MENNONITE LIFE

January 1953

The Old Homestead

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

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COVER

The Old Homestead

Reproduction of a painting by Jacob Sudermann (see p. 17). This house stood in Rosental, Chortitza for some 150 years.

MENNONITE LIFE

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Contributors in this Issue

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ROBERT KREIDER, head of history dept., Bluffton, completed his doctor's dissertation on early Swiss Anabaptists. (p. 38).
G. S. STONEBACK, graduate of Bluffton College and Hartford Seminary, pastor of Lorraine Ave. Mennonite Ch. (p. 9).
ORLANDO HARMS, pastor of the Wichita M. B. church, is chairman of Education Committee, the M. B. Conference (p. 4).
PAUL GOERING is completing his studies for the B.D. degree at Yale Divinity School, New Haven, Conn. (p. 43).
J. H. LANGENWALTER, now retired, was one of the pioneer pastors of the Lorraine Avenue Mennonite Church (p. 7).




WALTER KUHN, professor at University of Hamburg, has written books, articles on Galicia and other provinces (p. 24).
CAROL R. ANDREAS, a senior at Bethel College, is the daughter of Mr. and Mrs. Willis Rich, North Newton (p. 32).
H. GOERZ, a former teacher in Hutterite schools, and an author of Mennonite books, now lives in Vancouver, B.C. (p. 14).
WILLARD CLAASSEN is executive secretary of the General Conference Board of Education and Publication (p. 3).

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HAROLD VOGT, orginally Hillsboro, is doing graduate work at the University of Southern California, Los Angeles (p. 36).
J. W. FRETZ, Chairman of the Division of Social Sciences, Bethel College, teaches a course on peace principles (p. 43).

ACKNOWLEDGMENTS

Photo p. 9, Wichita Chamber of Commerce, p. 11, bottom, Beech Aircraft Corporation. Pictures pp. 24-29, Christian Guth. Photography p. 36: top, left, p. 37 Sydney Photography Studio. Woodcuts pp. 39 and 40, *Nürnberg*, Glock and Lutz. Translation *Swiss Galician Mennonites*, John F. Schmidt.

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From Bedlam to Bethlehem

BY WILLARD CLAASSEN

IT sounds unbelievable that a word like Bethlehem, so glorious and beautiful, could be made a synoym for confusion and disorder. Yet it happened! St. Mary of Bethlehem was the name of a hospital founded in England in 1227. Two centuries later, it was turned into a hospital for the insane. Little was known then about the nature of mental illness, neither did the patients receive the understanding, sympathetic care they do today. The loud noise and confusion of that institution became known through the country; and as a result the original name, through contraction and corruption, was changed to Bedlam. If there were no more here than the corruption of a word, we would be unconcerned; but there is more. It is a parable of what has happened in many places to the celebration of Christmas. In many ways Bethlehem has become little more than bedlam! The Christmas season itself has become, not a time of quiet thought and meditation and spiritual joy, but one of worldly greed and boisterous carousals. The frantic pushing through mobs in last minute Christmas shopping, the carousing on Christmas Eve, the inordinate eating and drinking on Christmas Day, the frenzied preparations that leave people exhausted—these are not in concord with the message of Christmas. Bethlehem has become too much like bedlam; we must find our way back to Bethlehem again!

One writer who has a rare gift for satirizing human foibles wrote about the commercialization of Christmas in an open letter something to this effect: A strange medly of noises fell on my ear in aisle C on the main floor of the Megalopolitan Department Store. The carolers, perched precariously on a platform near the elevator shaft, were bravely fighting a losing battle to lift the strains of "Holy Night" above the babel that rose from the counters. "Going up, room for six more," "Don't push . . . No madam, hairbrushes cannot be exchanged . . . the complaint department is on the third floor . . . "Above thy deep and dreamless sleep" . . . I think a silver cocktail shaker will have a nice Christmasy feeling, don't you? . . . Something in a simple apron, Ah, er, it's for my maid . . . I don't want to give them anything, but I suppose I'll have to, but not over four dollars! "Repeat the sounding joy." This is Christmas to the merry chime of the cash register.

Christianity came with its lovely, serene story of a divine Child and a virgin mother. The Middle Ages brought the carols and then came the presents, the roast fowls, mince pies, plum puddings. Our present form of Christmas with its Santa Claus, its Christmas tree, and exchange of cards is a nineteenth century invention.

What is the thoughtful observer to make of all this? For one thing, we must go back to Bethlehem. We must put Christ back into Christmas. Many alert towns have adopted as their slogan, "Put Christ back into Christmas." Christmas is Christ! This needs to be said among us. We need to say it to others with evangelical fervor. Christmas as a reminder of the tremendous fact that God entered human life in the birth of the Christ Child at Bethlehem. This is the significance of the name, Immanuel, "God with us." In taking upon Himself the form of human flesh, our divine Saviour experienced the pinch of poverty, the pang of hunger, the darting pain, the sense of loneliness, the grief of misunderstanding and betrayal, the craving for companionship, the agony of thirst, the sinking into death. At Bethlehem we learn that God understands our human frailty and that He loves us. God is able to save us. "Unto you is born this day a Saviour . . ." Christmas, any way you look at it, is Christ. The Christmas story belongs to Christmas. We ought to ponder it—let its beauty and simplicity melt our hearts.

We must go back to Bethlehem to hear again the singing of the angelic choir. Christmas is singing. The many spiritually rich, melodious Christmas carols and hymns should have a place in our Christmases. They were never intended to attract crowds to a store. For those with a Christian background there are precious associations in the carols. "Holy Night" and "Jingle Bells" are poles apart. New and beautiful Christmas music will no doubt be written, but we cannot imagine that "Holy Night" will become obsolete. Christmas ought to be an experience of gerat spiritual joy that burst forth into song. Isaac Watts expressed this idea in the lines below:

Joy to the World! the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heav'n and nature sing.

At Bethlehem the central figures were Mary and Joseph and the little Child—a family. It is not known where or how the custom of family gatherings at Christmas began, but it's a good custom. Perhaps it is a reflection of the simple manger story. There is no greater cementing strength for the family than the common experience of worship of Christ in which our families may participate at Christmastime.

Giving too, was a part of the Bethlehem story. Gold, frankincense, and myrrh were brought from afar. Christmas is giving. Our watered-down idea of Christmas giving needs drastic overhauling, but nevertheless giving should be there. The phrase "exchanging Christmas gifts" is painfully accurate! Christmas itself is God's unselfish gift of His own precious Son. Giving in self-forgetfulness, giving where there is no hope of return, is giving in the spirit of Christmas.

THE MENNONITES OF WICHITA

1. How They Worship

BY ORLANDO HARMS

MENNONITES are generally very church-conscious. The church, its worship and other services are an integral part of their life. With many of them regular church attendance is never a matter to be questioned. Their home training has been such that loyalty to the church is a foregone conclusion. This church-consciousness and loyalty has generally caused them to establish houses for worshiping in the faith of their fathers wherever they have settled. In the larger cities this process has often been somewhat slower and more difficult and with considerable more casualties from the fold of Mennonitism than in the rural areas; nevertheless, the same principle operates even there.

It is thus that three Mennonite churches and two missions have been established in Wichita, the largest city in the state of Kansas. These serve as places of worship for a total membership of about four hundred Mennonites and many others who are not included in this classification. How many former Mennonites have, because of marriage or other reasons, joined other denominations before their respective Mennonite branch opened a church in Wichita would be hard to estimate; however, the number would be considerable. It can safely be assumed that the total church membership, their families and those who were formerly Mennonites would exceed one thousand.

Beginnings

The first Mennonite church in Wichita was begun by the "Old" Mennonites in 1922 as a mission in the 1200 block on Pattie Avenue. As more people of the constituency moved to Wichita it was decided to establish a church which was to serve as a church home for them and a mission for drawing others into the fold. In 1924 a frame building seating 150 was built and opened for services at 1837 Woodland Avenue. Vernon Schellenberger was engaged by the South Central Conference Mission Board as full-time worker for several years to get the church established. In 1927 it was formally organized with more than twenty charter members.

It is a sociological principle that a period of prosperity after the initial organization is often followed by a period of recession. This is the pattern which the history of the Woodland Mennonite Church has followed. For several years after its organization the church grew, members moved into the city and by 1930-31 the church had a membership of about fifty and a Sunday school attendance which at its peak reached as high as ninety. Then the depression came, causing some to move back to their Mennonite home communities. Others left for other reasons and the membership and attendance dwindled, but the church has carried on faithfully. Today it consists of seventeen members and has a Sunday school attendance of twenty to thirty. Jess Kaufman, of Hesston, Kansas, serves the church on Sundays. Other ministers who have served the church as pastors are Henry J. King, A. L. Thayer, Mark Ross, and Glen W. Whitaker.

Through the years the Woodland church has had Sunday school, a morning worship service, children's and young people's services, and an evening service on Sundays. Other activities of the church have been a midweek Bible study and prayer service, a ladies' sewing circle, daily vacation Bible school, with as many as seventy-five children enrolled, a Bible club meeting Thursday after school, and home Bible classes. At the present time the Sunday school and the Sunday morning worship service are the only activities of the church.

Thus the "Old" Mennonites have worshiped and are worshiping in the city of Wichita, Kansas.

Lorraine Avenue Mennonite Church

The second Mennonite church to take root in Wichita was that of the General Conference group and is known today as the Lorraine Avenue Mennonite Church. This church had its beginning when in 1928 C. E. Krehbiel met with a group of forty-eight interested people regarding the establishment of a mission or church in the city. About a year later Arnold E. Funk took over the work and services were begun in the Seventh Day Adventist church on Sundays. Since the Adventists held their services on Saturdays, this arrangement was satisfactory until they decided to remodel the church. The Mennonites thus had to change their place of meeting and for some time met in the home of J. B. Muller, a lay worker in the mission. In 1932 the Home Missions Committee of the Western District Conference provided funds for the erection of a church building in Wichita and on June 28 of that year ground was broken and a building, which was to serve as a church and later on to be converted into a parsonage, was begun. On November 27 the church building was dedicated. Meanwhile, on October 9, 1932, a congregation had formally been organized with seventeen charter members.

By 1940 the membership of the church had climbed to 127 and preliminary plans for a new church building were begun; consequently, in 1941 the church began to concentrate on raising funds for a new building. By October 6, 1946, sufficient progress had been made that

Mennonite Church Life in Wichita

(Top row) Lorraine Avenue Mennonite Church. (Left to right) Mrs. Dale Stucky at organ, Rev. G. S. Stoneback in pulpit and men's quartet at morning service. (Center row) Woodland Avenue Mennonite Church, Youth class in Lorraine Avenue Mennonite Church, and Mennonite Brethren Church at Second and Millwood. (Bottom row) Eureka Gardens Mennonite Mission (Old Mennonite), Lorraine Avenue Mennonite Church and the Orienta M. B. Mission.

Die Mennoniten in Wichita, Kansas, U S A, (Allgemeine Konferenz, Brüdergemeinde und Altmennoniten) während des Gottesdienstes.

the cornerstone for the new building, on the corner of South Lorraine Avenue and East Gilbert Street, was laid. For five years building proceeded as funds became available and on November 25, 1951, the new church was dedicated. Prior to that time services had been held in the basement and in various parts of the building as these became ready for occupancy. The new church is a beautiful limestone structure valued at more than $100,000, housing the sanctuary with a new Baldwin organ and having a seating capacity of four hundred, eight Sunday school rooms, the pastor's study, a fellowship hall, and other modern conveniences. The present membership of the church stands at 282 with a Sunday school enrollment of 272. George S. Stoneback is pastor of the church, having served since 1950. Preceding him in this office since the organization of the church were C. E. Krehbiel, Olin A. Krehbiel, S. M. Musselman, E. D. Schmidt, P. E. Frantz, and J. H. Langenwalter.

Services of the church consist of Sunday school, the Sunday morning worship, and Sunday evening services, except during July and August. An annual daily vacation Bible school is being conducted with an enrollment of sixty children this year. During the school months several grades of the week-day Bible school from nearby Sunnyside public school meet in the church. Other activities in the church are a youth fellowship, a ladies' friendship circle, a men's brotherhood, and a young adult fellowship. For some time the church carried on a relief and mission work in the western part of the city. This was, however, discontinued when all efforts were put into the construction of the new church.

Thus the General Conference Mennonites have worshiped and are worshiping in Wichita.

Mennonite Brethren Church

A third Mennonite church came onto the scene in Wichita when the Mennonite Brethren saw that more and more of their people were moving to the city and were uniting with various non-Mennonite churches. After this problem had been presented, the Southern District Conference of the Mennonite Brethren at its annual conference sessions in October, 1941, moved to encourage the establishment of a church in Wichita and appointed J. W. Vogt and G. W. Lohrenz to work with the Committee of Home Missions in this venture.

G. C. Mennonite group at J. B. Muller home, 1932.

M. B. choir, Wichita, preparing Christmas program.

Actual services were begun soon thereafter when for several months an interested group met for bi-weekly Sunday evening services in Recreation Hall at Friends University. Since this meeting place proved unsatisfactory an available church building was sought. In March, 1942, it was learned that the church building of the West Side Church of the Brethren, located at the corner of West Second Street and North Millwood Avenue would be available. Consequently, on April 12 arrangements were made to rent the building with an option for its purchase. The first service was held in this church on April 19, at which time a tentative organization was effected. This was the beginning of regular Sunday services for the Mennonite Brethren Church in Wichita.

At the Southern District Conference sessions of October, 1942, the delegation moved to purchase the church building from the Church of the Brethren, and also urged that a regular minister be engaged with financial help from the Conference. The building was purchased, a three-room apartment for a pastor was arranged in the basement, and the entire building was redecorated, pews were refinished, and remodeling was done. This completed, the church organized formally on May 16, 1943, with nineteen charter members from the Mennonite Brethren and Krimmer Mennonite conferences. At this occasion Estil Schale, a student at Friends University, was called to the pastorate of the church. He served in this capacity until 1946, at which time the present pastor, Orlando Harms, accepted the call of the church.

Grateful to God, the little group held a rededication festival on June 6, 1943, at which the newly-redecorated building was dedicated to the Lord and His service. Since that time the church has been moving forward and its membership now numbers 80 with a peak Sunday school attendance of 140 this year. Materially the church has also moved forward so that a pastor's study has been added, a new parsonage has been built, a Wurlitzer organ and a baby grand piano have been acquired, and another major remodeling and redecorating program, making the seating capacity of the church about 180, has been completed.

The services of the church consist of Sunday school,

Sunday morning worship service, young people's Christian fellowship, Sunday evening service, Christian Endeavor (alternating with Sunday evening service), and a mid-week Bible study and prayer meeting with Bible classes for children. A ladies' missionary sewing society meets monthly. The church has also sponsored a child evangelism worker in the city who conducts special Bible classes for children in homes and schools and also teaches an after-school class in the church one day each week. At present this worker is supported by the Committee of Home Missions of the Southern District Conference. After the close of school the church annually conducts a daily vacation Bible school whose enrollment reached 117 this year. The church has also done work in outlying areas, rest homes, hospitals, and is active in a rescue mission downtown.

Thus the Mennonite Brethren have worshiped and are worshiping in the city of Wichita, Kansas.

Mennonite Missions

In addition to the above-mentioned Mennonite churches in Wichita, two Mennonite missions among non-Mennonites are active in the city and its outskirts.

The oldest of these is the Eureka Gardens Mennonite Mission which grew out of a Sunday school begun by the Young Peoples' Christian Association of Hesston College, Hesston, Kansas, in the western part of the city in 1947. The work was later taken over by the South Central Mission Board of the (Old) Mennonite General Conference and a frame building seating about 150 was completed at 3406 University Avenue in February of 1950. Sunday school with an average attendance of about 70 and a record attendance of 116, Sunday morning worship services, young people's services and evening services are being held each Sunday. Mid-week Bible study and prayer meeting is another service held weekly. Daily vacation Bible school whose total enrollment this year reached 215 is an annual project. Actual church membership at the mission is, however, only in the beginning stages and stands at 12. Serving as the first worker at the mission was Merle L. Bender. The present worker is Leo J. Miller.

Another Mennonite mission at Wichita is the Orienta Mission which is under the sponsorship of the Committee of Home Missions of the Southern District Conference of the Mennonite Brethren. This mission is located in an area southwest of the city limits. Child evangelism work and other services had been conducted in the community by the Wichita Mennonite Brethren Church and by other groups. After a number of Mennonite Brethren teachers began to teach in the public schools of the community and also assisted with mission work and services on Sunday, the work was turned over to them and to the Mennonite Brethren in the spring of 1951. With the help of the Wichita church and interested individuals the teachers continued to carry on the work for another year; however, on July 6, 1952, Paul Wesley Kliewer, one of the former teachers who had been ordained on June 29, was officially put in charge of the work by the Committee of Home Missions. Services are being conducted in the Orienta Building and consist of Sunday school, Sunday morning worship, Sunday evening service, and a mid-week Bible study and prayer meeting. Daily vacation Bible school has been conducted in the community for a number of years by the Mennonite Brethren child evangelism worker with the assistance of others. Sunday school attendance at this mission averages about sixty with a record attendance of ninety-seven.

Thus the Mennonites of Wichita worship and spread the good news of the Gospel to those round about them, and the opportunities for a positive Mennonite witness are many. Since Wichita is one of the fastest growing cities in the United States at this time, there will no doubt be many more opportunities for Mennonites to witness and to earn their livelihood as more and more of them are crowded out of the rural areas by highly mechanized farming with its increased acreage and need for less manpower. Despite this change in economy, Mennonites who go to the city of Wichita will be able to continue to worship with those of like faith.

2. From Whence They Come

BY J. H. LANGENWALTER

BACKGROUNDS are an important factor in determining the thinking of people. This fact stands out in bold relief in the history of Mennonites. Even during the time of Menno Simons it was evident that people standing under the lordship of so many different rulers and surrounded by such differences in social and economic conditions, as were the people named after him, should expect to find it hard to agree perfectly in all things, even though they had the same confession of faith.

Throughout the years Mennonites have come from Switzerland, Alsace, Palatinate, Bavaria, Baden, Würtenberg, Holland, Prussia, Poland, Austria, Russia, and France. Whoever has worked in a church where two or more of these backgrounds were represented knows something of the problems which such conditions can raise. Directly or indirectly, a number of these backgrounds are represented among Mennonites living in Wichita.

A number of states are represented among the people of Wichita who are a part of the charge of Mennonite churches. It is surprising what differences of opinion can arise between people of the same confession of faith be-

cause of the fact that one comes from one of the eastern states and the other from the northern part of the nation or from Canada.

The Mennonites in Wichita come from many different communities. The influence of such backgrounds is far-reaching. Those coming from communities where nearly all of the residents were Mennonites have a distinctly different viewpoint from those who have come from communities where Mennonites were definitely in a minority. These differences are some of the great challenges of the churches in Wichita, as elsewhere.

A rapidly growing city has severe tests for all kinds of people. This is true from childhood to old age. No church can afford to ignore this fact. No other organization is so directly concerned with the solution of the problems raised by conflicting backgrounds. For that reason the churches need to emphasize the community influences which exist and meet the needs of their people, especially the children and youth.

Mennonites in Wichita have come from a variety of churches. In some of these the differences of backgrounds were recognized in constructive ways. That is helpful. On the other hand some of them came from churches which emphasized differences in a negative way. It does make a vast difference whether members of Mennonite churches come from a home church where constructive efforts have been put forth to show the unifying power of Christ or whether there has been an attitude of self-centered and self-satisfied complacency.

This difference exists in the attitudes of Mennonite churches in the United States. In a church in which there were seven different dialects spoken this fact was faced in a straightforward way. In the "German School" the teachers frankly faced the fact and explained the situation to the children. It is remarkable what can be done in three months with this kind of attitude.

There have been cases where the same situation was not met squarely. The children paid for that error. Both types of procedure have presented themselves in Wichita churches. It does not take much imagination to see what problems are raised by this fact. The home churches can be very useful in helping to meet these problems confronting all city churches, especially the Mennonite churches, because they are relatively new in city work.

Churches who are really interested in their members see to it that they again affiliate themselves with the church upon settling in new surroundings. There is a vast difference between the attitude which disapproves of Mennonites going to the cities and that which follows them in every possible helpful way. Some years ago a Mennonite church in Wichita sent out a questionnaire to all of the churches of its conference asking that notice be given when members moved to the city. Less than 10 per cent of the churches even answered the request during the first year. It was not long before there was a marked difference between the members coming from churches who showed a really fine spirit of cooperation and those who did not. The one group furnished good, dependable workers and the other a number of problem cases. Here the difference of background was not geographical but cultural and ethical, and very real.

Last but not least, from whence did the members of the Mennonite groups come so far as homes are concerned? About a generation ago, a committee canvassed the city bent on seeing what could be done for the increasing number of young Mennonites who were going there. Their first canvas netted twenty-seven names coming from churches of the particular branch which this committee represented. They felt as though they had a clear case until a resident Mennonite asked them what they knew about the home background of these twenty-seven people. An investigation by the committee revealed that less than one-third of the twenty-seven had come from homes which took an active part in the work of the home church. That led to some searching of heart and to some more definite consideration of what really needed to be done. It paid.

Mennonites have always emphasized Christian homes. That is an historic fact which dare not be undervalued. That is especially true in a day like this and more particularly in the city. This fact is a strong challenge to all Mennonite churches. It calls for a large-hearted spirit of cooperation. It reminds us of the fact that God has built His Kingdom on the home idea with Himself as our Father and we as His children who are willing to do our best to see the work of the church as He sees it, whether in the country or the city.

Background of Wichita Mennonites

The two larger Mennonite churches in Wichita show the following approximate pattern as to backgrounds represented:

Kansas Communities	Lorraine Avenue Mennonite Ch.	Mennonite Brethren Ch.
Buhler	8	7
Inman	4	6
Hillsboro	18	37
Goessel	20	1
Newton	30	0
Moundridge	18	4
Pretty Prairie	6	0
Other Kansas communities	12	7

In each group some thirty have come from a dozen different states and Canada with Oklahoma most often represented.

The number of those coming to Wichita during various decades is indicated in part by the dates when they were received into Wichita churches as shown below.

Date of Transfer	Lorraine Avenue Mennonite Ch.	Mennonite Brethren Ch.
Before 1920	?	4
1920-1930	48	5
1930-1940	70	17
1940-1950	90	52
1950-1952	77	15

3. How They Live and Work

BY G. S. STONEBACK

A COMBINED membership list of all Mennonite churches in Wichita shows Mennonites living in the extreme northwestern section of the city, in the fine eastern residential section, in the government housing areas of Planeview and Hilltop Manor, in the western part of the city, in the south and southeastern part, and beyond the city limits north to Valley Center and east to Augusta. The only groups showing any concentration of population are the missions sponsored by the (Old) Mennonites at Eureka Gardens and by the Mennonite Brethren at the Orienta Community Building. These are on the whole not traditional Mennonite families, but rather converts to missions.

Air view of Wichita showing Arkansas River at right.

Where and How They Live

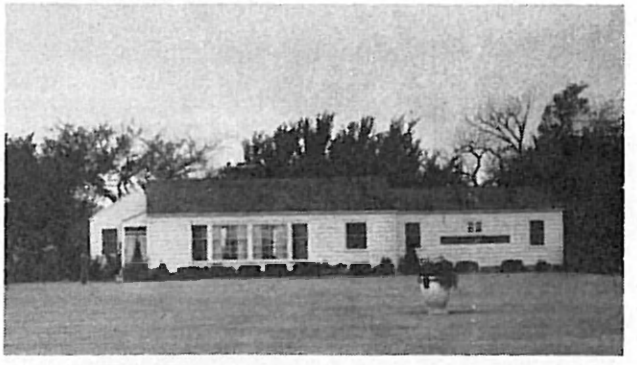
Looking at the places where the Mennonites live, we note that almost no Mennonite families live in a large section over the very center of the city. There are large concentrations of people on the edges of the business area, but the Mennonites on the whole are not represented there. The Mennonites usually live in areas of the city where they can have yard and garden space. When they move into new areas, they tend to move into sections where they can have a little land, as for example the northwest area. This likely reflects a part of their rural heritage. Even in the city they want to have a garden, flowers, and some small animals. A visit to the flower shows indicates many prizes for flower specimens and arrangement won by Mennonites, who, though living in the city, cultivate their yards intensively and produce fine flowers. The writer of this article receives gifts in kind from the gardens of his parishioners—strawberries, lettuce, cucumbers, cabbage, tomatoes, pears, etc.

The proportion of home ownership among the Mennonites who have been in the city for some time is high. New families coming to the city rent apartments. As they decide to settle in the city permanently they begin to buy property. Homes of Mennonites, although usually not pretentious, are substantially built. Current valuations on Mennonite-owned homes would run from below $10,000 to $40,000.

The scattered nature of the Mennonite population in Wichita creates problems in the carrying on of a full church program, such as special programs involving a number of practices, vacation Bible schools, or extended meetings. Drivers who bring children to Bible school travel as long as an hour and a half bringing children and again taking them back home. It also makes it more difficult to build a cohesive church family. Children do not attend one public school as in a small rural Mennonite community—but dozens of schools. Thus the group they meet in church on Sunday is not the same group they meet in school during the week. Again, when people are active in community work, a huge problem of clearing the calendar to schedule events is created. The church must avoid not merely one P.T.A. meeting, but dozens of them. When children take part in neighborhood boys' and girls' clubs another problem of the same type is confronted.

While we are speaking of activity in the community program, we should point out that the Mennonites are socially very active in the communities where they live, accepting their share of responsibility for community betterment, working in P.T.A., club work for boys and

Home of J. B. Muller beyond Wichita city limits.



girls, and similar activities. Among the leaders in other churches who are active in community work there are not a few former Mennonites—people who married non-Mennonites or who settled before the Mennonite churches were established as they are now. Thus, when the committee members for the Wichita Council of Churches' International Goodwill Committee were selected from the names suggested by the various denominations, nearly half of the committee members were of Mennonite background. Mennonites hold responsible positions in civic music organizations, council of churches, county medical organizations, city and state teachers' organizations, etc., far beyond the proportion they represent in the total population in the city.

Where They Work

When we come to the matter of how and where the Mennonites work, we note a few differences between the Mennonites in Wichita and the Mennonites in the farming communities.

Except for self-employed carpenters and contractors and a few professional people, practically all are employed by others, and work on a strict schedule. The nature of the work of the professional people and the great demands upon their time and skill, ties them down just as much as the nonprofessionally employed. In fact, their hours often run longer. This makes attendance at conferences and participation in conference work projects very difficult to arrange and involves no little sacrifice.

A high proportion of Mennonite women in Wichita are employed outside the home. This may be accounted for by a number of reasons:

There are constant demands for help which women can fill on a part- or full-time basis, for example working in homes, as telephone operators, office workers and bank clerks, waitresses, nurses, doing light work in factories, demonstrating and selling, etc. For example, the register of nurses for special duty usually does not supply all the needed nurses. Trained nurses who now have families are constantly requested to take cases.

With the demands for help as they are and the cost of living being very high, women who normally would not look for a job, will accept work in order to add to the family income. Where it is not advisable for the wife to take employment, the husband frequently works overtime or has more than one job.

The large percentage of people moving from Mennonite communities to Wichita are young adults, including many young women. Many are young, married couples with no children, so husband and wife both accept employment. Often both are college trained, so the wife as well as the husband can find good employment.

While, as we said, the Mennonites in Wichita work in practically every field of labor, there are a few trends or patterns which are more or less defined. As Mennonites leave actual farming, one trend seems to be toward taking up jobs as carpenters and related building trades.

Another typical Mennonite home in Wichita.

Carpentry is a skill developed to some extent on the farm. In conservative circles, where farming is the approved field of labor, carpentry is often the next approved occupation. (Observe the number of Amish and Conservative Mennonites and Brethren in the building business in Elkhart County, Indiana, for example.) It may be accidental, but it is interesting to note the number of carpenters, concrete finishers, electricians, contractors, and decorators, among the Mennonites in Wichita. While there are more Mennonites working in factories, especially aircraft factories, these workers perform many different kinds of operations, whereas the carpenters represent a specific skill. J. J. Klassen is a contractor employing a number of men. In addition to those who work on building, some of the Mennonites who work in the Santa Fe shops work at construction which is essentially carpenter work. Also, some men who work at other professions like teaching are handy carpenters, some of them working at the trade during vacation months.

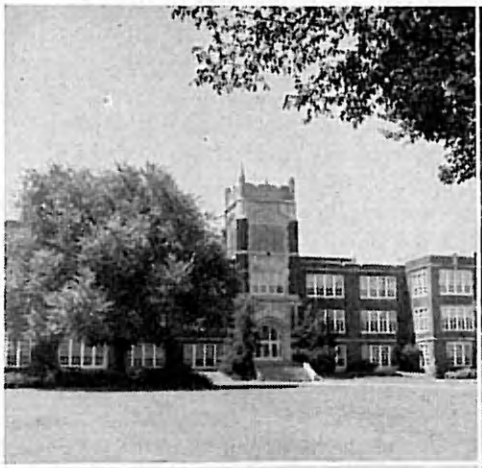
A large amount of labor was donated in the building of the Lorraine Avenue Mennonite Church and the parsonage of the Mennonite Brethren Church. Because of the many skilled carpenters, this was far above the quality of average donated labor. In addition to donated labor, much of the finest skilled work that went into the church and the parsonage was done by members of the congregations, such as the fine concrete floor in the basement and the exacting finishing work in the sanctuary and the purlins. Some of the Mennonites who work in shops, etc., and are skilled or semi-skilled carpenters build their own homes. They are of high quality; not the usual "home-made" type of construction.

Another pattern in Mennonite work in Wichita is that of trained professional people. A small rural or semi-rural community can absorb only a given number of specialized, college-trained professional people. For some specialized professions there is almost no demand in a small community. For example, it is a rare small village that can keep a commercial artist or an architect busy at his profession. There are at least two Mennonite commercial artists in the city and one in a related profession—lithography. The church lists show at least

Where They Work

The places below represent occupations and professions of Mennonites in Wichita. (Top, left to right) Wichita East High School, (center) Tippin and Harms, physicians, (right) Graphic Arts Trade Center, Waldo Leisy, partner. (Middle row) Good Filling Station. S & T Feed Co. (Stucky), and Pankratz Supply Company. (Below) Beech Aircraft Corporation where Mennonites are employed. (Top, right) Mennonite home in Wichita.

Einige Geschäfte und Arbeitsstätten in Wichita, Kansas, wo Mennoniten bestätigt sind.



three architects. Thus, when our Mennonite people go to colleges preparing for specialized skills, they train themselves out of the local community. Wichita is one of the points to which such people gravitate.

Teaching and Healing

The largest single professional groups are teaching, medicine, and nursing. Mennonites in Wichita teach on all levels, from pre-school nursery to university. The Mennonite Brethren Church has at least four public school teachers on its list of members, including a school principal. The Lorraine Avenue Mennonite Church has among its people four teachers in East High School, including the head of the mathematics department; one at North High School, and a number of intermediate, elementary, and nursery school teachers. The University of Wichita catalog lists at least four Mennonites, two of whom are heads of their departments. Some have not affiliated with any of the Mennonite churches in Wichita.

In addition to those who are now teaching, there are a number of former teachers, some of them now housewives, some working in offices, a few in civil service work. Among the teachers should be listed several librarians, for part of their work is teaching. There is an especially close tie between teaching and library work in the Wichita school system and public library. Among the school principals in the city you can find names like Friesen, Kaufman, etc.—former Mennonites. Some came here before there were Mennonite churches, others had become Presbyterian, Methodist, etc. in the communities where they taught prior to coming to Wichita.

To give the reader a word picture of the places where these teachers work, let us point out that East High School has thirty-three hundred pupils. There are eight teachers in the mathematics department. Some intermediate schools have as many as eleven hundred pupils. Some of the grade schools have upwards of six to seven hundred pupils. In some elementary schools there are so many pupils that one group attends school in the morning and another in the afternoon. This takes a double set of teachers for each room.

Turning to the professions that help in taking care of the sick, we find a number of doctors, a sizeable group of trained nurses and nurses in training, technicians, hospital office and record room workers. There are a number of Mennonite (or former Mennonite) doctors and dentists in the city; as for example, E. M. Harms, eye, ear, nose, and throat specialist; A. E. Hiebert, surgeon; L. Gilbert Little, nervous and mental specialist; E. D. Schmidt, chiropractic, naturpath, foot comfort; John R. Scott, obstetrical-gynecological, H. H. Loewen, P. S. Loewen, Herman E. Friesen and others.

There are a number of trained Mennonite nurses on regular duty at Wesley and St. Francis hospitals. There are Mennonite girls in training at both places. Students from Bethel Deaconness Hospital frequently come to Wesley Hospital for special training. At times a group of nurses in training at La Junta comes to Wesley for similar periods. A nurse who served formerly on the teaching staff at Wesley Hospital was a Mennonite girl from Newton. She is doing advanced studying in New York city at present. There are Mennonite nurses in doctors' offices in the city. One of the girls in the cashier's office at St. Francis Hospital is a member of a local Mennonite church. Her sister is a laboratory technician in the same hospital. In addition, as already pointed out, a number of trained nurses serve on special duty. These nurses take their work seriously—sincerely trying to help relieve suffering.

There are quite a few chemists, mechanical and civil, and architectural engineers among the Mennonites in Wichita, all college trained. Most are connected with the engineering department of the large factories, one or two working on their own. There is an exceptionally large group of accountants. The Sunday school superintendent of one of the Mennonite churches in Wichita operates a certified public accountant's office in the Beacon building. One of his accountant employees teaches the intermediate class in the same Sunday school. One of the office girls is also a member of this church. Other accountants work in the accounting departments of large industries.

Employment for women, outside nursing and related fields and teaching, is largely in three fields—office work, domestic work, store clerking. Banks and insurance offices employ some. Others are in scattered types of offices. At present not many are in stores full time. Some housewives work in stores part time, while some teachers work in stores Thursday evenings, Saturdays, and during summer vacations. High school girls also work part time in the stores. The bank hours and the Saturday closing of banks makes bank work an ideal place for women with children. Their working hours fit well with the time children are in school. Nursery schools in various parts of the city help to make this arrangement even more convenient.

There is a constant demand for Mennonite girls among the wealthier families of the city. They are found serving such influential families as Beechy, Buck, Farha, Innes, Gill, etc. Some of the Mennonite girls have held their positions for a goodly number of years. They are given much responsibility and have quite a few privileges. They have lovely rooms in fine homes in the best parts of the city.

Sometimes a girl gets into a home that demands too much, provides a bad environment, etc., but on the whole the girls find congenial employment. The constant demand for Mennonite girls, the responsibility given them, and the words of approval spoken about them indicates that they are well received. One cultured elderly lady has said on several occasions—regarding a girl who had been introduced to her home—"She's a jewel—a jewel!"

Outside the professions already mentioned and contracting, few Mennonites in Wichita own their own business places. There are a few exceptions. One owner of

the S. & T. Feed Company is a Mennonite. The owner and operator of the Good Service Station is a Mennonite. The Health-Spot Shoe Store on Market Street is operated by Ernest Linscheid.

Since so many of the Mennonites in Wichita come from rural communities, few follow their father's profession. Again there are exceptions. The "S" in "S & T Feed Company" stands for Stucky—from the "Alta Mühle Stuckys" of Moundridge. Dr. Harms, already mentioned, is the son of John H. Harms (see October, 1949 *Mennonite Life*). He has two brothers who also followed their father's footsteps.

A glance at the membership lists of the Mennonite churches in Wichita indicates, in addition to the above mentioned occupations, attorneys, auto mechanics, bakers, barbers, bookkeepers, bus drivers, cabinet makers, custodians and watchmen, dress makers, dry cleaners, dairy products distributors, gas and electric company employees, hardware store managers, restaurant workers, sheet metal workers, telephone operators, upholsterers, watch makers, welders, etc.

Among the salesmen, the two big items are insurance and real estate. Others sell flour, appliances, Fuller brushes, sweepers, plastics and candy. A number of Mennonites are concentrated in the post office and railway mail clerk field. Still another group is working at the Santa Fe shops, some building freight cars, others in various capacities. A number of Mennonites work for oil refineries. The chairman of the church council of one Mennonite church is a chemist in the Derby Oil Co. laboratory. Others work in the plants and drive trucks.

From all over the city and even from the villages and farms outside the city limits (yes, there are farmers in the Wichita Mennonite churches)—from every possible walk of life come the Mennonites in Wichita to the five Mennonite churches whose task it is to supply the common faith to bind these divergent people together in one bond of Christian fellowship.

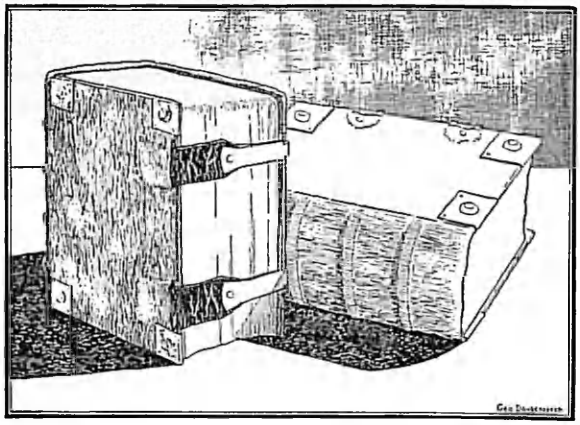
Glimpses of the Amish

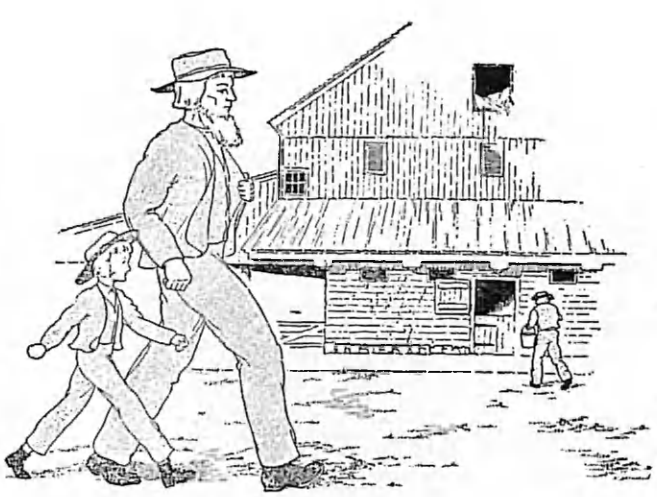
These are some illustrations from the popular books, *Rosanna of the Amish*, and *Rosanna's Boys*, by Joseph W. Yoder (The Yoder Publishing Company, Huntington, Pa.).

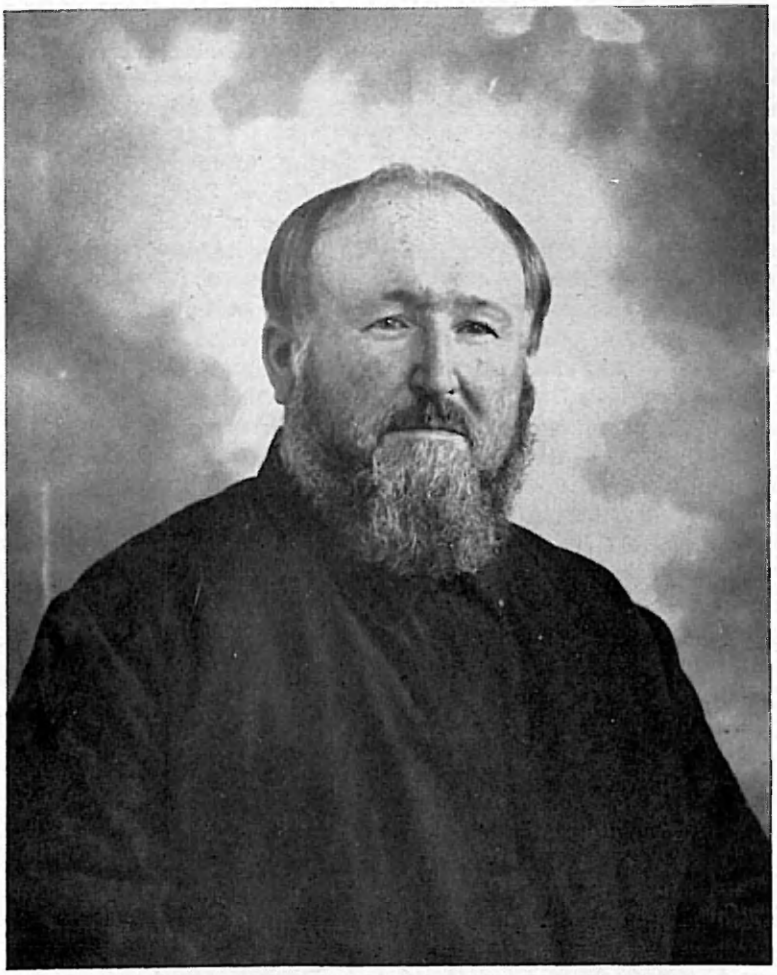
(Right) Illustrations of the *Ausbund*, the oldest Mennonite hymn book still in use by the Amish.

(Below) "Going to preaching" on foot and in the new carriage.

A new, popular, illustrated booklet of thirty-two pages, entitled "Amish Life," by John A. Hostetler, giving a sympathetic treatment of the Amish, has recently been published. It can be ordered from the Herald Press, Scottdale, Pa., for fifty cents.







A Hutterite elder and patriarch.

Ein hutterischer Aeltester und Leiter.

A Day with the Hutterites

BY H. GOERZ

During the Week

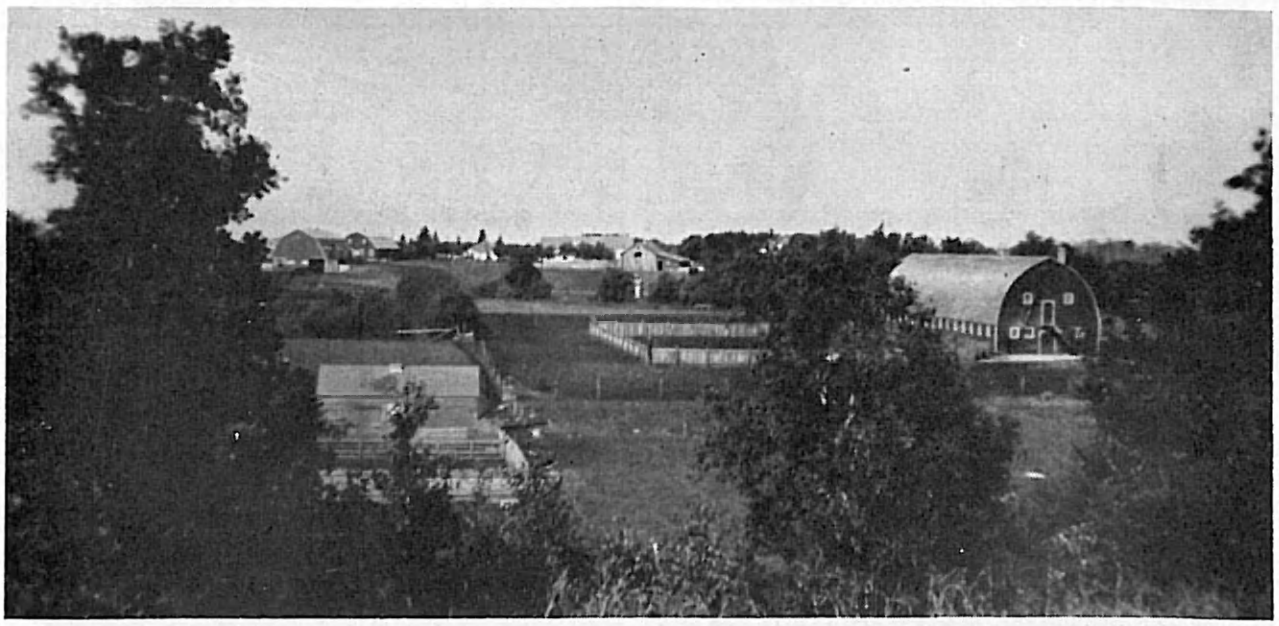
EARLY at six o'clock a bell rings. This means rising and getting ready for breakfast which, as is the case with all meals, is taken at the large common dining room. The men sit at a long table on one side of the room, the women at a table on the other side. The children up to fifteen years old have their special dining room where they eat under the supervision of an elderly woman, often the wife of the boss or the minister. At the table every one takes his place according to age. Every meal starts and ends with a prayer, spoken by the farm boss or another elderly member of the community, seated at the upper end of the table. The minister eats alone at his house while his family is getting its meals at the dining hall. Silence is observed during the meal; no loud talk or laughter is permitted. The food is simple but very nourishing; meat, especially pork, is used abundantly. Many of the dishes have their origin in a far-off country, somewhere in Hungary or Moravia, where fate took these people centuries ago.

After breakfast the daily work is assigned by the farm boss. The men work in the field or in the mammouth stables and barns. Animal-raising is a very important branch of their agriculture. The larger colonies keep about one thousand swine and other animals and poultry accordingly. The women work in the kitchen or laundry, in spring and summer the younger ones tend the large vegetable gardens and orchards. The carpenter, the blacksmith, the mechanic take up their work in their respective shops. The Hutterites are a very industrious people. All furniture and many other items of common use are manufactured at the colony.

At nine o'clock the school bell rings and the children gather at the school—an ordinary public school conducted in the English language. Daily during the winter months a period of a half hour before and after regular school sessions is devoted to religion and German, taught by the minister or another person appointed by the colony. To a newcomer such a Hutterite school would be a strange sight. At the neat and clean desks sit little men and women, as the children wear almost exactly the same clothes as the adults. In their long skirts the girls especially look very much like little women. School is conducted very much like any other public school, except perhaps that the singing is livelier. Hutterites, young and old, like to sing and put all their energy into it.

At eleven thirty the bell rings for lunch. Again all gather at the dining hall and again everything operates as smoothly as a machine. Men who work in far-off fields have their lunch brought out to them. After lunch everybody rests until one o'clock when work begins again and continues until six o'clock when the supper bell rings. Every evening, before supper in winter and after supper in summer, a worship service, *Gebet,* is conducted which

Smiling Hutterite girls dressed in traditional way.



View of one of the many Hutterite colonies in Manitoba, Alberta, Saskatchewan, Montana, and South Dakota.
Ansicht eines Bruderhofs, (unten) Spinnräder und Schule auf dem Bruderhof.

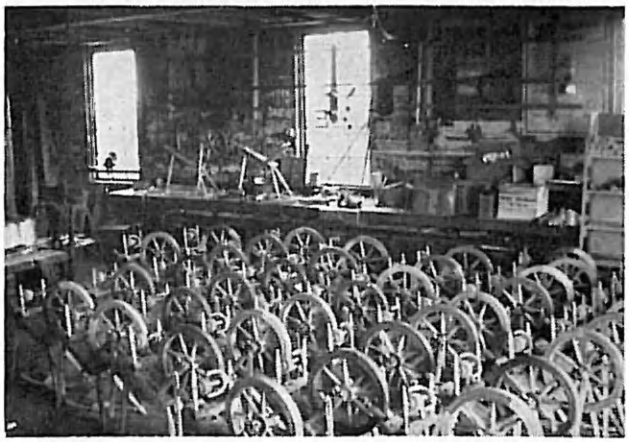
lasts about half an hour. The evenings are spent in the homes, the women knitting or sewing, the men just talking to a neighbor or a visitor from another colony. Very often you also find men and women, especially the older ones, sitting behind the Bible or their voluminous *Geschichtsbuch,* the detailed history of their church, a book which is found in every family. In fact, every newly-married couple receives these two books, the Bible and the *Geschichtsbuch* as a marriage present from the colony. About ten o'clock all retire.

It must be inserted here that each family has its own living quarters situated in large houses. The size of the individual living quarters varies according to the size of the family. Large families have up to four rooms which are kept very neat and clean but contain only the most essential furniture. No pictures are permitted on the walls. The use of any musical instrument is also forbidden as these are considered worldly. The houses, of course, contain no kitchens, as everybody uses the common kitchen connected with the dining room.

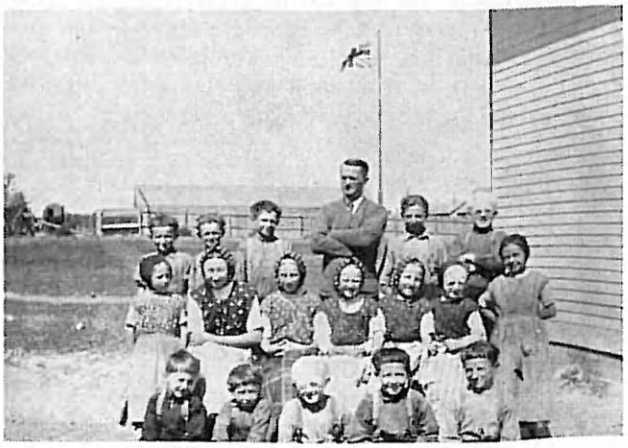
On Sunday

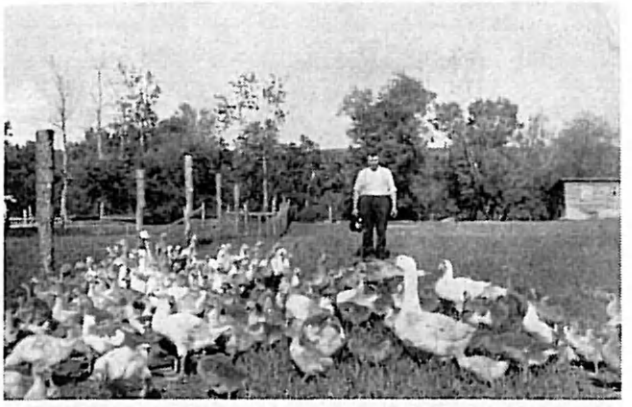
Sunday is in many ways different from other days. There is, of course, no work except the chores in the different barns and the cooking of the meals by the women. At nine-fifteen the call to worship is given and everybody goes to church. Some colonies have special church buildings but most use the school for worship services. For this reason the school is quite large and kept clean and in good repair. Again, as at the table, everybody sits according to age and sex, the children in the very front, the men on one side, the women on the other side of the room. Nobody has a hymn book, all songs are read by the minister and then sung by the

A hundred spinning wheels at carpenter shop.



H. Goerz, author, with Hutterite pupils.





Hutterite apiary and flock of geese with their respective bosses show diversity of operations.

congregation. The songs are very long and ancient, written by the leaders and martyrs during the early years of their church. The tunes are just as ancient. The singing is very loud and shrill and to one not accustomed to it, not at all pleasant; however, the singers put their hearts and voices into the effort and sing to the praise of God which is what really matters. Following the singing a long prayer is spoken by the minister during which the congregation kneels. Then comes the introductory sermon *(Einleitung)*, followed by the sermon proper.

All sermons are read from written books. Nobody knows who originally wrote them, only one thing is certain, like the songs they are very old. They are copied during the long winter evenings, usually by women with a good handwriting, then strongly and beautifully bound, all of which is done at the colony. Because of their frequent copying these sermons are full of grammatical errors and misspelled words, but that seems not to bother anybody much, not even the minister who reads them.

After the sermon follows a short prayer and again a song intoned by the minister. The larger colonies usually have two ministers, the smaller ones only one. It was during these services that I often felt transported back through the centuries into times which were so very different from ours. I sometimes forgot that I lived in the twentieth century; I also forgot that I was listening to the monotonous reading of the preacher but imagined myself living and walking among people of the time of the Reformation in distant Europe. The experience made these services significant and interesting to me.

After dinner the older people enjoy a nap but the children and young people who are not yet baptized, go to Sunday school. Before supper another short service is held.

The evening is spent in visiting and social gatherings. The Hutterites are a very sociable people. When visitors arrive from some distant colony, there is much gathering and feasting. Home-made wine is used freely at such and similar occasions although drunkenness is a very rare occurance among them. The young people, boys and girls, also gather on Sunday evenings in the homes. Although social games are not permitted, they enjoy themselves by talking and especially singing together. At such occasions they like to sing German and English gospel hymns which differ so much from their own slow and monotonous hymns. A certain degree of supervision is always exercised over these gatherings. Due to this and also because Hutterites as a rule marry early, immoral conduct is extremely rare among them.

From the above it is noted that many of the Hutterite customs are age-old, especially those connected with their religious life and this embraces all phases of their everyday living except their farming methods. Here the Hutterites follow modern ways and also use the latest and most up-to-date machinery. As a whole it can be said that, although the Hutterites have during the centuries lost many of the principles and ideals of their founders and the martyrs, there is still a sound core in them and the earnest wish to uphold the good old traditions of simplicity, moral integrity and godliness and to live according to them.

MOLOSCHNA ENN OLDKOLNIA

Bi ons aun'e Molosch woat vetald, doa sull wäa jesajt habe, de Moloschna weere froma aus de Oltkolnia, oba de Oltkolnia weere bätre Mensche, es daut so?

Aus Arnold Dyck, *De Opnaom*, Steinbach, Man.

JEGROMMT!

Waut lea ji doa dann? Näs utschnuwe leere se doa. De doone doa nijh so aus du: een Näsloch toodretje enn daan billawoa en'e Welt 'enen. De wetjle daut schmock em Schneppeldoak enn stoppe sitj daut en'e Fupp.

Tjeedls, wäa liet mi 'n Schneppeldoak, etj well mi daut uck leere, enn dann heat sitj daut proste Läwe op.

Fe dine Näs 'n Schneppeldoak! Jäft dem wäa 'n Sack, enn dann jeist bute hinjrem Staul leere.

Aus Arnold Dyck, *De Opnaom*, Steinbach, Manitoba.

Painting of the "Dnieper River" and the "Last Snow in Rosenthal," by J. S.

„Der Dnjepr" und „Der letzte Schnee in Rosenthal" sind Werke des Künstlers dessen Lebenslauf hier folgt.

Traum und Wirklichkeit

VON A. S.

Das weite Steppenland mit seinen grossen Wellenlinien, seiner Einsamkeit und tiefen Traurigkeit, das Land der hellen Sommernächte und wogender Weizenfelder war die Heimat einer jungen Künstlerseele. Staunendes Bewundern und eine tiefe Liebe zu den Schönheiten der heimatlichen Landschaft sprechen aus vielen Gedichten von Jakob Sudermann.

Tiefempfundene Stimmungen und Wandlungen in der Natur vom Winter zu einem allgemeinen Aufbruch des Lebens im Frühling, und die einzigartigen Schönheiten des Junimonats, dieser Zeit der Entfaltung und des Gedeihens in der blühenden Steppe, sind in vielen Gedichten festgehalten:

JUNINAECHTE.

Juninächte, sternenhelle;
Ferner Lieder Klang
Trägt des Nachtwinds kühle Welle
Leis das Tal entlang.

In der Steppe tiefes Schweigen
Klingt gedämpft im Ohr;
Nur der Unken Laute steigen
Tönend aus dem Moor.

Wieder herrscht die wache Stille,
Tönend ohne Laut.
Fast im Norden, wider Willen,
Früher Morgen graut.

Jugend

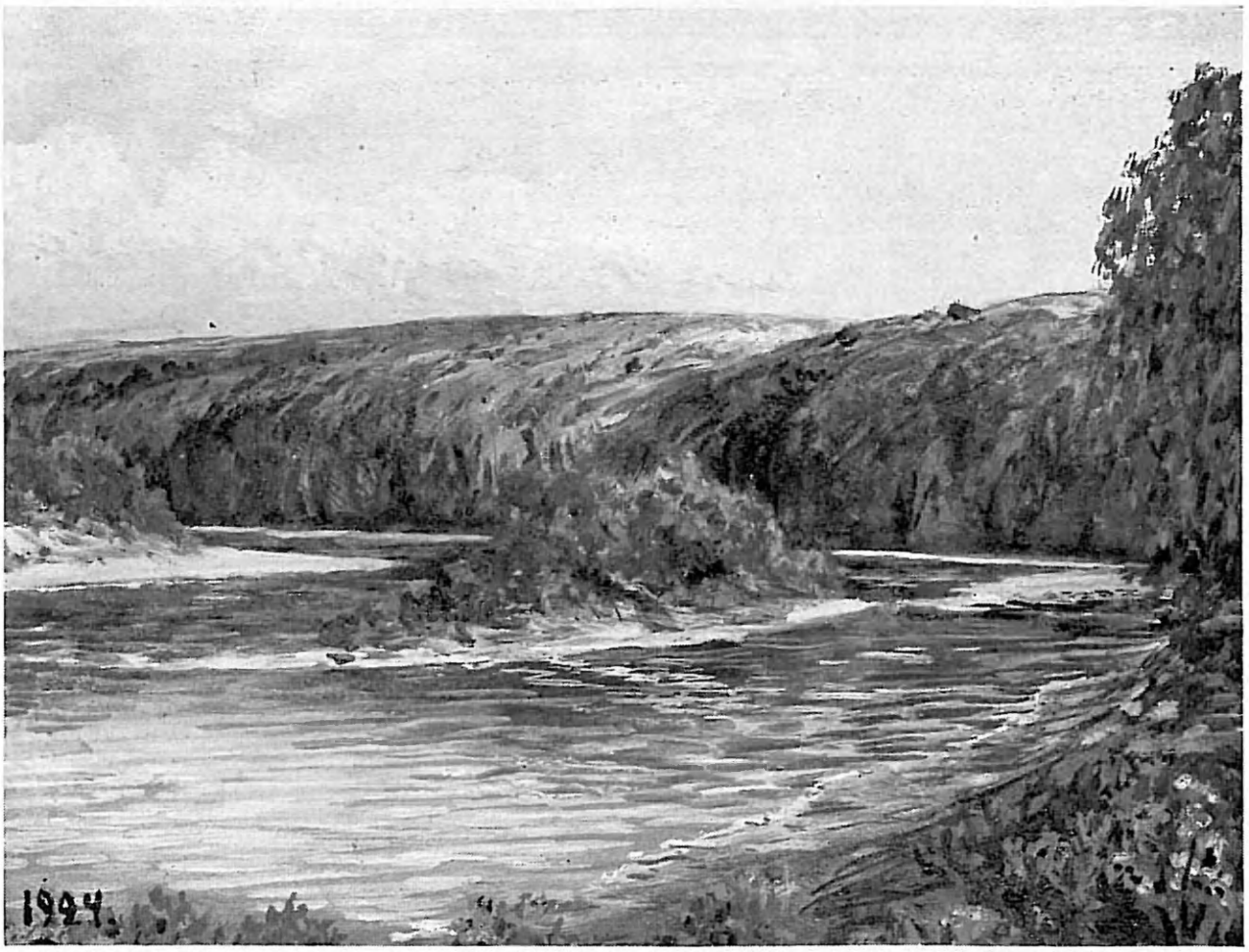
S. war es aber nicht vergönnt, inmitten dieser begnadeten Heimatlandschaft sich sorglos des Lebens zu freuen. Künstlerisch veranlagt, erlebte er die Umwelt anders und tiefer als seine nächsten Angehörigen und Freunde. In einem seiner Briefe finden wir die Beschreibung eines Winterabends auf dem Eis, den er als zwölfjähriger Knabe einst erlebt hatte. Unvergesslich waren für ihn die Stille und Ruhe des Abends, der unberührte Schnee auf der Wiese, den Rohrhalmen, den Zweigen der Bäume; tief beeindruckt hatte ihn der westliche Abendhimmel, das sanfte Licht des aufgehenden Mondes; vor der Welt der Sterne und dem Geheimnis ihrer unermesslichen Räume erschauerte seine Kinderseele. Freude und Ruhe erfüllten sein Herz, aber auch eine leise, namenlose Traurigkeit.—Damals schon gab es für ihn ein Erwachen aus diesem Schönheitstraum zu der nüchternen Wirklichkeit, als die Stimmen der andern Kinder und Erwachsenen und ihre Gespräche über Fragen des Alltagslebens ihm zum Bewusstsein brachten, dass sein tiefes Naturerlebnis von den andern unbemerkt geblieben war.

Der Schatten einer unheilbaren Schwermut lastete früh auf der Seele unseres jungen Freundes. In der frühesten Jugend bewegten ihn bereits Fragen nach dem Sinn des Lebens und mit achtzehn Jahren waren diese Fragen führ ihn schon ein "altes Lied," das er nicht mehr vergessen konnte.—Die neuen Lieder der ersten Revolutionswelle von Freiheit, Gleichheit und Brüderlichkeit, die auch er mitgesungen hatte, übertönten aber nur für kurze Zeit sein altes Lied. Die Weltverbesserungsideen hielten ihn nicht lange gefangen. Bald tauchten wieder die alten Fragen auf wie ein unlösbares Rätsel.

Die Zeit der Entscheidung für einen Lebensberuf verursachte neue Leiden. Ein vielseitiges Interesse für die verschiedenen Zweige der Kunst war bei ihm unverkennbar: seine Bilder waren nicht schlecht, er hatte ein tiefes Verständnis für die Musik; ein sicheres Raum und Liniengefühl ermöglichte ihm ein Vertrautsein auf dem Gebiet der Baukunst. Der Wunsch, sich für den Beruf eines Baumeisters zu entscheiden, war besonders gross in ihm. Die Geistesrichtung des 19ten Jahrhunderts, des Zeitalters grosser Musiker, Dichter und Maler, war seine Seelenbereich.

Revolution

Man lebte aber bereits im 20ten Jahrhundert. Die erste Revolutionswelle hatte soziale Ideen an die Ober-



On the banks of the Dnieper River, where the first Mennonites in Russia settled.

Der Dnjepr bei Chortitza, wo die erste mennonitische Ansiedlung in Rußland entstand.

fläche gespült, das soziale Gewissen der Menschen geweckt. Angesichts der grossen Armut der Millionen von Menschen, konnte die besitzende Klasse ihre bevorzugte Lage nicht mehr als eine Selbstverständlichkeit ansehen. Dadurch gestaltete sich die Berufsentscheidung für S. zu einem schweren Kampf: als lohnend und wertvoll erschien ihm nur eine künstlerische Betätigung, doch hielt er sich nicht für berechtigt, in unserm Zeitalter nur der Kunst zu leben. Sein Pflichtgefühl sagte ihm, dass er eine Arbeit für das Wohl der Allgemeinheit leisten müsse. Mit schwerem Herzen entschied er sich endlich für das Studium der Naturwissenschaften und für den Lehrerberuf.

Sein Studium betrieb S. ohne Lust, es befriedigte ihn nicht. Er studierte in Russland und Deutschland. Aus allen Gedichten jener Zeit spricht eine tiefe Schwermut, eine Trauer um den begrabenen Jugendtraum. Die Oberflächlichkeit und inhaltlose Form des Lebens um die Jahrhundertwende lastete schwer auf seinem Gemüt. Vor dieser Wirklichkeit flüchtete er oft in den Bereich der Kunst: er zeichnete mit grosser Sorgfalt und Liebe Pläne für Herrnhäuser, malte Inneneinrichtungen, Garten- und Parkanlagen, die leider nie eine praktische Verwendung gefunden haben; oder er vertraute seine Seelennot dem Klavier an, schrieb sie in einem Gedicht nieder.

Dann kam der erste Weltkrieg, der Anfang des totalen Umbruchs unserer damaligen Lebensformen. Ueberall schob sich der Krieg und seine Folgen in den Vordergrund und machte alle Gewohnheiten und Sorgen der Vorkriegszeit fragwürdig. So war auch der innere Kampf unseres Freundes zwischen Wunschtraum und Wirklichkeit für einige Zeit verstummt. Wie ein Wetterleuchten am fernen Horizont machte er sich wohl aber doch zuweilen bemerkbar. Auch konnte die Heimat und ihre landschaftlichen Schönheiten sein seelisches Gleichgewicht nie mehr wieder ganz herstellen.

Der Krieg ging zu Ende und wurde durch die Schrecken der Revolution abgelöst. Eine brutale Wirklichkeit voller Hass, grenzenloser Grausamkeit, Rache und Todesgefahr brach in unser Leben ein und zertrümmerte alles, was die Menschen bis dahin an materiellen und geistigen Gütern ihr Eigen nannten.

Auch S. erlebte viel Schweres: Vertreibung vom elterlichen Gut, Flucht, Gefängnis u. s. w. Trotz dauernder

Gefahr gab es für ihn immer noch Stunden, wo er bei der Kunst und in der Natur Zuflucht suchte und eine Entspannung fand. In jenen Jahren entstand das oben angeführte Gedicht "Juninächte."

Lehrer und Kuenstler

Das Leben ging aber weiter und gestaltete sich aus dem politischen und wirtschaftlichen Chaos nach und nach zu neuen Formen. S. fand eine Anstellung an einer mennonitischen Schule. Die verantwortliche Arbeit an jungen Menschen gab seinem Leben einen neuen und tiefen Inhalt. Auch eine allgemeine Entspannung machte sich in jener Zeit bemerkbar, und so konnte das Gedicht "Seltene Rast" entstehen:

Heut ist ein Tag der seltnen Seelenrast:
Es schweigt des Kampfes fernes Dröhnen.
Und wie ein seltner und willkommner Gast,
So unerwartet und erschreckend fast,
Kommt Poesie, das Leben zu verschönen.

Doch ist der Abendwind nicht sommerschwühl,
Und mit den frühen Dämmerstunden
Senkt sich auf mein gehobenes Gefühl
Wie leises Todesahnen still und kühl
Der Seele langsames Ermatten.

Man kann wohl mit Sicherheit annehmen, dass der Vers "es schweigt des Kampfes fernes Dröhnen" sich sowohl auf den äussern Kampf mit den dunkeln Mächten, wie auch auf den alten innern der sich widerstrebenden Gefühle bezieht.

In vielen Bildern hat S. die landschaftlichen Schönheiten seiner Heimat wiedergegeben. Der grosse Strom, sein wunderbarer Strand, seine uralten Felsenufer, die bewaldeten Täler und die unberührte Steppenwiese mit ihrer Blumenpracht wirkten auf ihn wohltuend und erhebend als Gegensatz zu der grauen, verödeten geistigen Welt.

Im Laufe der nächsten Jahre wurden aber die Stunden seelischer Rast für S. immer seltener. Tiefer und tiefer griff der Staat in das Innenleben der Menschen ein und bedrohte ihre persönliche Freiheit aufs höchste. Ein grausames System der gegenseitigen Bespitzelung machte die Menschen unsicher und schweigsam. In einem der Gedichte heisst es dann auch:

Fühlst du den Druck der Zeit, den erdenschweren?
Berghoch türmt sich der Hass,

The first Mennonite church in Russia, located at Chortitza, was also the subject of our artist.
Die Chortitza Mennoniten-Kirche nach einem Gemälde von J. S. im Jahre 1932.

Noch steigen die Schranken der Einsamkeit,
Und weit ist der Weg von Mensch zu Mensch.

Auch für S. hatte längst der Kampf um innere Bewährung und Haltung eingesetzt. Hart bedrängte ihn die Not der Entscheidung: äussere Freiheit, erkauft durch Verrat am Mitmenschen und eine moralische Kapitulation oder Mut, Standhaftigkeit und letzten Endes Gefängnis oder Verbannung. Im Laufe einiger Jahre gelang es ihm, dem entschiedenen Nein auszuweichen.—Jahre unsagbarer Not und Bedrohung folgten. Er wechselte den Wohnort und Arbeitsplatz, aber es gab kein Entrinnen, überall fand man ihn wieder. Nur während der Sommerferien konnte es für einige Wochen in die Berge oder Wälder des Südens flüchten, um dort Stunden der Entspannung zu finden. Es war auch hier wieder die Schönheit der Landschaft, die heilend auf seine wunde Seele wirkte.

In dem Gedicht "Schnee deckt die Felder," das um die Weihnachtszeit für die Angehörigen geschrieben wurde, stehen Verse, die von seiner damaligen seelischen Verfassung einiges verraten:

In stummer Sehnsucht sucht mein Innres nach Licht,
nach Hoffnung
In der verödet entfremdeten Welt.
Des Lebens stählerne Härte hat sie
Vom Zauber des Stoffes, vom Dufte der Erde befreit.
Wunschloser täglich das Diesseits erscheint.
Und müde sucht sie (die Seele) die Heimat . . . .

Das Gedicht endet aber in der tröstlichen Erkenntnis, dass es begnadete Stunden gibt, in denen die höhere Welt ihr Gesetz offenbart und unfassbare Helle zu uns dann herniederflutet.

Dann schwinget unser Dasein im Geiste des Höchsten
Im Rhythmus der Liebe.

Dieses Leben unter dauernder Bedrohung seiner Freiheit vergleicht S. in einem andern Gedicht mit einem Wandeln am Rande eines Abgrunds. Und doch beschäftigten ihn zur gleichen Zeit Zukunftsfragen und Weltgeschehen. In einer utopischen Dichtung schildert er das Zukunftsbild unseres Planeten. Als nächste Stufe der geistigen Entwicklung der Menschheit erscheint ihm die Ueberwindung des Rationalismus; auf dem politischen Gebiet sieht er die Auflösung der nationalen Staaten und die Errichtung eines Europastaates voraus; die abendländische Kultur wird durch eine planetarische abgelöst. Aus solchen Traumbildern schöpfte S. wohl Kraft, den totalen Mächten zu widerstehen, die unsere Welt von allen Seiten bedrohten. Trotz allem wollte er sich den Glauben an eine Aufwärtsentwicklung der Menschheit nicht rauben lassen. Diese Zuversicht bestätigen auch seine Worte: "Es gibt nur Aufstieg, niemals Ende."

Die Arbeit in der Schule befriedigte S. und war erfolgreich für ihn. Er wagte oft viel durch eine freie Aussprache mit den Schülern im Bestreben, sie vor dem Gift kommunistischer Idelogien zu bewahren. Die Schüler liebten und achteten ihn. Gelegentlich einer Schulfeier überreichten sie ihm zum Dank und als Anerkennung seines kameradschaftlichen Verhaltens ein Geschenk mit einer Widmung.

"Es ist wohl Herbst"

Die Schulbehörde und die Partei mögen ihm diese Auszeichnung seitens der Schüler wohl aber schwarz angekreidet haben. Das Mass seiner politischen "Verbrechen" war, durch sein jetzt entschiedenes Weigern Geheimdienste zu leisten, ohnehin am Ueberlaufen. So geschah es eines Tages, dass er zu einem neuen Verhör bestellt wurde, von dem er nicht zurückkehrte. Monate verstrichen, man rechnete bereits mit einer Verschickung in ein Lager. Unbegreiflischerweise wurde S. aber noch einmal aus dem Gefängnis entlassen. Es war im Juni. So konnte er noch einmal diesen schönsten aller Monate erleben. Alles war noch wie einst: "das verspätete Jauchzen der Nachtigall, das heimlich, heimische Flüstern der wachsamen Pappeln, süss-herbes Duften der Oelbeerhecken, über allem das Kosen des Südwinds." "Wunder der Juninacht" nennt S. diese Bilder in dem Gedicht "An die Schönheit." Und weiter erinnert er sich auch das Jugendtraumes:

Wie flochtest du, Strahlende (die Schönheit)
Mir das Wunschbild trunkener Seele
Ins einfache Grau meiner Wirklichkeit!
Verwischtest die Grenzen des Traumes
zum Märchen der Jugendzeit;

—In den Wogen des Leidens sank dann das Wunschbild "ins bodenlos Offene". Die Schönheit kam aber immer wieder "auf dem geheimsten der Pfade" zu ihm als Trösterin:

Selbst in dem Abgrund des Leidens,
Dort, wo der gesicherte Pfad unseres Lebens
Hinüberwechselt im Nebel des Todes,
Sah ich dich wieder im Lächeln der Liebe,
Diesem Urgrund des Seins,
Im Opfer hingebender Tat.—

Sei mir gegrüsst als Abglanz,
Als Sinnbild höherer Welten!
Sei Du mein Sternbild
Im kommenden geistigen Reich.

Dieses Gedicht entstand kurz vor der letzten Verhaftung. Immer noch erhoffte S. eine bessere Zukunft. In seinem letzten Gedicht tröstet er seine Freunde mit den Worten:

Es ist wohl Herbst, doch ruhig heiter
Erglänzt das späte, klare Sonnenlicht.
Und inniger, vom Tierischen befreiter,
Wir wandern wieder hoffend weiter . . .
Drum, Freunde, banget nicht!"

Die erste grosse Verhaftungswelle unter den Deutschen lichtete bedenklich die Reihen der mennonitischen Intelligenz. Sie führte auch S. wieder ins Gefängnis und von dort nach zahlreichen qualvollen Verhören und einer kurzen "gerichtlichen" Verhandlung in ein Arbeitslager. Das Urteil lautete 5 Jahre. Qualvoll war auch die Fahrt ins Lager in einem überfüllten Güterwagen in der Gesell-

schaft von verbrecherischen Elementen, welche die politischen Häftlinge durch Diebstahl und andere grausame Bedrohungen mishandelten.

Arbeitslager

Dann begann das Lagerleben im fernen Osten: Holzbaracken, hohe Umzäunung, Wachtposten, grosse Schlafräume, wo es bei anhaltendem Regen auf die Betten tropfte, primitive Essräume, aber Radio und eine Bücherei, die eine Zerstreuung und Unterhaltung während der weinigen Freistunden ermöglichten. Die Arbeitsverhältnisse waren damals noch erträglich. S. musste Büroarbeit leisten, er hatte einen anständigen Vorgesetzten, der ihn wie seinesgleichen behandelte. Das Notwndigste an Bekleidungssachen erhielten die Zwangsverpflichteten von der Lagerverwaltung, auch ein geringes Taschengeld. Man erlaubte ihnen, zwei Briefe monatlich nach Hause zu schreiben. Die Zahl der Briefe aber, die sie erhalten durften, war nicht beschränkt.

Und doch war es für S. unsagbar schwer, ohne sichtbares Verschulden der Freiheit beraubt zu sein und Zwangsarbeit leisten zu müssen. Schon das Klima allein verursachte ihm viel Leiden. Unstillbar war seine Sehnsucht nach dem Süden, seiner Sonne und Wärme; lähmend wirkten dagegen der kalte unendliche Winter, der kühle kurze Sommer. Auch sprach aus allen Briefen eine namenlose Sehnsucht nach den Angehörigen, nach dem Zuhause, den Bequemlichkeiten und der Wärme eines Heims.—Zuweilen war er sehr mit Arbeit überbürdet, und der Arbeitstag dauerte dann vom frühen Morgen bis spät in die Nacht. Eine Hoffnung jedoch machte es ihm möglich, das Schwere des Augenblicks zu ertragen und zwar: die Zusicherung seitens der Lagerwaltung, dass bei guter Arbeitslesitung die Dauer der Haft um 1-2 Jahre gekürzt werden könnte.

Seine künstlerischen Begabungen fanden im Lager eine praktische Verwendung. Wiederholt beauftragte man S. mit der künstlerischen Ausstattung von Ausstellungen und Anfertigung der Dekorationen zu den Bühnenstücken, die von den Lagerinsassen gespielt wurden. Seine Leistungen auf diesem Gebiet wurden positiv bewertet und man ehrte ihn sogar durch eine Auszeichung. Ausserdem bedeutete diese Betätigung für ihn ein Entfliehen aus dem Grau der Wirklichkeit in den Bereich der Regionen, wo er zu Hause war und eine Erholung fand.—Viel kleine Bilder hat S. in seinen Briefen nach Hause geschickt, darunter auch Bilder von schlossähnlichen Wohnhäusern, vornehmen Gartenanlagen u.s.w. Erstaunlich war es, dass er auch in der Verbannung immer noch die Hoffnung hegte, einige dieser Pläne zükünftig noch einmal ausführen zu können.

Das Weilen in dieser Traumwirklichkeit war aber wohl meistens nur von kurzer Dauer. Aus allen Briefen sprach ein abgrundtiefer Schmerz und eine unheilbare Sehnsucht. Wie unerreichbar und wunderbar schön erschien ihm die Heimat aus der Verbannung! Wie unerträglich dagegen das nordische Land, sein erzwungener Aufenthaltsort. So konnte die Frage nicht ausbleiben: "Warum! Ist es eine Strafe, weil ich zu sehr das Leben und die Schönheiten der Heimat liebe? Ist das Sünde? Christus verlangt eine Absage an alles Irdische, an Eltern, Kinder, Geschwister. O Gott, wie schwer ist das! O, wie ich das Leben liebe und mich vor dem Leiden fürchte! . . . Und doch scheint das Leiden das Wesentlichste im menschlichen Dasein zu sein. — Einerseits klammert man sich an alles Irdische und ersehnt seine Freuden, andererseits zieht es aber den Menschen zu einem höheren, geistigen Sein empor. Glücklich, wer noch fest auf der Erde steht. Glücklicher, dessen Geist über aller irdischen Unzulänglichkeit schwebt.—Ich stehe an der Grenze des zweifachen Seins, daher muss ich leiden."

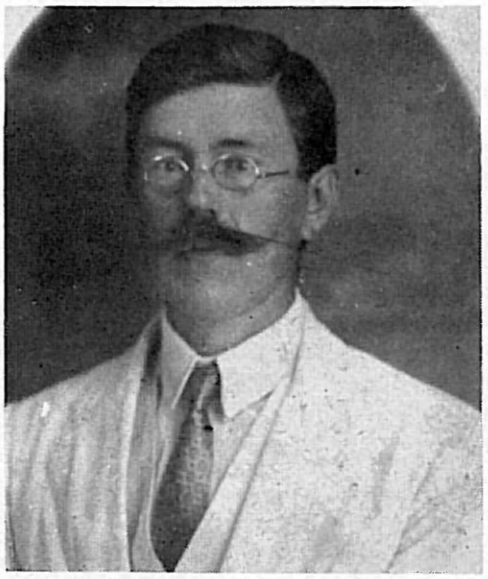
Der Winter

Die politische Ueberwachung der Lagerhäftlinge war scharf und schwere Verhöre nicht selten. In den letzten Briefen erwähnte S. schmerzhafte Herzanfälle und beklagte sich über ein zunehmendes Augenleiden. Er hatte Sorgen, ob sein Sehvermögen bis zu seinem Lebensende ausreichen würde.—Dann kam der letzte Brief, in dem er seinen Angehörigen mitteilte, dass ihm eine Ueberführung in ein anderes Lager bevorstehe, wo er körperliche Arbeit werde leisten müssen. Da er sich keiner guten Gesundheit rühmen konnte, erwuchs ihm sicherlich aus dieser Veränderung seiner Lage neues, schweres Leiden.

Das war die letzte Nachricht von S. Als sich seine Angehörigen nach langem Warten endlich bei der Lagerverwaltung nach seinem Verbleib erkundigten, wurde ihnen mit knappen Worten mitgeteilt, dass er wegen eines neuen "Verbrechens" zu 10 weitern Jahren verurteilt wäre und keine Briefe erhalten dürfe.

So wurde das letzte Band, das S. noch eine Fühlungnahme mit der Heimat und seinen Nächsten ermöglichte, für immer zerrissen . . . Wie schwer S. unter der neuen Verurteilung gelitten haben mag, können wir, die wir in

Lehrer und Künstler, J. S.



Traum (Schlösser gezeichnet in der Verbannung) und Wirklichkeit (Konzentrationslager umgeben mit hohem Zaun) illustrieren die Tragik des hier geschilderten Lebens. Dies sind die einzig bekannten Bilder, die direkt aus der Verbannung kommen.

Freiheit leben, kaum ermessen. Man kann nur hoffen und wünschen, dass seine letzte Lebensstrecke so ruhig ausgeklungen ist, wie er es in dem Gedicht "Winterabend" erhoffte:

Wie deckt der Schnee so gütig alles zu
Mit seiner weichen, weissen Decke,
Wie schläft so still in winterlicher Ruh
Vor mir des Weges langgezogene, kalte Strecke.

Ich geh allein durchs öde Feld.
Im Zwielicht die Konturen schwinden
Als wär allein ich auf der Welt,
Und würde nie mehr Menschen finden.

Wie ist die Seele ausgebrannt
Von nie erfülltem Sehnen
Als wäre alle Liebe, die ich fand,
Mein eignes stummes Wähnen.

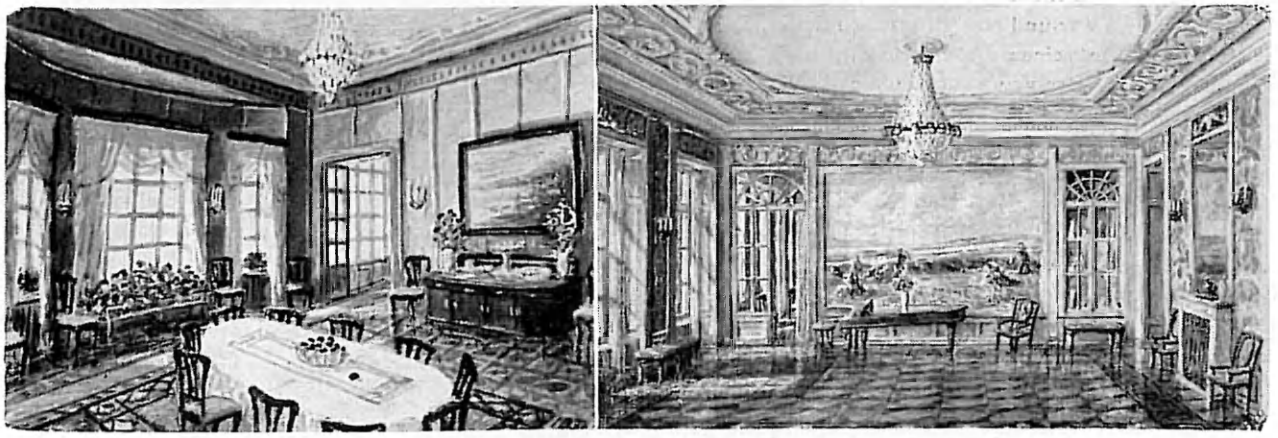
Wie deckt der Schnee so gütig alles zu
Mit seiner weissen, weichen Decke;
So kommt verstummend einst zur Ruh
Auch meines Lebens letzte Strecke.

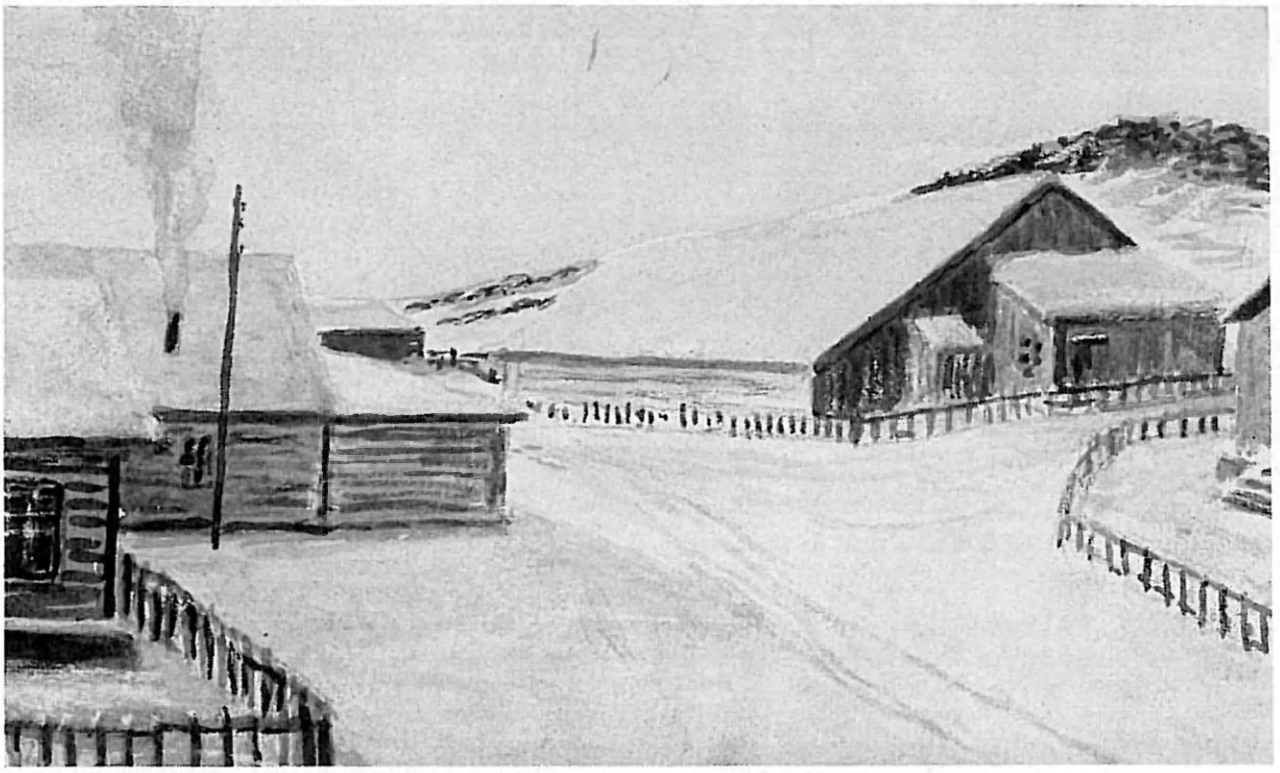
MEIN HERBST

Herbstlicher Wind rauscht über die sandigen Hügel,
Die Ferne verschimmert in grauem Dunst
Ueber eintönigen Felsenhängen . . .
Die Seele lauscht müde den Klängen,
Nicht achtend der seltenen Gunst,
Zu regen ermattende kraftlose Flügel.

Die Weiden rascheln mit trockenem Laub am Ufer,
Gräser und Blumen im Herbstesflor
Zittern rings an den Steinen . . .
Und leis, wie ein fernes Weinen,
Hebt schwankend das Echo empor
Verhallende Worte entfernter Rufer.

Noch scheint mir die Sonne so warm auf dem Lande,
Noch plätschert die Welle im Sommerton,
Noch regen sich frei meine Glieder . . .
Doch kommt sie niemals mehr wieder,
Die Glut meines Sommers. Eindringlich fühle ich schon
Kommenden Winters lähmend unlösliche Bande.





Remembering his father's estate in better days, the artist in a concentration camp painted dream castles (opposite page) as contrasted to brutal reality of life in a slave labor camp (above and below).

DREAM AND REALITY

J. Sudermann was an outstanding teacher, artist, and poet among the Mennonites of the Ukraine. Like tens of thousands of others he was sent to a slave labor camp in Siberia. However, his case was unusual in that he was able to paint his dream castles (left) and the actual scenes of a slave labor camp and to send these pictures to his sisters in the Ukraine who later took them to Canada. These are the only pictures known to the editors that were produced in a concentration camp by an inmate and that reached the outside world. The poems accompanying this article and written by the artist are moving expressions of the inner struggle caused by communist oppression. The touching poem on page 30, *Der Schoenste Klang*, was dedicated to P. H. Unruh of Goessel, Kansas, when he took leave from his relief mission to the Ukraine in 1923. It expresses gratitude to Mennonites of America for help given to Russia after World War I.

Reiseprediger Christian Guth besuchte 1929 die Mennoniten in Galizien um mit Predigt und Taufe zu dienen.

SWISS GALICIA

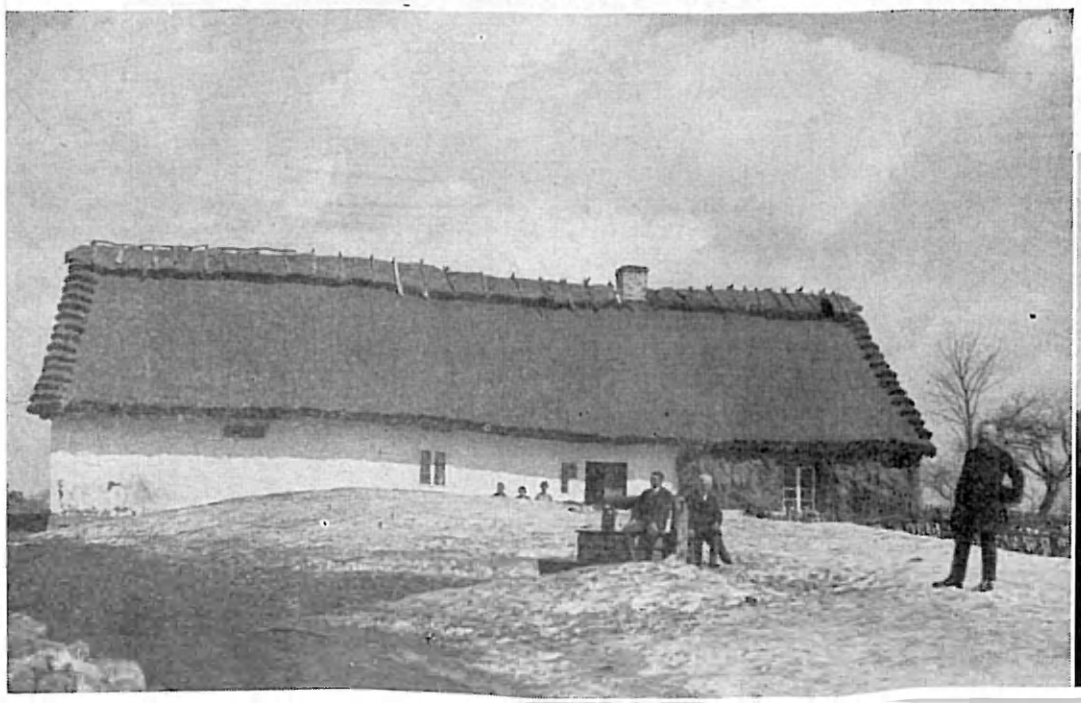
BY WALT

AMONG the Mennonites as a whole the Galicians constituted only a small group—originally only a dozen families. But the story of their origin and their experiences are so singular that they merit special treatment.

Switzerland and Palatinate

The Galician Mennonites trace their ancestry to the southern, that is, the Swiss group of Mennonites. After the Thirty Years' War their forefathers with other Swiss peoples came to the devastated and depopulated area of the middle Rhine. The great persecution of the Anabaptists in the Canton of Bern in 1671 caused many to emigrate. Enlightened evangelical princes like Karl Ludwig of the Palatinate readily tolerated the Swiss Brethren and took advantage of their abilities to reconstruct their lands. As individuals or in groups the Mennonites leased the lands confiscated from the churches and now in possession of the princes. Ibersheim at Worms became a center of activity for them. Whereas they had primarily been dairy farmers in Switzerland, they distinguished themselves in the Palatinate as pioneers of progressive agriculture. They improved the current rotation system, introduced the use of clover, Luzerne esparcet, potatoes, feedlot practices and the use of minerals as fertilizers. In short, already in the eighteenth century they practiced farming methods which were not in general use in Germany until much later. In 1778 the Mennonites of the Palatinate were called "the master farmers in Germany."

Their reputation led to their becoming the settlers in the colonization efforts of Joseph II in Galicia. In 1772 Austria, participating in the first partition of Poland, gained the southern portion bordering on the Carpathian Mountains. These regions had fertile soil and were settled by Poles in the western part and in the east were heavily settled by Ukrainians who were rather primitive in their economic life. In this time of enlightenment the Austrian government, thoroughly convinced of its cultural calling, enthusiastically began to



Christian Guth (top, left) secretary of the C
visited the Galician Mennonites in 1929, at
were taken. Top, left and bottom pictures sho
center and right, were large e

IN MENNONITES

TER KUHN

Die Galizischen Mennoniten waren Besitzer von großen Gütern (oben) und kleineren Bauernhöfen (unten).

modernize its newly-won crownlands. An outstanding means for the improvement of agriculture was the founding of German colonies, a transaction which since the resettlement of Hungary some decades ago was a method commended by experience and tradition.

First Mennonite Settlements

This approach was now to be tried in Galicia where there was little free land availble, most of this being lands appropriated from the monasteries; hence only small and widely separated villages could be settled. This movement was introduced by the Colonization Charter of Joseph II in 1781. Some 15,000 German settlers immigrated into Austria, most of them from the overpopulated Palatinate and neighboring provinces which for many hundred years had furnished the old world as well as the new with an endless stream of colonists. The settlers were enlisted in the west and at government expense brought to Galicia and settled in completely equipped homes. The entire undertaking was engineered from the government land office, the village plans of the officials in charge indicating one or more straight streets closely flanked by buildings.

The moving spirit of this resettlement enterprise was Emperor Joseph II himself. Through an Edict of Toleration of 1781 the way was also opened for Evangelicals to settle in Galicia. As it was, this Edict included only Lutherans and Reformed. When, however, several Mennonite families of the Palatinate, the leaders of which came from Ibersheim, volunteered to emigrate in 1784 Joseph, in recognition of their agricultural achievements, accepted them. Thus in 1784 six families came to Galicia and were settled at the western end of the colony of *Falkenstein*. By 1786 twenty-one more families had followed them; eighteen of these families, together with four Lutherans, settled in *Einsiedel*, which now became the Mennonite center in Galicia. The other three families were settled in *Rosenberg*. These three villages are in close proximity to each other about 15 miles southwest of Lemberg.

onference of the South German Mennonites, which time the photographs on these pages w what were average Mennonite homes. Top, states owned by Mennonites.

As a small group the Mennonites became part of a large settlement project without due consideration to their peculiar abilities and needs. They were granted the same small plots of land as the other colonists received—about 35-50 acres. Ecclesiastically, they were included in the Evangelical parish of Dornfeld. A proclamation of 1789 guaranteed them freedom in the practice of their religion, at the same time prohibiting the entry of more Mennonite settlers. While the Evangelical and Catholic colonists, coming from an impoverished background, now felt that they were large proprietors, the Mennonites on the other hand, being generally much wealthier, soon felt the pressure of the overpopulated land and were forced to confine their operations. As a consequence, eleven families left Galicia and went to Volhynia, Russia in 1796 from where their descendants emigrated to America in 1874, settling near Moundridge, Kansas, and Freeman, South Dakota. In Galicia there were now, including the natural increase in the interval, a total of twenty-two families bearing the names of Bachmann, Bergthold, Brubacher, Ewy, Huwen, Kintze, Linscheid, Merk, Müller, Rupp, Schrag, and Schmidt. Upon these the further development of Mennonitism in Galicia depended. Later, in 1862, another small group from the Palatinate, including the families of Farrer, Jotter, Laise (Leisy), and Stauffer, settled in Galicia.

At first the Mennonite farms presented an appearance not materially different from those of the other German colonists, except that the reports were unanimous in referring to their outstanding animal husbandry, their general prosperity, honesty, soberness, and prompt payment of their taxes. However, after they had become acclimated in Galicia, the Mennonites began to express their capabilities and to spread beyond their three parent settlements. In this development the difference between them and the other German colonists became ever more marked.

Daughter Colonies

It is indeed notworthy in the history of the Galician colonists that as early as 1828 Johann Müller, elder of the Einsiedel group, was able to purchase a 270-acre estate. Before 1848 only royalty and citizens of Lemberg could posses estates of this size so Müller had to acquire a house in Lemberg and secure full citizenship. In 1830 Müller became leader of the settlement of the first Mennonite daughter colony, *Neudorf*, some 9 miles west of the older villages. The founding of daughter colonies by the Germans in Galicia in general was in full progress. However, Lutherans and Catholics chose to settle as hereditary tenants on the estates of the nobility accepting indirect serfdom, mild as it may have been. On the other hand, the Mennonites never submitted themselves to anything like it; they bought the 540-acre Neudorf estate and divided it into twelve farms for their younger families.

After the liberation of the peasants in Austria in 1848, outright purchase of land was the only method by which new villages could be founded. Because of this there were a number of failures among the non-Mennonites. The Mennonites, however, proceeded in the same year of 1848 to the founding of their second daughter colony, *Kiernica*, in a manner which was new and from now on was to be characteristic of them. The founder, Peter Kintzi, a cooper, purchased a wooded estate of about 3,250 acres and divided it into twelve estates of about 270 acres each for his children and relatives. Similarly, two years later Johann Müller the younger, son of the founder of Neudorf, established the settlement of *Horozanna* with a group of eight homesteads. Thus, the growing population of Mennonites was provided for.

A decade later the rapid growth of the colonies again brought to the fore the need of more land. In the vicinity of the older settlements land was no longer available. In these circumstances Peter Müller, son of the founder of Horozanna, undertook the leadership of colonization projects, directing them into new and successful, albeit hazardous avenues. Reaching out in all directions he purchased in the years of 1862-1872 not less than six estates: in 1862 *Wiszenka* in the district of Mosciska, in 1864 *Ehrenfeld* (Blyszczyvody) in the district of Zolkiev, in 1870 *Troscianiec* in the district of Yavorov, in 1871 *Dobrovlany* in the district of Stryj, and in 1872 *Lipovce* and the 4,320-acre estate *Podusilna*, both in the Przemyslany district. In all, this transaction involved about 13,500 acres land on which fifty-eight larger estates and several smaller homesteads were situated. This was more than necessary to provide for the rising generation and more also than the handful of Mennonites could pay for. Peter Müller persuaded the Mennonites in the older villages to sell their small homesteads and to take over larger farms in the newer settlements even though these would have debts attached. This tended to dissolve the original settlements while the Mennonites became scattered over a larger area, becoming prosperous in the process. They had broken out of the confinement of Joseph's pattern of settlement in which the other settlers remained bound. However, this enterprise of Müller's was not free from unwholesome speculation; not without reason was he nicknamed "estate-butcherer."

The Mueller Family

The Müller family, three generations of which had assumed the leadership in eight of the nine daughter settlements, is a good illustration of the transmission of leadership abilities even in the realm of business. In four generations this family supplied, over a period of a hundred years, from the immigration in 1786 until 1888, elders and ministers while the fifth Müller became co-founder and first trustee of the organization of the Mennonite church in Galicia. The Müllers also made the first definite beginnings in the field of intellectual activity. A number of letters by the first two Müllers directed to the old home and the churches in Volhynia

Besides the large estates owned by Mennonites there were also small estates such as this owned by Heinrich Rupp, in Podusilna.

and West Prussia have been preserved. Their content is of the greatest significance for the early history of the Galician Mennonites. There are no comparable documents among the non-Mennonites settlers. Credit for the preservation of these letters must go to the "estate-butcher" Peter Müller who in 1842 at the age of eighteen copied twenty-four of the letters of his ancestors in a book. Thus he was the preserver of the historical sources of the Mennonites before he became the pioneer of a new historical development. His brother Johann endowed a school fund for the Neudorf congregation in 1865 and with the publication of the *Glaubensbekenntnis für Taufgesinnte der galizischen Mennonitengemeinden* in 1871 the first literary evidence of his lineage appeared. Of his father, the second Johann, a half-legendary account tells us that he made a journey to St. Petersburg in 1838 to arrange with the czar for the emigration of the Galician Mennonites to Russia, an unsuccessful effort, however.

Prosperity and Disintegration

Peter Müller died in 1873 and the period of Mennonite daughter colonies in Galicia came to an abrupt end. A new effort in this direction failed. In general, the possibilities for further settlement in Galicia were exhausted. Thus an increasing number of families settled individually in Slavic villages. The effects of the new social order among the Mennonites soon became evident. It is true they had become wealthy land owners and had now achieved a similar prosperity as their co-religionists at Chortitza and Molotschna had during the same period. While, however, in the sparsely populated steppes of the east this development was effected under the protection that a closed settlement offered, the Mennonites in thickly-populated Galicia were forced to gain their prosperity isolated from each other and scattered over the country. Weakening of the congregational ties, religious life and discipline were the natural results of this situation.

Was it in anticipation of these developments or only a trend of the times and the example of the Mennonites in neighboring Volhynia that influenced some of the Galician Mennonites to emigrate to the United States? Beginning in a small way in 1880, seventy families out of a total of 144 migrated to America in 1881 and the years immediately following. A total of 369 persons out of the total of 718 in Galicia in 1880 left for America. The immigrants settled in small groups in Butterfield, Minnesota, and in Arlington and Hanston, Kansas. The latter congregation retained its original name from Einsiedel.

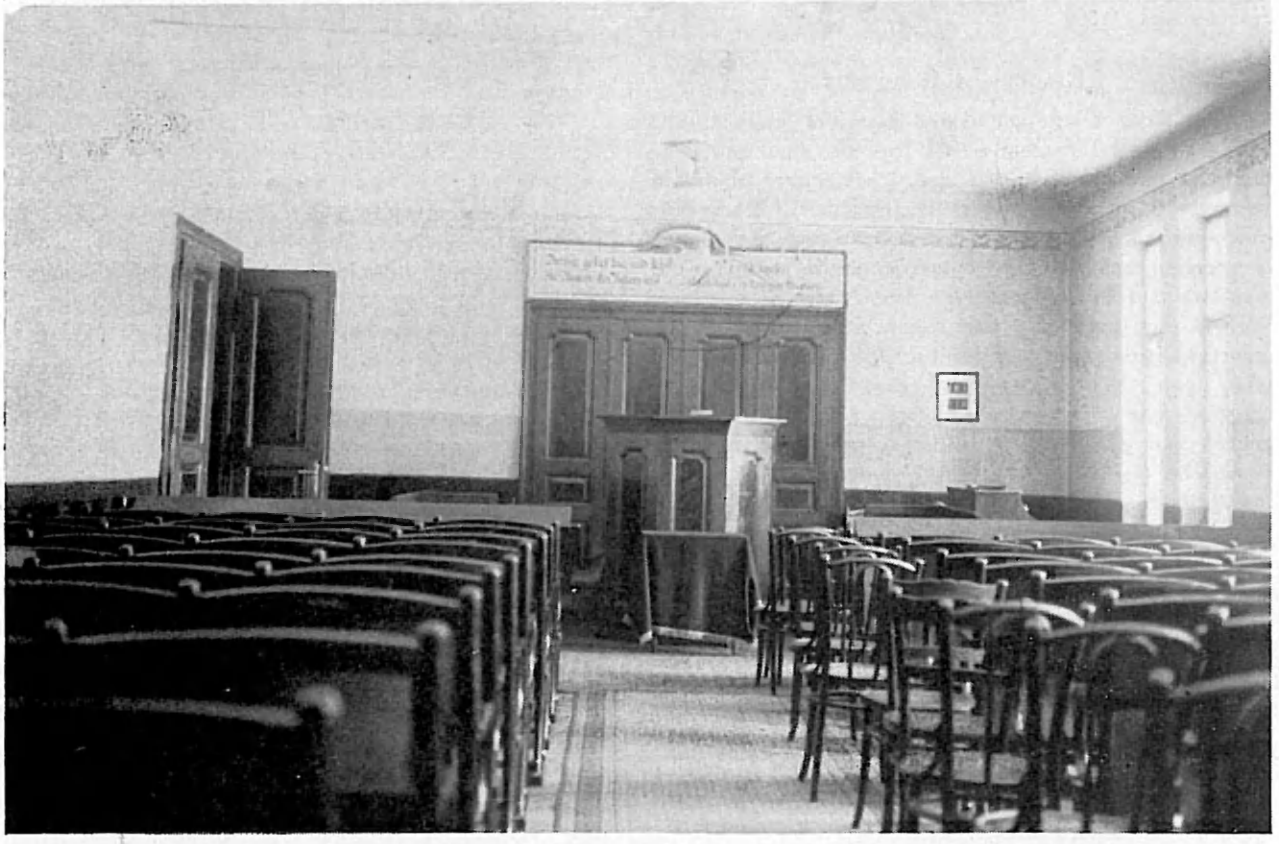
After the migration the process of fragmentation and disintegration was accelerated in Galicia. The daughter colonies began to dissolve. The places left vacant by the Mennonites were taken partly by German Protestants and partly by Poles and Ukranians. The natural development of their colonization efforts being thus restricted, they threw their energies into a new field—that of lease-holders on the estates of the Galician noblemen. The Mennonites were in a position to benefit from their farming experience and their organizing ability as well as from their own prosperity which enabled them to gain possession of the operating equipment on these estates. They thus became trailbreakers of modern agricultural methods in Galicia and leaders of other colonists. In 1924 the Mennonites had about

Upon the visit of evangelist, Christian Guth (below left, center) many meetings were held in various churches and festive occasions were observed (top). (Top, opposite page) The *Mennonitisches Gemeindehaus* at Lemberg (Lvov) served as church (bottom), parsonage, and student home for the young people attending secondary schools in the city.

(Rechts) In Lemberg befand sich das Mennonitische Gemeindehaus mit Versammlungsraum, Predigerwohnung und Internat für Schüler.

40,000 acres in lease-holds, in addition to about 17,500 acres owned by them.

The lease-holding system completed the dispersal of the Mennonites in individual family units and the disintegration of their settlements. Simultaneously, the youth began to attend advanced schools and the movement to the cities gained headway. In 1914 the number of families had again grown to 116. Only thirty-six of these, less than one-third, still lived on their own land: four of them in the original settlements, fifteen in the daughter colonies and seventeen in non-German villages. Fifty-eight families or half of the total were lease-



holders, six were in government offices and ten followed other vocations.

These vocations naturally brought the Mennonites into very intimate associations with their Polish neighbors. Isolated in a foreign environment they gradually adopted the Polish language, not only in their business relationships, but also as the language of the home. As a further consequence of losing themselves in their environment, there were numbers of mixed marriages, in which children were reared in other faiths. At first these marriages occurred with Protestant, then with Catholic Germans; more and more, however, married with Poles and Ukranians. Exact figures in this matter are found in the book by Peter Bachmann, *Mennoniten in Kleinpolen* (1934), which is most valuable for its data on family histories. Before 1880 marriages were confined to the Mennonite brotherhood. Of the 153 marriages consummated in the years 1881-1900, fifty-one or one-third were with non-Mennonites. Of these thirty-nine were with German and twelve or 8 per cent of the total were with Slavic partners. From 1901 to 1920 the number of mixed marriages increased 46 per cent; the marriages with Slavs alone increased 14 per cent. After 1921 mixed marriages were in the majority with 57 per cent; those with non-German partners having reached 22 per cent. In 1932 there were sixty-six pure Mennonite families and one hundred and one mixed families. A direct consequence was that several withdrew from the Mennonite church. The softening of the old religious principles is clearly mirrored in the increase of divorces and suicides since 1900.

Efforts at Renewal

The Mennonites defended themselves against this trend with all the means that training, material well-being, and organization provided. In 1909 they organized themselves into the officially recognized, *Christlich-mennonitische Gemeinde Kiernica-Lemberg*, with headquarters in Lemberg (the only Mennonite center in old Austria) and called trained ministers from other areas. In 1911 they founded a parish house in Lemberg which served as parsonage and dormitory for the many children who upon the completion of the Polish elementary schools came to Lemberg to attend the German evangelical *Gymnasium*. Since 1913 they published the *Mennonitische Gemeindeblatt für Oesterreich* which served especially to keep alive the ties with the relatives who had migrated to America and with the other Mennonite congregations.

In spite of these measures, which were not the fruit of the old faith but rather the diligence of modern organization, complete success was not assured. The dispersion of the Mennonites in Galicia continued and the resettlement, first to Germany in 1940 when Poland was divided between Germany and Russia, and after the collapse of Germany. The migration to the Americas perhaps proved a salvation in the final hour.

Johann Müller (1860-1926) co-founder and first "Kurator" of the constitutionally organized Lemberg Mennonite Church.

DER SCHOENSTE KLANG

Von J. S.

Wenn in des Abends Dämmerstunden
Die Sonne hinter ferne Hügel sank,
Und in dem reinen Blau des Himmels sich gefunden
Die milde Glut, mit blassem Grün verbunden—
Dann gab es einen schönen Klang.

Und wenn in tiefen Sommernächten
Durch Feld und Fluren tönte der Gesang,
Dass über alle dunklen, unbekannten Mächte
Die Ruhe leis sich senkte über Gute, über Schlechte—
Dann gab es einen schönern Klang.

Wenn in des Lebens schwersten Tagen,
Getrieben von der reinen Liebe Drang,
Ein Mensch zum Menschen, seine Last zu tragen,
Kann Worte des Verstehens gütig sagen—
Dann klingt der schönste Klang.

(Gewidmet P. H. Unruh als er im Mai, 1923, als MCC-Arbeiter von Russland nach Amerika zurückkehrte. Siehe Seiten 17-23.)

Announcing Mennonite Life Lectures

For years *Mennonite Life* has made available sets of slides with lecture guides (scripts) to pastors, youth organizations, congregations, clubs, etc. on subjects pertaining to Mennonite life, activities, institutions, missions, relief, and history. These sets are still available and more detailed information can be obtained from our office.

During the past months Dr. J. W. Fretz and Dr. Cornelius Krahn have visited the Mennonites of South America, Mexico, Canada and the various European countries and are prepared to present illustrated messages on the following subjects:

1. The Message of the Fifth Mennonite World Conference (Krahn)
2. Europe: 1933-1953 (Krahn)
3. The European Mennonites After World War II (Krahn)
4. Pilgrims in Paraguay (Fretz)
5. Neighbors to the South (Mexico) (Fretz or Krahn)
6. Neighbors to the North (Canada) (Fretz or Krahn)

For appointments and information about these and other illustrated lectures on the Mennonites and related subjects write to *Mennonite Life*, North Newton, Kansas.

KATISH SERVES BLINI

UNCLE WILLIAM wasn't forgetting to eat. He finished his dainty serving of blini and caviar and began signaling to Katish for another plateful. Katish was genuinely unaware of his distress. But Mother caught his eye. "The blini are only a first course tonight," she told him with gentle firmness.

I could sympathize with my uncle's desire for more of those delicate blini—when properly made they are so delicious that it seems a shame to stop with two or three. If they are served as a first course, they should be very small and thin. They should always be piping hot, and served on hot plates. You must pass a dish of melted butter, another of sour cream, and whatever your heart desires for topping. You may cover your blini with butter or sour cream or both, then top it with a spoonful of fresh caviar. You can't possibly do better than that! Or you may serve thin slices of buttery, unsalted smoked salmon . . . . Then there is red salmon egg caviar. And the delicate filets of herring in wine that are obtainable almost anywhere.

BLINI

Sift 3 cups of white all-purpose flour and 1 cup of buckwheat flour with 1 teaspoon salt. Scald 3 cups of milk and cool to lukewarm. Dissolve ½ crumbled fresh yeast cake in 2 tablespoons of the milk and add to the rest of the lukewarm milk. Then add 2 beaten egg yolks. Add the liquid mixture to the flour, gradually, stirring to avoid lumps. Set aside in a warm place and allow to rise for about three hours. Beat well, then, and put aside again for two hours. Just before baking the blini, beat 2 egg whites stiff and fold carefully into the batter. Bake the blini on a hot, lightly greased griddle just as you do any griddle cakes.

Another type of Russian pancake is a good deal like the paper-thin pancake of Crepes Suzette. It is much simpler to make than blini, and can be whipped up on a moment's notice from materials that are almost always in any pantry. You will need several tiny, heavy iron skillets if you are going to serve a crowd, for they must be served fresh and hot. These delicate, sweet pancakes are called blintchky. When Katish made them we all took turns in watching the pans and ate the cakes in the kitchen so that they would be at their delectable best. They were given only to those guests who could be counted on not to raise their eyebrows when Mother announced that we would adjourn to the kitchen for dessert. Katish was in her glory then, as she hovered watchfully over the miniature griddles, transferring their fragrant, pure gold contents to the hot plates the guests eagerly held out.

BLINTCHKY

Beat 2 whole eggs and add ½ cup of milk. Mix 2 tablespoons of sugar, ½ teaspoon salt and ¼ cupful of flour together. Stir dry ingredients into milk and egg mixture. Beat enthusiastically for several minutes. Butter pans and heat them. Put a very small amount of the batter into each pan and tilt so that it runs to the edges. Never mind if the cakes are lacy around their edges. Shake over the fire for about two minutes and then turn. The blintchky should be very thin and golden-brown. Serve plain, sprinkled with sugar, or with dark currant jam, or with a Suzette sauce.

Uncle Davy

BY CAROL R. ANDREAS

IN THE summer of 1874, Heinrich Richert, school teacher of Alexanderwohl, Russia, brought his brave young wife, Helena, and their ten children to America. An entire community was being transported to the plains of Kansas, thirteen miles north of Newton, a rugged "cowtown."

Helena had been a pupil of Heinrich before his first wife, Anna, was taken from him by death. When Heinrich was forty, twenty-three year old Helena promised to be his companion and to care for his eight children! She was to be faced with an even more tremendous task when the family was uprooted and crossed the ocean to begin life anew under primitive conditions and in a strange and sparsely settled land. But Helena retained a pleasant disposition even after rearing eight foster children and seven children of her own.

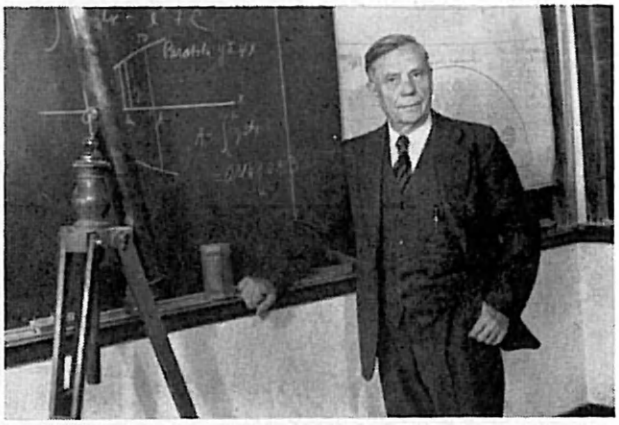
Richert needed such a strong, capable, and brilliant helpmate, for he was in a sense the backbone of the Alexanderwohl community. On his shoulders was placed the honor and burden of the ministry, at that time a completely unsalaried profession. It was necessary for him and the children to farm a large tract of land in the Blumenfeld community, although it sometimes went uncared for because of board meetings and the like.

When visitors were in the community, the natural center of hospitality was the Heinrich Richert home. Richert was for many years secretary of the mission board. Meetings were often held in his home and returned missionaries were received there. The children were always present when guests were in the home. They listened to countless conversations centering around missions, schools, and the church.

A blizzard raged on the night of March 8, 1875, when a son, David, was born into the Richert family. During the following days, the roads were nearly impassible, the house was difficult to warm, and Mrs. Richert was afraid that she would not be able to keep little David alive.

But spring finally came, and with it the blossoming of a new and promising personality. During the next years, Helena bore in succession, Margaret, (now Sister Margaret of Newton), Martha (now Mrs. P. A. Penner), John (deceased), and Elizabeth (now Mrs. H. D. Epp of Henderson, Nebraska). Her first two children had been named Aganetha and Peter (P. H., deceased). They and the older group of brothers and sisters formed a close-knit family. The Richerts were never wealthy, but all worked hard on the home farm and all helped each other.

Often after a hard day's work and after the boys had changed into clean overalls, the family would gather on the front porch and sing as the western sun disappeared and the stars took their places. At bedtime the children



Professor D. H. Richert, known at Bethel College as "Uncle Davy."

separated into two large upstairs rooms—one for the girls and another for the boys.

When returned missionaries or other guests arrived, there always seemed to be plenty of room. Mother Richert never complained about unexpected company. The college boys invariably brought home classmates from distant places to spend the holidays. The younger ones eagerly awaited these days.

In spite of the fact that Father Richert was the leading churchman, his home was often the scene of livliness and merrymaking. Dave was the outstanding mischief-maker and tease. He took delight in such underhanded behavior as pinching his sisters' bare feet from under the kitchen table as they conscientiously dried the dishes. Yet, his fun was seldom malicious.

Much of his instruction and discipline came from the older sisters, who were a great help in caring for their foster siblings. As to paternal discipline, it is said that Father Richert was much the stricter with the older set. This was some consolation to the younger ones, for Father was never lax with his "authoritarianism." So well acquainted were the children with his methods of discipline that he had but to cough in a neighboring room, and the disturbance among them would instantly cease. Not so with Mother. She used many words and much energy reprimanding the children, but her bearing never commanded the necessary "respect."

All the children were taught to take their school work seriously. Father Richert had taught school in Russia for twenty years and owned a library unusually large for a Mennonite, containing many commentaries on the scriptures and works on horse-doctoring. In contrast to many Mennonite immigrants, he encouraged his children to master the English language and often said, "We are Americans now. This is our country. We must learn our native language." He recognized the accomplishments of each child and was especially proud when the whole troup would sing "Beulah Land" in English.

The family went through its sieges of childhood illnesses without losing a member. But after the measles episode, little Dave was left with a slight hearing deficiency which grew as his life continued.

Father Richert was struck with paralysis at the age of sixty. He spent many hours at home playing with the children. His influence could be felt directly, not so much through precept as through example and through companionship. Father Richert was not a dogmatic, narrow-minded preacher, but always encouraged honesty and open-mindedness in his children's search for truth.

Perhaps it was through his Father's influence that Dave acquired his characteristic optimism. He cheerfully accepted situations that could not be changed.

During his district school days, Dave took advantage of every social opportunity available, which was very little. There was a literary society organized for debates, orations, and musical study. The school sponsored "adult education" programs in which the children had "dialogue" parts. The church was the center of all social life. Everyone looked forward to the weekly "sings," to the Sunday meetings, and especially to the weddings.

When Dave, still small of stature, had graduated from the McPherson County District schools and had managed the home farm for several years, he attended Bethel College, graduating with the academy class of 1899. After a few more years at Bethel he decided to attend the State Normal School (now Emporia State Teachers' College). The decision was an important landmark in his life. Once he had embarked on the path of a scholar, he was no longer easily satisfied. Curiosity impelled him to continue throughout adulthood delving deeper into the storehouses of science.

After earning a Kansas teachers' certificate, he taught in his own rural school in McPherson County. During part of the summer, he agreed to teach in the German parochial school of his home church; during August, he was an educator in the county institute.

Dave saved enough during his first three years of teaching to attend Oberlin College in Ohio. Here he received a general education under well-informed and inspiring instructors. In the course of his conscientious career as a student, Dave became acquainted with the leading Congregationalists of the day: Edward Bosworth, Henry King, and William Hutchins. These men and their writings have exerted no small influence in his thought patterns and in his actions.

It was through his reading and experiences during this period that he developed his first real appreciation for pacifism and even for Mennonitism. The principles of the church had been taken for granted in his childhood but had never been personally "discovered." The Mennonite philosophy of life has appealed to him as sensible and good.

It was in a philosophy survey course that Dave met his first concrete challenge in the fields of astronomy and mathematics. He was told that the orbits of all the planets are in the same plane, a phenomena which could never happen "by chance." The instructor explained that both the phenomena itself and the fact that it could not happen "by chance" could be mathematically proved. Dave resolved that he would study mathematics and astronomy until he was able to prove such miracles of nature himself.

Bethel Academy class of 1899. (Left to right) David H. Richert, Peter J. Friesen, Andrew D. Schrag. (Front row) Bertha Krehbiel, Jacob Banman, John J. Becker, Selma Eyman, John F. Kroeker.

While at Oberlin, he engaged in various musical activities and cultivated an enjoyment of music which deafness eventually clipped short. A young man of twenty-seven, with a college degree, he became principal of Moundridge high school. Here he taught, specializing in mathematics, for four years. He was both loved and respected by all his students. In 1905 the McPherson school board offered him a position with higher pay; however, his junior class, determined to keep him as teacher and principal at least until their graduation the following year, gathered around his desk and successfully persuaded him to stay.

Bethel College, then a new and struggling institution, called Richert in 1906. Bethel could offer him only a fraction of the salary he was reeciving in Moundridge. David Goerz called on him three times with an impressive plea. He explained how the founders of Bethel had sacrificed for a cause which they felt to be worthy. "If you *young* people won't sacrifice," he said, "we might as well close up."

Dave felt the challenge and moved to North Newton to teach a wide range of subjects in both academy and college. Although he could not then realize the import of his decision, he was soon entirely satisfied that it had been wise.

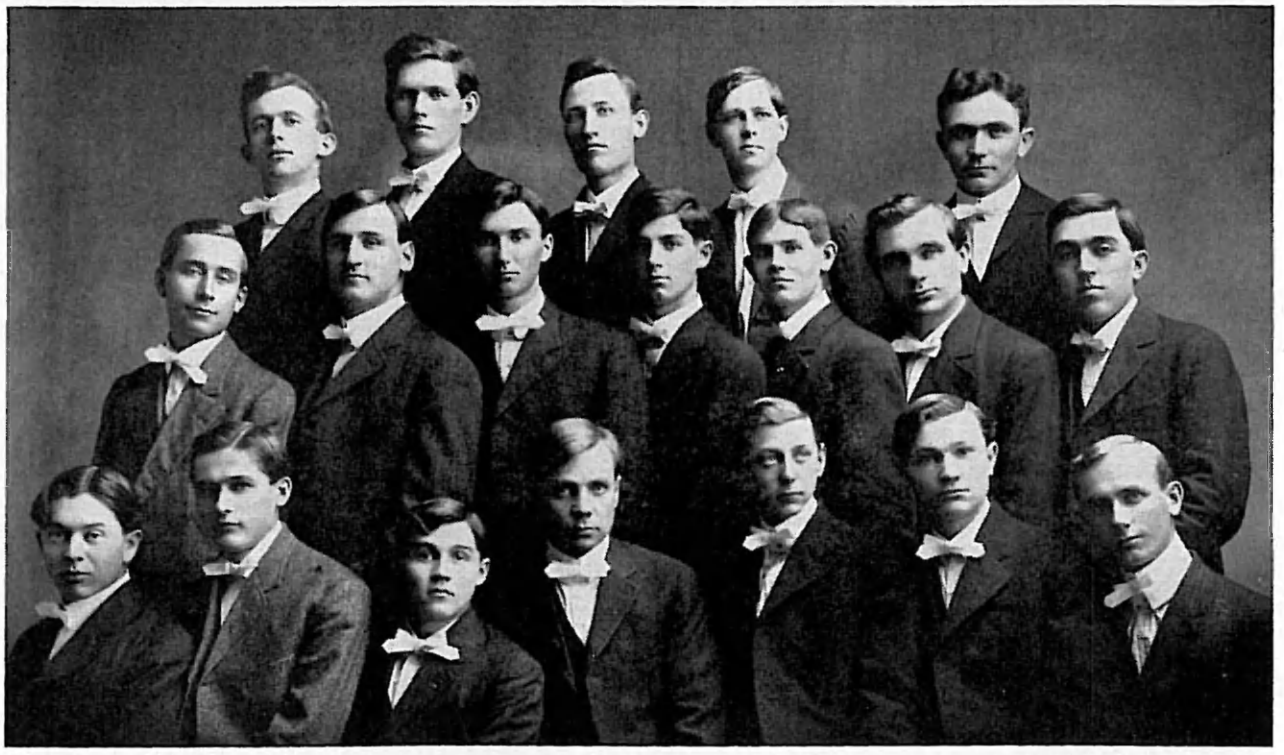
Almost immediately upon moving to the Bethel campus, Professor Richert became "Uncle Davy." His nephew and fellow-teacher, Emil Riesen, who lived with him him in Elm Cottage, always addressed him as "Uncle Davy." Other teachers and students found it quite natural to address him in the same congenial manner; thus, he became to all those who knew him a specially chosen "uncle." Even those not connected with the college, such as Newton businessmen, learned to know him as "Uncle Davy Richert"—an accurate portrait of his gentle and cheerful nature.

His close friends during these early years at Bethel were Emil Riesen, J. J. Friesen, P. R. Schroeder, P. S. Goertz, A. B. Schmidt, and J. H. Doell. Croquet was their favorite sport. The President, who didn't consider such pastimes particularly worthy, suggested that they clean the rocks and debris from Kidron Park to make room for a much-wanted court. To his great surprise, they tackled the job and had a great time doing it.

Not until 1911 did Uncle Davy approach a girl for courtship. A merchant's daughter from Beatrice, Nebraska, had caught his attention while she was in the academy, but he considered her far "above him" and dared to call on her only several years after she had returned home. The pretty Edith von Steen was more thrilled than he guessed when she realized that he had come to call on her, and not on her younger sister, Ada, as she had supposed. The visit began a year's correspondence which culminated in marriage. The two had more in common than might be imagined. Both fathers, J. H. von Steen and Heinrich Richert, had been community pioneers and both were active "conference men." Their married children were both active in church work, particularly as Sunday school teachers, and their personalities completed what grew to be "a perfect match."

Mrs. Richert fell easily into her role as "Mrs. Uncle Davy." Even the low income of a Bethel professor was

Bethel College Glee Club, 1908-09. David H. Richert (front, center).



taken graciously by her. (The Richerts never received more than $1800 a year.) Sometimes salaries were delayed for months.

Mrs. Richert's father was a lumberman and built the couple a modern new home just a year after their marriage. It is still their home and has been the home of two children, Roland and Ethel. Both children grew up on the campus and both earned their way through Bethel College. Roland, along with three other young sons of Bethel pioneers, often spent afternoons collecting Indian arrowheads in the surrounding plains. All four have now become archaelogists. Ethel married a Mennonite farmer and is rearing a happy family in western Kansas.

The Richert family spent several summers in Boulder, Colorado, where Uncle Davy studied mathematics at Colorado University, receiving his master's degree in 1928.

Uncle Davy revealed in his years of teaching a wealth of knowledge and a remarkable talent in explaining difficult conceptions. His genuine interest in his subjects was catching and his interest in his students was touching. He not only remembers the faces of hundreds of students, but their names as well. His students will not forget his easy humor and his hearty laugh. Uncle Davy received an honorary doctor's degree in 1945.

He offered the first summer school course at Bethel in 1909 and later taught Bethel's first sociology course. Another duty required of him was editorship of the *Bethel College Bulletin*. His experiences in writing became valuable to him when he was called upon to write articles in science journals such as the *National Mathematics Magazine, American Mathematics Monthly,* and *School Science and Mathematics,* and especially when he began his textbook on astronomy.

His interest in mathematics and astronomy alarmed some of his fellow Mennonites who were still somewhat "afraid" of scientists and the scientific method. Nevertheless, North Newton's mathematician and astronomer made significant contributions in surrounding communities. His talks, together with an interesting collection of slides, were popular with educated and uneducated alike. In recent years, former students have called on him to inspire their grade school pupils concerning the wonders of nature.

Uncle Davy was a prominent "peace" lecturer in earlier years. He was the leader of pacifistic thought in North Newton; he secured speakers such as Kirby Page and received them in his home. A summer spent at the University of Chicago in 1925 had stimulated him in these directions. One of Chicago's Baptist ministers, Charles Gilkey, spoke freely concerning principles of pacifism. From him Uncle Davy received courage to speak out for his own convictions. He joined the Fellowship of Reconciliation and still reads each publication thoroughly.

In studying Uncle Davy's reading habits, one must not overlook the delight he has received in his years

D. H. Richerts in front of their Bethel College home.

of retirement from humorous German stories collected in the Bethel College Historical Library.

Another extracurricular activity of Uncle Davy's was of tremendous service to the community morale. He and several other energetic and loyal teachers have spent innumerable hours caring for the campus landscape, mowing and trimming and planting. When he first came to Bethel, not a tree was in sight. In recent years he is happy to take long walks about the campus and view the work of the caretakers now carrying on the work he did for so many seasons.

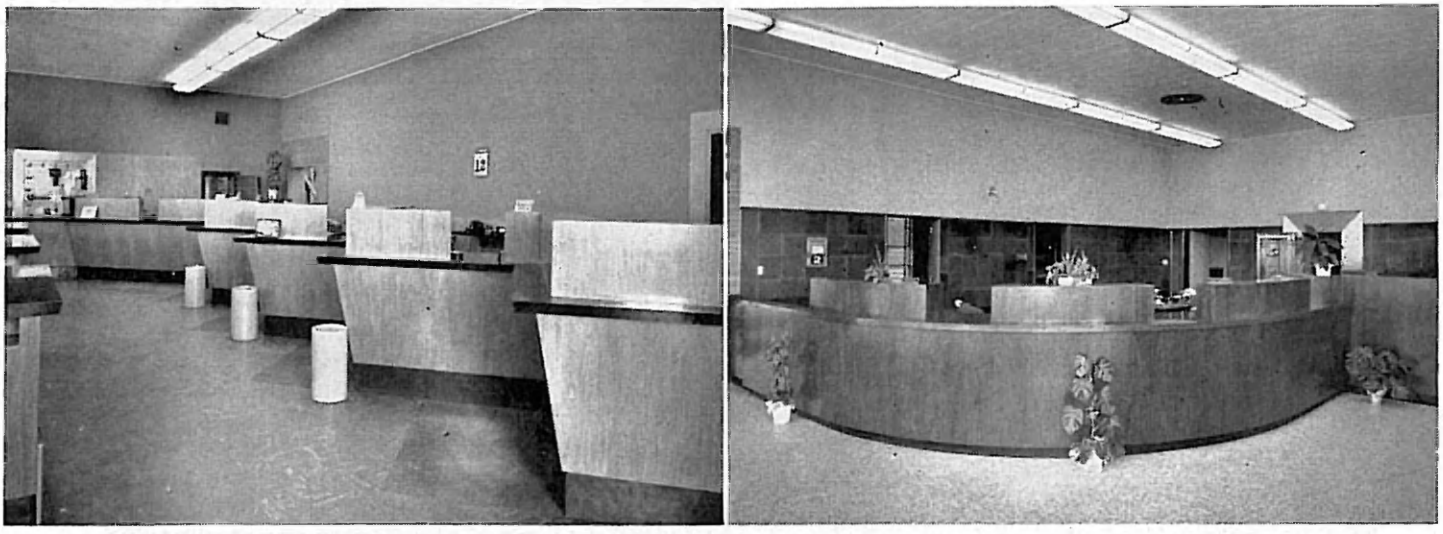
Uncle Davy has served as a teacher through the administrations of each of Bethel's presidents. The Richerts are continually thankful that they stayed at Bethel in spite of impressive offers to go elsewhere. They can look back upon a long life of service for an institution in which they believe.

Uncle Davy is eighty now. His deafness has been gradually increasing; but he has prepared himself for it by learning lip reading and especially, by cultivating a healthy attitude toward his handicap.

Uncle Davy seems to "hear" more accurately through observation and through the printed page than many individuals perceive through all their senses combined. His interest in everything and everyone about him, together with his ready smile and his humble spirit, make him an inspiration to all. He seldom needs to be cheered, for he specializes in cheering others.

His unusual sensitivity to the world about him has been expressed by a former students as she remarked, "It's not so much what Uncle Davy *says*, it's what he *is* that makes him so dear."

Through a study of Uncle Davy's life, one can gain an appreciation for the trials and the virtues of early Mennonite pioneers in America. One can gain an appreciation for the sacrifices involved in creating and continuing an institution like Bethel College. Above all, one can learn a lesson in values; by becoming acquainted with a man who overcame much, who sacrificed much, who contributed much to those about him, and who held a deep reverence for his Creator one can learn to imitate others in the search for values.



The Torrance National Bank, Torrance, California, and the First Federal Savings and Loan, Covina, California, both furnished by the C. Hiebert Cabinet and Fixture Co.

FROM FARMER TO OFFICE CRAFTSMAN

BY HAROLD VOGT

ANYONE entering the office of the C. Hiebert Cabinet and Fixture Company in Torrence, California, a growing community fifteen miles southwest of Los Angeles, will probably be told that Hiebert may be found somewhere in the shop. He will very likely be found in the shipping room carefully examining each piece of office furniture as it is being loaded into a van for shipment across the country.

On a typical day this reporter found him flecking the last speck of dust off a desk and giving the gleaming brass hardware a final polish. He was personally inspecting the final shipment on a large order of especially designed office, dining room and lounge furniture for the executive offices of the new eighteen-story Home Office building of the Prudential Insurance Company in Houston, Texas.

It is not difficult to note the sense of satisfaction, not without a bit of paternal pride, with which he runs his hand over the mirror-like top of a newly finished desk, nor can one fail to catch the feeling of intimacy that exists between the master-craftsman and the finished product. It cannot be otherwise, for he has personally followed the translation of the design from the drawing board, through its various stages of assembly, through the elaborate process of finishing, until it stands on the shipping floor—a completed work of art.

It is in this personal attention given to each product that one can find the reason for the success Hiebert has achieved in this highly competitive field. As one of his employees aptly put it: "If there is one flaw on the back of one desk in a run of fifty, you can just bet that the boss will see it." It is this personal attention that spells the difference between just another piece of office furniture and a work of art.

The designation, "master-craftsman," is not exactly new among Mennonite cabinet makers, but few Mennonites have entered the very highly specialized office furniture trade. It is interesting to note that Hiebert found himself in this business more by force of circumstances than by actual planning.

Growing up on the plains of Manitoba, he realized by the time he was sixteen that his particular place in life was not in agriculture. After several winters at the Mennonite Collegiate Institute at Gretna, Manitoba, Hiebert began teaching. Several school terms and a wife later, he and his brother were operating a general merchandise store in Winkler, Manitoba. In 1923 the depression in Canada helped him decide to turn over the store to his brother and pack up his wife and baby daughter and move to California.

It was here that his career in wood began. Through a friend he was given a job by the father of California's present Governor Earl Warren, in the freight-car shops in Bakersfield. He relates with a smile how the shop foreman laughed at him for trying to hammer spikes by holding the hammer handle near the head. The end of the summer found the Hieberts struggling to get settled in Los Angeles. Because unskilled jobs were scarce, he hired out as a carpenter and has been working with wood in one form or another ever since.

After several years with a firm doing general construction and repair work, Hiebert opened his own carpenter shop. Beginning in 1926, the shop did general repair and remodeling work and then gradually turned more and more to the remodeling of offices and installation of store fixtures. By this time a brother-in-law, Dave Warkentin, and a nephew, Jim Hiebert, had followed him to Los Angeles. Hiebert's brother, Jacob, fol-

Offices of the Kirkhill Ruber, Inc., Brea, California, and Tabor College, Hillsboro, Kansas showing Hiebert products.

lowed soon after and these four comprised the shop force throughout the American depression, picking up such few jobs as were to be had. Warkentin and Jim Hiebert are still with the industry, Jim being shop superintendent.

It was during the depression that the first office desks were built, but of the three samples made, only two were sold, and the third was used in the office for twelve years before it was finally sold, for more than the original price. In the early forties, Hiebert turned his entire shop, which had been moved to more spacious quarters, to the manufacture of all-wood filing cabinets of his own design. It was not until 1947 that the C. Hiebert Cabinet and Fixture Company became known for its desks and general office furniture.

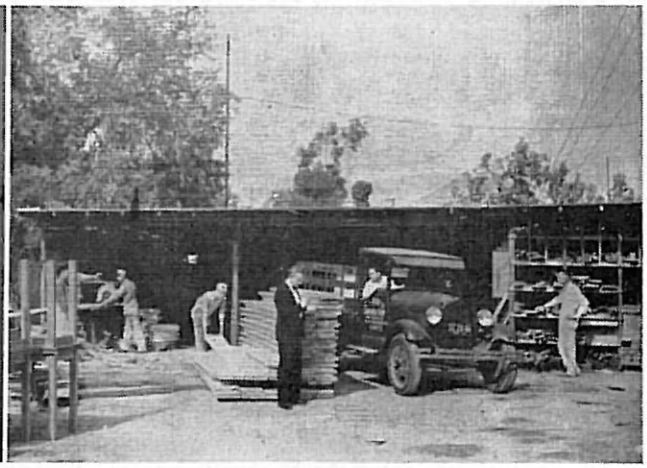
Beginning in 1926 in his back yard with little but a saw, a hammer and a will to work, the Hiebert Carpenter Shop has grown into the Hiebert Cabinet and Fixture Company with plant, equipment and inventory totaling nearly $200,000 and a monthly gross of around $25,000. The employee staff varies from twenty-five to thirty men. Operating with typical Mennonite prudence and thrift, Hiebert has developed this industry, which he feels is growing too fast today, using only the capital he managed to save from year to year.

In the Company's thirty-page catalogue you will find over sixty of the standard furniture items that Hiebert has designed and regularly sells through showrooms as well as by special order. Among these pieces are many different types of desks ranging from a very simple interview desk to a large and elaborate Chippendale series.

But this standard office furniture accounts for little more than half of the total output of the shop. Hiebert takes special pride in the other types of contracts and orders that are continually coming in. These range from small one-office jobs to complete bank jobs which he often designs and for which he lays out the floor plans. He recalls, laughingly, the time when a well-known movie and television personality came in to place an order for furnishing his offices and had the office staff quite excited.

One week, they will be producing magnificent direc-

Cornelius Hiebert, owner of C. Hiebert Cabinet and Fixture Co., and view of first shop of the company



tor's tables and the next may find them turning out highly functional and simple laboratory and work tables, for large industries in the area. But no matter what type of design is being carried out, the quality of workmanship never varies. It is this emphasis on quality that has kept the industry from becoming larger than it is, for as long as this is held supreme, each item that is sold must be given personal attention.

While the standard line of desks and other office furniture is often made in quantities of fifty or more, it cannot rightly be called mass production, for each piece of furniture is cut and assembled as a unit. It is this attention that is paid to detail in the individual desks that distinguishes Hiebert furniture from average-run desks. It might be added that this individual attention also costs the customer slightly more, but this has not hurt the business any, judging from the way satisfied customers keep coming back with more orders.

A typical example is the recent large order placed by the Prudential Insurance Company. Having used the standard Hiebert office furniture in the Los Angeles Home Office, the designers of the new Houston office were anxious to have the Hiebert Company construct the especially designed executive office furniture as well as all of the other fixtures which were created as originals for the new building. The result was craftsmanship of superior quality. Even the designer, who has been with Prudential for twenty years, was heard to comment that he had never before seen such workmanship.

While it cannot hold distinction for being one of the largest companies of its kind in this country, in terms of quantity of output, this growing Mennonite concern, just outside metropolitan Los Angeles, need stand second to none in the quality of workmanship that is being produced. Here stands another monument to Mennonite industry and craftsmanship.

VOCATIONS OF SWISS AND SOUTH GERMAN ANABAPTISTS

BY ROBERT KREIDER

A TRADITION persists in certain circles of Reformation study to classify Anabaptism as a proletarian movement. Karl Kautsky was one of those who sought to establish the Anabaptist movement as an ideological harbinger of modern socialism. This interpretation is reflected in numerous recent writings.

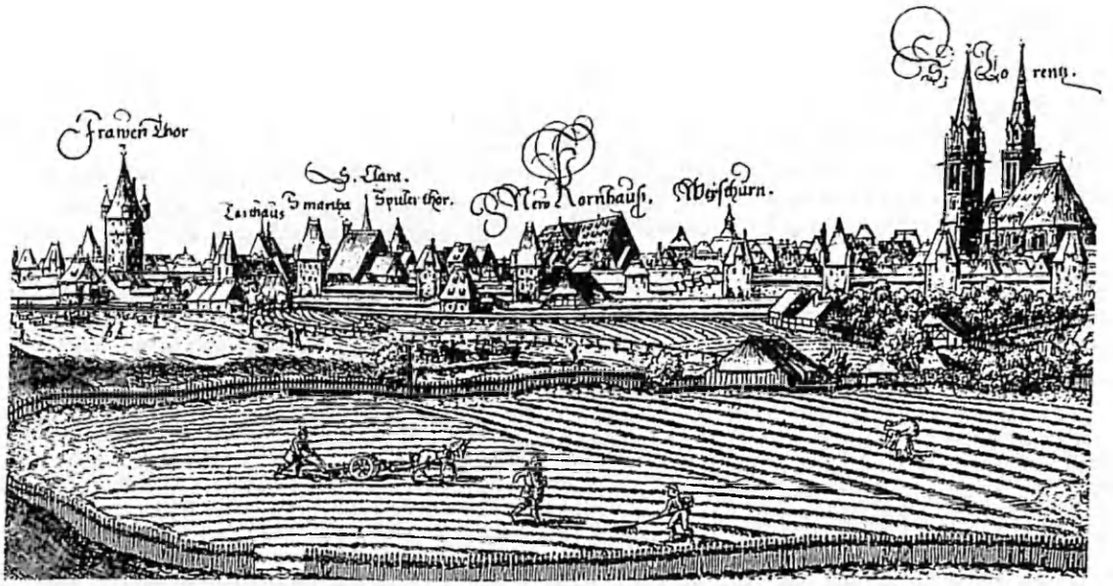
The author has investigated the question whether the evangelical Anabaptists of Switzerland and South Germany constituted a class movement in the sixteenth century. Presented here are some of the findings regarding their vocational background. The period of study extends from 1525, when the Anabaptist movement was born in Zürich, to 1550, by which date the movement was effectively crushed in the Swiss-South German sector.

The Anabaptist movement spread with such rapidity in the half decade from 1525 to 1530 that it appeared almost to have sprung to life independently in hundreds of towns and villages. Examining the movement more closely one recognizes that here was a manifestation of an intensely active lay missionary program which carried the new Anabaptist faith into all parts of the German-speaking world. From its source in Zürich the movement invaded the other cantons of the Swiss Confederation: St. Gall, Basel, Schaffhausen, Bern. Devotees to Anabaptism transmitted the new teachings to Augsburg, where by 1526 there had developed a vigorous congregation. The following year an Anabaptist missionary conference was held in Augsburg, where Anabaptist apostles were commissioned to go forth into all the cities of southern Germany. The movement soon took root in Strassburg, which became the city of refuge for Anabaptists and the crossroads center for the never ceasing missionary activity. They pushed both northward toward the Low Countries and central Germany and eastward toward Tyrol and Moravia. Among the cities we have selected we present first Zürich,as the place of germination for Anabaptism.

Zuerich

The earliest clear manifestation of emerging Anabaptist thought came in September 1524. Tension was slowly mounting in Zürich between the young radicals and Zwingli. Conrad Grebel and his associates were fashioning a new conception of the church as a voluntary fellowship of convinced believers. Grebel's circle sought to establish contact with possible kindred minds beyond the confines of Zürich. In the name of the Zürich radicals, Grebel wrote an extensive letter in September to Thomas Münzer, leader some months later of the ill-fated violent Peasant's Revolt. The new principles were outlined and Münzer was admonished to abandon his ways of violence. That letter was signed by Grebel and Felix Manz, both young Zürich patricians, educated at the universities of Paris, Vienna, and Basel. Grebel's father was a leading merchant and member of the city council. Manz's father had been chief canon of the cathedral church. The other signers included a pastor, a bookseller, two bakers, a goldsmith, and a stone mason. This occupational heterogeneity was to prevail throughout the first generation of Anabaptism.

It was George Blaurock, a former Catholic monk from Chur, who shared with Conrad Grebel in the administration of the first baptismal ceremony, which made manifest the emergence of Anabaptism as a new church.



Farming in the sixteenth century (Nürnberg) when only a few Mennonites followed this vocation.

Active in the early leadership of Anabaptism were several other former priests: Wilhelm Reublin, Ulrich Zingg, and Simon Stumpf. Among the Anabaptist adherents was also a former nun.

The movement, which had enjoyed such a brilliant beginning, was crushed in the city of Zürich and its immediate environs by 1527. Confronted by firm official opposition in the city, Grebel, Manz, and their coworkers carried the new faith into the towns and villages of the canton.

The Anabaptists of the Canton of Zürich came from many vocational backgrounds. Twenty-three vocations are represented in the records studied: five from religious orders, five weavers, five servants, four carpenters and masons, three farmers, three furriers, three tailors, two watchmen, two scholars, two millers, two merchants, two schoolmasters, two shoemakers, two bakers, a goldsmith, a wagonmaker, an office holder, a midwife, a blacksmith's apprentice, a brickmaker, a turner, and an innkeeper. One detects among the Anabaptists an absence of a sense of social distinctions in the fellowship. A scholar and a farmer jointly wrote a letter to the Zürich Council. A wealthy farmer and his servant receive baptism at the same service. One does not detect that the content of the Anabaptist message was angled to appeal to particular classes in the society. There is no evidence to indicate that Conrad Grebel and Felix Manz capitalized on social unrest in their preaching. Theirs was a simple evangelical message.

St. Gall

When the Reformation came to St. Gall it acquired an individual character in contrast to the Reformation of nearby Zürich where Zwingli so completely dominated the religious and political life of the city. In St. Gall the Reformation was a lay movement with active participation of the citizenry. It was a prosperous city based on the linenweaving industry. Not less than four hundred masters were numbered in the city's largest guild, the weavers. The discussion of Reformation issues flourished in the guilds. It was customary for the guilds to invite religious leaders to the city to hold lecture series for the citizenry. Dr. Balthasar Hubmaier of Waldshut, later a leading Anabaptist, was invited in 1523 by the citizens to conduct a series of Bible lectures. He spoke in the several guild halls and inns of the town. There was so much popular interest in the lectures that the final sessions were held in one of the largest guild halls, that of the butchers. Johannes Kessler, young scholar who had recently returned from Wittenberg, capitalized on the interest of the hour and organized laymen's Bible study groups which met regularly in guild halls on Sundays and holidays. These laymen's study groups afforded the first forums for the exposition of Anabaptist teaching and soon became transformed into Anabaptist congregations.

The reformer of St. Gall and later burgomaster of the city was Joachim Vadian, brother-in-law of the Anabaptist, Grebel. In 1525 before Vadian and the city council chose to suppress this radical movement, Anabaptists found ready official entree to the city and wide receptivity for their new teachings, particularly among the linen weavers. A former monk brought the Anabaptist gospel from Zürich to St. Gall. He was Wolfgang Schorant, known as Uolimann, a member of one of the city's patrician families, his father a guild master. The Anabaptists held their first meetings in the guild hall of the weavers. In early 1525 Conrad Grebel spent two weeks in St. Gall in evangelistic activity. Tremendous throngs from town and countryside are said to have crowded into the guild hall of the weavers to hear the young Anabaptist prophet. Just before Easter 1525 the city council

transmitted orders to the guilds that Anabaptism was a forbidden movement. That was the high water mark of the movement. Thereafter Anabaptism could function only in a clandestine manner. Conrad Grebel was succeeded in the work at St. Gall by a furrier from Schwyz and a schoolmaster from the March. Among the other leaders was a weaver, who had been a participant in the first baptismal service at Zürich. Two former priests were executed for their Anabaptist beliefs in a neighboring town. Gradually the movement declined only to experience a burst of new life in 1532 under the leadership of a former choir director and school teacher from Konstanz, a Hans Marquart.

Basel

An aggressive Anabaptist group thrived briefly in Basel during the years 1525-1528. One of the earliest to declare himself for the Anabaptist cause was Ulrich Hugwald, who served as a proofreader at the press of Adam Petri of Basel. After becoming an Anabaptist he was compelled to find more humble employment as a woodturner and farm laborer. Lorenz Hochrütiner, a weaver, came from St. Gall to assist in organizing the Basel circle! In August, 1525 an Anabaptist group was discovered and arrested in the home of Michel Schurers, a weaver. The Anabaptists met most often in the homes of either Lux Wolf, a tailor, or Hans Altenbach, who had been subprior of a monastery and more recently had learned the weaving trade. Because of the mortal danger in being apprehended at an Anabaptist meeting, "the laity and craftsmen met secretly for services at night and in the early morning." Persecution soon drove the movement out of the city. After 1528 there remained no congregation in Basel. However, the Anabaptist preachers were thereafter actively at work in the villages of the surrounding countryside.

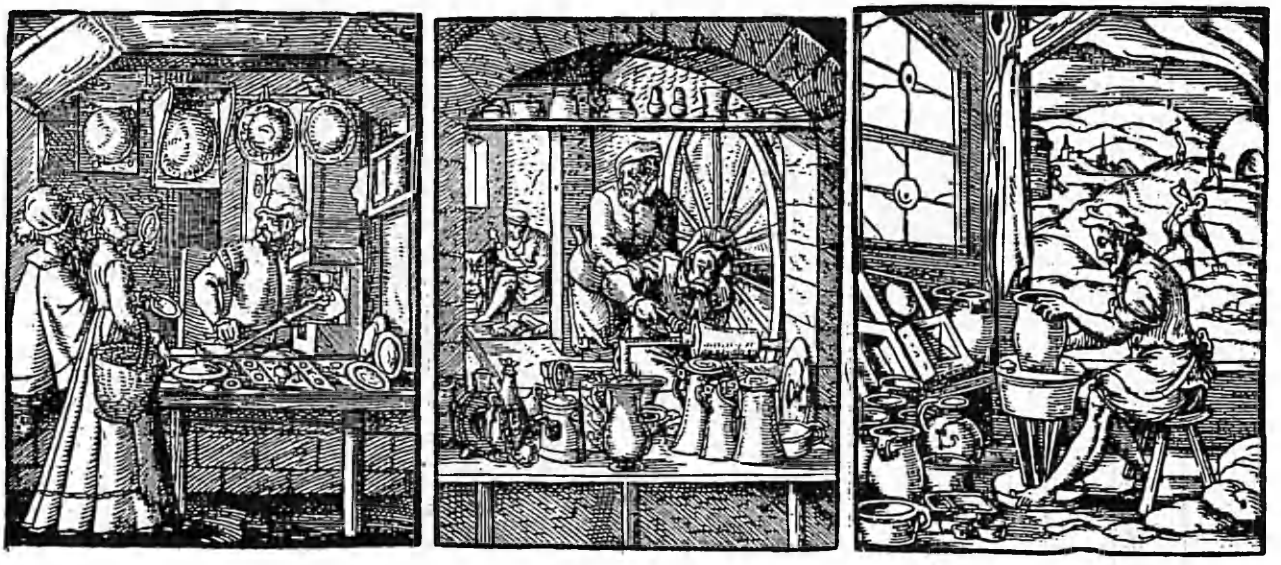
There was vocational variety among the Anabaptists of Basel and its environs. Five or six Anabaptists were associated with the printing trade, of whom several were journeymen printers. In the early sixteenth century Basel was noted for its book publishing firms. A baker from Aarau was member of the brotherhood and "a learned man." Near Basel lived a wealthy Anabaptist farmer who was a benefactor to refugee co-religionists. Among these was a pennyless refugee from Geneva. Included among the other vocations were three tailors, three weavers, three shoemakers, two grave-diggers, a schoolmaster, a silk merchant, a stone mason, a miller, a wood turner, a midwife, a potter, and a day laborer.

Augsburg

In the early sixteenth century Augsburg was a principal commercial city of central Europe. Cosmopolitan Augsburg was the first German city in which the Anabaptists were able to gain a wide following. The Anabaptists won converts not only among the working classes but also among the city magistrates and the patrician families. Throughout the city were a number of halls where they met for Bible study and worship. The women met regularly in the spinning rooms, while the artisans met in a guild hall. Both apprentices and guild masters attended these meetings. Meetings were also held in various homes—the home of a butcher and also the home of a sculptor of local fame, Adolph Doucher. On an Easter morning a throng of Anabaptists filled to overflowing the house of a weaver where worship was being held. The earliest leader of the Augsburg group was Hans Denk, trained in humanist studies and formerly rector of St. Sebold's school in Nürnberg. Later appointed leader was Sigmund Salminger, formerly a Franciscan monk from München. His assistant was a former priest and schoolmaster from Ingolstadt.

All classes and vocations were represented in the newly-formed Anabaptist brotherhood. One of the

Woodcuts of some of the sixteenth century artisans at work making mirrors, candles, and pottery.



preachers was a tailor, named Leopold, who was executed in April, 1527. A few days after his death eleven burghers of the city were imprisoned for their Anabaptist heresy. The following June a weaver had his tongue cut out for preaching Anabaptist doctrine. A devoted member of the new faith was Eitelhans Langenmantel, a son of one of the oldest Augsburg families. His father had been burgomaster of Augsburg fourteen times. Langenmantel and his servant received baptism at the same time from an itinerant book peddler. As a result of an official disputation with the Anabaptists in 1527, the council ordered forty of the faithful to leave the city. Among these were a respected merchant and two members of the city council—one a guild master of the carpenters and the other a guild master of the hucksters. At Easter in 1528 some two hundred Anabaptists met before dawn in the home of a stone mason. The principal preacher was a shoemaker, Sebald. Residing in a suburb of Augsburg was an Anabaptist Laux Lang, a brother of Cardinal Lang, Archbishop of Salzburg.

The occupational distribution found among the Augsburg Anabaptists was scattered: five merchants, four weavers, three schoolmasters, three former priests or monks, two shoemakers, two masons, two guild masters, two glaziers, a messenger, a butcher, a sculptor, a furrier, and a wealthy land-owner.

Strassburg

Few cities in the sixteenth century maintained such a tolerant attitude toward Anabaptism as the commercial city of Strassburg. The strategy of the Strassburg government was to win the Anabaptists from their errors through persuasion rather than the sword. Strassburg served as an excellent base of operation for Anabaptist leaders. Among these were the ex-monk Michael Sattler and Pilgram Marbeck, who had been a mining engineer at Rattenburg in the Tyrol before identifying himself with the Anabaptist movement. Arriving in Strassburg, the city government soon recognized his engineering talents and commissioned him to design a new water channel from the valleys of the Kinzig and the Ehn in the Black Forest to Strassburg for the purpose of floating wood to the city from hitherto untapped regions. Not only an engineer, he immediately rose to prominence as a leading figure in the Anabaptist circle and one of the most articulate literary defenders of the new faith.

Meetings of the Anabaptists were held in the home of a carpenter, who was a citizen of the city, and in the home of a notary of the city. Students of the Strassburg Reformation emphasize the variety of occupations found among the Anabaptists. There were the highly educated as Andreas Huber, formerly canon of Lahr. There were the patricians like Lukas Hackfurt, administrator of the city charities. There were also among the Anabaptists sixteen beggars, "a false, bad crowd," who may have been attracted to the Anabaptists because of their mutual-aid system.

The records give evidence of the following occupations among the Strassburg Anabaptists: sixteen beggars, seven tailors, six former priests or monks, six weavers, three furriers, three tanners, three shoemakers including one apprentice, two city officials, a schoolmaster, a merchant, a carpenter, a harness maker, a barber, a vineyard worker, a cooper, a painter, a cutler, a mining engineer, and a farmer.

Summary

Gleaning through the available literature, vocational information was obtained on 332 Anabaptists active in the period between 1525 and 1550. The data at hand does not support the generalization of Kautsky, Bax, Niebuhr and others that the Anabaptists emerged essentially from the disinherited classes. Anabaptism in its early stages was heterogeneous in character with adherents from all vocations and classes. The major classes were represented: clergy, nobility, freemen, artisans, peasants, and laborers.

Among the 332 Anabaptists of whom we have vocational information, the largest single vocational category comprised those formerly of religious orders. Among these were a total of forty-one former priests, monks, and nuns. Rarely is information given as to the vocational background of the family. Several priests and monks, however, are known to have come from patrician families.

Eleven noblemen are found among the Anabaptists studied. This suggests that the movement had appeal to those of high estate as well as those of low.

On the lower end of the economic and social scale were nineteen Anabaptists who might be classified as laborers and eighteen in farming pursuits. The laborer category includes ten servants, four day laborers, gravediggers, woodchoppers, and miners. Indications are that the lines were not so sharply drawn in the early sixteenth century between artisans and laborers, the latter often called *die kleinen Leute*. The records of the inventories of confiscated property indicate that the Anabaptists who were laborers often possessed some property—a modest cottage and household equipment.

The eighteen in farming pursuits cannot be classified unreservedly as peasants. Among these were four known to be well-to-do farmers. Those who are designated simply as farmers might have been either independent operators or propertyless peasants. The records suggest that some farmers possessed property. Whereas there is less evidence of a strong agrarian wing to the Anabaptist movement during the first generation, after 1550 Anabaptism became predominantly a rural movement.

The numbers of Anabaptists grouped with the clergy, nobility, laborers, and farmers have been summarized. Of the 332 cases studied, the largest portion, 227, were of the "middle classes"—freemen and artisans. Again it is impossible to differentiate the artisans who lacked complete civic rights from those artisans who were freemen and possessed full civic status. There are frequent incidental and casual references in the records to the burgher

rights of Anabaptist artisans. All that may be concluded from the available evidence is that many Anabaptist artisans enjoyed burgher status and many other artisans probably did not possess full citizenship status.

The occupations of the artisan Anabaptists (freemen and non-freemen) were highly varied, yet among them certain vocations predominated. A surprising total of eighty-four Anabaptists were associated with textile and clothing vocations: thirty-one tailors, twenty-nine weavers, twenty-one shoemakers, eleven furriers, and twelve in specialized vocations of this general character. The next largest group comprised the schoolmasters with a total of eighteen. The shopkeeper-merchant category totaled sixteen, a third of these being bookdealers. Eleven millers were devotees to the Anabaptists cause. Ten joiners and cabinetmakers were among the early adherents. Ten carpenters, including at least one guild master, were Anabaptists. One writer suggests that in the lower Rhine region the printing trade was a hotbed of Anabaptism, but among the cases studied only six printers were found. Among the remaining occupational types were represented a total of forty different vocations.

Anabaptists of the artisan classes apparently were not as well represented among the heavier manual trades. They were tailors, weavers, shoe-makers, and merchants. Fewer were found among the blacksmiths, brickmakers, and wagonmakers. One might suggest that Anabaptism had initial success among those artisans where the work was conducive to free discussion among the craftsmen.

Conclusion

Beyond the above conclusions concerning Anabaptist vocations, one is led to further tentative observations concerning the cultural background of the Anabaptists.

1. Initially Anabaptism was an urban movement. Under the impact of the persecution, the locale of Anabaptism gradually shifted to rural areas. This became manifest after the first two decades. One ought perhaps to qualify this observation by recognizing the fact that in the cities the Anabaptists were in a more exposed position—hence, more persecuted and more often recorded in the official documents. The rural Aanabaptists —*die Stillen im Land*?—were less molested and thus were not listed in official records in proportionately as large numbers as their urban coreligionists.

2. One is astonished to observe the high mobility of Anabaptists in early sixteenth century society. Apostles of Anabaptism were constantly traversing the land in their missionary pursuits. Persecution prompted thousands to flee to more tolerant localities.

3. One encounters among the Anabaptists examples of transfer in vocations. Numerous priests, monks, and schoolmasters after their identification with Anabaptism found employment in artisan pursuits.

4. In the writings and testimony of early Anabaptist spokesmen there was an absence of social and economic appeals to the disinherited. Their message was a simple, biblical, evangelical call to personal discipleship.

5. The common denominator among the Anabaptists was not a proletarian status. Rather, Anabaptism found its most receptive hearing and devoted following among the church people of more intense piety. This is the frequently expressed lament of such reformers as Vadian, Bucer, Bullinger, and Philip of Hessen. Once identified with Anabaptism, the adherents held to their new faith with remarkable tenacity.

Most significant of all, Anabaptism had about it an atmosphere of equality. In the intensity of the fellowship experience, social, educational, and vocational distinctions dissolved. Landowner and peasant, patrician and servant, master and apprentice were baptized together. Noblemen were instructed by artisans in the new faith. Artisans served as preachers to congregations including former priests. Anabaptism was a great leveler. Members of the movement called one another "brother." The inner fellowship and solidarity of the movement contributed in those first years to the magnetic mass appeal of Anabaptism.

(Editor's note: The question as to the economic background of the early Dutch and Muensterite Anabaptists has been investigated by a number of scholars among whom are Karl Kautsky, K. Vos, W. Kuehler, W. L. C. Coenen, G. Grosheide and, most recently, Erich Kuttner. The sources have been checked and presented, but there is no agreement as to their evaluation. A thorough study of the economic background regarding the Swiss Anabaptists has never been undertaken. Robert Kreider has presented an excellent piece of work along these lines, selections of which are published in this article omitting the numerous references to sources. It is hoped that it will be possible to publish his complete study.)

THE NATIVITY

Paris, early 15th cent.

—From British Museum

THE CONSCIENTIOUS OBJECTOR IN RECENT LITERATURE

BY PAUL GOERING AND J. W. FRETZ

AFTER World War II a number of books dealing with pacifism and the conscientious objector to war have appeared. The following is a brief introduction to the more significant ones.

A Theological Basis

The Theological Basis of Christian Pacifism, by Charles E. Raven, New York: Fellowship Publications, 1951. 87 pp. $1.00.

The Theological Basis of Christian Pacifism was given as a series of lectures at Boston University, Union Seminary in New York, and the University of Chicago in 1950. The author is a theological professor at Cambridge University. He is a former canon of Liverpool and Ely Cathedrals, and is the president of the British Fellowship of Reconciliation.

His discussion of pacifism is in terms of contemporary theological controversy. He takes up the criticism from the neo-orthodox and dialectical theologians who have exposed the shallowness of humanistic pacifism. He does not defend the false assumptions of the liberals, but restates the theological foundation of pacifism in terms of orthodox Christian beliefs. The Incarnation—God in Jesus Christ—is the starting point. "Christian pacifists derive their conviction not from the negative abhorrence of war nor from the utopian dream of a lotus-eater's world, but from the fact and significance of Jesus Christ."

For Raven, pacifism is not striving to be pure, but like the earliest Christians, he believes that *Imitatio Christi* is not "a devotional aspiration, but an admitted obligation." If, on the human side, this seems arrogant and blasphemous, he reminds us that "our (Christian) discipleship is not our own, we are not living in our own strength." Our task is impossible from the human side but from God's side, "our resources are infinite."

"The antithesis between task and resources was resolved by Christ, but only at the inevitable breaking point." The Cross is not only Christ's; it becomes ours. "The earliest disciples proclaimed . . . and by their example attested that this way of the Cross was obligatory upon all who would follow" despite the fact that it was a "scandal" to the Jews and "folly" to the Greeks, and to Reinhold Niebuhr is "utopian," to other Christians "not yet practicable," and to the politicians "mere suicide."

Raven urges that the church be the "redeemed community that came into being at Pentecost and is described for us by its effect upon history and by its expression in the New Testament." He does not want Christians to back away from political problems, but at the same time he does not make political objectives the chief end.

If Christians followed Raven's suggestion we would shift our pre-occupation with manipulating centers of political power and consider more closely the power created in the redeemed community, "which Christians call the Fellowship of the Holy Spirit . . . For no human society of which we have record has been so amazingly crative both in thought and deed, so passionately vital in it achievements, and so permanently influential in its effects." At the same time, we can say to ourselves as Mennonites that the pattern of the "redeemed community" is not the one of withdrawing from the conflict and seeking to live unto ourselves.

A Biblical Basis

The Dagger and The Cross, by Culbert G. Rutenber, New York: Fellowship Publications, 1950. 134 pp. $1.50.

This book discusses pacifism on biblical and ethical grounds. The author teaches philosophy of religion at Eastern Baptist Seminary in Philadelphia. In treating the biblical evidence, he distinguishes between rules and principles and argues for pacifism on the basis of "abiding principles" which the New Testament itself affords. The first of these is that the means must agree with the end; the second is that the "fruit indicates the root"; the third is the principle of all-embracing love, and the fourth is that evil can be conquered only by good.

The desire to get away from the proof-text method is commendable. Rutenber's interpretation of the biblical material is generally convincing. His view of the Old Testament goes beyond the old theory of progressive development which sees man groping along to an ever-growing understanding of God. He is convinced that the Old Testament must be seen in the light of the New rather than the New seen in the light of the Old. He applies the principles of fulfillment and enlargement by which Jesus himself interpreted the Scriptures.

The most compelling and provocative part of the book is the chapter dealing with the relation of the Christian pacifist to the problem of justice and the modern state. Here Rutenber's dialectic is keenest as he takes up the charges that pacifists leave the right unprotected, fail to cope with evil, are irresponsible citizens, and similar charges.

On the negative side, he takes the position of the conscientious objector. It is at this point that he is most effective. For this reason I think his book would be of considerable help to many of our younger pacifists who are trying to work out rationalizations for these problems connected to military service.

On the positive side, Rutenber is inclined to favor non-violent direct action. While I favor fuller participation I think it is unfortunate for Christians to adopt the philosophy of non-violent direct action. This does

not mean that there can be no Christian action or that Christians will never be led to do what other pacifists do. Rather, it is that our faith in Jesus Christ should be the basis for our action.

Rutenber contrasts direct action pacifism with nonresistant pacifism represented by Hershberger in his *War, Peace, and Nonresistance*. He acknowledges nonresistance as the common denominator of all pacifists, but feels that on the positive side we require more. This would mean that we not only press the pacifist demands of the Christian faith, but seek a more adequate interpretation of this faith to the needs of the world. We need not be limited to the traditional view of nonresistance nor yet should we shift away from our Christian foundation. It is *within* this unique faith that we must operate not by withdrawing in isolation, but by participating in the whole life of the world which comes within the redemptive purposes of God.

The Government and the C.O.

Conscientious Objection, Special Monograph No. 11 by Selective Service. Washington: Government Printing Office. Vol. 1, 342 pp. plus index and bibliography. $1.25. Vol. 2, 288 pp. appendices. $1.00.

This document is a government publication on conscientious objection to war prepared and written by the Camp Operations Division of Selective Service. Its primary purpose is to interpret the experience of the government with objectors in World War II, and to provide guidance for handling this problem in the future. Written by Lt. Col. Neal M. Wherry, the first volume gives a complete account of conscientious objection in American history, the religious background of objectors, the legislative provisions on objectors and the operation of civilian public service camps. Legal provisions and court decisions involving conscentious objectors are also presented. Volume II consists of appendices including regulations, directives to C.P.S. camps, statistics and forms used in the administration of C.P.S.

Selective Service interprets conscientious objection first from the standpoint of its sources—the traditional policy of religious freedom in America and the viewpoint of the objectors themselves. The second point of interpretation is the relation of objection to national defense.

In both explicit and implicit ways this document deals with the question of why objectors should be exempt from military service in wartime. Most objectors and church leaders tend to see this problem only in relation to their religious views, but the government must deal with it not only in these terms but in relation to survival and the needs of all its citizens.

I. The first reason for exemption, then, is the viewpoint of the objectors themselves and that is where this document begins. If we didn't have objectors, we wouldn't have any need for exemption. This report hardly does more than list the statements or excerpts of statements of the churches concerning objectors. Nevertheless, taken together, these statements comprise an impressive list and indicate the wide range of church support for recognition of objection even though the number of actual objectors is small.

The second reason for exempting objectors and the critical one from the standpoint of national policy, is the tradition of religious freedom. This became established in the earliest beginnings of American history and has been jealously guarded as a vital part of our national life. Legal recognition of objection as well as public support for it stems largely from this tradition.

The exemption given to objectors is perhaps the most striking symbol of religious freedom because it cuts squarely across our policy of national defense. That a nation allows expression in wartime of a viewpoint which contradicts the generally accepted effort for national survival is a significant thing. Objectors are, therefore, an important symbol in our national life and a reminder to all Americans of the religious freedom they too enjoy.

Without this legal recognition objection would not have this significance for the country. If objection were a crime instead of a lawful position, its meaning in America would be far different. It would still have meaning to the objectors themselves, but its religious meaning to the nation would be far less. From the Christian viewpoint as well as by the requirements of the law, the objector can not lose sight of the ground of his convictions, but at the same time it is desirable to appreciate what his position means to other Christians and to the nation as a whole.

The way Mennonites teach nonresistance tends to ignore the fact that objection is a legal position. This is evident in the tendency of Mennonite objectors to regard themselves as disloyal or unpatriotic because they won't fight. This attitude is partly the reflection of community attitudes, but it is also the result of teaching that objectors should always expect persecution and that Christians will be hated for Christ's sake. The latter is perhaps a true doctrine, but it may be that Mennonites often think they are suffering for Jesus' sake when it is really our own blind pride.

We know, of course, that any persecuted minority readjusts itself slowly to new conditions of toleration. In helping objectors with classification problems one frequently encountered a defeatist attitude as though there was nothing to be done but suffer. There was resistanec to using the procedures established by law for getting classified because "it won't do any good anyhow."

From the Bible and our own history Mennonites have learned to be cautious of man-made arrangements and to view political guarantees skeptically. In the minds of many who have been sensitive to the Mennonite ethos and history there is the recognition that we may have to move again if conditions become intolerable. But today our position is not only tolerated but given legal recognition. We need to be alert to the new ways in which God may be working. Our faith must be relevant not

only to history but to the present, and we need an openness to the future.

This does not mean that we abandon our primary allegiance to God or the grounds for our faith. Rather, I think it means that we be a little more respectful of the conditions that actually obtain rather than insist on outmoded categories for the interpretation of our faith and its relation to the world.

II. The government justifies exemption in terms of religious freedom. There is another policy into which the government must fit objection and that is the policy of national defense. Religious freedom and national defense seem in conflict at this point. How can they be reconciled from the standpoint of the nation?

Selective Service does this in two ways: 1. By assuring the nation that the number of objectors is so small that our national safety is not threatened; in fact, it points out that the vast majority of Christians can be counted on to defend the nation militarily. 2. It points out that objectors contribute to the national effort in their own way.

This second point is indicated by the fact that the majority of objectors drafted went into the army as noncombatants and performed valuable service. Of those who refuse to go into the army at all, Selective Service says that most of them make a valuable contribution in a civilian capacity.

Apart from the utilization of objectors in exempt categories, the government has practical reasons for exempting them. The problem is posed by the question, "what else could be done with them?" To put them in prison is not practicable since, as Selective Service points out, "many objectors have the courage of their convictions," and would go to prison rather than the army, and the nation would lose any contribution whatever. When cases of gross mistreatment of objectors arise, the churches, mainly the non-pacifist ones, make a vigorous protest. To send them to war areas was requested by the objectors themselves in World War II, but was prohibited by the government. To put them all in the army is objected to by the army itself. So considered in its broad aspects, the government has reasons of its own for exempting objectors.

To some objectors the justification of objection in terms of national defense is logically and morally inconsistent. This is all right since the government does not dictate the type of views the objector holds. National defense is a more inclusive term than military service. The exemption for objectors is aimed at military service, but in total war all efforts, both civilian and military, are seen by the government in terms of their contribution, either directly or indirectly, to the war effort.

It is significant that this study makes some attempt to understand objection from the standpoint of the objectors themselves as well as in terms of national policy. It shows more understanding of objectors than many church leaders and objectors show towards the government. This is to say that this report reflects an understanding of objection in a larger perspective than that of churchmen who see it only in terms of their own religious viewpoint.

In writing this report Selective Service has been faithful to the law and the tradition of religious freedom on which it is based. Not all of its claims will go unchallenged and some of the interpretation will be criticised by both objectors and non-objectors, but it will be instructive for objectors to see their position from this viewpoint, and communities which have bad public relations with objectors might do well to put this official publication in their libraries or in the hands of responsible leaders.

These volumes give a good impression of the extent to which the government—Selective Service, Congress, and the courts—has recognized conscientious objection, inadequate as that is in many ways, and of the roots of that recognition in American religious tradition and national policy.

Experiment in Tolerance

Conscription of Conscience, The American State and the Conscientious Objector, 1940-1947, by Mulford Q. Sibley and Philip E. Jacob, Ithaca, New York: Cornell University Press, 1952. 580 pp. $6.50.

This is an excellent contribution toward an understanding of a neglected aspect of American civil liberties. It deals primarily with the subject of conscience in America during World War II. Admittedly a difficult and somewhat elusive concept to deal with, the subject has received comparatively little treatment by serious scholars concerned with other fundamental aspects of the democratic process. All those who are themselves conscientious objectors to war, sympathetic to that position and even those opposed to that position must study this volume if they wish to understand how the American Government thought, felt, and acted toward the conscientious objector during the recent war.

It is not amiss in this review to thank Robert Cushman of Cornell University for being willing to appropriate a part of a Rockefeller Foundation grant for the purpose of making this exhaustive study and publication possible. Few publishing houses are willing to publish books of this kind either because they are commercially unprofitable or because the subject matter is considered too unpopular to warrant publication. Yet freedom of conscience is a fundamental precept in the American tradition, the Bill of Rights and Christian-democratic process. Many of those who talk much of patriotism seem to ignore this fact and even those who are seriously concerned with the rights of minority groups in America seem to overlook conscientious objectors as a minority group with a serious claim.

The subject in this book is treated in five parts, first, the problem of conscience in the modern world and an analysis of the diverse body of those who make up conscientious objectors. Second, the attempt of the Ameri-

can Government to write conscriptive legislation and still provide for one of its fundamental principles, namely, religious freedom. Third, a careful discussion of the significant experiences encountered by the government and the co-operating religious agencies in administering the Civilian Public Servce program. Fourth, The treatment of conscientious objectors who violated the law or who refused to accept the classification given and were subsequently prosecuted, imprisoned, punished and released. Fifth, a valuable critical analysis of the American experiment in working out a program of alternative service to war and administered jointly by concerned religious agencies and the Federal Government. This section also contains a valuable annotated bibliography for each major topic discussed.

Of more importance than as a history of Civilian Public Service, this book sharpens up the many perplexing problems of an adequate church-state relationship in a democratic society. Even within the framework of the Historic Peace Churches there was wide difference of opinion as to what could and could not be done by church bodies without violating individual or collective consciences. Friends had increasingly more scruples against remaining a part of the set-up to administer conscription than did the Mennonites. The latter did not protest against being treated as "second-class citizens" as did the Friends. Likewise, Mennonites agreed to operate service units in the South without practicing racial equality whereas the Friends refused to do so. A valuable contribution of this book is the careful attention the authors pay to the legal process as it pertained to the conscientious objector. This pertains all the way from the local draft boards to the numerous decisions of the Supreme Court.

The book is exceedingly well organized and equally well written. Sibley and Jacob are both sympathetic to the conscientious objector but that fact has not kept them from doing their work objectively. They have stated facts clearly and then drawn such conclusions as they felt the facts warranted. The discerning criticisms and the keen insights into the operation of conscription in the United States are revealing, refreshing and in some respects dismaying. The authors maintain throughout that the draft legislation was discriminatory to conscientious objectors in general and to non-religious objectors in particular. The refusal of the Government to pay conscientious objectors for the service rendered, the failure to provide any form of dependency allowance, and the prejudiced action of draft boards and judges in treating certain conscientious objectors more severely than criminals are severely attacked by the authors. It is to be hoped that the price of the book will not prevent a wide reading. No serious student of pracifism or civil liberties can pass up this study.

Books in Review

The MCC Story

In the Name of Christ by John D. Unruh, Scottdale, Pa.: Herald Press, 1952, 404 pp. $3.75.

"Can there any good thing come out of Nazareth?" (John 1:46.) The answer to this important question is obvious to anyone who has the privilege of reading *In the Name of Christ*. Jesus of Nazareth, who taught and demonstrated to the world that a deep love for God the Heavenly Father finds expression in meeting the needs of mankind, has laid the foundation for the work of the Mennonite Central Committee. As the author, John D. Unruh, points out in the first chapter, our forefathers joined the "Fellowship of believers" with "a wholehearted commitment to a new way of life in Christ Jesus." With both principle and spirit of this work deeply rooted in the true foundation of all Christendom, the avenues of service through the MCC have been a marvelous witness of Christian brotherhood born out of the New Testament love.

In the Name of Christ is the living story of over thirty year's operations of the Mennonite Central Committee. The book opens with a brief sketch of Mennonite origins over four centuries ago; the following chapters present the various needs which led to the organization of the MCC whereby a constituency of over 175,000 believers now is giving a united witness. Starting with the emergency relief needs of the immigrant Mennonites from Russia during the latter part of the nineteenth century this book shows how the work developed into a multi-million dollar business of good will following World War II.

This book not only lists and describes the needs of the twenty-one different countries which were the scenes of operation under the MCC relief program but also names the individuals who served, together with the length of service and their conference affiliation. It is striking to note that at the peak of the relief work 317 individuals were witnessing through the needy areas. One cannot follow these chapters of love and mercy without marveling at the detailed way in which the author has covered the various fields of activity. The spirit of co-operation in a world task is felt in the story of working together with other organizations such as UNNRA, CARE, CROP, MERRA, CRALOG, etc.

The persecution of Christians did not end with the first century followers of Christ. A portion of the dramatic story continues throughout the sections of this book, dealing especially with the refugees and the young men who hold the C.O. position. The chapters on CPS and on Refugees and Mennonite Aid tell how the MCC has carried the burden of work in these two areas during the past three decades. Thousands of refugees were helped to new homes and thousands of young men were engaged in "work of national importance" through the guidance and support of this organization.

Unruh brings to realization the tremendous scope and outreach of MCC concerns. Through these chapters one is impressed with the possibilities of accomplishment in the church of Christ through united effort. The international aspect of MCC is not solely in the area of granting relief. It has broadened out to include the spiritual and intellectual levels of our world Mennonite relationships, thus working toward a unity of thought and action in a common faith.

In the Name of Christ is the enticing story of the

evidence of what can be done when a great task is accepted by a group of spirit-filled disciples. It is carefully planned and simply, yet graphically, written so that every earnest Christian will enjoy reading it. This volume will serve as a valuable source book as well as inspirational reading.

Washington, Illinois —Harry Yoder

Missions

Serving Rural Puerto Rico by Justus G. Holsinger, Scottdale, Pa.: Mennonite Publishing House, 1952, 232 pp. Price $2.75.

"One Sunday afternoon in August," writes Holsinger, "many were awakened from their siestas by the constant trembling and shaking of beds and tables, and other furniture. . . . the united opinion was—that it must have been an earthquake. Eight slight tremors were felt."

The next morning a local paper describing the earthquake, among other things said, "The Puerto Rican people do not think of God until the earth quakes." Because of the tremors of World War II the historic peace churches were faced with new challenges in many parts of this country and the world to reach out with their witness for the gospel of love, peace, and goodwill; yes, to think of God anew. It was in this connection that Puerto Rico came into the minds of the Mennonite people Puerto Rico, meaning "rich port," but a small island in the Caribbean Sea, hardly known to the man of the street, truly became a "rich port" in opportunity for service. It is the development of this opportunity for service and the resultant program which the author presents to us.

After the author's brief history of the island, which by the way is interesting in itself, he unfolds before us in explicit, concise, and interesting form the inception and development of a truly great program. One is introduced to the multiplicity of needs on an island where there is mass poverty resulting largely because of accelerated population growth.

As we see these needs portrayed, we see a Christian response to these needs by men and women under conviction. You see faith developing into a program of action. One cannot help but be impressed with the diversity of the program to help meet the economic, medical, sanitary, agricultural, recreational, and spiritual problems of rural Puerto Rico. To see a church of Christ blossom out of this program of ministering to the physical needs is a thrill indeed. Then, too, you are given a few glimpses of problems in administration and planning. You have an opportunity to sense the "Unit Life" atmosphere of those who went out to serve.

What helps to make this a thrilling story are the realistic glimpses the reader will get from apt quotations, well-selected pictorial illustrations, vivid descriptions of incidents and wise observations on the part of the author. The work begun here is still moving forward and may well serve as a pattern for work in many needy areas of the world.

Holsinger succeeds in doing more than just giving us an interesting historical account of a program in Puerto Rico—he presents to our youth a real challenge. We say with Orio O. Miller as he writes in his introduction to this book, "It belongs on the bookshelf of all friends of missions, relief and service, 'In the Name of Christ,' and of Puerto Rico."

Bethel College —Harry E. Martens

A Program Guide for Missionary Societies. 1952-53 by Elva May Schrock, Newton, Kans., Women's Home and Foreign Missionary Association of the General Conference Mennonite Church, 1952. 41 pp.

This Program Guide for 1952-53 is the third publication of its kind, and, like its predecessors, is intended to be of help to leaders of Women's Mission Society groups of the General Conference. It contains program outlines, together with suggestions for material to work out these programs, on home as well as foreign missions, especially on subjects not studied last year.

Africa is the special subject for study this year and five programs have been worked out on this country. The pamphlet contains programs also on various other mission subjects; e. g. there are three programs on Home Missions, one on Voluntary Service and one on Japan. Besides these, several special programs have been worked out, such as "A Candle-lighting Christmas service," "A Service for Mother's Day," and a service on the Christian family.

Devotional services precede the programs and were written by ten women of the various conference districts. The contributors are: Mrs. A. E. Kreider, Mrs. J. S. Schultz, Mrs. Alfred Habegger, Mrs. Mary Y. Burkhard, Mrs. Arthur Rosenberger, Edna Ramseyer, Mrs. Harley W. King, Mrs. Anna E. Isaac, Mrs. Peter Goering, Wilhelmina Kuyf, and Mrs. C. E. Rediger.

North Newton, Kans. —Mrs. P. S. Goertz

Life with Life, by Christmas Carol Kauffman Scottdale: Herald Press, 1952. 62 pp.

The redeeming and transforming power of God's love in the life of a soul is always inspiring reading. Mennonites have not often given themselves to such writing, but here is a true account told simply, clearly, and convincingly.

Johnny Allison, a young tavern operator, in a drunken stupor, takes the life of his father-in-law—against whom he had no grievance. Then follows his arrest, questioning, trial, and imprisonment. During these weeks of mental anguish he is visited by a group of Mennonite young people who carry in their hearts a burden for his soul. As a result, God came into his life and he was "lifted up by the power of His love."

It is a remarkable story from that day on—how the Scriptures became "bread of life" for him, how he maintained a calm and composure under trial and how he has become a living witness for Christ. This is "good news."

Goshen, Ind. —Mrs. A. E. Kreider

Pieter Cornelisz Plockhoy

Plockhoy from Zurik-zee. A Study of a Dutch Reformer in Puritan England and Colonial America by Leland and Marvin Harder, Newton, Kansas: Board of Education and Publication, 1952, 255 pp. Price $4.00.

Pieter Cornelisz Plockhoy is one of the outstanding figures of Mennonite-Collegiant background of the Dutch Golden Age who attracts attention even in our day. Coming from a small group which strongly emphasized a spirit of Christian brotherhood he aimed at nothing less than the application of the basic Christian principles to the world at large, appealing to statesmen and social and religious leaders. When, after many courageous efforts and disillusionments, he finally saw a fragment of his dream come true, it disappeared again like a mirage on the horizon. As an old blind man he found a haven in another Mennonite community in America—Germantown.

Pieter Cornelisz Plockhoy was a dreamer of and an ardent worker for better and more Christian relations among mankind on the religious, social, and economic levels. If improvements along these lines have been made it is because of men like Plockhoy who were not afraid to proclaim their visions and to remain true to them in spite of grave opposition and seeming failure.

Leland Harder has investigated all available sources in tracing the background and development of Plockhoy's thoughts and achievements and has presented his findings with clarity. Marvin Harder summarizes Plockhoy's ideas, viewing them in the political and religious setting of his day. The scholar who wishes to acquaint himself with the writings of Plockhoy will find the appendix invaluable.

Bethel College —Cornelius Krahn

Early Anabaptists

Anabaptist-View of the Church, by Franklin H. Littell. Philadelphia: American Society of Church History. 1952. 148 pp. $2.50.

No Mennonite minister, teacher, or layman seriously interested in an intelligent understanding of Mennonite backgrounds dare neglect reading this book. Dr. Littell, a Methodist, has done a marvelous piece of research and an equally commendable job of writing his findings. This priceless little volume answers a number of crucial questions. In the first place, it pictures accurately and carefully the social and religious situation in Germany and Switzerland out of which Anabaptism emerged during the early years of the Reformation. It also answers clearly the question as to how and where and why these forerunners of the Mennonites differed with Martin Luther and Ulrich Zwingli and a host of other significant but lesser-known Reformation characters. The author is thoroughly familiar with his sources and spends some time pointing out to his readers why Anabaptists in the past have not been accurately or fairly interpreted.

The five chapters of the book deal with five central topics. They are: "Former Treatments of Anabaptism," "The Quest for the Essence of Anabaptism," "Christian Primitivism: the Fall of the Church," "The Restitution," and "The Great Commission." To work through these carefully-written chapters is richly rewarding. Scholars in the realm of Christian thought are just beginning to recognize the singular contribution of the Anabaptists to contemporary social and religious institutions. It would be well if Mennonite leaders and their informed followers would also be aware of these contributions. As one who teaches a course in "Our Christian Heritage" to college students, I shall make this required reading. If I could enforce the same requirement on all Mennonite ministers and teachers I am confident it would result in a new appreciation and a new zeal for Mennonite principles and teachings.

Bethel College —J. W. Fretz

Die Wiedertäufer im Wipptal. by Franz Kolb, (Schlern-Schriften, 74,) Innsbruck, Austria; Universitätsverlag Wagner, 1951. 103 pages.

Tyrol was one of the strongest centers of 16th century Anabaptism, the home of Jakob Huter and many other outstanding leaders of the Huterite group. Wipptal is located in Tyrol. A new research, therefore, in local archives should prove to be highly welcome, shedding new light on the intricate story of faith, persecution, and martyrdom, between the years 1527 and 1560.

Unfortunately, the book under review, published under the auspices of the History Department of the University of Innsbruck, Tyrol, is a great disappointment. The material, mostly from court archives, did not reveal anything concrete regarding the religious ideas of the brethren, the second-hand reading is scant and hardly adequate. Thus the author knows nothing better than to repeat the old accusations against the Anabaptists (he opposes the term *Täufer*), namely that the brethren had the intention to overthrow the government and the church, that they represent a mental aberration, a questionable and mad conspiracy, etc. Though at one place the author apologizes for showing a certain sympathy with the suffering of the persecuted ones, he nevertheless finds the government rather lenient in view of the obvious danger, and once he censures a judge who allows a jailed brother to flee. It must be deeply deplored that in 1951, after so much research to the contrary, historiography of such kind is still possible and accepted by scholars and publishers. Moreover, the adding of more and more external details, without the account of the inner life, becomes extremely monotonous and offers little gain in substantial knowledge.

All told, of the comparatively small area studied (Wipptal) about eighty adults left their beloved home country, in order to find a refuge in far away Moravia. Of these eighty only six returned disappointed and four recanted at one time or other (welcome witnesses to the author's claims). Twenty-six persons could be classified as "half-Anabaptists," helping the brethren without, however, joining their church. Two persons suffered martyrdom, nine brethren from this area became later *Diener des Wortes* (ministers) in Moravia; in comparison with the smallness of the territory studied a remarkable record. But the author sees nothing but madness and conspiracy in all these happenings. Is the spirit of the "Counter-Reformation" still alive in our days?

Western Michigan College Robert Friedmann

Books in Brief

Singing Together. Scottdale, Pa.: Mennonite Publication House. 96 pp. (A Cooperative Recreation Service, Delaware, O., publication.)

A pocket-size book of songs published for the (Old) Mennonite Youth Fellowship but suitable for any groups of Christian young people. It contains about forty well-chosen hymns and chorales, several favorite gospel songs, fifteen or more spirituals, and five Christmas carols. The last third of the book is made up of secular material—folk songs of different nations, rounds and canons, and popular melodies like "Grandfather's Clock" and "Home on the Range." Included in the hymns section are three settings by Prof. J. D. Brunk, an able and inspiring teacher of music during the early years of Goshen College and an untiring advocate of better church music. The book, with its varied material, its convenient size and low cost (35c) is well adapted for use with young people gathered in homes, or at retreats, or outdoors for social and religious purposes. It provides the music needed for successful "singing together."

Freeman, South Dakota —Lester Hostetler

The Landis Family Book. Section I, by Ira D. Landis. Published by the author, now Bareville, Pennsylvania, 1950. 229 pp., paper bound. $3.00.

In this book the Lancaster County, Pennsylvania, genealogist of the Landis family lists certain descendants of Jacob Landis who settled in Lancaster County around 1717. Those covered in this book, Section I, are the descendants of Henry Landis, one of the four grandsons of Jacob Landis. At least three more volumes, one of each of the remaining three grandsons, are contemplated by the author. Although the author admits that the tables are not complete he does list several thousand descendants, giving the usual genealogical information for each person for whom it could be obtained. Most of the book is composed of the lists of descendants, except for approximately thirty pages of preface, family history, and index.

—Melvin Gingerich

MENNONITE LIFE

An Illustrated Quarterly

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From The Editor

After an extended visit to Europe I am happy to be back again in my office, at the editorial desk and to resume the other responsibilities which were ably taken care of by John F. Schmidt, assistant editor, while I was absent. Although a longer report about my activities in Europe should be forthcoming I will briefly state some of the objectives and achievements in connection with the work on *Mennonite Life* and the Bethel College Historical Library.

I was able to attend the World Conference in Basel, meet many friends, obtain much valuable material for *Mennonite Life* (articles, photographs, etc.), books pertaining to the Mennonites for the Bethel College Historical Library, as well as slides for illustrated lectures on various topics. Naturally most important were the intimate contacts with friends, sharing experiences which we encountered during the last fifteen years. Many a night was spent that way. This unforgettable experience should bear fruit also in the pages of *Mennonite Life*.

During the time of extreme poverty and starvation in Europe I gave many addresses of people in need to friends here, who in turn helped them and thus saved their lives. I was able to meet many of these thankful families who were helped and all asked me to express their gratitude upon my return to America. I do this with the conviction that every gift bore fruit and will continue to do so.

A blessed Christmas and best wishes for the coming year to all readers from the staff of *Mennonite Life*.

Cornelius Krahn

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$2.00 per year

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Nativity Scene

From Ludwig Richter, *Die Gute Einkehr*