 per cent of the Mennonite husbands or family heads have lapsed in their church attendance to several times a year.

As measured by the behavior of the husbands and heads of families, Sunday school does not claim the degree of participation, among Mennonites and non-Mennonites alike, that the morning worship service does. Nevertheless, 68 per cent of all Mennonite husbands or heads of families reported Sunday school attendance every Sunday.

The next largest size group reporting among Mennonite families included 13 per cent of the husbands or heads of families who stated they never went to Sunday school. Nine per cent reported attendance several times a year. Among non-Mennonite families, one-third of the husbands or heads of families report Sunday school attendance every Sunday. However the largest group of husbands or family heads, some 42 per cent, report that they never attend Sunday school. Twelve per cent indicate attendance several times a year.

Probably we have a fairly accurate insight into the

The new 4-H building, Moundridge.



habits of church and Sunday school attendance on the part of most of the Moundridge community. Whatever forces are at work to produce this difference in behavior between Mennonite and non-Mennonite groups it must be remembered that a large percentage of non-Mennonites were former Mennonites.

## What Moundridge Citizens Think of Their Community

The small rural community has frequently been the object of criticism because of inadequacies in social services or other facilities readily available to its citizens. To check Moundridge on this point a series of questions were asked to examine the standard of living. It was found that the people living in the country enjoy about as many modern conveniences as those living in town and the comparison for the community as a whole seems comparable to the United States as a whole and especially to American rural communities. The following table reveals the extent of modern conveniences enjoyed as measured by four indices.

| | Town | Country |
|---|---|---|
| Ownership of automobiles | 80.7% | 97.7% |
| Ownership of radios | 92.8% | 88.4% |
| Telephone services | 86.7% | 90.7% |
| Inside bathrooms | 88.4% | 67.4% |

To try to discover what Moundridge citizens think of their community, in both the town and country, certain questions of opinion were asked. Moundridge had no movies, skating rink or comparable type of commercial recreation. Since small rural communities are often criticised because of this lack, the first question asked was: *Do you think Moundridge has adequate recreational facilities?* In reply to this question, we found a divergence in the answers of country people and town people. Sixty per cent of the town people answered the question negatively. Twenty-one per cent of the town people thought its recreational facilities were adequate. Country opinion split in the other direction, though less extreme in its divergence. Forty-seven per cent of the country people thought the recreational facilities were adequate, while one-third of the country people felt them to be inadequate. About a fifth of both groups offered no opinion on this question. We were not able to ascertain what character of recreational facility would be necessary to prove more attractive in the minds of young people than those in the nearest county seat.

A second question was: *Do you think Moundridge has adequate medical and dental facilities?* The small community is often criticized because of its lack of adequate medical and dental service. The response to this question exhibited little difference in opinion between town and country groups. About a third of each group thought these facilities were adequate and about 60 per cent thought they were not. The response in the town was undoubtedly influenced by the fact that a young doctor had discontinued his local practice immediately prior to the survey. Perhaps the town answers are overly pessimistic. At the time of the survey the town had only one resident doctor and one aged dentist.

A third question was: *Do you think the Moundridge school system is adequate?* The district upon which the Moundridge school system is based has as its limits the corporation of the city of Moundridge. The four-year high school draws students from the surrounding rural areas, constituting over two-thirds of its enrollment. In 1949-50, 136 pupils were enrolled in the high school and about 125 in the elementary system. In both town and country approximately 60 per cent of the respondents felt that the school system was adequate. Less than one-fifth of the informants in each group felt that it was inadequate. A major complaint was a lack of a suitable athletic plant for basketball. Since the survey a large new high school gymnasium has been erected.

The fact that over one-fifth of the people interviewed in both the town and country groups had no opinion about the adequacy of the Moundridge school is also an interesting commentary on the degree of information some citizens have of their local educational system.

In some rural communities the cooperative form of business organization has become an object of controversy. In Moundridge there is a thriving cooperative creamery, a feed mill, a gas and service station, a lumber yard and electrical appliance store, all owned and operated cooperatively. Our interviewers asked the question: *In your opinion, have cooperatives been harmful or beneficial to*

The J. G. Stucky and Sons (Myron G., Winton H., Dwight D., and Wallace W.) IGA grocery store, Moundridge.

*this community?* Among the town people, 29 per cent believed them to have been beneficial to the community, while among the country people 49 per cent felt that they had been helpful. Among the town people only 17 per cent answered that cooperatives had been harmful; among country people 21 per cent were of the opinion that they were harmful.

Perhaps fully as significant as the positive opinions which were expressed, is the fact that about one third of the town and country people expressed no opinion on the matter. Perhaps the controversy is less intense than might appear on the surface.

## Suggestions for Improvement

In conclusion, after discussing these issues, we asked what suggestions our informants would offer to improve the Moundridge community. Part of the response, to be sure, had been suggested by the previous line of questioning and dealt with medical and dental facilities as well as the problem of recreation. But in summary, 52 per cent of the town people offered no suggestions for improvement, while 46 per cent made one or more suggestions. Among the country people sixty-seven per cent offered suggestions for improvement, while thirty-three per cent did not.

Reviewing the specific types of answers, apart from those concerned with recreation and health, three or four occur more frequently than others and are worthy of mention.

One group feels that the community needs improvement in its spiritual and moral outlook. Dissatisfaction is expressed with the type of religious appeal or instruction found in some churches. More church attendance is recommended, an aspiration toward more godliness is wished for. Yet others feel there are too many churches functioning in Moundridge, and that churches should cooperate more than they do. A second complaint is that beer and alcoholic beverages are sold in the community. A third viewpoint expressed was that Moundridge was a community in which outsiders found it difficult to become acquainted. Some people thought Mennonites were cliqueish and not interested in people outside their own group.

What conclusions might be drawn as to the implications of these data for community betterment can better be formulated by local citizens than a professional researcher. We must think of the problems of this community in terms of a community divided and cross-divided in its religious loyalties. Socially and economically its people are intimately tied in with the farming area surroundng them. Many people feel inadequacies in the areas of recreation and medical and dental facilities, yet, by and large, most Moundridge residents are well pleased with their comunity. And who would dispute that right on the basis of the favorable social, economic, and religious conditions that pertain in this central Kansas area?

(For *Tables* see page 144)

Becker's Feed Mill, four miles north of Moundridge is owned and operated by Fred Becker. Custom work in feeds is done.

# Glaubenshymne

BY J. T. CLASSEN

Mit welcher Begeisterung singt der Lutheraner seine "Feste Burg"! Mit welchem Glaubensmut erklingt das kampffrohe "Steh auf in deiner Macht, o Gott" der Reformierten in der Schweiz! Und wir? Bietet unsre mennonitische Gemeinschaft mit ihren Grundprinzipien wirklich nichts, das festzuhalten wert ist, das uns bei grösseren festlichen Gelegenheiten (Allgem. Konferenz, Weltkonferenz u.s.w.) machtvoll mitnimmt, mit elementarer Gewalt hinreisst?

Ich glaube, dass auch wir endlich an ein grosses Lied, an eine mennonitische Glaubenshymne denken sollten, die eigens unserer Eigenart entspricht, und uns an grossen und wichtigen Tagen (auch Sängerfesten) enger und fester zusammenbringen könnte.

Lehrer, Prediger und Dichter Heinrich Franz Görz veröffentlichte vor fast zehn Jahren in der *Mennonitischen Rundschau* eins seiner Gedichte. Es umfasste sieben vierzeilige Strophen. Auf mein Ersuchen hin hat Görz die von mir vorgeschlagene Aenderungen an diesem seinen Gedicht vorgenommen, und es ist nicht nur ein Lied, sondern eine echt mennonitische Glaubenshymne von drei achtzeiligen Strophen daraus geworden.

Für dieses Lied habe ich eine Melodie der Hugenotten zum 32. Psalm gewählt: "Heureux celrei de qui Dieu, par sa grace" ("O selig muss ich diesen Menschen preisen," Lobwasser). Wie die alten Täufer, so wurden auch die Hugenotten um ihres Glaubens willen verfolgt, gemartert und hingerichtet.

Der zuversichtliche Ton, der etwas bewegte aber dennoch ruhige Rhythmus dieser herrlichen Weise und der dreimalige Fanfarenruf am Anfange des Abgesangs (gleich nach dem Wiederholungszeichen) bestärkt in uns die Gewissheit, dass das, was der Text uns vorhält, doch endlich Wahrheit werden wird, wenn wir es nur wollen, endlich wollen. Man singe die Melodie nicht zu langsam: MM=144 (Singdauer einer Strophe also 40 Sekunden). Zu bedauern ist, dass der Gesangbuch der Konferenz der süddeutschen Mennoniten zu Ludwigshafen a. Rh., 1910, diese Weise in ausgeglichener Form darbietet (siehe Nr. 411).

Und nun, mein lieber Glaubensgenosse, nimm deine Bibel zur Hand (hoffentlich stimmst sie mit der meinigen), liess nach, was im Ev. Matth. 18:3; John. 13:34, 35 und Joh. 17:11, 22, 23 geschrieben steht, dann wende dich dem nachstehenden Liede zu, lerne es kennen und singen, dringe vertiefend in den Sinn des Tones und Textes und trage die Hymne, unsre Hymne, in deine Gemeinde hinein, damit sie Gemeingut unser Aller werde, uns vereine, uns verbinde und zusammenschliesse nach dem Willen unseres gemeinsamen Herren und Heilandes!

1. Ein kleines Völklein sind wir nur auf Erden,
das hier kein Vaterland sein eigen nennt,
das einem Fremdling, einem Pilger gleichet,
weils eine bessre ewge Heimat kennt.
Wohl in der ganzen Welt sind wir zerstreuet,
und uns verbindet hier kein äussres Band;
doch Glaubenseinheit, treue Bruderliebe,
sie reichen weithin über Meer und Land.

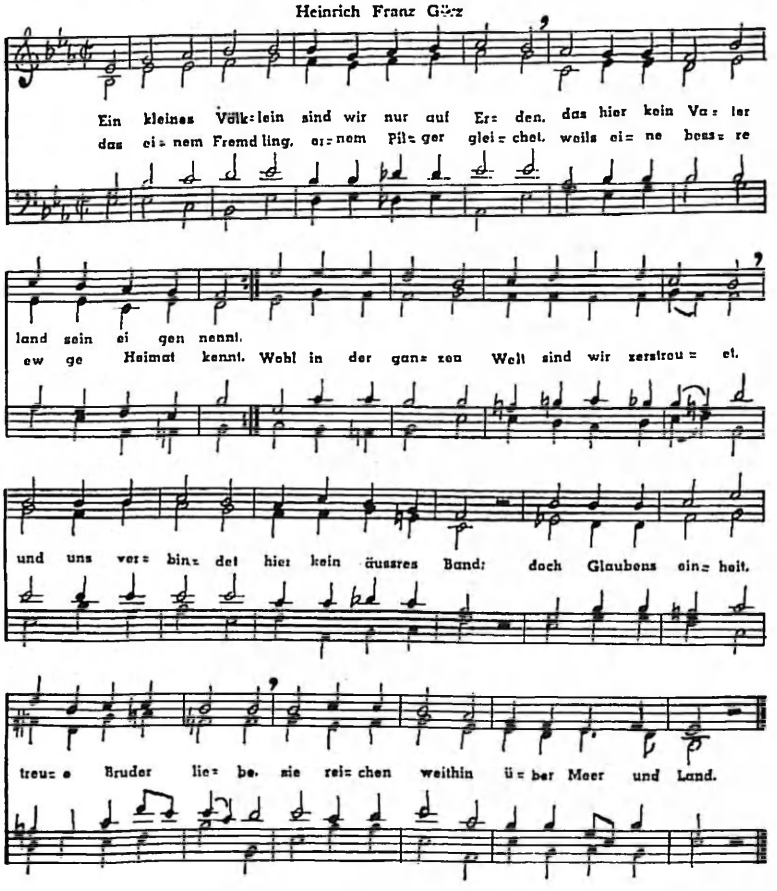
2. Ein Volk von Brüdern, wo wir nun auch weilen
in unsers Gottes schönen, weiten Welt,
wohin auch unser Schicksal uns verschlagen,
wo wir auch bauen unser flüchtig Zelt;
ein Volk von Brüdern, einem König dienend,
dem treuen Herrn, dem Heiland Jesus Christ,
der auf sein Banner „Friede" hat geschrieben,
und dessen Reichspanier die Liebe ist.

3. Ein Volk des Herrn, o möchten wirs doch werden
im wahren Sinne immer mehr und mehr,
des Herrn, der kam zu helfen und zu dienen,
obgleich ihm diente aller Engel Heer.
O möchten wirs doch immer höher heben,
des Meisters Banner, mitten in der Welt,
wo Neid und Hass die Losung sind geworden,
wo in den Staub das Edle, Heilge fällt.

H. F. Görz

GLAUBENSHYMNE

Heinrich Franz Görz



# THE TIMES IN WHICH I LIVED - III

BY N. E. BYERS

AT THE close of my second article I stated that when I thought my work at Goshen College was completed my interest turned to the promotion of cooperative efforts among the different branches of the Mennonite denomination.

## Pioneering in Cooperation

The first project was suggested by a series of articles, in the nature of debate between John Horsch and Daniel Kauffman, in the *Gospel Herald*, organ of the "Old" Mennonites, and I. A. Sommers in the *Mennonite*, organ of the General Conference Mennonite Church. I then wrote an article for the *Mennonite* stating that the discussions were profitable but I thought it would be more satisfactory if all branches could meet in a convention and carry on similar discussions which would promote mutual understanding and fellowship, and perhaps, lead to more cooperation. I suggested that I. A. Sommers appoint a committee representing the different conferences and ask them to draw up a program and call a convention of all Mennonites. He accepted the suggestion and the first meeting of the All-Mennonite Convention was held at Berne, Indiana, in 1913. In all, nine meetings were held; the last one in 1936. With the beginning of World War II the Mennonite Central Committee secured the cooperation of all Mennonites in meeting the problems arising out of the war, and in carrying out the great world wide relief program. The Conventions no doubt paved the way for this active cooperative enterprise. (For a detailed account of the All-Mennonite Convention see *Mennonite Life*, July, 1948).

Since both Goshen and Bethel colleges were giving standard courses leading to the A. B. degree it occurred to me that the next step in Mennonite education would be the giving of graduate theological and Biblical training for Christian workers, and perhaps that might best be done by the cooperation of several branches of the denomination. I wrote a letter to President J. W. Kliewer of Bethel College in regard to the matter and he suggested that a meeting of a few representative leaders be called in Chicago at the time of the meeting of the Federal Council of Churches. So in December, 1912 the presidents of the three Mennonite colleges, J. W. Kliewer of Bethel College, N. E. Byers of Goshen College, and S. K. Mosiman of Central Mennonite College, with A. S. Shelley of the Eastern District of the General Conference met at the LaSalle Hotel in Chicago.

The chief conclusions reached were that the great educational need of Mennonites was a theological seminary and Bible school for the training of Christian workers and that it could best be accomplished by the cooperation of several branches of Mennonites. It was also decided that if it was found that there was sufficient interest in the project a larger meeting of representatives of the different branches should be called.

After consultation with leaders in the different branches, S. K. Mosiman, president of Central Mennonite College at Bluffton, Ohio, called the larger meeting at Warsaw, Indiana, in May, 1913. Officials of the three colleges and interested members of five branches were present. At this meeting after much discussion a resolution was passed that a Biblical seminary be established in connection with one of the Mennonite colleges and that a board be appointed to decide on location, and proceed to organize the new institution.

The first meeting of the new board was held in Chicago in June, 1913. They found that only Central Mennonite College was interested in cooperating in the establishment of the new institution and so Bluffton, Ohio, was decided upon as the location and the name chosen was Bluffton College and Mennonite Seminary. At this meeting S. K. Mosiman was elected as president and I as dean of the college. Mosiman had asked me whether I would be willing to serve as president but my answer was that the new institution would have to be built on the foundation of Central Mennonite College and he would be the logical candidate for the office. At any rate, I thought I was better adapted to do the work of a teaching dean than that of the general administrator and financial manager of the institution.

The successful completion of the organization, including members of five branches of the denomination, was largely due to the work of Mosiman. He had the vision and imagination to plan in a large way and also the enthusiasm and evident sincerity that won the confidence of those he wished to interest in the undertaking.

Four of the conferences elected their directors and those of the fifth were elected by the board. This cooperative plan worked very well for a number of years but finally two conferences failed to elect their representatives. This may have been due to the fact that these conferences, because of some non-Mennonite influences, differed somewhat from the others in their emphases on various phases of belief and practices. However, both have been represented in the organization of the college and the student body ever since.

## Dean at Bluffton

Since Central Mennonite College had been only a small junior college the first task was to develop a standard four-year college course leading to the A.B. degree as a foundation for the proposed seminary. As dean I was charged with much the same task I had at Goshen in faculty organization and curriculum building. The full four-year course was offered in 1914, and a class of ten received the A.B. degree in June, 1915.

We aimed at maintaining high academic standards and a genuine religious spirit and life. The enlarged faculty was chosen with these ends in mind. To promote the spiritual life among the students the Young Men's and Young Women's Christian Associations and a Student Volunteer Band were organized. The missionary spirit was strong and a number of graduates went to fields in India, China, South America, Africa, and to the Indians in the United States.

To encourage interest in scholarship, students able and willing to do more work than the minimum requirements for a degree were permitted to work for honors in their major subject, and an honor society was organized to include those who studied for honors and all those doing high grade work in the regular courses. The good record of the alumni in graduate and professional schools give evidence of some success in these efforts.

The college was accredited for training elementary and high school teachers in Ohio, and a few years later was admitted to the Ohio College Association, and graduates were admitted to the graduate schools of Ohio State University and other leading universities. Many of the graduates took administrative and teaching positions in the public schools. The student body grew quite rapidly and ten years later 238 students were registered in the College of Liberal Arts, and in that year fifty A. B. degrees were awarded.

In my teaching, I at first taught the courses in philosophy, psychology and education. In a few years with the appointment of a professor of education and later a professor of psychology I finally functioned true to my title as professor of philosophy. I heard William James say that students expecting to study philosophy in the graduate school should devote much of their time as undergraduates to the natural sciences. He himself started teaching physiology, then psychology and finally philosophy. While I cannot say that I followed his advice yet his example encourages me to believe that perhaps my program of starting with biology and progressing to philosophy via psychology was not altogether illogical.

I was especially interested in guiding students with the aid of some of the great thinkers of all times to think for themselves in regard to some of the fundamental problems of reality as a whole, and to inspire them to appreciate the higher values and ideals of life. Guiding the student in formulating his own philosophy of life I regard as the chief function of a liberal arts education. My own philosophy would probably be characterized as theistic idealism, supplemented by pragmatism in more recent times. I have found this to be a satisfactory basis for Christian belief and life.

## Activities on Leave

During my twenty-five years at Bluffton I enjoyed three leaves of absence. The first gave me my only contact with a state controlled institution. In 1922-23 I served as visiting professor of psychology at the State Teachers College at Tempe, Arizona. The change of scene and climate proved to be beneficial for the health of both my wife and myself, and also a stimulating experience in rethinking the problems of our public educational system.

At the close of World War I responded to a call to go to France where the Y.M.C.A. set up a university at Beaune for the benefit of the soldiers who were waiting until they could be returned to the United States. My assignment was to teach business psychology to prospective salesmen in the School of Business Administration. I found the men, for the most part, weary of war and quite disillusioned in regard to their mission in Europe. They were eager to prepare for civilian life in the U.S.A.

My experience in a state college and an army university served to reinforce my belief in the importance of church related colleges for the promotion of the best interests of our state and national life. We need good teachers and successful business men but above all, it is most important that they be Christian. I have found it much easier to accomplish this ideal in an institution where the whole program and life of the student is focused on this aim. Present day conditions in our American life reinforce the great need of truly Christian education.

In 1930-31 I had a year's leave of absence. I spent the summer taking courses in college administration at Columbia University, and then Mrs. Byers and I spent seven months in Europe. Two months we stayed at Oxford, England, and two months at Heidelberg, Germany, where I audited lectures in philosophy. I was especially interested in studying the English and German systems of higher education. On returning to the United States I spent some time visiting the new experiments in college education at Harvard, Yale, Princeton, Dartmouth, Swarthmore, Haverford, and Sarah Lawrence.

In brief my general conclusion was that Oxford trained cultured gentlemen for the service of church and state, while Heidelberg trained scholars for the promotion of scientific research. In America we first established the New England college after the English pattern, and on that we superimposed a German type of graduate school. In the late twenties we were just beginning to study our system critically and were trying to formulate a truly American type of higher education. The church-related colleges also became aware that a truly Christian school needs to consciously formulate its aims and find the best means of implementing them.

## Seminary—Past and Present

The Mennonite Seminary, under Dean J. H. Langenwalter, former president of Bethel College, operated as an integral part of the corporation of Bluffton College. In 1921 it was decided that a separate corporation was considered advisable to secure the support of all the Mennonites with their four degree-granting colleges. The seminary was reorganized as Witmarsum Theological Seminary with J. E. Hartzler, former president of Goshen and Bethel colleges, as president.

In the depression of 1931 there was difficulty in se-

curing funds and students for all the educational institutions of the church, and since there was some thought of relocating the Seminary near some stronger seminary so that the affiliated schools could offer a more varied program, it was decided to close Witmarsum Seminary until a more propitious time for relocating the school. During the sixteen years' existence of the Seminary at Bluffton fifty-three degrees were granted. In this group there were thirty ministers, and thirteen missionaries. Many of these graduates have become prominent leaders in the church.

Fourteen years later Witmarsum Theological Seminary was reorganized as Mennonite Biblical Seminary and affiliated with Bethany Biblical Seminary of the Brethren Church in Chicago. It is encouraging to note that the Mennonites as a whole are more and more committed to the plan of training their own leaders and doing so on the standard basis of a graduate seminary course preceded by liberal arts college training.

Bluffton College was fortunate in having the leadership of S. K. Mosiman. He had degrees from a Lutheran college and a Presbyterian seminary. At the latter institution he won a fellowship for two years' study in Europe and received the doctor of philosophy degree at Halle University. In those days this was considered the ideal education for the head of a Christian college. Due to Mosiman's wise planning and whole-hearted devotion the college prospered. A good faculty was secured and a few loyal donors, including the Ropps and Musselmans, were found who gave quite generous amounts for buildings and endowment. Two world wars and a depression coming early in the history of the College, made it difficult at times for a rather small constituency and only the beginnings of an alumni association to build a plant, pay current expenses and accumulate endowment. Like most colleges during these years a debt was accumulated.

Ropp Hall, Bluffton College dormitory and dining hall.

The Musselman Library includes collection of C. Henry Smith.

After a three-year term of A. S. Rosenberger the College secured L. L. Ramseyer as president in 1938. A graduate of Bluffton he received the doctor's degree at Ohio State University. He was thoroughly trained as an educator and had had experience as a school administrator and college teacher. He is whole-heartedly devoted to the cause of Christian education and is a good administrator. During the more prosperous times in recent years the college has again been put on a sound financial basis, old buildings renovated, new ones added, and faculty strengthened.

During my career I noticed that many institutions—business, educational and religious—suffered because men did not realize when their usefulness was ended and that the time for their retirement had come. So quite early I decided I would retire as dean at the age of sixty and as professor at sixty-five. I carried out the plan and have never regretted my decision. Without the aid of the new science of geriatrics I have had a satisfactory life.

The College honored me with the title of Emeritus Professor of Philosophy, conferred the degree of Doctor of Humane Letters (L.H.D.) and elected me as an advisory member of the Board of Trustees. I was made to feel that I had a lifelong interest in the college I had served for twenty-five years.

For some years I continued my avocation as president of the board of the Bluffton Community Hospital. I held this position for fifteen years during which time a new twenty-five bed hospital was erected and equipped. I enjoyed my association with the board and staff and had the satisfaction of feeling that the hospital was giving a much needed service for the college and the community.

For a few years I devoted most of my time to the care of my invalid wife. I appreciated this opportunity of loving service and intimate association with one who

had been of great help to me during my entire career. She supported me with self-sacrificing loyalty in all of my endeavors. Her happy and gracious spirit in her last days was an inspiration to me and to all her many friends.

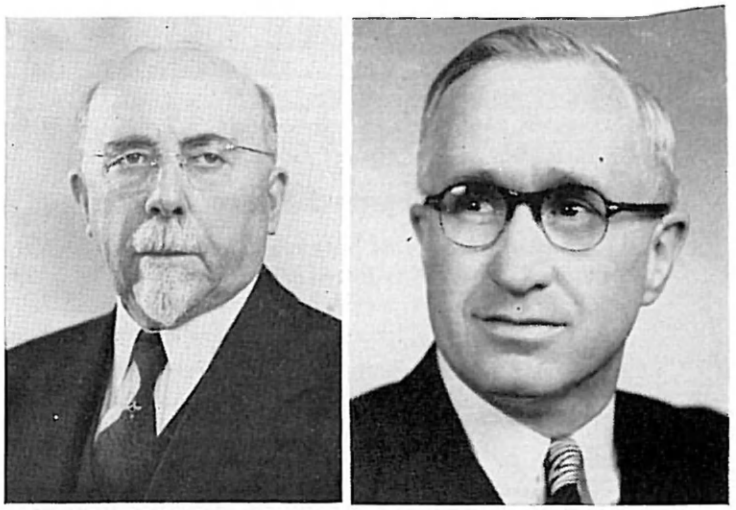
I did part time teaching at the college as I was needed, interspersed with some traveling. My final teaching task came in 1950, when I was invited to serve as guest lecturer in philosophy of religion during one quarter at Mennonite Biblical Seminary. Since I had had some part in the beginnings of the seminary work in the church and was an early advocate of affiliation with Bethany Biblical Seminary of the Brethren Church, I appreciated the opportunity of having this close association with the faculties and students for a short period. I was pleased to see that the plan was as successful as the most optimistic had anticipated. Because of beliefs held in common by the two churches and the similarity of their church problems the fellowship is very cordial and mutually beneficial. The combined faculties of well-trained and experienced professors give an offering of courses to meet the needs of all types of Christian workers. The support of the Mennonite church in providing funds sufficient for present needs and the attendance of forty graduate students is very gratifying. I found a warm spiritual atmosphere and a stimulating intellectual life among the students, which promises well for a strong united leadership for the Mennonites devoted to the fundamental principles and practices of our fathers.

## Looking Back

Looking back over the fifty-two years in which I was associated with the educational work of the Mennonites I can recall the difficult times experienced by all the schools. I was in close touch with Goshen, Bethel, and Bluffton during this period. Students of mine were on the faculties of these colleges most of the time. I conferred the first degrees at Goshen in 1910, gave the commencement address at Bethel when the first degrees were conferred in 1912, and assisted as dean in conferring the first degrees at Bluffton in 1915. At this writing the presidents of these three colleges as well as the president of Mennonite Biblical Seminary were former students of mine.

While I can recall the difficult and discouraging times, the great progress made is much more prominent in my mind today. When I began my career there were only a few college graduates in all Mennonite groups. Today we count Ph.D's by the dozens, B.D.'s by fifties and A.M.'s by the hundred. The five Mennonite colleges together turn out several hundred A.B. graduates each year, and the two seminaries (Goshen and Mennonite Biblical) an increasing number with the B.D. degree. There are more men now taking at least six years of graduate work for the B.D. and Ph.D. degrees than were taking the four-year secondary school course when I started my education career. Formerly, few ministers had any high school education. Today more and more ministers have both college and graduate seminary degrees.

Since the ministers and educators now receive much of their training in our own institutions where they are taught the essential principles of the church, they find it much easier to cooperate with common beliefs and ideals. In the past with some of the ministers trained in the Bible schools of extreme militant fundamentalists, and our educators in liberal modern universities, with neither familiar with the rich heritage of our own people, it was quite natural that they could not have enough in common to be leaders in a united church.



Presidents S. K. Mosiman (1910-1935) and L. L. Ramseyer (1938-).

One of the rewards of a teacher come from following the careers of many successful students, and receiving their words of appreciation for one's efforts. Judging from these expressions I achieved my best success in the classroom. Perhaps I should have devoted my entire time to teaching. I am sure that if I had been relieved of administrative duties I could have done my teaching in a manner more satisfactory to myself. Another source of much satisfaction is to follow the successful careers of our two sons. After graduating from Bluffton both took degrees at Ohio State University. Floyd studied economics and accounting and is now manager of a milk condensing company in Goshen, Indiana. Robert took architectural engineering and is now a member of a firm of consulting engineers in Cleveland, Ohio. In the lives of a grandson and a granddaughter I share with them in the life of another generation. Thus, in the span of five generations from grandparents to grandchildren there is much material for speculation with regard to the times in which I have lived.

During this period there was more progress in applied science than in any previous period in history. The world has become smaller but we have not yet learned how to live together in one world. We have had some tragic experiments and humanity at large is longing for a time of peace. We can be sure that those who know and live the way of Christ can be used to bring peace on earth and good-will among men. One finds much evidence that as in the days of the prophets of old, God is still the chief factor in the making of history. We can still pray "Thy will be done on earth as in heaven" and have faith that our prayers are being answered in His own time.

# Books in Review

## Separated Unto God

*Separated Unto God* by John Christian Wenger, Scottdale, Pa.: Mennonite Publishing House, 1951. 350 pp. Price $3.50.

The task of defining the relation of the Christian to the non-Christian world is at once a most urgent and a most difficult one. This task was undertaken courageously and conscientiously by the author "at the request of the General Problems Committee of the Mennonite General Conference and of the Publishing Committee of the Mennonite Publication Board." As professor of theology and philosophy at Goshen College Biblical Seminary, Goshen, Indiana, with academic training in both America and Europe and with experience as both pastor and teacher, the author is well qualified to write this book for his particular church group.

While the book will best serve the group for which it is written, it should also be read profitably by many other Christians, especially by those of other Mennonite groups. Not all will agree in detail on the particular positions of nonconformity taken in matters of attire, recreational activities, organizational affiliation, forms of worship, and abstinence from political activities, yet few earnest Christians will try to dispute the basic thesis of the book that sincere discipleship calls for a radical break with a world society which is not "separated unto God."

The author explains at the outset that "the primary emphasis in this study will be an attempt to bring before the reader the main passages of Scripture dealing with the subject of nonconformity, together with an attempt to apply these principles to our contemporary world" (ix). This approach, based on the author's conviction that the Bible is the only infallible guide for Christian faith and life, is conscientiously followed throughout the book resulting in a great profusion of Biblical quotations and references in practically every chapter. This feature will appeal to those who share the author's and also this reviewer's attitude toward the Bible.

The first three chapters are foundational in character treating the subject of nonconformity in the Old Testament, in the New Testament, and in Christian history. A critical analysis of the monastic concept of nonconformity might have been an illuminating addition to the chapter on Christian history.

The next nine chapters deal with specific applications of nonconformity to the areas of speech, recreational and cultural activities, personal and social life, courtship and marriage, organizational affiliation, worship, stewardship and mutual aid, Christian citizenship, and life in the industrial world. The concluding chapter on "The God-Centered Life" is a positive appeal to earnest, simple and separated Christian living.

Two helpful features of this study are the prayers and the bibliographies at the end of each chapter, enhancing the devotional and the academic values of the book respectively.

Bethel College —Erland Waltner

## In World War II

Hershberger, Guy F., *The Mennonite Church in the Second World War,* Scottdale, Pa.: Mennonite Publishing House, 1951, pp. 308. $3.50.

This book was prepared under the auspices of the Peace Problems Committee of the Mennonite General Conference ("Old" Mennonites). In successive chapters the author presents the problems which World War II brought to the "historic peace churches" such as the draft, Civilian Public Service—its financing, administration, and spiritual ministry—the members who accepted military service, refusal to participate in the war effort, relief, voluntary service, missionary and educational activities, and inter-group relations. No other Mennonite group has given such an account of this crucial time. On the other hand, it must be said that the book demonstrates that it is almost impossible to dissociate one Mennonite group from the others, especially in describing this period and the problems and phases mentioned. All activities and problems faced were focused in one agency which has become more and more representative for all groups since World War I and is known as the Mennonite Central Committee. The share and the record of the Mennonite General Conference in the activities of the Mennonite Central Committee are outstanding. The group contributed approximately $3,000,000 to charitable and other causes in 1947 which was an average of about five per cent of the income of its members.

The author presents an abundance of facts and statistics pertaining to the number of boys in CPS, in the army, financial support of CPS, relief, missions, school attendance, growth of parochial schools, publications, etc. In the chapter on "Inter-Group Relations" problems which the group confronted while working together with other pacifist groups and "historic peace churches," which some considered as being "unequally yoked" with the world, are discussed. Since the Mennonite boys of various groups worked and worshipped together even the conservative ones began to wonder why they could not also have fellowship together at the communion table. In evaluating inter-group relations the author concludes that they were wholesome for the Mennonite Church.

Since the book is entitled *The Mennonite Church in the Second World War* one wishes that the author had presented the basic beliefs and practices of the church and the changes which have taken place due to the impact of World War II. Some of the material presented was already available (Melvin Gingerich, *Service for*

*Peace* and other books) but little is known regarding the organizational set-up of the Mennonite General Conference, its district conferences, its church polity, the functions of bishops and ministers and changes that have taken place in the religious life and in matters pertaining to nonconformity and church discipline as a result of World War II. A few chapters along these lines would be a welcome supplement to this very valuable study.

Bethel College —Cornelius Krahn

## Hopi Indians

*Culture in Crisis: A Study of the Hopi Indians*, by Laura Thompson. New York: Harper and Brothers, 1950. 221 pp. $4.00.

The author and her associates have studied the Hopi objectively and as scientifically as possible. From this point of view the book ranks high. However, looking at the book from the point of view of eternal verities, one cannot help but notice shortcomings in the conclusions drawn.

True to the title of this book, the Hopi crisis receives detailed attention. The first crisis, the investigators found, is some four centuries old. It started with the Spanish conquistadors, bringing in new ideas foreign to the Hopi. One crisis after another come through the centuries of contact with the white man. These crises come to a serious issue during our present decade when the Hopi acreage range was greatly reduced because of Navajo demands, which forced nearly a third of the Hopis to leave the Mesas and join the army or some war industry. Those who thus left since 1944 have come home with new ideas and attitudes.

One of the main disturbances in later years, according to the author, was caused through the coming of Missionary H. R. Voth in 1893 and the building of the Oraibi federal school in 1894. A further crisis problem facing the Hopi is overpopulation.

Internal dissension has proved to be another source of crisis. Around the turn of the century the Hopis of Oraibi were divided between liberal and conservative. The liberals, called "friendlies" favored schools and Christian missions. The conservatives were opposed to these. The disagreements became so keen that the conservatives left Oraibi and built Hotevilla.

The "culture in crisis" centers in the fact that the Hopi traditional culture differs from that underlying the white man's creeds, values, attitudes, and institutions which impinge on the Hopi. The author feels very keenly that Mennonite doctrines—which she outlines quite correctly as a whole—have had much to do with aggravating the factions among the Hopis (pp. 136-41). The author feels that Mennonite doctrines will hinder the government in carrying out its federal policy to foster Hopi self-government. The author assumes that the Baptist missionaries have not been so disturbing to Hopi culture. She suspects that if too many Hopis should become Christians it would cause the disintegration of Hopi society and personality.

The author concludes that the new Indian service policy whereby the old cultural practices of the Hopi shall be conserved will serve the Hopi best. This means that the Hopi must preserve his ceremonies, thus remaining what he historically is.

Though one does not fall in line with these conclusions, the book is highly valuable and should be carefully studied by all who are friends of our Hopi Indians and particularly our missionaries.

G. C. Mission Board —John Thiessen

## Mennonites in Swiss Fiction

*Passion in Bern. Ein Täuferroman um den Schultheissen Johann Friederich Willading*, by Walter Laedrach, Erlenbach-Zürich: Eugen Rentsch Verlag, 1938. 288 pp. Sw. Fr. 7.50.

The Bernese state made its greatest effort to completely rid itself of all persons living within its borders who belonged to the outlawed *Täufer* (Mennonite) sect during the early decades of the 18th century. This novel depicts the hardships of Bernese Mennonite family life during this period.

The story centers around the Emmental home of Hans Flückiger. Anna, his wife, is the only member of the family who belongs to the Mennonite congregation although the rest of the family is friendly to the group, often hiding Zedi, an old minister, in a secret chamber. The story of the conversion of Peter Hertig, Flückiger's hired man, by Zedi is one of the finest pieces of writing in the book. Anna Flückiger and Peter Hertig are among the Mennonites imprisoned at this time. Anna escapes miraculously but returns home only to die as a result of exposure and poor rations while in prison. Peter is deported to Holland with others. He escapes and returns to the Emmental only to be captured again and sentenced to galley-slavery. He was finally released and married Vreneli, the daughter of the Flückiger's. As the story closes they are living happily together with their family in the Jura mountain area where Mennonites were tolerated at that time.

Fiction should not be criticized for deviating from fact. However, it should be mentioned for the sake of a clearer understanding that the author has taken the liberty to transform the historical Bernese Mennonite minister, Nickli Zedo, who lived in the sixteenth century, to the character Zedi of the eighteenth century. Margaret uff dem Gurten of the sixteenth century becomes Margaret Gurtner in the story. In fact by the eighteenth century there were no longer Mennonites on the Gurten.

The author, being Bernese himself, understands the mindset of the people of whom he writes. He also has an understanding and sympathetic appreciation of the Bernese Anabaptists, which has aided him in creating a living story of their trials. This is perhaps one of the most moving, but at the same time truthful, novels ever written on a Mennonite theme.

Bluffton College —Delbert L. Gratz

## The Reformation

*The Heritage of the Reformation* by Wilhelm Pauck, Boston: Beason Press, 1950. 312 pp. Price $4.00.

This book is both an expression of and a contribution to the current Protestant theological interest in the Reformation. Its author, as professor of historical theology of the Federated Theological Faculty of the University of Chicago, is well equipped in both historical and theological insights to speak a significant word on what Protestantism really is.

The three main parts of the book are entitled: I. The Reformation, II. Protestantism, and III. Liberalism. The discussion on the Reformation places much emphasis upon the importance and faith of Luther. Less attention is given to Calvin while Zwingli is almost completely ignored and Martin Butzer of Strassburg is brought into the limelight as the real "father of Calvinism" (p. 92).

Students of Protestantism will be interested in the author's delineation of the nature and dynamics of Protestantism in contrast to Roman Catholicism. A most timely aspect of this treatment is his effort to refute common Catholic criticisms of Protestantism.

Those who follow current theological trends will be most interested in Pauck's definition and defense of liberalism. In a time when many former liberals are turning to neo-orthodoxy it is somewhat unusual to read the arguments of one who feels that the hope for the future of an ecumenical theology lies with theological liberalism. However, the author has himself been influenced by neo-orthodoxy with the result that the kind of liberalism for which he pleads would be one with a much deeper biblical rootage than the usual American Protestant liberalism.

The author's treatment of Anabaptism is somewhat scanty but not depreciative. He acknowledges especially the contribution of Anabaptists to the development of religious freedom and democracy (p. 214). The treatment of Luther's concept of the church is especially helpful. Mennonites will also be interested in the rather startling similarity between his presentation of Luther's view of the church and state and that held by Anabaptists (although they developed along very different lines).

The book will have its greatest appeal to those who have a basic knowledge of church history and theology. It is written in a vigorous and stimulating style coming to grips with numerous "misunderstandings" which the author observes in contemporary theology. The book becomes a kind of modern apologetic for Luther, for Protestantism, and for a particular brand of theological liberalism.

Bethel College —Erland Waltner

## Espelkamp

*Espelkamp,* by Emily Brunk, Akron, Pennsylvania: The Mennonite Central Committee, 1951, 42 pp., $1.00.

In the forty-two richly illustrated pages of this book the reader catches an amazing view of the refugee problem in post-war Germany and the effort of the Mennonite Central Committee to minister to their situation. In the first chapter the author, who has spent two years with the MCC in Europe, introduces Refugee A, one of the fifteen million who fled before the Red Army. The need of these homeless millions is vividly portrayed. Chapter two then turns to the help given to many of these unfortunate people through the Voluntary Service projects of the Mennonite Central Committee, in the establishing of a little city in a former munitions camp, now called Espelkamp. This project was a vision first conceived by Pastor Birger Forell of the Swedish Relief Agencies. In the remaining two chapters of the book, called "A Service of Love" and "Toward the Future," the reader is introduced to the daily routine of the reconstruction group, their background of various nationalities, their problems and successes, as well as their hopes for the future. Service and fellowship seem to be the outstanding sentiments the author would convey.

One wonders why the *Evangelisches Hilfswerk* is not mentioned except in passing, since it promoted this project in its early difficult stages or where the author got her information on several minor details, as for example that the flight of refugees from the Russians began in 1945 instead of the actual 1943. Yet the book is inspiring in the encouragement it gives to those who have supported the work of the Mennonite Central Committee. People have been housed and helped to a new start. The gifts of our churches have been put to very good use. We can heartily recommend the booklet to all who have a concern for their brother in need and especially also to those young people who are themselves considering voluntary service.

Bethel College —Cornelius J. Dyck

Nathan Leites, *The Operational Code of the Politburo,* New York: McGraw-Hill Book Co., 1951, 100 pp. $3.

This is the first volume in the Rand Series to promote "the public welfare and security of the United States of America." The volume is devoted to the study of the *Politiburo* and "to throw light on the obscurities on the Soviet behavior." This is being done in twenty chapters in paragraph form presenting some concise statements on such subjects as "Means and Ends," "Organization," "Deception," "Violence," "Deals," etc. based on the official utterances of Lenin, Stalin, and others. The book presents valuable explanations of some of the many "enigmas" of Soviet Russia.

Bethel College —Cornelius Krahn

## MOUNDRIDGE TABLES

(Continued from page 136)

**Table I**
**COMPARISON OF INCOME: UNITED STATES AND MOUNDRIDGE AVERAGES 1950-1951**

| Income Distribution | U. S. Families (in per cent) | Town Families (in per cent) |
|---|---|---|
| Under 1000 | 14 | 14 |
| 1000-2000 | 19 | 22 |
| 2000-3000 | 21 | 26 |
| 3000-5000 | 30 | 16 |
| 5000-7500 | 11 | 3 |
| 7500-10,000 | 2 | 2 |
| 10,000 & over | 3 | 1 |
| No information | | 16 |
| Total | 100 | 100 |

**TABLE II**
**DENOMINATIONAL AFFILIATION OF MOUNDRIDGE FAMILIES 1950-1951**

| Denomination | No. Per Cent Town | | No. Per Cent Country | | No. Per Cent Total | |
|---|---|---|---|---|---|---|
| Mennonite | 149 | 59.8 | 33 | 76.7 | 182 | 62.3 |
| Non-Mennonite | 79 | 31.8 | 6 | 14.0 | 85 | 29.1 |
| Mixed | 6 | 2.4 | 1 | 2.3 | 7 | 2.4 |
| No Affiliation | 13 | 5.2 | 3 | 7.0 | 16 | 5.5 |
| No information | 2 | .8 | 0 | | 2 | .7 |
| Total | 249 | 100.0 | 43 | 100.0 | 292 | 100.0 |

**TABLE III**
**DISTRIBUTION OF FAMILY INCOME AMONG MENNONITE AND NON-MENNONITE TOWN FAMILIES 1950-1951**

| Income Distribution | All town families No. | Per Cent | Mennonite No. | Per Cent | Non-Mennonite No. | Per Cent |
|---|---|---|---|---|---|---|
| Under 1,000 | 36 | 14.5 | 22 | 14.8 | 10 | 12.7 |
| 1,000-2,000 | 54 | 21.7 | 35 | 23.5 | 16 | 20.3 |
| 2,000-3,000 | 65 | 26.1 | 43 | 28.9 | 16 | 20.3 |
| 3,000-5,000 | 39 | 15.7 | 22 | 14.8 | 16 | 20.3 |
| 5,000-7,500 | 8 | 3.2 | 3 | 2.0 | 4 | 5.0 |
| 7,500-10,000 | 5 | 2.0 | 2 | 1.3 | 2 | 2.5 |
| 10,000 and over | 3 | 1.2 | 1 | .7 | 2 | 2.5 |
| No information | 39 | 15.6 | 21 | 14.0 | 13 | 16.4 |
| Total | 249 | 100.00 | 149 | 100.0 | 79 | 100.0 |

# MENNONITE LIFE

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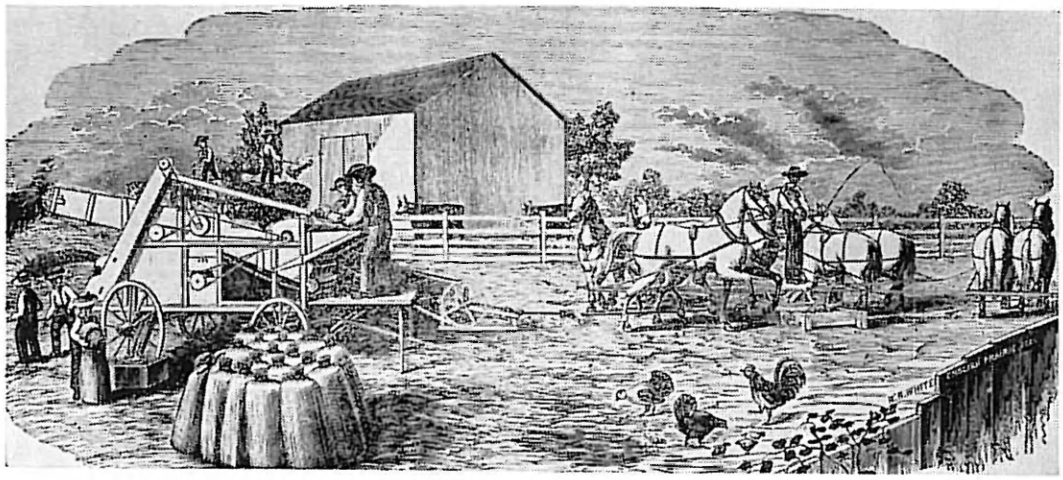

***When Grandfather Was a Boy***