MENNONITE LIFE

April, 1955

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

To Our Readers

During this, the tenth year of publication of *Mennonite Life,* it is appropriate to evaluate what has been achieved and where we have failed. In order that we may continue presenting the various phases of Mennonite life and activity we solicit the cooperation of our readers in the following:

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Mennonite Life

North Newton, Kansas

COVER

Two Mennonite Cowboys in the Chaco, Paraguay.

Photo Neufeld Studio, Fernheim, Paraguay.

MENNONITE LIFE

An Illustrated Quarterly

Vol. X | April, 1955 | No. 2

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

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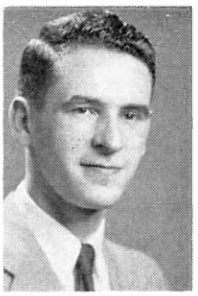

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FRANKLIN H. LITTELL, now Germany, gave third Menno Simons Lectures, Bethel College, of which a portion is given (p. 61).

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ACKNOWLEDGEMENTS

Photograph p. 52, Cor van Weele; p. 53, top, J. W. Fretz; Cover, bottom p. 53—top p. 59, Neufeld Studio, Fernheim; bottom, p. 59, Vollrath, Asuncion; p. 60, J. W. Fretz; p. 61, Menno Schrag. Etching pp. 62-63, Bethel College Historical Library. Photography, top and bottom, right, p. 66, bottom, p. 69, by James Gingerich; courtesy, collection Goshen College Mennonite Historical Library. Cut, top, p. 67, courtesy *Mennonite Historical Bulletin*. Photography, bottom left, p. 67, Margaret L. Smith; bottom right, p. 67, Philadelphia Museum of Art; top, p. 70, Kurt Kauenhoven; "Mother and Child," p. 70, F. W. Butterlin; top, p. 76, Ken Hiebert. Map, p. 77, Sylvia Duerksen. Photography, bottom, p. 77; Photocopy, A. Ratzlaff, P. H. Richert, p. 80, B. H. Unruh, p. 81, and photography, P. P. Buller, p. 80, Simon W. Schmidt Studio. Drawing, p. 82, Sylvia Duerksen.

Annual subscriptions $2.00; Single copies 50 cents; Bound volumes $5.00 (two years in each).

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

God and Man Reconciled

BY W. LEENDERTZ

WHAT is the heart of the Christian faith? What is the essence of the Christian message? It is what God has *done* and what he *does* in Jesus Christ. Many people of vague religious moods and notions, who may be sincere and are probably quite religious, see in Jesus Christ the highest expression of religious achievement. But the gospel does not speak about our religious moods, feelings, and longings. It speaks to us from Bethlehem to Golgatha and further, from the Cross to the Resurrection and from the Ascension to Pentecost about the great deeds of God. These events stand in the center and our preaching must convey this message of the work of God. Two words are used to convey it; salvation and reconciliation. It is worth noting that nothing is said about "something that saves" or "some *thing* that reconciles," nothing about saving or reconciling thoughts or elements. They express directly and clearly: "Thou hast saved me," or "Thou hast reconciled me."

Salvation and Reconciliation

Naming both at the same time we realize that they are in different spheres. This is also expressed when we notice that many people speak about salvation, but are hesitant to use the term "reconciliation" stating that they have religious and ethical objections. They do not use a text like Romans 5:10 for their sermons: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Even the well-known verse of II Corinthians 5:19-20, "God was in Christ reconciling the world unto himself not imputing their trespasses unto them . . . we pray you in Christ's stead, be ye reconciled to God" is shunned. Romans 5 speaks of enemies of God. Of course, enemies must be reconciled but is there enmity between God and men? For those who emphasize the goodness and nobility of man's heart, who see the image of God in it, it is extremely difficult to speak about enmity between men and God for enmity is conscious. Occasionally, they say, this may be true but be careful and do not pass judgment. In the depth of the heart there is a longing toward God. Is man thus not related to God?

This was the spiritual atmosphere, particularly before the war. Recent years have revealed some of the diabolic nature of man. We have all experienced that when man fights for his bare existence other motives, longings, and desires come to the foreground than just noble feelings and pure longings for God. We have seen that when we Netherlanders were suppressed, some things came to the foreground in our midst which had otherwise remained under the surface and, which were in direct contradiction to God's intention. Thus all of us have begun to understand better man's animosity toward God when our desires were in conflict with God and his law.

But the real opposition to the use of the term reconciliation, it is said, is found on the religious level. The question raised is, must God be reconciled to us? Must his attitude be changed? This is claimed to be in contradiction with the love of God and an offence against God. The climax of the objection is found in the thoughts pertaining to the propitiatory death or the sacrificial death as if a God of vengeance had to be appeased. We do not underestimate these objections although we find them somewhat rationalistic. However, those who defend the orthodox views pertaining to reconciliation also use terms on the rationalistic level as if they were sitting in a judicial court. Although it may be permissible occasionally to use these arguments in this connection, in the process of reconciliation the Christian experiences something deeper. An attempt to lay hold of this experience by means of rationalistic thinking brings us into the danger of reducing this vital experience to a theory. We must not let everything depend on a word or term, but at the same time we must not fear words or stumble over them.

A Matter of Rejoicing

What we are aiming to convey by using the term reconciliation is directly connected with God's relation to us in Jesus Christ. It is of utmost importance that God came to us that we may be reconciled to him. Difficulties arise when we begin to state "how" this happened. The emphasis in God's coming to us is placed on mystery and by reconciliation on rejoicing. Whoever expresses the word reconciliation as a personal experience rejoices. As soon as one begins to express this experience theologically, the relationship to God can easily become theoretical and there is a danger that the rejoicing over the fact of reconciliation is overshadowed by "how" this happened.

Man confronts the act of God which he does not fully understand, uses words and pictures from his earthly relationships in an attempt to comprehend the work of God. When he speaks about the holy God and his own sin and how the gap is bridged, is it surprising that he does so in a terminology used in the judicial court? By saying this we do not state that the relationship of God and man can be fully described in these terms. Why does the Christian rejoice when he speaks about reconciliation? What are

the presuppositions back of it? One is the absolute distance between God and man. Without this realization we cannot understand the rejoicing in connection with the reconciliation? He who in his innermost feels his kinship with God, who believes himself able to "climb up" to God, who desires to meet God in the depth of his heart, will not speak about reconciliation because *he* discovers and *he* meets God. When we as human beings find, discover, or meet each other we are not reconciled. Reconciliation happens only if a previous contact has been broken and we know ourselves to be separated through a gap. Thus reconciliation is closely connected with sin-consciousness in which the great distance from God is felt as guilt.

Separation

In Colossians 1:21 we read, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Here we find distance, separation and sin-consciousness. At first glance the word "alienated" possibly sounds weaker, but probably express it better than "enemy." Enemies can become friends again, but among the alienated all contacts have been broken. A new center has come into our life and that is our own ego in opposition to God. God is either the center in our life or He is meaningless. When we are thus separated from God we feel in tragic moments of our life that we are separated from him through our guilt because we have turned away and that only reconciliation can bring us together again. This is a deed which has to be initiated by one of the two.

It is evident that this first step cannot be taken by us. Those that believe this can be done live in a different sphere where the distance between man and God and sin-consciousness are not felt. In this case we search for God and cannot speak about reconciliation because all searching of man is in vain if he is not found by God. The first approach comes from God and this constitutes the gospel. God has acted and still does act (1 John 2:10).

Reconciliation must always be initiated by one of the two and naturally by "the offended party." This again is a judicial terminology which does not need to be felt that way. In every human alienation and enmity we find this to be true. As human beings we must make use of earthly illustrations, but must always watch out that we know where to stop in applying them, and that we do not draw wrong conclusions. Whoever thinks of and expects reconciliation knows that he has been alienated from God and that he is guilty. Whenever God is in the center, and for Christian faith He is, He must take the initiative. The Christian does not say: *I* found God, but he says, God has found *me*. He understands the word in Romans 10:20, "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." This is an act of God's reconciliation in Christ. Just because of his distance from God and his involvement in sin man realizes that there is something wrong which God makes right. He bridges the distance and removes the sin which separates us. If this is emphasized we have the basic elements of what is being experienced in reconcilliation. About the impossibility of man approaching God, we can speak and reason, but about the positive approach of God we can only testify and witness and this is done with rejoicing which is expressed in the words, "God reconciled men."

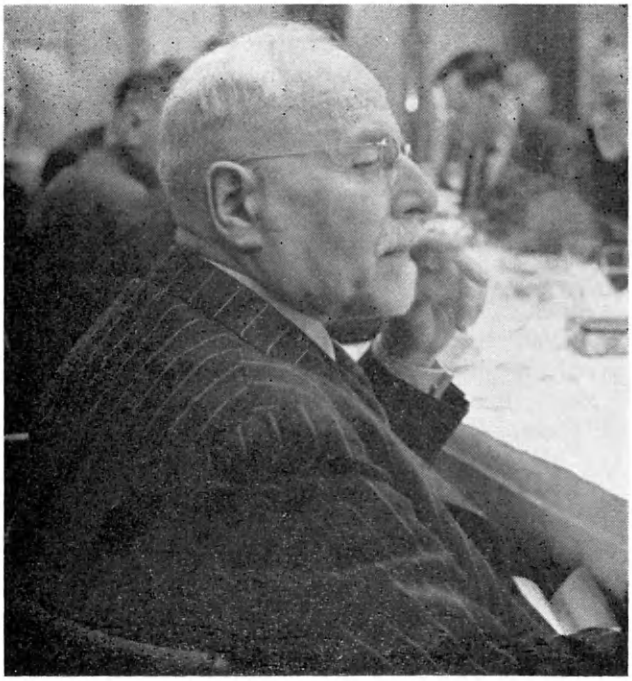
If an earthly child becomes enstranged from its parents it usually does not find its way back unless the parents first take the initiative. Only the embrace of the mother breaks the alienation. The Prodigal Son did not take it for granted that his father would meet him. He found that he was not worth being met. It was the father who went out of his way and restored the relationship which his son had broken.

(Continued on page 87)

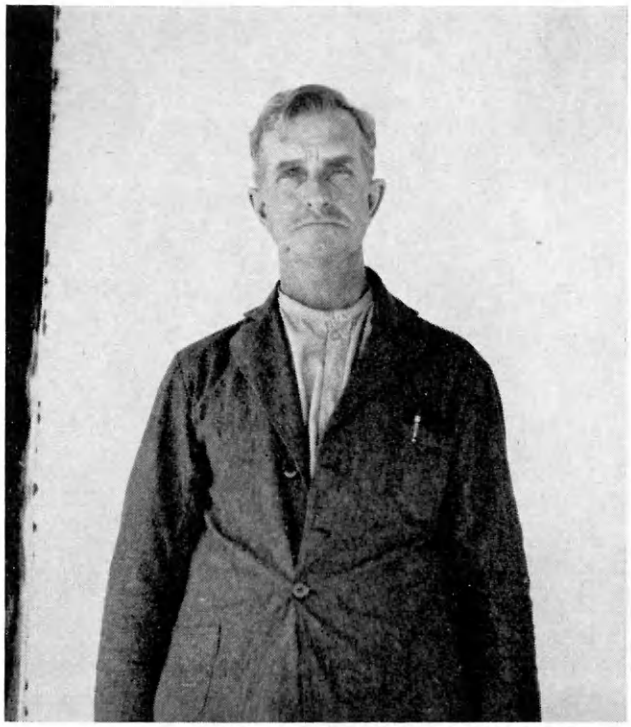
LEENDERTZ HONORED AT RETIREMENT

W. Leendertz, author of this article, at the banquet table commemorating the 140th anniversary of the Mennonite Theological Student Association called E.T.E.B.O.N., at Amsterdam. This organization was established in the days of Napoleon, when the Mennonite Theological Seminary of Amsterdam came into being in its present form.

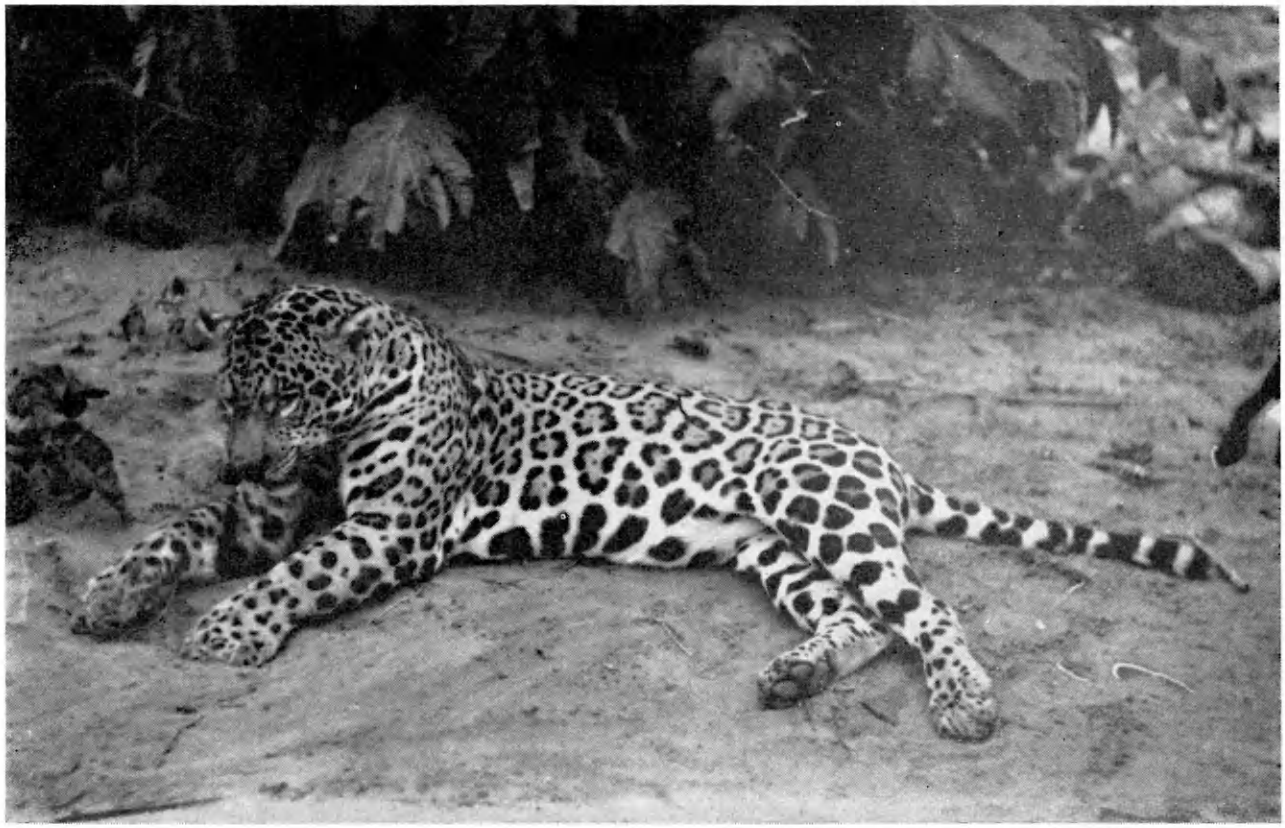
W. Leendertz wrote his doctor's dissertation on Kierkgaard, served as a minister in a number of Mennonite churches and became professor of the Mennonite Theological Seminary and the University of Amsterdam prior to World War II. The editor of *Mennonite Life* had the privilege of being one of his students and the rare opportunity to be present when Leendertz gave his last lecture in the spring of 1954 before retiring from active duties at the Seminary and the University. "God and Man Reconciled" is that lecture in English translation.



TWENTY-FIVE YEARS IN PARAGUAY



Martin C. Friesen, leader and elder of Menno colony settlers. Tombstone reminds one of the hardships of pioneer days in the Chaco, formerly occupied only by Indians, jaguars and other wild life.



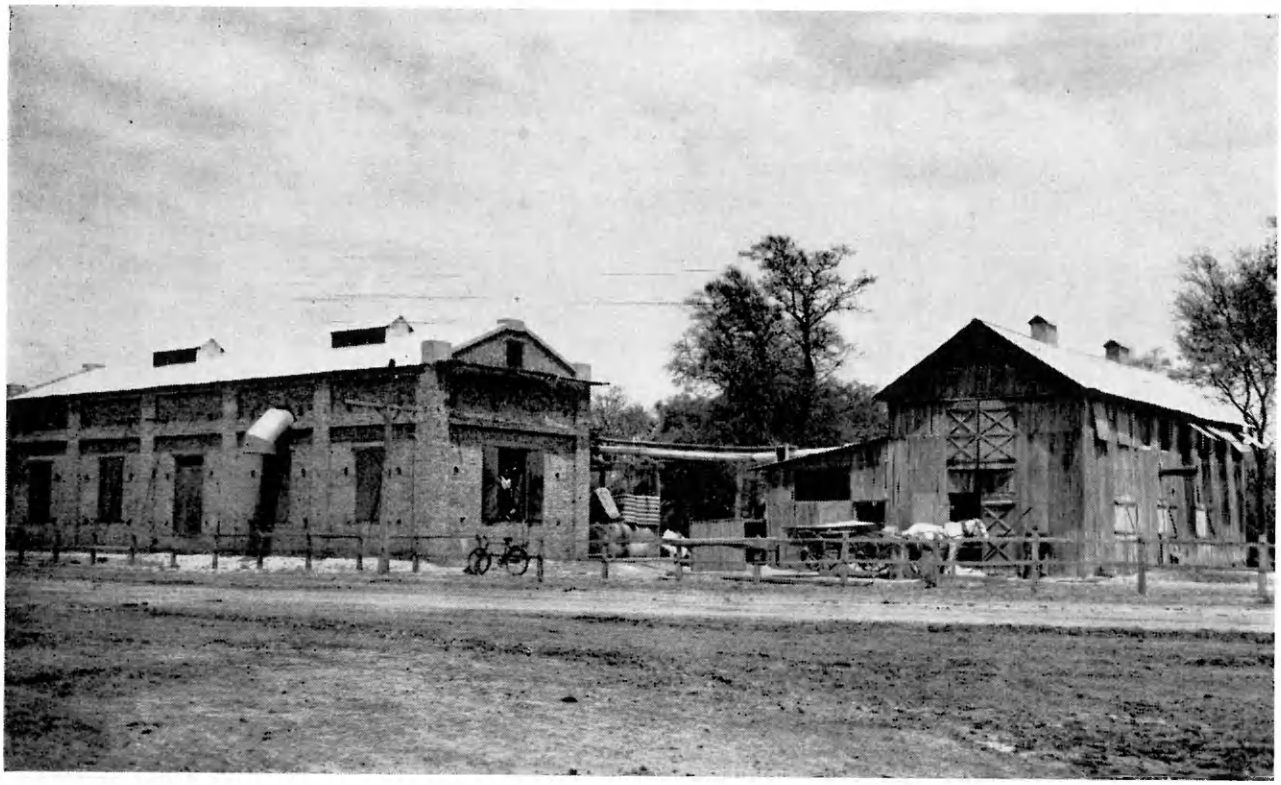
As friendly neighbors, Lengua Indians help Mennonites make adobe brick for their homes in the Chaco of Paraguay.

Primitive saw mill performs a very vital function in helping to build the homes, furniture, machinery and tools necessary to establish and maintain life and culture in the Chaco.

An old time wedding celebration in the Chaco of Paraguay at which "all" are invited for refreshments consisting of coffee and *Zwieback* while the close relatives stay longer and are later served Borshtsh or *Plumemoos*.

New home is evidence that some have overcome the difficulties of pioneer days and have established attractive permanent dwellings.

Cotton, one of crops raised by Mennonites in Paraguay, has been loaded to be taken to the cotton gin in Filadelfia, Fernheim, where the cotton is processed, constituting a major cash income. The communities are eagerly looking forward toward having their own textile mill.



Just like in the pioneer days in the steppes of Russia most of the implements and machines for use in the Chaco must be constructed by those who want to use them. This is a wagon factory in Fernheim, Chaco.

Jacob Isaac and family, elder of the Mennonite Church at Fernheim in the Chaco, are ready to make a trip to church.

The Karlsruhe Mennonite Church erected after World War II, is evidence of progress made during twenty-five years. The architectural pattern of the church shows Russian Mennonite tradition and some South American influences.

The interior of church is decorated for the harvest festival. With the exception of business meetings and communion services the three Mennonite conferences of Paraguay worship together in the same meetinghouse.

Some Indians who formerly roamed in the Chaco are now following the example of their neighbors and dress like they do, settle in villages to till the soil, start speaking Low-German, and accept Christianity as their way of life.

This Pena Grocery store of Asuncion, owned by Cornelius Neufeld (second from left), is not typical of the Chaco stores, but indicates that some of the Mennonites have moved to the capital and are engaged in business.

Frederico Arentz family of Rio de Janerio, Brazil.

HOST AT RIO--

Frederico Arentz

BY J. W. FRETZ

WHEN William Allen White, the famed small town editor of the Emporia *Gazette*, wrote his biography of President Calvin Cooledge, he entitled it "A Puritan in Babylon." This was an apt title for a biography of a modest New England Congregationalist who landed in the maelstrom of national politics in Washington. The same title would be fitting for Frederico Arentz, a German Mennonite who for fifty years has retained his Mennonite identity while living in various cities of Brazil.

Arentz came to Brazil as a boy sixteen years of age. His reason for coming was in part the result of youthful adventure and in part the invitation to a job from a friend of the family. He immediately established contact with German Evangelical Lutheran settlers who had preceded him to Brazil. Especially friendly to him was the pastor of the Lutheran congregation at Puerto Alegre in the state of Rio Grande do Sul. The name of the pastor was Pohlmann. This is of special significance to our story because it was this pastor's daughter, Louise, who was to become Mrs. Arentz. After three years of employment with a merchant by the name of August Goebel, he joined a German Exporting firm by the name Eduard Ringel and Company whose headquarters were in Hamburg, Germany. He returned to Germany and after working for three years with an exporting firm in Hamburg he sent for his bride-to-be to come to Hamburg where in 1905, after a three months instruction period, Louise Pohlmann joined the Altona Mennonite Church and the two were married on April 20, 1905.

His firm sent him back to Brazil to attend to business matters. After one year he returned to Hamburg where his first child, Marie Louise, was born in 1906. In 1908, at the invitation of a friend he returned to Brazil once more, this time to become a partner in an iron products importing-exporting establishment. This was the first of a series of business ventures which turned out to be sad disappointments through no fault of his own. The anti-German sentiment in Brazil was strong during the two World wars. In time Arentz was completely forced out of this prosperous business in Sao Paulo. He next moved to Rio de Janeiro and established a small steel foundry specializing in the manufacture of axes and fittings. This venture developed into a profitable business but due to the speculation of a Portuguese partner with the firm's money, Arentz lost heavily again. He had returned to Germany at the invitation of one of the Hamburg business establishments and took the opportunity to have three of his children baptized into the membership of the Altona Mennonite congregation where he and his parents had long been members.

After returning to Brazil once more and encountering the bitter disappointment of an unfaithful partner in business he decided to establish a firm of his own in which he imported and exported iron ware and other related articles. During the strong anti-German feelings of World War II Arentz again was forced to heavy losses because of his inability to trade with Germany. Since the war he has had to seek employment as a wage earner and maintain himself and his wife, who is at present an invalid, as best he can. Thus in the course of a lifetime Frederico Arentz has three times started from "scratch" and built up successful businesses, each time to lose again.

The Arentz family consists of three boys, Carlos, Edgar, and Hans. All of them have responsible jobs and maintain Christian homes of their own. For the traveling Mennonite who lands in Rio de Janeiro it is a most welcome thrill to be greeted by the friendly voice and the warm handshake of a fellow Christian and brother in the faith who immediately makes you feel at home. Arentz has taken delight in helping his visiting friends through customs, then guiding them through the intricacies of city traffic and playing the role of a cordial host during the time one is in Rio. Fifty years a Mennonite in a strange land; fifty years of standing alone as a kind of single witness to a Christian way of life in a world of disappointments and sin, is a remarkable record. Frederico Arentz may also be aptly described as "A Puritan in Babylon."

Franklin H. Littell during a dinner given at the time of his Menno Simons Lectures Oct. 31-Nov. 3, 1954. The article below constitutes one of the lectures in somewhat abbreviated form.

THE CHURCH AND THE SPIRITUALIZERS

BY FRANKLIN H. LITTELL

THE last four centuries have seen Christian protest of three types, all present in the sixteenth century and all known to us today. These are: (1) the revolutionary type ("Maccabean" Christianity) of Thomas Müntzer, (2) the hype of Spiritualizers, (3) the type of "integral" Christianity of the classical Free Church.

A Radical Approach

Thomas Müntzer has been variously acclaimed by Social Democratic historians such as Belfort Bax and Karl Kautsky as a pre-socialist revolutionary, and by the apologists for the Third Reich of Adolf Hitler as a forerunner of National Socialism. In one thing the latter have the advantage, for Müntzer had a small private income and was not a member of the proletariat. At first attached to the Lutheran party, he was led by his conviction of personal contact with God and temperamental impatience with the more slowly moving Reformers to take direct action against the old order. With great power to sway crowds of people he proclaimed at Alstedt the founding of a communist *Bund* (covenant): A community of saints was to be gathered in these last days, and the godless Canaanites slain. He began with a theme very widespread among the radicals at the time: that the old Church had fallen through the profiteering and corruption of the priestly class. The "Fall" had not only occurred in the Church: Müntzer declared that there had been a "Fall" in society with the introduction of the Roman law of private property. In the time of primitive virtue, all had been held in common; with the restoration of the true way in the final age, old rights would be regained. His seal and banner are revealing:

> The Banner is the sign of the new Covenant, in which God, as once in the apostolic times, would again speak directly with his elect in visions and dreams; the red Cross and the white Sword on it proclaim that the Elect have the right and the duty to destroy the godless with force.

He died by the sword which he had raised, in a slaughter of the peasant forces; and ever thereafter, when someone mentioned the Anabaptists of intentional fellowship to Martin Luther, the great reformer recoiled from Thomas Müntzer.

The Heavenly Kingdom on Earth

Less than a decade later the banner of revolution was raised over the city of Münster in Westphalia. And again a Lutheran preacher, Bernt Rothmann, was the agitator at the center of it. Much of the preparatory preaching throughout north Germany, which prepared the way for the streaming of thousands toward the new Jerusalem, was done by Melchior Hoffmann and Melchior Rinck—both of them by tradition disciples of Thomas Müntzer, and both of them declared prophets of the last days. And both, like Müntzer and Rothmann, were originally partisans of the Lutheran cause. Rothmann, preacher in the key church of the city, had been won by the "Wasserberger" prophets to the conclusion that the godly must be gather-

Thomas Müntzer, radical follower of Luther, according to Chr. van Sichem. Engraving in background shows Peasant War in which he lost his life.

ed in community apart from the godless. The restitution of primitive virtue in an earthly city should herald the coming again of Christ and the general establishment of His Kingdom on earth. And in this restitution, several virtues were acquired: among them, the right understanding of the promises in the Book, promises previously hidden to the learned; the restoration of true baptism, of belief and confession rather than the false washing of children; the restitution of the true church, that had been "falsified and hindered by the Pope and his hangers on through fourteen hundred years;" the establishment of community of goods among the living communion of saints; the institution of the right plan of holy matrimony (polygamy, as in the Old Testament). They called their King, David, and themselves a new Israel, and distributed the *Book of Wrath* throughout the countryside.

The seal of Jan of Leyden, "King David," had a globe at the center, transfixed by a sword. Philip of Hesse, who perhaps had some sensitive feelings about their polygamy, joined his with the forces of the Roman Catholic bishop to starve out the city. The bones of the leaders of the rebellion hung in iron cages on the tower of the city hall until recent times.

In Our Time . . .

In our own time, revolutionary ideology has become largely separated from the religious frame of reference; both Nazism and Communism have their own schemes of redemption and salvation, and qualify as "religions" in their own right. It is worth noting, however, that in the Jehovah's Witnesses we have a dispensation in the true "Maccabean" line. And although recent conventions in the United States have given some signs that the movement is settling into the lines of a fairly stable cult, the rapid growth during the first post-war years in Germany indicated the peculiar suitability of its appeal to situations of strain and stress.

Here again the primitivist motif was evident. The occupants of Bethel House, the communal headquarters in Brooklyn, can refer to their communism of consumption as that of a "primitive Christian community." The Witnesses, like their spiritual forebearers in Münster, have never been New Testament non-resisters; they plead their case against bearing arms for worldly governments on the ground that they can only fight in the coming Kingdom. Although the churches find little occasion to take the Witnesses as a serious theological or organizational threat, a second look at the

Melchoir Hofmann, founder of Anabaptist movement in Northern Europe, in prison in Strassburg, according to a Chr. van Sichem etching of 1608.

unchurched of our cities and countryside would reveal that their energy and willingness to sacrifice is steadily gaining converts.

Spiritualizers Then and Now

The spiritualizing tendency is found in many signs and influenced also the thinking of persons who ultimately decided for the church. Several of the personalities who led or contributed to revolutionary efforts subscribed to a doctrine of inspiration which, by itself, might have resulted in no community. But even the prophets Augustin Bader and David Joris had their little bands of the faithful, while Melchior Hoffmann gave major attention to the new gathering of the chosen people, the exodus of Israel from the midst of apostasy, the escape from the Egyptian corruption of the papacy, and Bernt Rothmann resolutely repudiated the doctrine of the "indwelling word" because it destroyed history and eschatology.

Among historians it was Alfred Hegler who first distinguished a clear line between the Anabaptists and the Spiritualizers, establishing a distinction which Ernst Troeltsch popularized. The Spiritualizers were those whose spiritual and intellectual orientation made it impossible for them to accept the burden and offence of association with any earthly church. They had a vision of the early church, but this vision led them rather to despair of hope of seeing a true restitution. They hoped for a new age, when it would be given

David Joris, an Anabaptist of The Netherlands who died in Basel, according to a Chr. van Sichem etching of 1608. Joris allegorized the scriptures.

John van Leyden, "King" of New Jerusalem, Münster, 1535. He betrayed Anabaptist concept of church and attempted to establish a millennium by force.

to men to see the restored golden realm; this age might be heralded by the appearance of a prophet with a special revelation and commission from God.

Like Hans Denck, who drew up a list of contradictions in the Bible which only a direct gift of the Spirit could clarify, they were puzzled by the signs and sure that all parties—Lutherans, Zwinglians, Anabaptists—read them incorrectly. The outward form of baptism was unimportant, for the true baptism is that of the soul. Faith is a free gift of God, and cannot be compelled either by the magistrates or by the exercise of the ban within the congregation.

Sebastian Franck and Caspar Schwenckfeld, both of whom the Anabaptists had eventually to exclude from their meetings, were perhaps the finest examples of this point of view. It was Franck who contributed the word "unparteyisch" to the German language, a word which approximates to a remarkable degree what some of our contemporaries mean by "non-sectarian." The true church, in this world of appearances and sham, could only exist as a hidden association of like spirits who might, indeed, be found among the Turks and heathen folk as readily as among those pretended Christians whose literalistic and mass-faith bore the marks of the fall at the time of Constantine, and at the time of mass conversion of the Germanic tribes to the Roman standard. Caspar Schwenckfeld, who is

still memorialized in a church bearing his name, was as non-historical as Franck in his system of thought—although more active in organizing little study and prayer groups for the understanding and practice of primitive Christianity. As a review of the long and extensive exchange between Schwenckfeld and Pilgram Marbeck, Strassburg in 1544-46, indicates, the centrifugal force of the Spiritualizers' ideas was more than any continuing historical community could be expected to bear.

From the sixteenth century, through James Naylor and Anne Hutchinson, to the present time there has been a continuing strain of prophetism and spiritualism in sectarian Protestantism. American religious history has been especially dotted by experiments in concretizing one or another form of special revelation. Oneida was such a colony, combining a "modern" and "scientific" approach to religion and society with Old Testament overtones. In the Mormon colonies of Nauvoo and the Great Salt Lake the Old Testament forms became more explicit. The Amana colonies, which became a joint stock company in 1936, attempted originally to organize government about a series of peronalities imbued with the gift of the spirit; unfortunately, the line ran out and no new prophet appeared to carry the tradition. In general, however, the threat to the integrity of the Church is much more evident today in various forms of the liberal *Gnosis:* special revelation is again a particular fancy of the "educated," rather than among the poor in spirit.

To be sure, Aimie Semple McPherson was a twentieth century American phenomenon. But the special insights of Christian Science are perhaps more typical. Here again the appeal is made to a unique knowledge which unlocks the meaning of the universe, and in striking fashion combines the primitive Christian virtue of healing with the "scientific" world-view of idealistic philosophy. This brings the issue back to where it really rests, to the widely prevalent spiritualizing tendencies *within* our churches today. It is increasingly evident that the widespread resistance to a historical revelation, the refusal to exercise the most elementary disciplines, the substitution of a set of petty moralisms for the glorious militancy of a people whose hope is in things to come, represents in our churches the most serious threat to a living faith.

The Church and the Spiritualizers

It is the stock-in-trade of such people to depreciate not only the organized churches, and to repeat the old Joachimite myth of a new age of the spirit, but to attack the painful efforts of the churches in the ecumencial movement to realize again the seamless robe of Christ. For the present it is sufficient to emphasize that the spiritualizers are today as over four hundred years in almost unchanged form, a disintegrating and destructive factor of major importance to the Free Churches. It is all very well that Christianity is a "spirit;" but, as the Anabaptists also knew, a spirit without a body is a ghost. The freedom which is worthy of a Christian man is that which is in Christ Jesus and his yoke.

Against the revolutionaries on the one hand, and the spiritualizers on the other, the Anabaptists set forth to realize in concrete form that life and order which they saw plainly expounded in the New Testament. Especially after their experience with various special revelations, and with the principle of individual inspiration, they wanted to know nothing about the Bible "interpretans non prophetans" (interpreted and not prophecied). This was a visible, mobile and yet ordered community—and not a matter of imagination. Krahn states:

> As Luther distanced himself from the 'Enthusiasts' and fought them, so Menno opposed a similar development within the Anabaptism of his homeland. Indeed his first writing dealt with this fight, in which he turned against the Münster kingdom—which was an outbreak of allegorical interpretation of the Bible and of chiliastic prophetism. He will not have his candor in appearance understood through a 'Revelation of heavenly Inspiration,' but only through the 'plain, textual Word of the Lord.' He doesn't want to know anything of 'Personal opinions, dreams and visions.' In a defensive writing he cried out angrily that he was neither an Elijah nor an Enoch, neither a 'third David' nor a visionary or a Prophet.

When Leonard Schiemer criticized Luther's translation of John 1:4, he made the point vividly. Luther had written, "the Word became flesh and dwelt among us." Schiemer said it was "*in* us, as all students know." Lydia Müller, like most historians and theologians who have since interpreted the Anabaptists' doctrines of the Church and the Holy Spirit, thought that Schiemer was defending the idea of individual inspiration; what moved him, as it has all true Free Churchmen was not inspiration but incarnation. The church was central, in its simple New Testament form. This is the teaching about the nature of the church, and about the work of the Holy Spirit, which both the legal establishments and the culturally established Free Churches have neglected to their peril.

It is evident how far the later men of the Free Church were from any modern principle of individualism or ancient principle of individual inspiration. There was undoubtedly a principle at work here which could and did produce many diversions in Protestantism: but it was not the principle of individualism, as often claimed. It was the same readiness to be guided by the Scriptures by discussion aimed at a concensus which is today working to bring the churches back together again.

Plain Dress

BY MARJORIE LINSCHEID ISAAK

THE motivation, principles, and reasons for plain dress among the "plain" Mennonites are characterized by an earnestness of spirit and a desire to follow the word of God. Although some may practice dress regulations without this inner conviction, the basis for the entire "dress question" is in the realm of the spiritual.

To guide the church members in adhering to the principles of plain dress, specific regulations and standards have been established in the various districts of the (Old) Mennonite General Conference. Consequently no over-all statement can be made that will apply consistently to the entire group. Several commmittees have worked out standards for the entire conference. These appear in *A Book of Standards* (1940) and J. C. Wenger's *Historical and Biblical Position . . . on Attire.* The following is a compilation of the two.

1. Wear modest apparel.
2. Wear no jewelry.
3. Avoid forms of clothing suggesting sex-appeal.
4. Avoid bodily ornamentation, vain display, and costly array in apparel.
5. No complete conformity to all the forms of clothing and fashion of the world.
6. No bobbed hair.
7. No semi-nudity.
8. Observe sex distinction in dress.
9. The use of veiling for sisters when worshipping.

These standards may be considered as representative of the entire conference but they are interpreted and put into practice in widely different ways. This has given rise to a serious problem in the conference. Paul Erb writes, "There can be no question that dress is and has been for a number of years a burning issue in Mennonite circles." This he attributes to the fact that there is "a wide difference of practice among the brotherhood."[1]

One might list some broad observations in differences of practice. First the districts in the East, especially in Pennsylvania and Virginia, tend to be more conservative in their discipline and practice than the districts in the Midwest. Second, the closed rural communities tend to be more conservative than city or scattered outlying communities. Third, as a whole the older people are more conservative in dress regulation than the young people, especially those who have attended Goshen or Hesston College.

Practices not only differ from district to district but from congregation to congregation, and between bishop and bishop. "Many bishops allow members to deviate a great deal from the district conference *Rules and Discipline.* Then too, some bishops read the Rules and *Discipline* every time before communion . . . and expect members to be in line with the *Rules and Discipline* or stay back from communion." [2] A practice considered sufficient reason for excommunication in one district or congregation may cause no such action in another. Due to the different standards and practices of dress between congregations as well as between conferences, and effective all-over discipline is difficult. With this in mind the writers in their *Book of Standards,* "protest against the growing practice of members residing in one district and placing or holding their membership in another because they are not in harmony with the district and discipline where they reside" (p. 44).

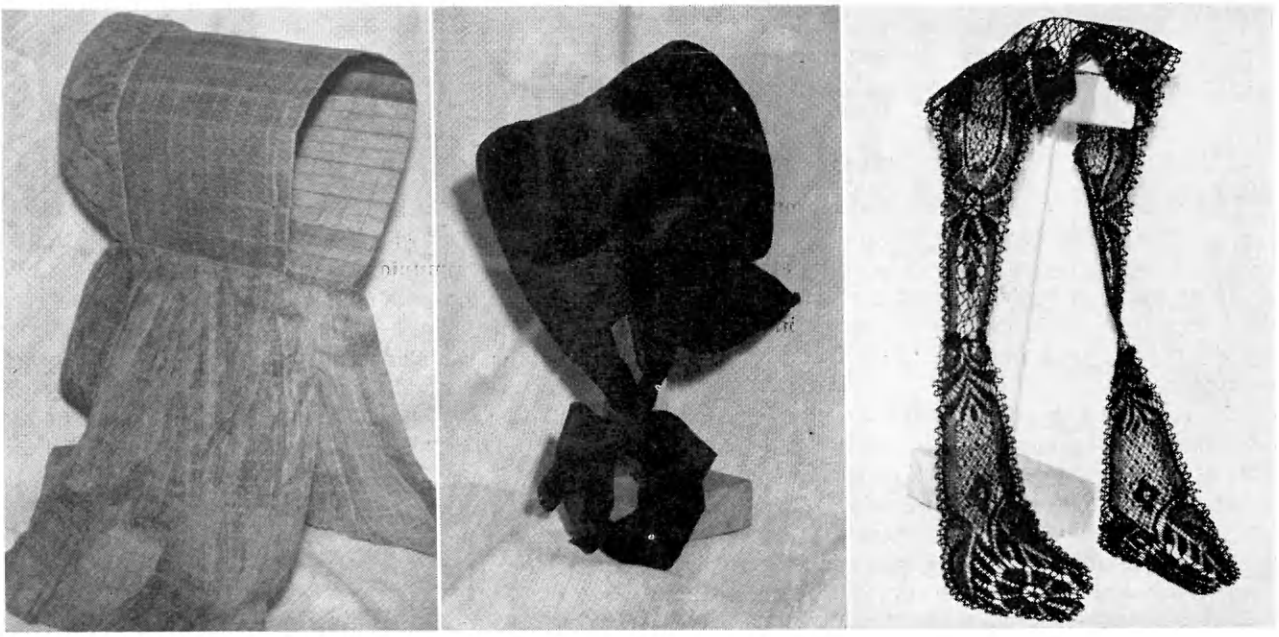
Plain Bonnet

Women are affected most by the problems of dress. Their standards of dress receive the most attention in the conference rules and discipline and women's plain dress is usually noticed first by an outsider. Wearing the plain bonnet is considered one of the most important issues in the plain dress question for women. There has been a tendency to drift away from this practice and a brief treatise on dress seeks to answer the question, "Why the plain bonnet?"

> It is the most consistent and appropriate protection covering to wear with the devotional covering. The two go together. Separate them, and neither one will continue long alone.
>
> It answers the Biblical demand of modesty and is neat when well-fitting.
>
> It solves and settles the ever-changing head-wear problem of a world of fashion.
>
> It is economical and serviceable until worn out.
>
> It is a definite mark of separation from the world. Godly women in the past dressed differently from worldly women.
>
> In the case of all plain churches that surrender the bonnet, this has invariably proved to be the opening wedge for the loss of separation principles in general—dress and other kindred practices and doctrines.[3]

A comparison of the restrictions on attire of each district conference shows a wide variance of attitude toward the use and kind of bonnet. The Lancaster Conference states, "members who persist in wearing small round bonnets (which are not large enough to cover part of the ear) . . . forfeit their membership."[4]

At the other extreme is the Illinois discipline which does not mention the bonnet but recommends that each member refrain from fashionable styles.[5] The Lancaster discipline further states: "The sisters are requested--



Slat bonnet worn by Mrs. Andrew Blosser (1781-1864) a Dunkard of Hocking County, Ohio. (Second) Sunday bonnet of Mrs. John F. Funk, (Salome Kratz) (1837-1917) Elkhart, Indiana. (Third) Prayer veiling used among Mennonites in Baden, Germany.

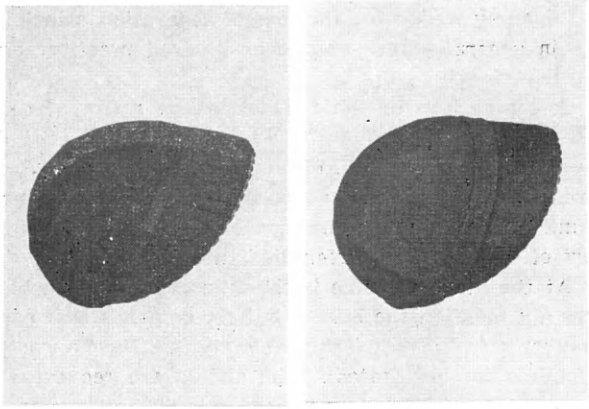
to wear a plain bonnet of a square pattern made of material which is suitable for a plain bonnet, without trimming and consistent in size with ties or bands for fastening" (p. 14). In practice the ties are frequently omitted. The Franconia Conference adds: "The stiff bonnet . . . is the only suitable protection covering to go with the prayer head veiling" and prohibits "wearing of bandannas, soft turban type headgear, hats or other fashionable headgear (except plain warm headgear for extremely cold weather)."[6]

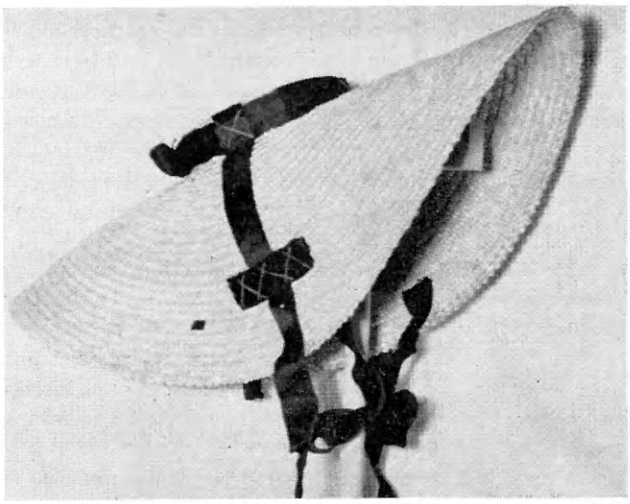
Seven of the conference disciplines studied stated their rules for wearing the bonnet in similar terms as the Indiana-Michigan Conference. "The head dress of our sisters shall be a bonnet or hood that is plain, serviceable, consistent with the prayer head covering, and a shape and form that cannot be mistaken for any form of hat."[7] However, the practice of this standard in all seven conferences is not uniform. The *Book of Standards* for the entire conference "urges that our church maintain its established attitude in favor of real bonnets for all sisters" (p. 30).

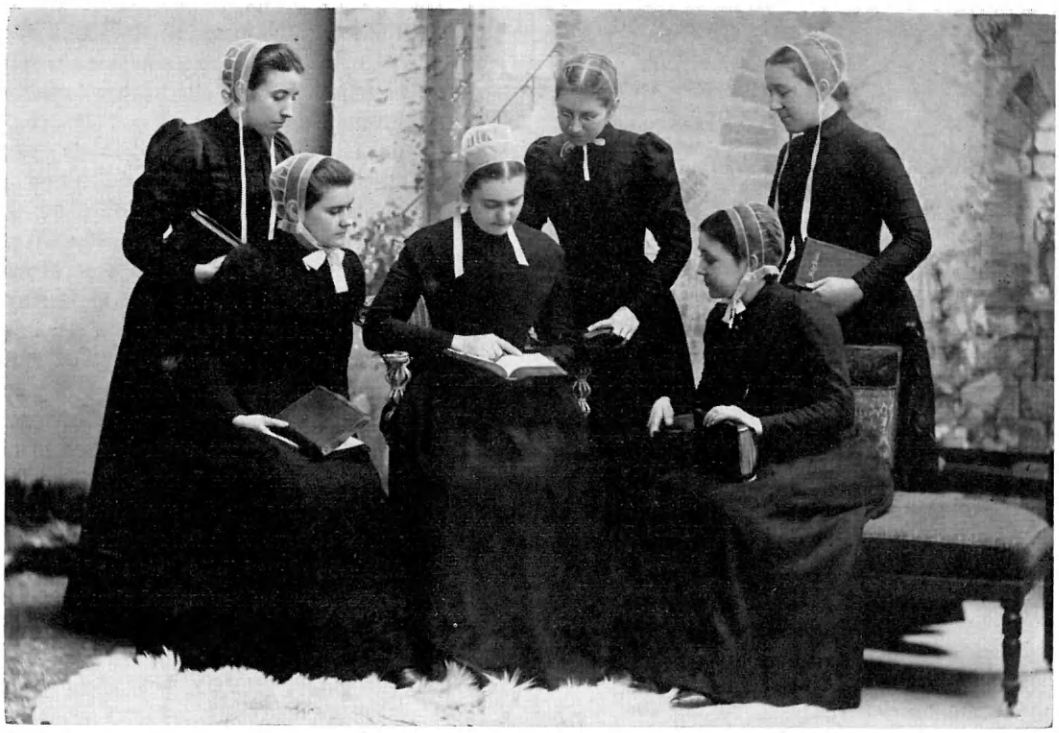
Devotional Covering

There is agreement among the district conferences that women should wear a devotional covering. Differences in the standards pertain to the style of covering and the time and place the covering should be worn. All agree with the Illinois Conference that "sisters in the

Women's hats in use among (Old) Mennonites and hat worn by "Nebraska Amish" of Kishacoquillas Valley, Penna.







Plain clothing worn by (Old) Mennonite women of Indiana in 1903.

(Bottom) (Old) Mennonite girls with prayer coverings working in M. C. C. clothing center, Pennsylvania.

(Bottom, right) Portrait of a "Mennonite Woman" reproduced from a painting by Jacob F. A. Eichholtz, located in the Philadelphia Museum of Art.

church shall wear the veil or head covering during times of worship, when engaged in teaching, praying, and prophesying" (p. 19). Most of the disciples do not stop with this admonition but give added rules and advice. The Missouri-Kansas Conference is typical of six conferences in this advice. The covering is to be worn not only in church but "including the giving of thanks at meals, Bible study, Christian teaching and religious work."[8] In the conferences with only these above admonitions the young people frequently carry their coverings to church, put them on just before services and remove them immediately afterwards. The older people may wear them more often but they frequently omit the covering in the home.

In the East, the more conservative conferences have more detailed rules in their disciplines. "The covering or veiling being 'a covering in sign' should be made of suitable material conforming in shape and size to nature's covering."[9] Franconia adds that the covering "should be worn at all times" (p. 52). The Lancaster Conference represents a position more conservative than that of the Illinois Conference: "We therefore admonish our sisters to wear the covering in public worship, in the home, and elsewhere. It shall be consistent and ample in size, of a square pattern including ties" (p. 12). In practice these ties are frequently omitted except during church when they are pinned to the sides of the cover-

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Prayer covering, (bottom) plain dress and plain coat from Hager Catalogue, Lancaster, Penna. through which "plain people" order clothes not made at home.

ing. The principles underlying the devotional covering tie in closely with the principle of long hair for women. "In nature women have more luxuriant and beautiful hair than man . . . . The Christian woman retains that natural glory, and then adds the devotional covering to show her relation in the Lord" (p. 12).

In the districts which require a covering "that covers," the hair is fixed in such a manner so it is completely under the covering. Forbidden are "bobbed or frizzled hair, combing the hair over the ears or other worldly ways of wearing the hair. . . ."[10] Most of the districts advocate long hair and some explicitly state "sisters should refrain from patronizing beauty parlors, or cutting the hair." The Pacific Coast Conference states "sisters shall not pattern after the ever-changing styles of combing and cutting of the hair." The Illinois Conference recommends that its members refrain from "fashionable styles of hair dressing." Many of the young people in the West and Midwest districts roll their hair in a loose roll on the neck with a pompador or wave in the front. Permanents and hair cutting are not too uncommon among this group despite rules to the contrary.

Cape Dress

Generally accepted by all is the admonition "to wear modest apparel." This is interpreted and practiced in two ways. First, there are those that advocate the distinctive garb. Second, there are those who merely recommend simplicity and modesty but who do not specify any particular cut of dress.

Those districts that observe conservative standards regarding the bonnet, covering and hair dress are also advocates of the regulation cape dress, dark hose, and dark shoes. Arguments for the distinctive garb are as the following: "There is power in the distinctive garb . . . The history of churches proves conclusively that whenever the idea of the distinctive garb is discarded that it is only a question of time when the testimony in favor of real simplicity and non-conformity is gone."[12] From one source comes the advice, "Churches that have tried the policy of preaching non-conformity while at the same time making it a point to dress so as not to be noticed or appear odd when among worldlings have invariably made a failure in their efforts and sooner or later surrendered fully to fashion."

More explicit reasons for the regulation dress are found in the booklet, *Christian Ideals* (p. 68):

Body exposure, sheer and form-fitting garments, short skirts, anklets, flesh colored and transparent hose, pronounce the sex-appeal. A dress well closed at the neck with a cape that conceals the feminine form and a skirt reaching at least half length between the knee and ankle is a desirable standard for Christian women.

The Lancaster Conference (p. 15) expresses these ideals thus: "The sisters are requested to be modest in their apparel . . . the coat and dress should be of material becoming to modesty and meekness of spirit. A plain dress shall include a cape, be full to the neck, have sleeves to the wrist, and be in size and length modest in every way. Hosiery and footwear should be black . . . those who expose their bodies in an immodest manner forfeit their membership." The Franconia Conference adds, "The cape dress which is made modestly and long enough to go well below the knees is the standard." This discipline prohibits "Immodest dresses with low cut necks, short sleeves and short skirts, wearing of anklets,

going without stockings or wearing of shoes with openings at toes and heels" (p. 53). Other disciplines that mention the cape dress do not include such specific details but state: "Sisters shall not wear fashionable dresses and are encouraged to wear the regulation cape dress approved by the church."[13]

In the West and Midwest are those conferences that recommend simplicity but who do not specify any distinctive cut of dress. Typical of this group is the Ohio statement, "The Sisters dress shall be modest, plain, serviceable, and consistent with the Word of God" (p. 24). The Illinois Conference recommends that the "members conform consistently with the standards of the Gospel and refrain from wearing immodest dress, popular and fashionable styles of clothing" (p. 17).

Dress among the students of Hesston and Goshen College might be considered typical of young people in the West and Midwest. Hose are generally worn except for times of play. In this they agree with the North Central Conference that believes "sisters should refrain from appearing in public stockingless."[14]

Certain other dress standards forbid jewelry and make-up. The district disciplines do not vary greatly in their statement of these principles. Franconia does specify as prohibited, "Jewelry of all types including wedding rings . . . make-up, lipstick, and nail polish" (p. 53). In the Washington County Conference 'wristwatches are protested against" (p. 14). Among the Kansas young people wristwatches are frequently given as an engagement gift. The Pacific Conference merely prohibits "wearing jewelry for display" (p. 8). Some of the disciplines are silent on the subject of not wearing men's clothing. Others mention briefly, "We believe sisters should refrain from wearing slacks or men's clothing."[12] This avoidance of wearing slacks is practiced quite consistently.

Men

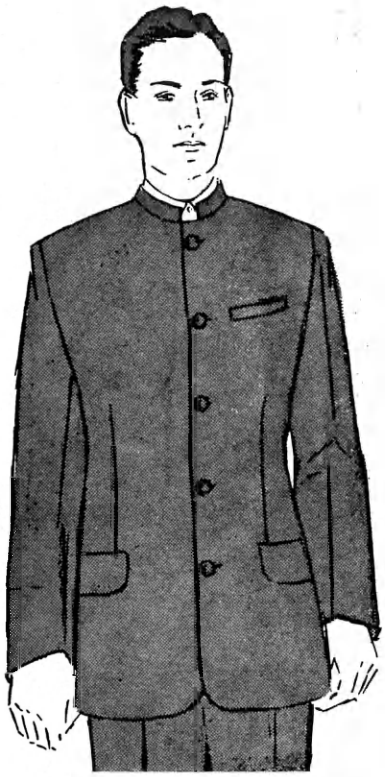
Styles of dress for men are not as much subject to change and to fashion as styles of dress for women. Consequently the subject of nonconformity in dress for men is not nearly as involved as for women. The question of non-conformity in dress for men centers mainly on the regulation cut coat and the absence of a tie. Details regarding hat and shoe styles are somewhat of a minor issue. All ordained men still wear the regulation suit.

Those who advocate distinctive suits to be worn by men at all times have reasons similar to the following:

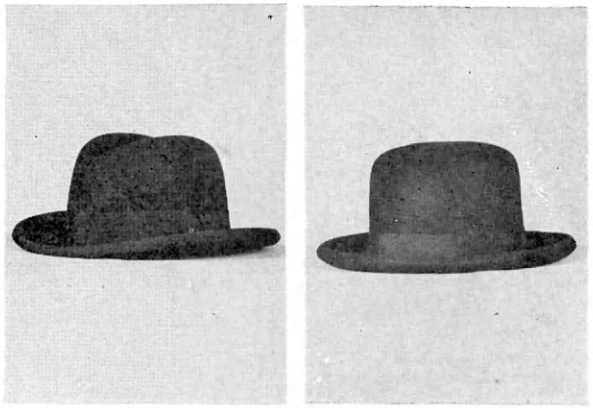
"Consistency in wearing the distinctive religious garb rules out the double standard which allows a man to don himself with one kind of suit for business occasions and another for his church contacts. . . .

"Moderation among men in their selection of clothing rules out conspicious patterns and loud colors. It will not consent to following popular and seasonal styles. The clothing of a Christian man is an expression of an even temper and a restrained life.

(Continued on page 72)

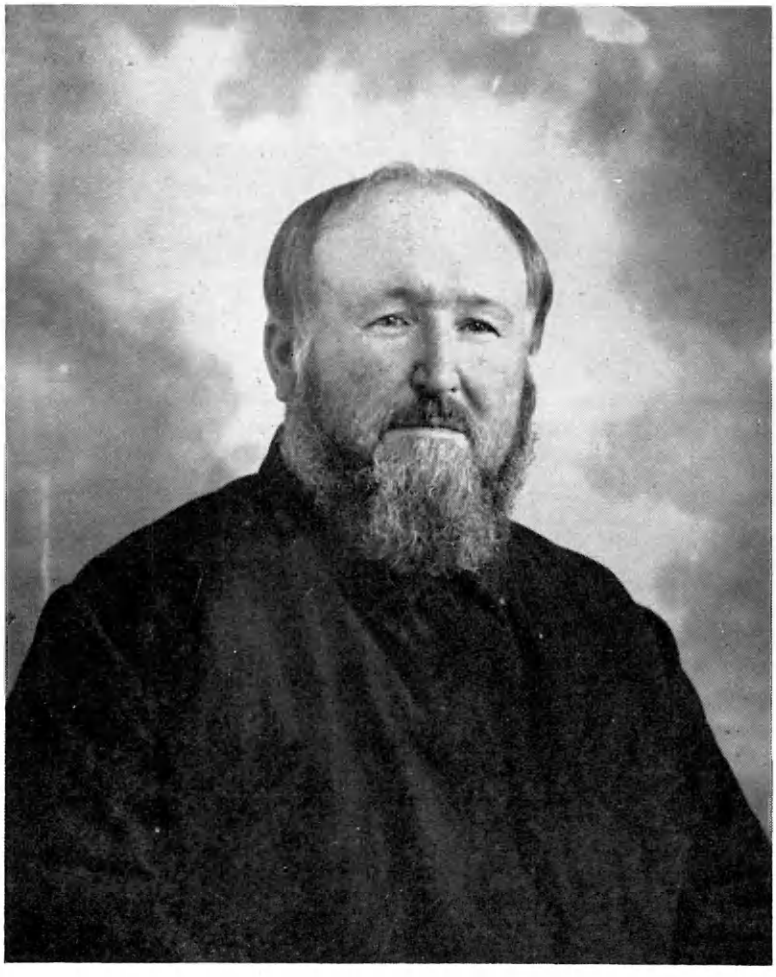


Plain coat worn by minister and some laymen adhering to the regulations of the conferences. (Below) Man's hat according to the prescribed regulations. (Bottom) Hat was worn by J. S. Coffman (1848-99), Indiana.



Plain Dress Among Other Mennonite Groups

Magdalena Zimmermann (1797-1872), Danzig, shows style of dress of her day. (Below) Hutterite elder with plain coat and beard shows practices among Hutterites.



Mother and child show traditional *Haube* of Mennonites of Russia and plain dress adhered to by Old Colony Mennonites of Canada and Mexico.

Hutterite girls with kerchiefs and plain dresses illustrate patterns from Russia and possibly from Romania prior to their coming to America.

ALL MENNONITES, REGARDLESS OF BACKGROUND, HAVE ADHERED TO SOME FORM OF PLAIN DRESS AS A RELIGIOUS PRINCIPLE. THESE PAGES ILLUSTRATE PLAIN DRESS WORN BY MENNONITES OF PRUSSO-RUSSIAN BACKGROUND AND THE HUTTERITES.

(Below, left) Man's cap and woman's kerchief worn in prairie states and provinces after arrival in 1874. Old Colony couple shows man without necktie (coat was just taken off) and woman in plain dress for church.

Old Colony women leaving meetinghouse in plain dark dresses with large woolen shawls.

Kleine Gemeinde woman of Meade, Kans. shows *Haube* similar to Old Colony woman. Meade Kleine Gemeinde girls after World War I without prayer covering, still wearing plain dresses.

"Simplicity in men's dress is exemplified by a plain garment without ornamentation and embellishment. A Christian man should find no need for pins, emblems, rings, neckties, etc.

"Uniformity is found in what is referred to as a plain coat, with a straight collar nearly closed at the front. While no great claims are made for the merit of this particular "cut," it does satisfy Biblical specifications of Christian attire and represents the religious significance our dress may give witness to.

"Non-conformity represents a studied purpose and intention to avoid worldly fads and styles. Black hose properly supported, hats made over simple patterns and shoes with a corresponding simplicity make a desirable consistency for the plain suit."[16]

The Lancaster Conference Discipline is similar to the above dress ideals in its standards for men. "According to the teaching of I Timothy 2:9-10; I Peter 3:3; our brethren are requested to walk orderly in dress as becometh representatives of the plain faith and to wear the regulation coat; a plain hat, without dents or creases, black shoes and hosiery. We believe that a necktie is unnecesary, and suggest that it be omitted . . . . Long and flashy neckties of any kind shall not be worn" (p. 14). Among the young people in the Lancaster Conference there is a practice known to some outsiders as the "Mennonite Compromise." That is, wearing a black bow tie with a regulation cut suit. Similar to the Lancaster Discipline is the Franconian which says, "For brethren the plain cut coat, without the necktie, and the plain hat, and black shoes" (p. 52). Specified as forbidden in the Washington County, Maryland and Franklin County, Pennsylvania, are "fashionable ties, and creased hats."

A direct contrast to this is the Indiana-Michigan Conference which represents the group that advocates the regulation coat for ordained men but does not enforce it among laity. "The ministry is to be an example to the flock. They shall wear the regulation coat and no necktie. No one shall be ordained who will not comply with this position" (p. 17). Similarly, the Ohio Conference states, "The minister shall be an example of simplicity to the flock . . . . He shall wear the regulation coat and encourage the same among the brethren" (p. 23). These two conferences state that the brethren should support the ministry "in maintaining the Gospel standard of simplicity in attire" (p. 24), but nothing definite is forbidden. J. C. Wenger in a letter of April 20, 1949 writes regarding the Indiana-Michigan Conference: "In the bulk of our congregations in this district few laity wear plain (clerical) coats."

In the Illinois Conference there is no specific statement dealing with men's attire. In its general statement it recommends that "each one of our members conform consistently with the standard of simplicity, neatness, modesty, and economy" (p. 17). Some, however, who do not wear the plain coat, omit the tie and some wear a tie with the plain coat. Many of the men observe no distinctive dress patterns or practices.

Consistency in non-conformity of dress is a real problem. Leaders in the church are aware of the problem and are earnestly seeking a solution. They believe, "The present course of professing nonconformity to the world and practicing conformity to the world is foolish, to say the least, and is untenable."[17]

Some suggestions are as follows:

Let our ministers be proper examples in simplicity.

Let parents give proper instruction and maintain proper discipline in their own homes.

Let us avoid radicalism.

Let us work for conditions favorable to simplicity.

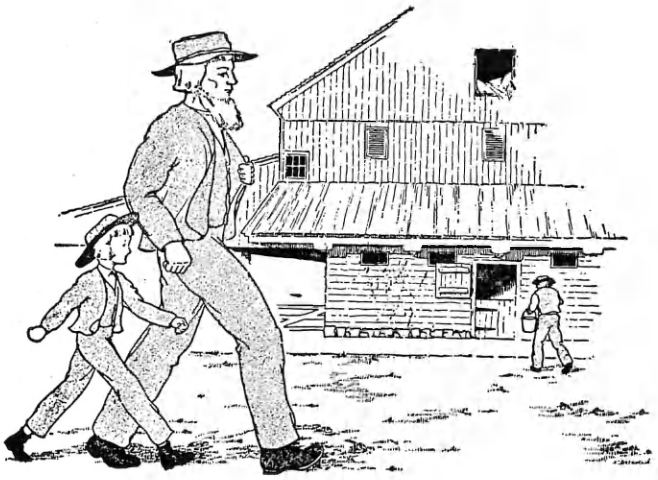
Let us maintain a distinctive form of dress.

Let our efforts be accompanied by the spirit of prayer and our testimonies be clothed in the language of love.[18]

Through study of the various standards of dress in the district disciplines, one notes the various interpretations of the basic concern—non-conformity. The differences are in a sense only outward. All the districts are seeking to maintain the principle and practice of non-conformity in daily living.

1 John C. Wenger, *Historical and Biblical Position of the*
2 *From a personal letter of* Marion Groff, March 27, 1949.
3 *Dress, A Brief Treatise*, (Scottdale, Pa., 1935), p. 24.
4 *Statement of Christian Doctrine and Rules and Disciplines of the Mennonite Church Lancaster Conference*, (1943), p. 14.
5 *Illinois Mennonite Conference Directory*, (1947), p. 17.
6 *Doctrinal Statement Constitution and Discipline of the Franconia Mennonite Conference*, (Scottdale, Pa.: 1947), pp. 52-53.
7 *Doctrinal Statement and Constitution, Rules and Discipline of the Indiana-Michigan Mennonite Conference*, (1942).
8 *Constitution and Discipline of the Missouri-Kansas Conference* (1937), p. 12.
9 *Mennonite Conference of S. W. Pa.*, (Scottdale, Pa., 1935) p. 7.
10 *Doctrinal Statement and Discipline of the Washington Co., Md., and Franklin Co., Pa., Mennonite Church Conference*, (1930), p. 14.
11 *Constitution and Discipline of the Pacific Coast Church Conference* (1942) p. 8.
12 *Dress, A Brief Treatise*, p. 23.
13 *Rules and Disciplines of the Virginia Mennonite Conference* (1941) p. 17.
14 *Constitution and Discipline of the North Central Mennonitte Conference* (1947) p. 16.
15 *Ibid.*, p. 15.
16 *Christian Ideals*, pp. 64-65.
17 John L. Stauffer, *Bible Teaching on Non-conformity* (Scottdale, Pa., 1940) p. 68.
18 *Dress, op. cit.*, pp. 18-23.

"Father and Son" from J. W. Yoder, *Rosanna of the Amish*.



CHURCH DISCIPLINE IN OUR DAY

BY H. B. SCHMIDT

THE word "church" occurs more than a hundred times in the Bible. Paul, speaking of the church, tells us that Christ loved the church and gave himself for it so that he might present it to himself a glorious church, not having a spot or wrinkle or any such thing: but that it should be holy and without blemish (Eph. 5:25-27). If the church is to become a glorious church, not having spot or wrinkle, or any such thing, then it must discipline itself.

Mennonites have held, among other distinguished doctrines, the scriptural doctrine of baptism on confession of faith, of non-resistance, church discipline and refusal of the oath. Discipline is necessary in the family, in school, in the army, or any social group. Discipline is also necssary in the church. Paul says, "Let all things be done decently and in order" (I Cor. 14:40).

Formative Discipline

There are two kinds of discipline that the Mennonite church has practiced, formative and corrective. Formative discipline is by far the most important. Its doctrine is taught in such passages as: Eph. 2:21, "In whom all the buildings fitly framed together groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." And again in II Peter II 3:18, "Grow in grace and in the knowledge of our Lord Jesus Christ."

All Christians should grow. Formative church discipline has that in mind. The "babe in Christ," as Paul calls the new Christian, should grow until he is developed into a "perfect man." Church members are to be taught to observe all things whatsoever Christ has commanded. If every church member would learn the lessons taught in I Cor. 12:12-17 where Paul speaks of the unity of the body as a figure of speech of the unity of the church, the subject of formative church discipline would be better understood. Then no member would be dissatisfied with his own place, nor envy the position of another. Then no one would think of his work as being superior or more necessary than the neighbor's.

Formative church discipline is the task of every true church member and especially of every teacher and minister. With the many educational facilities added to our churches the matter of formative church discipline should become an easier task and the teaching more efficient. No church can ever overemphasize the value of formative church discipline.

Corrective Discipline

The Mennonite church has also practiced some corrective church discipline. The phrase "corrective" implies the imperfection of church members, their ability and tendency to sin. Oh, how many illustrations we have of this imperfection! We need only to look at ourselves for the best illustration. Jesus, who could look into the hearts of people, said, "It must needs be that offences come." Perhaps we wonder at times why it should be that way.

According to the teachings of Jesus everything else must be tried before the church resorts to corrective church discipline. If two commands of Jesus would be obeyed, most church differences would be solved. Matt. 5:23-24 reads, "Therefore if thou bring thy gift to the altar and then rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

In Matt. 18:15 we are told, "Moreover, if thy brother trespass against thee go and tell him his faults between thee and him alone." According to Matt. 4:23-24 the brother who is the offender is to go to the offended brother and according to Matt. 18:15 the offended party is to tell the offender about it. Tell him his faults—don't write to him—go and tell him between yourself and him alone, nothing can be plainer. Should it so happen that they start at the same time and meet mid-way, so much the better.

There are two classes of offences, the personal and the general. Personal offences are offences against an individual, "If thy brother trespass against thee." If such an offence is forgiven it leaves the fellowship of the church undisturbed. The object of the offended should always be "to gain the offender." Matt. 18:15, "If he shall hear thee thou hast gained thy brother." Generally the offending brother is gained when there is a sincere desire to gain him.

There are cases in which the offending brother is not gained, what then? Jesus suggests a second step in Matt. 18:16, "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." The object again is to adjust the differences according to the law of Christ, which is love that will forgive. If success in adjusting the differences is attained then nothing more is said. If, however, the first and second steps have failed then Jesus suggests a third step. He says, "then tell it to the church."

So far it has not been church discipline, but discipline of brothers. If the church is informed and he hears the church, the matter ends and the brother retains his membership; but what if he does not hear the church! Jesus then goes on and says in Matt. 18:17, "Then let him be unto thee as a heathen man and a

publican." He no longer retains his church membership because he has broken fellowship with the church. This, however, does not mean that the church has no obligation towards such a person. Jesus has made it very clear that the task of the church is to win souls for Christ and so the task of the church is to go after the lost sheep and win the person for Christ.

Offences

There are also general offences or offences committed against the church. Let me list a few such offences. Teaching a false doctrine or rejecting a fundamental doctrine of the gospel is such an offence. Speaking of such offences, Paul says in Galatians 1:8-9, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed." John says in II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

Another example of an offence against the church is disorderly and immoral conduct. Paul says in II Thessalonians 3:6, "Now I command you brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us."

Immoral conduct is defined in such a passage as I Corinthians 5:11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat."

The question may now arise as to how a church shall deal with such general offences. The answer is: much like personal offences. Paul says in Galatians 6:1-2, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering yourself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

The object of all church discipline should always be: (1) To glorify God, (2) To purify the church, and (3) To gain the offender and help him in spiritual growth.

Menno Simons on Church Discipline

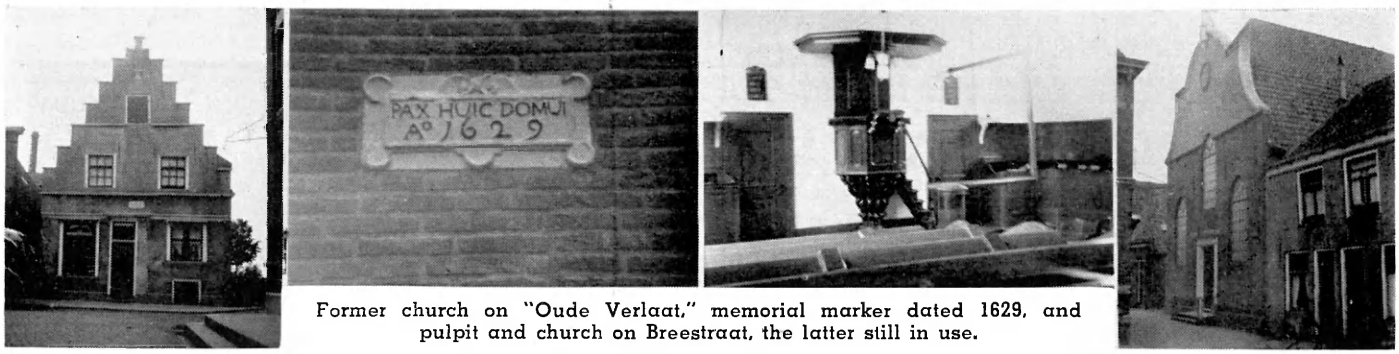
It is evident that these words of Christ teach, in the first place, that if any one should err or sin against his brother through negligence, infirmity, inconsiderateness, inexperience, or ignorance, that he should not, therefore, hate him in his heart; nor conceal or connive at his transgression; but out of true, brotherly love admonish and reprove him, lest his brother fall into greater errors and perish; but by this means reclaim him, and, as Moses says, not make himself guilty for his sins. It is the nature and disposition of Christians not to hate any on account of his infirmities, but they seek with all their hearts how they may lead such an one in the true way of love by instructing him; for a true Christian knows nothing of hatred.

In the second place, those words teach us that he, who has transgressed, should receive the admonition of his brother, in love and be again sincerely reconciled . . . .

In the third place, if the transgressing brother will sincerely receive the brotherly admonition of his offended brother in love, be humbly reconciled, and afterwards ceases transgressing, then in that case he will no more remember, but sincerely forgive him, although he may have frequently sinned against him. Even as God for Jesus' sake, forgives all of our sins; so must we also forgive our neighbor all his transgressions in Christ, which he has committed against us. And we should not under any circumstances indulge in hatred or vengeance against him, although he should never reform. We have a true example in Christ, and Stephen, his witness. And it is also the nature and disposition of all the anointed, who are born of God, that they possess their souls in peace and patience, to keep pure and uncorrupted their conscience, their prayer unhindered, their love perfect, their faith sound and true, their minds firm and unwavering ,no matter how we behave towards them.

Menno Simons, *Complete Works,* Elkhart, Indiana, 1871, Part I, p. 254 ff.)

Adriaan Stuurman (1792-1879) was one of the leaders of the Blokzijl Mennonites in The Netherlands and an ancestor of the writer of the article on the opposite page.



Former church on "Oude Verlaat," memorial marker dated 1629, and pulpit and church on Breestraat, the latter still in use.

MENNONITES IN BLOKZIJL, HOLLAND

By F. J. STUURMAN

BLOKZIJL is a dreamy little town in Holland on the east side of the former Zuiderzee. This fishing village originated about the time when the Mennonite movement started in that country. Mennonites from this place were represented at a meeting between the Frisians and the Flemish in 1568 and again at another conference in 1574.

In the beginning of the seventeenth century Claes Claessen, who became well known beyond the congregation through his writings, served the congregation. He was also prominent at various meetings of the brotherhood and accepted the Dortrecht Confession of Faith in 1642. He was peace loving and tolerant although his congregation belonged to the conservative Flemish.

It appears that until 1650 Blokzijl had only one Mennonite congregation which held its meetings in a small building at the Oude Verlaat (1629) and later in a larger meetinghouse on the Noorderkaai (1640). The most conservative group, however, the Danzig Old Flemish, worshipped in the building at the Oude Verlaat. During the controversy between the progressive Lamist Mennonites and the conservative Zonist Mennonites of Amsterdam, the Noorderkaai congregation must have sided with the Lamists. Some of its members were even accused of harboring Socinian views which at that time was a sectarian "crime" persecuted by the state. Although they were found innocent, action was again taken against Jacob Hendrix who wrote a book in 1698 entitled *Instruction Concerning the Road to Heaven.* The watchful conservative Reformed government found the "road to heaven" insufficiently orthodox and Hendrix was sentenced to one year in prison and a fine of a hundred ducaten. Since he could not pay the fine his furniture was sold. However, not all members of the congregation shared the views of Jacob Hendrix. Around 1700 a split occurred during which a large number of the more conservative members left the Noorderkaai congregation and organized a new one which associated with the Zonists. The remaining group repeatedly asked for financial help from the Lamist Mennonite church of Amsterdam. The minister at this time was Jacob Hendriks Smit.

The little group of Mennonites at Blokzijl somewhat mirrored the situation prevailing in the rest of the country. They were divided into the Danzig Old Flemish, the Flemish meeting at the Breestraat, and the more tolerant Noorderkaai congregation. In 1782 the former two united and in 1802 the latter joined them. This united Mennonite church is still meeting in the Breestraat church. The church at the Noorderkaai was converted into a public welfare institution (*Nutsgebouw*). The congregation now has a membership of seventy and for the last decade has been served by Jacob Thiessen, originally from Russia. In 1954 he was succeeded by B. K. Homan.

"De Kolk" and "Oude Verlaat" at Blokzijl, where Mennonites live and worship since the 16th century.

PRZECHOWKA AND ALEXANDERWOHL--

Beginnings of Alexanderwohl, Tabor, Huffnungsau and Other Churches

BY J. A. DUERKSEN

ABOUT sixty-five miles south of Danzig and three miles west of Schwetz (Swiecie) on the west side of the Vistula (Weichsel or Wista) River nestles the small village of Przechowka (pronounced Pshi-hof'-ka), Poland. This village has also been called Wintersdorf. For two hundred years or more this village was the center of a flourishing Mennonite community, extending from the early seventeenth century until 1821 when the major portion of the membership of this church emigrated to South Russia where they established the village of Alexanderwohl in the Molotschna colony.

Przechowka Old Flemish Church

The Przechowka Mennonite Church was a member of the Old Flemish Mennonite Society of Groningen, The Netherlands. The Old Flemish *Mennisten,* were the most conservative and strict in discipline in Holland during the sixteenth, seventeenth, and eighteenth centuries. The newer fashions in clothing were taboo; hair-do's with lace ribbons, braids and other adornments were not tolerated; silver tableware was out of question; and shining polished rings or buckles on horses' saddles and harnesses were frowned upon. It is said that the men

Alexanderwohl Mennonite Church in Russia.

wore long drab, collarless coats with hooks and eyes instead of buttons. The church ban and avoidance were frequently resorted to as measures of church discipline. No outside marriages were tolerated, not even with members of other Mennonite groups such as the Frisians. Any transgression in this respect was punished by the ban and avoidance.

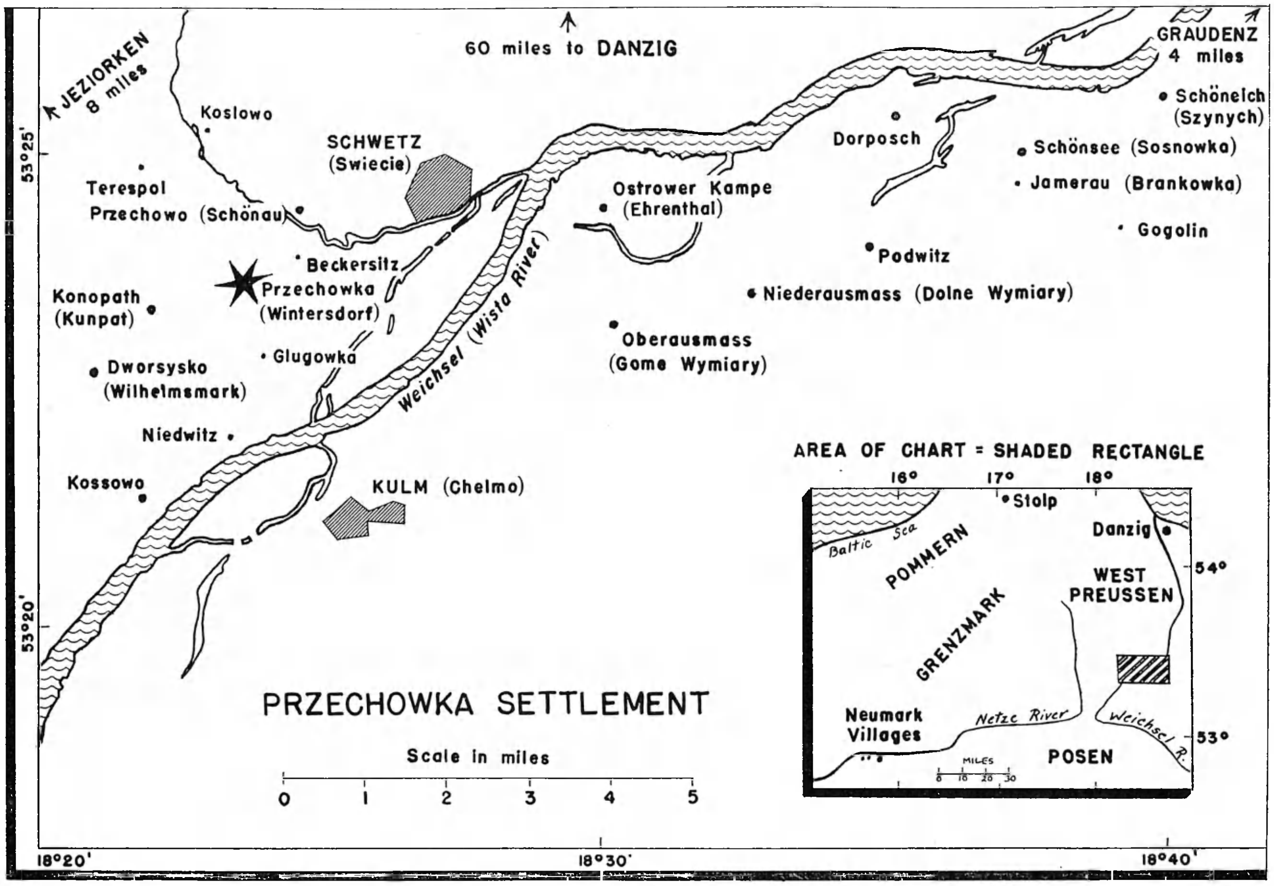
The contempt which the Old Flemish bore against the Frisians is expressed by the following verse cited by Herbert Wiebe:

Die mit Haken und Oesen,
wird Gott erlösen;
Die mit Knöpfen und Taschen
wird der Teufel erhaschen.

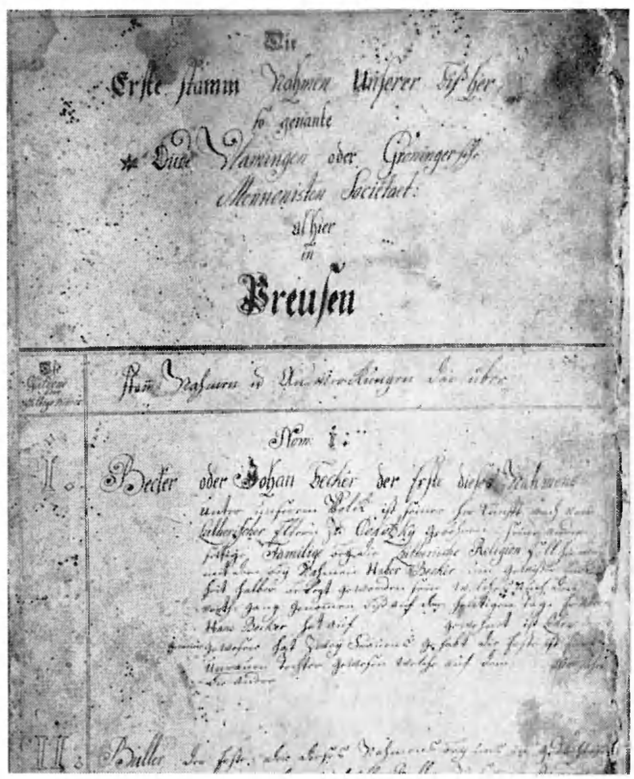
(Those with hooks and eyes
will be saved by God;
Those with pockets and buttons
will be seized by the devil.)

The Przechowka Mennonite Church served the Old Flemish Mennonites in about a dozen neighboring villages besides Przechowka itself. On the west side of the Vistula River were the villages of Przechowka, Beckersitz, Konopat, Glugowka, Terespol, Niedwitz and Dworzyska (Wilhelmsmark). On the east side were the Ostrower Kampe (Ethrenthal), Dorposch, Schönsee, Schöneich, Jamerau (Brankowka) and Nieder-Ausmaas. All of these villages were subjected to frequent inundations from river floods which were generally caused by spring rains or ice jamming in the thaws. Time and again these Mennonites were forced by

Home of Alexanderwohl Mennonites on Vistula River, Prussia



(Right) Title page of Przechowka-Alexanderwohl Mennonite Church Record dating back to 17th century described on p. 79 ff.


Die
Erste stamm Nahmen Unserer Väter
so genante
Vlamingen oder Groninger
Mennonisten Societaet:
al hier
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sheer necessity to appeal to their Dutch brethren in Holland for flood relief. Usually the Dutch Mennonites responded with generous financial aid.

Economic and Cultural Life

The land was never owned outright by the Mennonites. They leased whole village tracts for periods of forty or fifty years at a time. The first reported land-lease for the village of Przechowka that has been handed down was made in 1642 by the Polish governor, Johann Zawadzki, covering the fifty year period from 1640 to 1690. This lease covered ten small farms of about forty acres each at an annual rental premium of four hundred gulden for the whole village. About half the land of this village was very sandy and consequently rather unproductive. Their farming consisted of dairying and raising grains such as rye and barley. They sold their butter and cheese in the neighboring cities. They were also granted the right to fish in the river for their own table needs. Their meager farm income was supplemented by weaving linen in which they had been experts for centuries.

From its earliest history the Przechowka Mennonites

struggled for the privilege of establishing their own schools and having their own teachers. According to Maercker the Przechowka village school can be traced far back into the seventeenth century. School sessions were limited to the winter season when there was not much work to be done on the farm. Besides the three R's—'reading, 'riting, and 'rithmetic—religion and singing were also taught. The village schools were supported by assessments against the village inhabitants in proportion to the size of their farms. The teacher's remuneration consisted of a meager salary and material goods in kind, such as milk, eggs and butter. In some villages the Mennonite and Lutheran children attended the same school. In others the Mennonites had their own schools and teachers. The Mennonites preferred the latter arrangement, if at all feasible.

There was a school in each of the following villages affiliated with the Przechowka congregation: Konopat, Dworzyska, Jeziorken, Nieder-Ausmaas, Ostrower Kampe, Dorposch, Schönsee and Schöneich.

Religious Life

Originally there was only one church and that was in the village of Przechowka. This was the center of the religious life. Although they never were pressured to become either Catholic or Lutheran—the two recognized churches in this area—the Mennonites did not have freedom of worship as we understand it today. They were continually forced to pay certain fees to the church diocese in that area in order to be left free to worship. Religious freedom was actually bought. In 1732, for example, the Mennonites in this area were not permitted to worship according to the dictates of their consciences until they paid the Bishop of Culm 10,000 gulden. An elder, Peter Becker, presumably of the Przechowka church, went to Groningen, the Netherlands, and described the plight of his people who were poor and now faced these exhorbitant extortions. As usual, the Dutch Mennonites rallied to their aid with financial contributions.

Nearly all the land contracts contained some provisions for granting freedom of worship and freedom from military service; both of these principles were esteemed very highly by the Mennonites.

Contacts with Holland

The Groningen Old Flemish Mennonites of the Netherlands maintained a very close tie with their Prussian brethren in the Przechowka area until well into the eighteenth century. Elder Alle Derks from eastern Holland made a ministerial visit to this church about 1710. His list of names of the Przechowka church membership agrees very well with those listed in the first part of the Przechowka-Alexanderwohl Church record. The list of names has been preserved to this day. His successor, Elder Hendrick Berents Hulshoff, made two ministerial visits, namely 1719 and 1733. His diary of the 1719 trip is extant and tells us that he received a warm welcome from the congregation as well as from the minister, Benjamin Wedel. Hulshoff remained twenty-four days with them. During this time he preached on at least three different occasions, received thirty-one baptismal candidates into the church, observed the Lord's Supper and footwashing, and presided at the election of Abraham Unrau and Jacob Isaac as ministers in the church. He also dealt with a pastoral problem in the church. He had brought along with him a number of Dutch song books, Bibles and other religious books which he dealt out to some of the prominent men in the church. Elder Hulshoff has left us a list of all the adults of the Przechowka community—57 individuals living in Persighofke (Przechowka), 52 in Koenpat (Konopat), 14 in Posterwolde, 13 in Schoonzee (Schönsee), and 21 in other villages; thus a total of 157 adults. Both Alle Derks' and Hulshoff's lists are very valuable in that they give the maiden names of the wives in each instance.

Church worship services were conducted in the Dutch language until the middle of the eighteenth century and Dutch song books and prayer books were used exclusively until that time. It is said that the minister, Jacob Wedel, introduced the German language into the church service when he became minister in 1775. By 1800 the German language appears to have been established.

Spread of Settlement

In the early part of the eighteenth century a little church was built in the village of Schönsee to accommodate the members on the east side of the Vistula who were frequently blocked by river floods from attending the church services in Przechowka for weeks on end.

About 1730 to 1740 the first outlying village was settled. It was the village of Jeziorken (Kleinsee) in the uplands about eleven miles northwest of Przechowka. The long distance from Przechowka made it necessary for them to have a church of their own. They erected their church in 1743.

Both of these churches remained integral parts of the mother church in Przechowka. They were really only outposts in order to serve more effectively the members of the outlying districts.

B. H. Unruh has told us the interesting story of the Neumark settlement. In the spring of 1765 about thirty-five families from the Przechowka Mennonite Church set out on a 120-mile trek westward to settle in Neumark in the lowlands of the Netze (Notec) River, a few miles west of the city of Driesen. Many references to this migration are found in the Przechowka-Alexanderwohl Church record.

The majority of these families came from the village of Jeziorken. They had been severely oppressed by their landlord, the Polish nobleman, Anton Wybczynski. Other families came from the villages of Przechowka, Schönsee, and Gruppe. In Neumark, Frederick the Great

granted the Mennonite settlers several special privileges such as religious toleration, freedom from military service, recognition of affirmation in lieu of the oath, right to establish their own schools and hire their own teachers, and the right to sell their produce such as butter and cheese in the neighboring cities.

These emigrants established the villages of Brenkenhoffswalde, Franzthal and Neu-Dessau in Neumark. The first few years they held their worship services in private homes. In 1778, they erected a little wooden church in Brenkenhoffswalde. Ehrenst Voht was the first elder. Peter Jantz succeeded Ehrenst Voht as elder in 1776 and Wilhelm Lange became elder in 1810. They also erected a little church in Franzthal. This Neumark settlement flourished for seventy years until in 1834 they migrated as a body under the leadership of their elder, Wilhelm Lange, to the Molotschna settlement, Russia, where they founded the village of Gnadenfeld. About twenty years later, in 1854, they erected their first church in Russia.

Although Neumark was over one hundred miles from Przechowka, it remained an integral part of the mother church. From a recorded business meeting in 1785 nine years after Peter Jantz had been elected as elder in Neumark, it is stated that the Neumark church concurred in the election of the elder in Przechowka and other ministers and deacons.

About 1800, several families including the families of Peter Pankratz, Jacob Pankratz and Tobias Ratzlaff settled in Wionzami and Sada near Plock in Poland. In 1802 they had four ministers according to a list of ministers printed in Holland.

Beginning of Alexanderwohl

In 1821, the larger part of the Przechowka church, about thirty families, left their homeland under the leadership of their 28-year old elder, Peter Wedel, for the Molotschna settlement, South Russia. This spelled the death knell for the once flourishing Przechowka church.

According to signed statements on emigration passes preserved in the Danzig Archives, the reasons for emigrating to Russia in 1821 were:

1. They were pauperized by the Napolenoic wars.

2. They had no prospects to improve their lot in Prussia.

3. They had no opportunity to become landowners in Prussia.

4. Russia offered them about 160 acres to a family while in Prussia they were allotted only about 40 acres to a family.

5. Their Russian relatives praised Russian conditions and urged them to come to Russia, also.

Alexanderwohl, Gnadenfeld and Waldheim were the principal daughter villages of the Przechowka Mennonites in Russia. Some Przechowka emigrants also settled in the villages of Michalin, Antonovka, and Karolswalde, Russian Poland.

In 1874, the major portion of the Alexanderwohl church, under the leadership of its elder, Jacob Buller, left Russia and settled in the vicinity of present Goessel, Kansas and established the Alexanderwohl Mennonite Church. Dietrich Gaeddert took a group to present Buhler, where the Hoffnungsau Mennonite Church was established. The Tabor, Goessel and Walton Mennonite churches are daughter churches of Alexanderwohl. Descendants of the Przechowka Church are also well represented in the Grace Hill (Gnadenberg), Lone Tree, Pawnee Rock, Kansas; Avon, South Dakota; Meno, Oklahoma and other churches.

The Przechowka-Alexanderwohl Church Record

In a vault at the home of the elder of the Alexanderwohl Church, P. A. Wedel in Goessel, Kansas, there is preserved the 170-year old record of the Przechowka-Alexanderwohl Church. This church record was taken along when the Przechowka Church transmigrated in 1821 to Alexanderwohl in Russia and again when the Alexanderwohl Church came to Goessel, Kansas in 1874. A microfilm copy of this book is now available at the Bethel College Historical Library for research and genealogical studies.

In 1784, Jacob Wedel, one of the ministers of the Przechowka Church, compiled the historical records of the church membership as far back as was ascertainable at that time. The following year, in 1785 he was elected elder of the church. According to tradition, Jacob Wedel was a well educated man. His beautiful penmanship, clear concise statements of historical facts and his ingeneous setup of the genealogical records tend to bear out this tradition.

The continuous series of dates from 1669 to 1784 arouses the readers' curiosity. It is believed by the author that this set of dates refers to the 115 years of existence of the church by 1784, thus dating the origin of the church in 1669.

The title page of the record book reads, *Die Erste stamm Nahmen Unserer Bisher so genante Oude Vlamingen oder Groningersche Mennonisten Sozietaets alhier in Preusen.* Freely translated it reads: "The names of the first ancestral families of our so-called Old Flemish or Groningen Mennonite Society here in Prussia."

On the first few pages of the book the author takes up the families in order. He tells us all that is known about the history of each family and where the first ancestor came from. In many cases the earliest stories are portrayed as partially legendary, thus although not factual in every detail perhaps, these stories nevertheless give a strong indication of the actual underlying facts. Most of the families are traced 125 to 160 years back of the date when Jacob Wedel compiled the book, thus going back to about 1625. The records of dates are very scanty for the first ancestors of each family.

(Left) Peter Balzer and family, a well-known teacher. (Middle) Dietrich Gaeddert, immigrant leader and first minister of Hoffnungsau Mennonite Church; Abram Ratzlaff, who succeeded Gaeddert.

Early Families

The families Schellenberger, Schmidt and Thomas emigrated about 1640 as refugees from Moravia to the Przechowka area. In that country the persecution was so severe that many Protestants fled to other countries.

The families Becker, Harparth, Tesmer, Nachtigahl and Lierman changed from the Lutheran faith to the Old Flemish Mennonite faith.

The first known ancestor of the Ratzlaff family was a Swedish soldier. After coming under the influence of Mennonite teaching and preaching and learning of their renunciation of military service, he pulled his sword out of its hilt and thrust it into a wood chopping block. Ultimately he joined the Przechowka Mennonite Church.

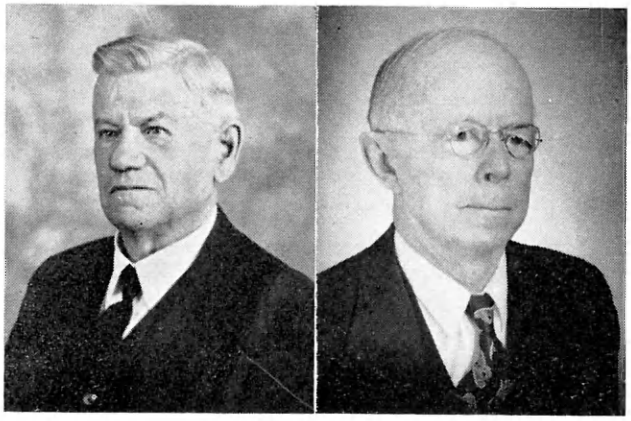
The first Wedel (Frantz) participated in the leasing of Przechowka village in 1640. The first Isaac (Jacob) was a relatively rich man. He married a beautiful girl of very poor background from the village of Koslowo just north of the Mennonite community. He lived in the village of Przechowka. The first two Richert brothers presumably came from the Old Flemish Mennonite Church in Danzig. One legend has it that these two Richert brothers sailed from Danzig on a boat along the Vistula River. Their boat was shipwrecked near Schwetz and so they settled there.

The Cornels and Dircks families came from the Frisian Mennonites to join the more conservative Old Flemish Mennonites of the Przechowka Church. Nothing is known about the origin of the first Pankratz (Andreas) except that he lived in the village of Jamerau. All that is known about the first Buller is that his second wife was Dina Thomsen, a granddaughter of the Thomas family which fled from Moravia to the Przechowka area. Buller lived to a very old age. The first Funck (Steffen) came from another people and another faith. His second wife was Trincke Swelers. Nothing is known about the origin of the Frey, Jantz, Koehn, Sparling, Voth, Penner, and Unrau families.

In the last twenty-five years of existence of the Przechowka Church the following new names begin to appear: Gehrtz (Goertz), Gaedert, Abrahams, Stobbe, Baltzer, and Block. In the whole book there is only one reference to Holland: David Voht (No. 1051) is being referred to as being from Holland. The fact, however, that the congregation used the Dutch language in wor-

Heinrich Richert, minister and teacher of Alexanderwohl, and his second wife. Of Elder Jacob Buller no picture is available.

H. P. Richert and P. P. Buller, first ministers of Tabor and Goessel Mennonite churches.



ship and had close contact with Dutch Mennonite churches even during the eighteenth century indicates that many must have been of Dutch background.

In this church book is also recorded a report of a church business meeting held on August 18, 1785, immediately after the communion service. The members from Jeziorken and Culm area were also present. At this meeting they elected an elder (Jacob Wedel), two ministers for Przechowka, two for Jeziorken and two for Culm area (Schönsee). Three weeks later the Neumark Church concurred in this action. This report shows how intimately these four groups were related; they appear as a mother church and three daughter churches operating as one unit.

Contents of Church Book

The major part of the book is devoted to the records of the members; giving the vital statistics, such as: parents, date and place of birth, date of baptism, marriage, residence and date of death. Those born before 1784 are listed by families starting with the Ratzlaff and Wedel families which were Elder Wedel's relatives, and then follow the other families in alphabetical order. After 1784, the children are listed chronologically according to their birth dates.

Jacob Wedel's successor, Benjamin Wedel, faithfully records the deaths of the individuals usually noting the cause of death. From these records, it appears that about 30 per cent of the children died before they reached the age of three, and only about 35 per cent attained the age of forty years. There are also lists of baptismal candidates for several years and a list of marriages near the end of the book. The last few pages of the book were compiled in Russia. These records deal mostly with genealogical records of close relatives and in-laws of Elder Peter Wedel. Some of the elders succeeding Jacob Wedel did not keep up the records as the first author must have visualized that it should be done.

The following obituary of the author is recorded in the church book by his successor, Elder Benjamin Wedel:

> Our very beloved minister Jacob Wedel was elected into the ministry on January 22, 1775. He was ordained on March 6, and on March 19, he preached his first sermon in Przechowka. On August 18, 1785 he was elected elder and on November 13 he was ordained as such. On May 2, 1790, he preached the baptismal sermon. He preached his last sermon here in Przechowka on August 7, 1791. On September 5 at six o'clock in the morning he passed away, saved in the Lord I trust. He has served 16 years and 6 months in ministry. (Jacob Wedel died at the age of 37 years.)

Elders and Ministers

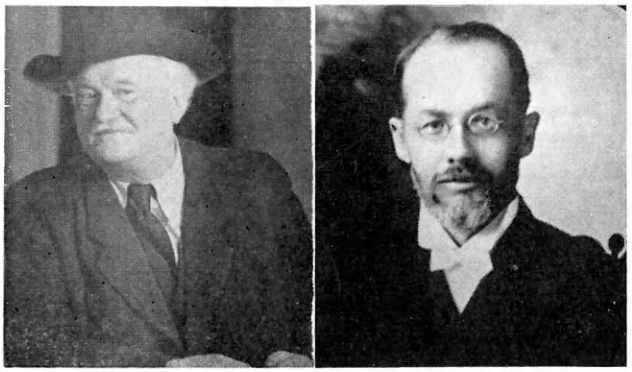
The Przechowka-Alexanderwohl Church had two ranks of ministers: elders *(Aeltester)* and ministers *(Lehrer, Prediger.)* The elder was the only leader authorized to baptize and to distribute the Lord's Supper. The ministers preached and assisted the elder.

No specific list of elders and ministers is given in the church record. However, Wedel frequently prefixes the titles of either *Aeltester* or *Ohm* before the names of elders and ministers. The title *Ohm* may apply to either the elder or minister. It is therefore not always possible to tell who had the rank of elder. Some information has been obtained also from books or papers of Herbert Wiebe, Hendrick Berents Hulshoff, Isaac Fast, Heinrich Banman and B. H. Unruh.

A list of elders and ministers has been compiled, giving the dates of birth and death wherever known, and in a few cases also the dates of election as elder. In many cases the dates of birth and death are extrapolated (extrapolation indicated by question mark) for want of any better information. Of the elders listed, the name of Peter Becker is somewhat in doubt. The church record refers to him only as *Ohm* Peter Becker. Herbert Wiebe refers to an Aeltester Peter Becker in the Culm area in 1732, which is believed to be our *Ohm* Peter Becker. There is also a gap of at least ten years between the eldership of Benjamin Wedel (208) and Ben-

B. H. Unruh, Karlsruhe, Germany, leader of Mennonites from Russia, has just published a valuable study pertaining to the background of the Mennonites of Russia, Prussia, and America which can be ordered through the *Mennonite Life* office for $4. For full title see under Unruh, B. H., "Mennonite Bibliography, 1954," in this issue.

B. H. Unruh, Germany, and C. H. Wedel, first president, Bethel College.



C. C. Wedel, late minister of the Alexanderwohl Mennonite Church, father of D. C. Wedel, president of Bethel College.

jamin Wedel (2XL). It is possible that Ehrenst Voht (1073) succeeded Benjamin Wedel (208) and continued as elder in Przechowka until 1765 when he emigrated with his flock to Neumark.

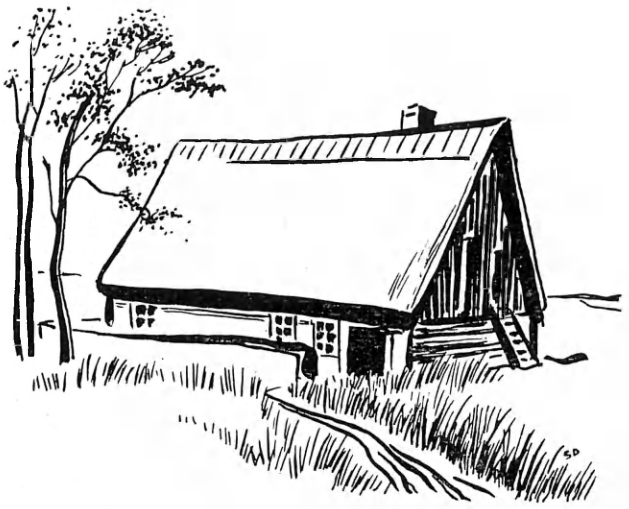
Ehrenst Voht (1073), Peter Jantz (516) and Wilhelm Lange served as elders in the Neumark Church, an integral branch of its mother church in Przechowka. Peter Jantz had been elected as minister in 1762 when he was still living in Jeziorken. He served thirty-four years as elder in Neumark, which was contemporary with the elderships of Benjamin Wedel (2XL), Jacob Wedel (258), Benjamin Wedel (261) and Peter Wedel (262) in Przechowka.

Elders of Przechowka Church

Number in Church Record	Name	Life Span	Elder
24	Berent Ratzlaff	1660?-	
292	Peter Becker*	1687 - 1749	
208	Benjamin Wedel	1700?- 1759	
1073	Ehrenst Voht*	1730?-	
2XL	Benjamin Wedel	1742 - 1785	
258	Jacob Wedel	1754 - 1791	1785 - 1791
	Abraham Richert*		
261	Benjamin Wedel	1766 - 1813	1794 -
262	Peter Wedel	1769 -	1809 -
1328	Peter Wedel	1792 - 1871	1814 -
	ELDERS OF THE NEUMARK CHURCH		
1073	Ehrenst Voht	1730?-	- 1776?
516	Peter Jantz	1744 - 1810	1776 - 1810
	Wilhelm Lange		1810 -
	MINISTERS OF PRZECHOWKA MOTHER CHURCH		
			Minister
1044	Ohm Voht	1650?-	
2	Johann Becker	1655?-	
1047	Hans Voht	1675?-	
36	Peter Ratzlaff	1689 - 1775	
206	Peter Ratzlaff	1689 - 1775	
54VII	Jacob Isaac	1695?-	
949	Abraham Unrau	1700?-	
341	Hans Buller	1710 -	
515	Peter Jantz	1715?-	
900	Lohrentz Sparling	1718 -	
802	Ehrenst Schmidt	1725 - 1775	1759 -
86	Hans Ratzlaff	1727 - 1788	
822	Jacob Schmidt	1736 - 1798	
975	Hein Unrau	1740 - 1793	1779 -
	Andreas Pankratz		1785 -
58	Heinrich Ratzlaff	1742 - 1805	1791 -
985	Hans Unrau	1757 - 1813	1799 -
139	Jacob Ratzlaff	1765 -	1799 -
865	Hans Schmidt	1766 - 1809	
	MINISTERS OF THE NEUMARK CHURCH		
1052	Andreas Voht	1730?-	1755 -
990?	Heinrich Unrau	1760?-	1782 -
555?	Peter Isaac	1745?-	1782 -
839	Hans Schmidt	1766 - 1809	1792 -
	Kornelius Voht		1792 -
	MINISTERS AT JEZIORKEN (KLEINSEE)		
47	Peter Ratzlaff	1742 -	1785 -
	Berent Ratzlaff		1785 -
	MINISTERS AT SCHOENSEE (CULM)		
712	Peter Pankratz	1729 - 1791	1762 -
224?	Benjamin Wedel	(1747 - 1812)?	1785 -
518?	Tobias Jantzen	(1751 - 1813)?	1785 -
	MINISTERS AT WIONZAMI AND SADA		
	Hans Funck		1799 -
	Peter Wedel		1799 -
	Jacob Tesmer		1799 -
	Benjamin Wedel		1801 -

* Somewhat in doubt but probable.

Some of the ministers listed under the Przechowka church between 1750 and 1785 were probably more directly connected with the Jeziorken and the Schoensee churches.



Schönsee Old Flemish Church, Prussia, known as *Kleine Schule*. Drawing by Sylvia Duerksen based on photograph by Herbert Wiebe (1941). At that time it was a dwelling place.

A Grain Elevator

By WARREN KLIEWER

I saw dry cactus, dying yucca, sage,
Acres and weary, weary acres waiting
For rain or evening, and I felt the rage
Of dust beneath my feet ,hot, burning, hating.

And then I see it rising suddenly,
An abrupt guide, pointing my way to a town.
The cold, hard walls shine round, unendingly.
The bright, white walls shine through the prairie-brown.

If I stay here, hold out against the fire
Of sun and thirst, I see it rise high, stand
Like a temple or a peaceful steeple-spire,
Where I can feel the calm pulse of the land.

But near, I see the wheat sold, ton on ton,
Trucks, trailers, tractors, grain reports and prices,
Tanned men in silence shoveling in the sun,
The foreman running, always in a crisis.

Katish Serves Borshtsh and Rasolnik

MOTHER had an old ironstone soup tureen and a heavy silver ladle that had been put away for years. When Katish came across them, she insisted that soups must always be served from the tureen at the table. The tureen was not elegant, but it had somewhat the shape, and all the homely cosiness, of a fat setting hen. I still think soup tastes best when it is served from that tureen.'

Most Russian soups, and the best ones, are made with a rich beef stock as the base. There is a belief among Americans that soup always tastes better the second day. This is simply because so few people take the trouble to prepare their base properly in the first place. And it really isn't much trouble. You can turn the fire low and forget about the stock pot for hours and hours. In fact, that is the best thing you can do.

Katish was particularly firm about selecting the bones for the stock pot. She insisted upon a fine large knuckle bone, cracked through. There had to be a shin bone with its small quantity of surrounding beef. And there were invariably the biggest marrow bones Katish could persuade from the butcher. The bones and meat were wiped clean with a damp cloth and put into a large, heavy aluminum pot with a close-fitting cover. One or two carrots that had grown too large to suit Katish's notions of what a proper carrot should be were washed with a stiff brush and sliced thinly lengthwise. The carrots, an outer stick, and a few leaves of celery, two slices of potato, and a whole onion were dropped into the pot with the bones. The pot was filled with water, covered, and set to simmer gently.

Twice during the first hour, Katish skimmed the stock. And about half an hour after the water came to the simmering point, she took out the marrow bones, scraped out all the precious marrow, and put the bones back into the pot. Then, with the fire turned low, Katish forgot all about the stock pot while she went about her other work. It always simmered for at least four hours. If we were having boiled beef with the soup, Katish added it just in time to cook tender.

When the stock had simmered long enough, Katish strained the liquid into a smaller pot. Bones and limp vegetables were discarded. The stock was allowed to cool, and the congealed fat lifted easily from the top. Vegetables were cut fairly small and put into a heavy pan with a good chunk of butter. They were put over a low fire to steam for five minutes. Meantime the covered pan was vigorously shaken to prevent the vegetables from browning or sticking. This treatment gives the soup a fine, full-bodied flavor. Some of the beef fat taken from the pot can be used in place of butter if desired.

Our favorite Russian soup was borshtsh. My second choice was rasolnik, and unusual but delicious soup. Both are properly served with a spoonful of sour cream in each plate. Katish brought the sour cream to the table in a deep blue bowl, and we ladled it generously into our soup with a lovely old Russian silver spoon with a twisted handled.

And Katish saw to it that soup plates and tureen were warmed, so that soup was never less than piping hot in our house. It is astonishing that cold soup plates are so often found in houses where a cold dinner plate would not be tolerated.

Borshtsh

Take two quarts of good beef stock. Melt 3 tablespoons of butter or beef fat in a heavy pan that can be well covered. Have ready 1 cup of finely chopped cabbage, 1 cup of diced potatoes, ½ cup of diced carrots, 1 stick minced celery, 1 small onion chopped. Put the vegetables into the fat, turn the fire low and shake the covered pan over the heat for about five minutes. Then add the vegetables to the hot stock.

Put 1 ½ cups of canned tomatoes through a sieve and into the stock. Add ½ cup of juice from a small can of beets. When the other vegetables are tender, add 1 cup of diced cooked or canned beets and 1 scant teaspoon of vinegar. Season well and turn off the fire before the beets lose their color. A dash of finely chopped dill or parsley should be sprinkled over the top of the soup after it has been transferred to the tureen. Borsch is one soup that quite definitely calls for the spoonful of sour cream in each serving.

Rasolnik

To 2 quarts of beef stock add 1 large, coarsely cubed potato, ½ cup of finely cut carrot, and a bay leaf. When it has cooked for about ten minutes, add 4 lamb kidneys which have been split, the tubes removed, cut in fairly small pieces, and soaked in frequently changed cold water for two hours. Simmer the kidneys and vegetables in the stock for a quarter of an hour, and then add 3 tablespoons of chopped fresh dill and salt and freshly ground pepper to taste. If fresh dill is not available, use about 2/3 cup of finely chopped dill pickle. But make sure that the pickle is a good one, tasting more of fragrant dill than of salt and vinegar. Serve the soup smoking hot with a spoonful of sour cream.

A good accompaniment to all these soups is black *Soldaten* bread. Crisp crusted French is also suitable and delicious. Cracker or "store" bread are not worthy of such noble company. The Russian takes his soup and good bread as seriously as he does his beloved *tchai!*

Salt and pepper are very important in good soup-salt and pepper that have been added in the cooking. You must season, stir, taste, and then do it all over again, until you have perfection.

Das Gesundheitswesen in Chortitza

BY D. A. HAMM

Einen auch nur einigermassen erschöpfenden und wahrheitsgetreuen Bericht über die Organisation des Gesundheits- und Sanitätswesens in der Altkolonie Chortitza, besonders noch in Bezug seiner historischen Entwicklung, zu geben, ist unter gegenwärtigen Verhältnissen für den Schreiber wohl ein gänzlich aussichtsloses Unternehmen. Historisches Material, falls solches nach der grossen Umwälzung überhaupt noch vorhanden ist, wäre etwa noch im Chortitzaer Gebietsamte oder im Gesundheitsdepartement der Kreisstadt Jekaterinoslaw vorzufinden, Orte, die uns gegenwärtig nicht zugänglich sind.

Wenn ich mich trotzdem an diese Aufgabe hinwage, so mit dem Vorbehalt, dass dieser Bericht nur eine beschränkte Zeitperiode, nämlich von den 80-ger Jahren des vorigen Jahrhunderts bis zur Zeit meiner Auswanderung anno 1923 umfasst und, aus Mangel an festen Daten, auch nur lückenhaft sein kann.

Anfaenge

Was die historische Entwicklung anbetrifft, so hat man wohl Grund anzunehmen, dass die Anfänge einer Organisation im Gesundheitswesen mit denen der Landschaftsverwaltung (Semstwo) zusammenfallen, also anfangs der 60-ger Jahre des vorigen Jahrhunderts. Ob vorher schon geschulte Aerzte der Bevölkerung gedient haben, liegt völlig im Dunkeln. Die Landschaftsverwaltung wird kurz nach ihrer Organisation jedenfalls noch auf schwachen Füssen gestanden haben. Sie sah daher ihre nächste Aufgabe nicht soviel darin, der Bevölkerung geschulte Hilfe zur Behandlung verschiedener Krankheiten zu geben, als vielmehr Aerzte zur Bekämpfung und Verhütung verschiedener Seuchen, Epidemien, die oft grosse Verheerungen anrichteten, anzustellen. Diese nannte man Sanitätsärzte. Zur Errichtung von Krankenhäusern wurden daher zuerst nur ganz einzelne Punkte mit zahlreicher Bevölkerung in Betracht gezogen. Chortitza ist jedenfalls nicht darunter gewesen, und so wird die Kolonie wohl einen Arzt auf eigene Kosten haben unterhalten müssen. Von alten Leuten habe ich ab und zu den Namen eines Dr. Karnitzky erwähnen hören, der in Chortitza praktiziert haben soll, doch zu welcher Zeit und wie lange, ist mir gänzlich unbekannt.

Da damals die russische Sprache in den Volksschulen noch nicht gelehrt wurde, und sich daher wohl nur ganz einzelne unter den Kolonisten in dieser Sprache verständigen konnten, so wird das Bedürfnis nach einem deutschsprechenden Arzte wohl gross gewesen sein. Um die Lage einigermassen zu erleichtern, liess die Kolonie, wenn ich mich richtig erinnere, auf eigene Kosten einen jungen Mann, Bernhard Schellenberg, als Feldscher ausbilden. Die Institution des Feldschers ist hierzulande unbekannt und ist, soviel ich weiss auch in Russland bereits aufgehoben. Der Feldscher war ein Gehilfe des Arztes. Nach einer Mittelschulbildung und einer kurzen, speziellen, medizinischen Ausbildung wurde er entweder den Aerzten zur Hilfe in den Hospitälern angestellt oder auch auf entfernten Punkten zur selbstständigen Praxis. Bei der schwachen speziellen Ausbildung konnten natürlich keine grossen Anforderungen an die Feldscher gestellt werden. Dennoch muss zugestanden werden, dass manche von ihnen nach langjähriger Praxis über grosse Erfahrungen verfügten und der Bevölkerung von entschiedenem Nutzen waren, besonders in der ersten Hilfeleistung in dringenden Fällen. Bei dem grossen Mangel an ausgebildeten Krankenschwestern wäre ohne Feldscher eine Arbeit in den Krankenhäusern geradezu unmöglich gewesen. So ist auch der Feldscher Schellenberg der Kolonie zum grossen Segen gewesen und hat ein gutes Andenken hinterlassen.

Hebammen

Machte sich der Mangel an geschulter Hilfe schon bei Krankheitsfällen so stark fühlbar, um wieviel mehr muss es in Geburtsfällen gewesen sein. Wieviel Frauen damals bei der Geburt oder ihrer Folgen zu Grunde gegangen sein mögen, liegt nicht in Statistiken vor, aber wenn wir uns daran errinnern, wie man in den Kirchen um Gottes Beistand den Frauen "in den Stunden ihrer Angst und Not' flehte, so muss man wohl annehmen, dass dieses nicht ohne Grund getan wurde. So war das Bestreben der Kolonien auch nach dieser Richtung Hilfe zu schaffen. Sie stellten geschulte Hebammen an; zuerst wohl nur ganz einzelne, doch im Laufe der Jahre für eine gewisse Anzahl Dörfer, je eine. Auch die "Semstwo" hatte eine Hebamme im Krankenhaus angestellt. Hiermit war nun ein grosser Schritt vorwärts gemacht. Von den ersten, mir bekannten, Hebammen war Frl. Charlotte Woroschewskaja, allgemein bekannt als "die alte Charlotte." Da sie wohl die erste war, die nach antiseptischen Regeln arbeitete, wurde sie auch manchmal "die Reine" genannt. Sie muss wohl 25 Jahre oder sogar mehr in Chortitza und Umgebung gearbeitet haben. Bei meinem Antritt als Chortitzaer Koloniesarzt, anno 1909, war sie schon mehrere Jahre in den Ruhestand getreten.

Nach ihr übernahm Frl. M. Wieler die Stelle. Auch sie hat dort zum Segen der Bevölkerung viele Jahre wirken können und jedenfalls grosse Erfahrungen auf diesem Gebiete gesammelt. Leider wurde auch sie von der Revolution schwer getroffen und sah sich genötigt, ihren Dienst dort aufzugeben und sich anno 1923 der Auswanderung nach Canada anzuschliessen. Ebenso auch die

erfahrene Hebamme, Frl. Susie Penner, die dort viele Jahre die Dörfer Osterwick, Kronsthal und andere bedient hatte.

Während hierzulande die Geburtsleitung fast ausschliesslich in Händen der Aerzte liegt und selbst eine qualifizierte Krankenschwester nur in Ausnahmefällen zu einer selbstständigen Leitung einer Geburt gesetzlich berechtigt ist, lag sie in Russland fast ausschliesslich in den Händen der Hebammen. Bei abnormalen Fällen waren sie allerdings verpflichtet, einen Arzt herbeitzurufen. Für den praktischen Arzt hatte solche Einrichtung wohl einen Vorteil, aber auch einen Nachteil. Zum Vorteil war es ihm insofern, dass es ihm manche Stunde des Wartens und manche Fahrt ersparte, zum Nachteil, dass er auf diesem Gebiet nur wenig Erfahrungen sammeln konnte. Nun ist aber die Geburtshilfe eine Sache, die abgesehen von einer theoretischen Vorbereitung, praktisch erlernt werden will. Mag daher der neugebackene Doktor auch mit noch so vielen theoretischen Kenntnissen ausgerüstet in die Praxis treten, gerade auf dem Gebiete der Geburtshilfe kann er, ohne tüchtige Erfahrungen, so leicht straucheln und von der ersten erfahrenen Hebamme leicht in den Schatten gestellt werden.

Schmerzlose Entbindungen (Dämmerschlaf, Spinale Anästhesie, etc.), die hier besonders in den Hospitälern sehr Brauch sind, kannten wir damals noch nicht. Nur bei instrumentalen Entbindungen griff man zur Chloroform- oder Aethernarkose. Die biblische Anweisung "mit Schmerzen sollst Du Kinder gebären" wurde somit noch nicht verletzt.

Dr. Jacob Esau

Uebergehend zum Bericht der rein ärztlichen Hilfeleistung, kann ich denselben nur erst von dem mir persönlich bekannten Doktor Jacob Esau beginnen. Es muss anfangs der 80-ger Jahre gewesen sein, als er nach Beendigung der Universität zu Kiew seinen Dienst als Chortitzaer Koloniesarzt antrat. Dort ist er wohl an die 15 Jahre tätig gewesen. Unter seiner Leitung erfuhr das Gesundheitswesen in der Kolonie einen gewissen Aufschwung. Das kleine, sehr primitiv eingerichtete Kolonieskrankenhaus wurde etwas erweitert und ein Operationssaal angebaut. Dem Arzte zur Seite standen zwei bis drei Feldscher. Eine Koloniesapotheke befand sich neben dem Empfangszimmer des Arztes. Die verschriebenen Arzneien wurden frei verabreicht. Natürlich waren auch Untersuchung und Behandlung ganz frei. Die heutigen Tages schon fertig zum Handel gebrachten Pillen, Tabletten, Mixturen, etc. gab es damals noch nicht. Alle verschriebenen Arzneien mussten eigenhändig von den Feldschern abgewogen und zusammengestellt werden, was mitunter sehr zeitraubend war. Krankenempfang war am Vormittag, während die Nachmittagszeit den auswärtigen Krankenbesuchen oder der Arbeit im Krankenhaus galt. Wenn wir die damaligen Verhältnisse in Betracht ziehen, Wege in noch fast ihrem Urzustande, schlechte Verkehrsmittel, usw., muss man zugeben, dass die Aufgaben des Koloniesarztes keine leichten waren.

Fabrikaerzte

Da sich in Chortitza mit den Jahren eine ziemlich reiche Industrie entwikelt hatte (Mühlen, Fabriken), so waren deren Besitzer verpflichtet, einen besonderen Arzt für ihre Arbeiter und Angestellten zu unterhalten. Diese wurden kurzwegs "Fabrikärzte" genannt und betrieben nebenbei noch eine Privatpraxis. Von diesen sind mir eine Reihe, doch meistens nur ihrem Namen nach, bekannt: Voth, Hausknecht, Kienast, Ebius, Glückmann, Meder, Heinrichs. Aus Mangel an einem eigenen Krankenhause hatten die Industriebesitzer zum Unterhalt zweier Betten am Kolonieskrankenhause beizutragen.

Einen grösseren Aufschwung erfuhr das Gesundheitswesen in der Altkolonie in den Jahren 1909-1910, als die Semstwo ein neues Krankenhaus erbaute und einen zweiten Arzt anstellte. Ihrem Beispiel folgten bald darauf die Fabrikbesitzer, indem sie auf Anraten ihres Arztes, Dr. Meder, ihr eigenes Krankerhaus neben dem der Semstwo errichteten. Der am Semstwokrankenhaus angestellte Arzt, Dr. Th. Hottmann, der schon Jahre vorher in der Kolonie tätig gewesen war, hatte hier eine Möglichkeit, eine reiche, operative Tätigkeit zu entfalten, und ist an diesem Krankenhause 35 Jahre tätig gewesen.

Heilanstalten

Schon lange machte sich unter den Mennoniten in Russland ein Bedürfnis bemerkbar nach einer eigenen Anstalt zur Unterbringung und eventuellen Behandlung und richtiger geistigen Pflege ihrer recht zahlreichen Epileptiker und Schwachsinnigen. Bisher waren solche Kranke meistens nur auf eine häusliche Behandlung und Pflege angewiesen. Nur die Irrsinnigen, für die eine Pflege zuhause nicht möglich war, wurden in die staatlichen Irrenanstalten untergebracht, wo bekanntlich die Verpflegung viel zu wünschen übrig liess. Der Plan solcher Anstalt wurde zum Gegenstand vieler Beratungen, grosse freiwillige Spenden liefen zu diesem Zweck ein, und im Jahre 1911 konnte die Anstalt "Bethanien" eröffnet werden. Der erste dort wirkende Arzt war Dr. Stieda, ein Balte; später fand Dr. Thiessen dort Anstellnng. Leider hat diese Anstalt nur wenige Jahre funktionieren können.

Da Tuberkulose auch in den mennonitischen Kolonien sehr verbreitet war, und man ihr sozusagen ganz machtlos gegenüber stand, so machte ein Arzt in der Kolonie Nikolaipol, Dr. Gavendo, den Vorschlag, auch in den deutschen Kolonien eine Filiale der allrussischen "Liga zur Bekämpfung der Tuberkulose" zu organisieren. Der Vorschlag fand allgemeinen Beifall. Um die nötigen Mittel dazu aufzubringen, wurde ein alljährlicher Tag der "weissen Camillenblume" arrangiert, und nach zwei Jahren hatte man soviel zusammen, dass man auf der Insel Chortitza, in dem sogenannten Tannenwalde (in Wirklichkeit war es nur ein kleiner Hain) etliche Barracken zur Unterbringung Tuberkuloser errichten und auch einen Lungenspezialisten anstellen konnte. Dieses war im Sommer, gerade vor Ausbruch des ersten Weltkrieges, der

diesem guten Unternehmen ein rasches Ende bereitete.

Wenn ich mich recht entsinne, so eröffneten die Brüder Wieler im Jahre 1907 ein Sanatorium "Alexandrabad" nach dem Muster eines Dresdener Sanatoriums, am Ufer des Dnjeprstromes. Dieses Sanatorium war, wenigstens zur Sommerzeit, sehr gut besucht. Später ging es in den Besitz des Mühlenbesitzers J. Niebuhr über und wurde mehr ausgebaut. Ueber sein endgültiges Schicksal ist mir nichts bekannt.

Was die Arzneiversorgung in den Kolonien anbetraf, so gab es, ausser der Semstwoapotheke in Chortitza, auch noch freie oder Privatapotheken in Chortitza, Einlage, Osterwick und auf eine kurze Zeit auch in Neuendorf.

In den Vorkriegsjahren gab es ab und zu Privatärzte in den Dörfern, die sich zur Praxis dort niederliessen. Da Trachoma mit allen seinen Komplikationen in den Kolonien sehr verbreitet war, so kam alljährlich ein Augenarzt, Dr. von Poppen aus Petersburg, in die Dörfer und fand dort ein reiches Arbeitsfeld.

Wie schon vorher bemerkt, bezieht sich mein Bericht nur auf eine beschränkte Zeitperiode und zwar vom Anfang der 80-ger Jahre bis zu meiner Auswanderung anno 1923. Von dem was nach meiner Auswanderung auf dem Gebiete des Gesundheitswesens dort vorgefallen ist, weiss ich nichts zu berichten. Da die deutschen Aerzte von der Sowjetregierung wohl alle in die Verbannung geschickt wurden, so kann man wohl mit Recht annehmen, dass die noch übriggebliebenen Anstalten gänzlich russifiziert worden sind.

(ANMERKUNG: Weitere Auskunft über das Gesundheitswesen in Chortiza befindet sich in dem Artikel von Maria Hottmann "Dr. Thedor Hottmann, Erinnerungen an die alte Heimat," in MENNONITISCHES JAHRBUCH, 1953, Seite 39-48)

The Goat

BY WARREN KLIEWER

Half-silence lent a little time for thought:
This moment planes were only memory,
Their harsh howls shivered and had flown to die.
The flames remaining, which were fought
By fire trucks standing, silent, red against red,
The eyes of those wrenched out from homes near by,
This goat who wandered toward the dead,
He did not see, for he so lost in thought
Was in his thoughts alone.

"Where is David to avenge these dead
Whose pale and pleading faces lie in the light
Of burning buildings; where is he to fight
Who broke the law upon the heads
Of Syrians of Damascus, who destroyed
The giant, who released the dogs of God
On Philistines and Moabites—
Who made his treaty in the Hittite's bed,
And wailed his guilt alone?

"Should I avenge the dead, or was I sought
To preach to these unhearing ears; these eyes
Unclosed, the gape at the fire's new scarlet life:
With black, charred death so dearly bought;
These mouths, astonished, like a five-year-old
Who feels a little pain and cries,
Running his tongue around the smooth, bare hole
Of a tooth that he has lost? No. Nathan taught
A greater man, alone;

"These would not hear the words I do not know,
For I am only like this goat, a gust
Of smell; not blinking, sniffing in the dust;
Dull, curious and gray; although
He wanders through the crowd, not even seen;
When seen, appearing meek, but filled with lust;
He wanders, with a nose obscene
He sniffs the sick and dead, and his beard of gray
Is marked with a bloody stain.

"But let me be the goat of Aaron marked
By sin to wander in the hills—dead, waste—
With all the sufferings of the tribe embraced
By that too small, unhappy heart,
Within that rib-ridged gray skin pressed below
The hands of Aaron: but by this humbling praised.
An older David could watch and know
The flashing of the flames in his charred heart,
His gray head bent, alone."

God and Man Reconciled

(Continued from page 52)

The presupposition of reconciliation is the consciousness of alienation from God, the distance, and the unsurmountable gap between God and man. Man does not come to a better insight. If he is reconciled and the gap bridged over and that is put together which did not fit together any more, it is done by an act of God. About God and what He is we can speculate endlessly. Man can think about God and get farther away from Him. But in Christ God has revealed himself and without Him we would not realize that reconciliation is possible. It is the act of God in Jesus Christ through which God comes to us. Reconciliation is not one of the Christian truths, not a dogma; but a personal act of God. His removal of the distance, his entering into our misery and His help is this experience of a personal act of God. The coming of God to us from the beginning to the end is reconciliation, but the Christian church has always considered the *cross* and the *death* of Christ as a concentration of God's act of reconciliation.

If we want to discuss this matter we confront the difficulties of the "how" of reconciliation. God's act of reconciliation cannot be explained. Where the cross is placed in the center of God's work, reconciliation is an aspect of the whole. Naturally there are many attempts to formulate this act of God which have the result that some are accepted by a nod of approval and others are rejected. We will attempt to express some aspects of the act of God at Golgotha.

'Tis I deserve Thy Place

The first thing that we encounter is everything was done because of me. This is very different from the death of Socrates and the burning of the martyrs at the stake. In their case we admire their principles, courage and steadfast belief. This admiration is done from a distance, but in the cross of Golgotha we are personally involved. How? This is expressed in the stanza which all of us have been singing in the well-known hymn.

Who was the guilty? Who brought this upon Thee?
Alas, my treason, Jesus, hath undone Thee!
'Twas I, Lord Jesus, I it was denied Thee:
I Crucified Thee.

Would you not feel it was for "our sake" when you sing the well-known lines

What Thou, my Lord, hast suffered
Was all for sinners' gain:
Mine, mine was the transgression,
But Thine the deadly pain.
Lo, here I fall, my Saviour!
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

I am not reasoning nor am I looking for an answer as to how it could be possible that I was guilty of something that happened more than nineteen hundred years ago. But I am asking you as you visualize the cross before you and seek contact with this gruesome event whether you are not touched? You cannot let it go as in the case of the Lord's Supper in which we experience solidarity of sin, that is, we all are involved in it in the sense that *I* am guilty!

All of Christendom feels here that in Christ God entered our misery and sin. The Bible speaks about "carrying our sin." That happened here. A burden is carried for us and away from us. Previously there was separation, there was something between us and the Holy God and now the wall of separation has been removed. God has removed that which separated us from him. The death of Jesus Christ is an act of God.

The Jews knew of the sacrifice which God accepted in order that the sins of the people be removed. In the New Testament we find reference to this as an attempt to explain the mystery of God's redemptive act. The unfathomable depth of this experience is a mystery for the believer and an offense for everyone who does not have this faith. How can one suffer for the sins of another? Does this not imply that God punishes the one who did not offend him? On the other hand is it not the deepest longing of love to be able to suffer for someone else? Is that unjust? David exclaimed, "Oh! Absolom, my son, that I could have died for thee." Moses wished that he could have given his life for his people and Paul would have been ready to be separated from Christ for the sake of his brethren. Love wants to assume responsibility and suffer for someone else. This is the deepest longing of love and the center of the gospel. Christ took your place. This is the secret and the meaning of the cross and the center of the message about Christ's suffering. A sermon about Christ's suffering which does not place this fact in the center is without power.

We have attempted to approach the mystery of the cross by avoiding the use of many doctrinal terms. Some say God can forgive if we regret our sins and shortcomings and there should be no reason to speak about reconciliatory suffering and the death of Christ. Such discussion does not take place on the Christian plane. A human regret is not the basis for reconciliation. The gospel speaks little of the human angle, but proclaims that which God did through Jesus Christ, who came to take our place. Our feelings of regret and sorrow still center around our ego and our misery which has befallen us, but the center of our salvation is not our regret, but Jesus Christ, where God's mercy and sinful man meet. The distance has been removed and sin has been broken. We are reinstated as children of God. All this is through God who himself reconciled us through Jesus Christ.

God was in Christ reconciling the world unto himself not imputing their trespasses unto them. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II Corinthians 5:19-20.

Anguish

BY DWIGHT PLATT

My soul and I are very fond of each other;
Yes, we are real tight friends.
I look at my soul through rose-tinted glasses,
And my soul looks at me through black-tinted glasses;
Yet my soul loves me very much.

We were in a forest, an ageless forest, a verdant sylvan valley;
A forest, where air was delicately scented with odors of growth and decay,
Whose moist shade sheltered the passerby from the burning rays of the sun,
And whose floor was a moist, spongy leaf mould,
A rich accumulation of debris from past lives enriching those of the present.
I fed on the fruit of this forest but my soul was not satisfied.
A voice whispered through the forest.
From where it came I could not tell; from the bole of a large oak?
Maybe, and yet it seemed more like it mushroomed from the soil, or floated in the air or perhaps it welled up from inside me.
It was soft like the whispers of a growing leaf,
And yet persistent like the growth of a terminal bud.
But it disturbed my weakened soul,
And became as a worm who has been impaled on a thorn.
The voice—"Whom do you love?"

We stood on a barren hill and the wind blew sand in my face.
I looked at my soul and it was as a withered and yellow vine, clinging, yes, only clinging;
And I watched its sickly leaves tumble one by one over the barren landscape.
And still the voice whipped by the western wind in a cadence ever faster—
"Whom do you really love?"
I felt sad and ashamed for a moment, only a moment.
I must be strong to support my weakened and withered friend,
And I must flower to hide his chlorosis.
I cried aloud to the winds around, to the skies above, to the earth beneath—
"I love thee, O God, with all my heart and mind and strength.
"For remember, O God, I worship Thee every morning,
"And think of Thee every night before bed,
"I devote to Thee one day in seven;
"And I try to serve the least of my brethren.
"I am not like the masses, God, I love Thee!
"I will die for Thee!"
But my leaves were of crepe and my flowers colored silk.
The cool soft rains of reality fell and green dye ran down my face.

And again I stood in the forest but now the trees were bare.
The limbs stretched helplessly skyward unable to shield or care;
And the transient verdant roof lay under my feet, a blanket of dead, brown debris.
My weakened soul gasped within me, like the gasp of a dying man, or maybe a newborn babe;
And in that gasp it said, "I have loved myself only, not God nor others, but only myself. I am fond of myself."
I cried aloud in anguish, to the skies overhead and the earth below, and the bole of the oak at my side;
And I fell on my face, the most wretched of the creatures of earth.
The dead leaves swirled around me, a dry rattle of vein on vein.

The air seemed to soften, a Presence pervaded my mind,
And when I looked up, instead of an oak stood a cross.
But the light was so bright that my eyes went dim and I dropped my head.
A voice swirled around, filling every part of me, a soothing voice, soothing like the east wind before a rain.
"All this but presages the spring; among those dead leaves there are eggs and seeds and resting life.
"This agony, this death, but foretells the time when a brown case shall be rent and a worm shall be able to fly—to be a thing of beauty.
"Do you love Me, my son?"
The question burned deep and no answer came.
I could only mumble, "Maybe tomorrow."
"Yes, my son, maybe tomorrow. Today you must live in the dust."

Spring

BY GERHARD WIENS

Now it is the end of March, and spring has come. This spring is as gentle as if never man had killed man. How can there even be harsh words in this sun? The clouds are as white and innocent as the pet lamb of the spring when I was six. The south wind caresses the buds into life, it dries the mud on yard and street. The earth smells of life which knows nothing of the death from which it sprang.

The doors of the stable are wide open from morning till evening and nearly all winter has been blown out of it. The stall where Solovey one day broke down and died is now so thoroughly aired that all traces of horse-smell have vanished. The cows are in the meadow all day, feeding on the dead grass and the very short tips of the new, and they give us more milk every day. In former years we let all our twelve horses out on the yard the first warm day. How they ran and pranced and rolled! Once Kukla broke down a gate post in her wild run. Not one of them, probably, is still alive.

Father, Bernhard and I, each with a hoe on his shoulders, step out of the open stable door, cut through meadow, garden, orchard, and woods and arrive at our little field wedged in between the woods and the railroad embankment. It is a small field for the plow, but a huge one for the hoe. Yet with the three of us working steadily, and mother, Greta and Anna helping much of the time, we shall plant vegetables to carry us through the next winter even if the crop should be poor. Unless—unless the vegetables also fail us.

We hoe and hoe. Where do we get all our strength? We have starved for nearly six months. And the patch which father has hoed is nearly as large as either Bernhard's or mine.

When is the American coming? The seeds we are planting will not be food for several months. Will we have to starve and starve, through all those months? Through April, through May, through June, day after day after day?

Today we have all come out to hoe and plant. Margretchen and Tina sit on their father's coat and blink into the sun. Our neighbor is in his field with his seven sons. Beyond them, in field after field, there are men, women, children, all stooping—hoeing, hoeing, hoeing. We are creators of life. This village shall live through the next winter! Not weeds, but bread shall grow out of this earth.

The sun caresses us. It is possible that the same sun may again, before the summer is over, burn to nothingness our daily bread?

Wheat

BY GERHARD WIENS

We walk out toward the morning sun—father, Bernhard, Margaret, Anna, and I. The sun has been up only an hour, but promises to make it a hot day. We walk along the straight, dusty road, broad, yellowing fields on either side as far as our eyes will reach. All wheat. It will be ripe in a week or ten days. Then there will be plenty of bread for everybody. When we sit down to eat there will be slice upon slice of sweet bread on the platter and a whole big loaf, uncut, at the head of the table at father's right. We shall get up from the table and have no desire to eat the bread that is left. We shall go to bed and fall asleep without having once thought of bread.

Tomorrow *our* family shall have bread enough!

We are in our large field beside the Ohrloff road. We abandoned the field last fall, left it unsown for lack of grain. We had harvested a meager crop of winter wheat from it and now there are little patches of volunteer wheat, tall, healthy plants, among the weeds. They have grown fast and seem nearly ripe. We shall cut off the heads, dry them in our big oven, thresh them with sticks, winnow out the grain, and grind it with our meat grinder.

We cut the heads with knives and old scissors and put them into the sacks hanging from our shoulders. Most of the grains are still quite soft, much less mature

than we had hoped. They will shrink a great deal when dried and the bread will be soggy—but it will be food. In ten days we shall have good bread.

Near the edge of the field goes my father, cutting the heads one by one. It will be noon before his sack is full. He used to cut his wheatfields with two binders, two binders going day after day for ten days. He stoops to pick up a head which he has dropped. His face is calm and content.

We walk through sturdy weeds to the patches of wheat. Huge thistles stand out with the brutality of strength and the pride of eternal invincibility. You have plowed a hundred years, they say, yet we never die. Their purple velvet flowers are beautiful. Here and there, low against the ground, gleams a small, red poppy. It is all beautiful.

As the hours pass the song of the crickets and the hum of the flies grows faint. The steppe is breathing long and softly, ready to fall asleep.

(Two chapters from a manuscript entitled HUNGER, which will appear in the MENNONITE WEEKLY REVIEW.)

Mennonite Research in Progress

BY MELVIN GINGERICH AND CORNELIUS KRAHN

The Menno Simons Lectures at Bethel College, 1954, were delivered by Franklin H. Littell, of which one appears in abbreviated form in this issue of *Mennonite Life*. Others will follow. The lectures will be published in unabbreviated form by the Beacon Press, Boston. The first Menno Simons Lectures given by Roland H. Bainton have appeared in the following issues of *Mennonite Life:* July and October, 1953; January and April, 1954. Robert Kreider, Dean of Bluffton College, is to give the lectures during the school year 1955-56.

D. Paul Miller wrote his Ph. D. dissertation at the University of Nebraska (1953) on "An Analysis of Community Adjustment: A Case Study of Jansen, Nebraska." Some of his articles appeared in *Mennonite Life*. C. J. Dyck completed his M. A. thesis at the Municipal University of Wichita (1955) on "Kansas Promotional Activities with Particular Reference to Mennonites," while Helen B. Shipley wrote a thesis at the University of Minnesota (1954) on "The Migration of the Mennonites from Russia, 1873-1883, and their Settlement in Kansas." Calvin Redekop obtained his M.A. by writing a thesis at the University of Minnesota (1954) on the change of the cultural pattern among the Mennonites of Mountain Lake, Minnesota. Marvin Kroeker wrote his M. A. thesis at the University of Oklahoma dealing with the coming of the Mennonites to Oklahoma (1954).

Grant M. Stoltzfus wrote an M.A. thesis at the University of Pittsburg (1954) on the first Amish communities in America, while Alvin J. Beachey wrote a thesis at Hartford Seminary (1952) on "The Amish in Somerset County, Pennsylvania." (See *Menn. Quarterly Rev.,* Oct., 1954). Renze O. de Groot presented a doctor's dissertation at Northern Baptist (1953) on "The Faith of the Dutch Anabaptists" and William Kerr on "Anabaptist Mysticism." John R. Dick wrote a dissertation at Southwestern Baptist (1953) on "A Suggested Plan of Administration for the Evangelical Mennonite Brethren Conference." Frank J. Wray wrote a doctor's dissertation at Yale University (1953) on "History in the Eyes of the Sixteenth Century Anabaptists." (See *Menn. Quarterly Rev.,* July 1954). John Oyer is at present writing his dissertation at the Chicago University on the attitude of the Reformers towards the Anabaptists.

Peter Freeman Burkhalter wrote a doctor's dissertation at Teachers College, New York, (1954) on "Community Music in Berne, Indiana," while Earl Lehman wrote a master's thesis at Ohio State University on church music among Mennonites of Swiss origin. Clayton Beyler wrote an M.A. thesis at Southern Baptist Theological Seminary (1954), "The Relevance and Meaning of the Devotional Covering." Evan Oswald is writing an M. A. thesis at the University of Illinois on "Sports in the Mennonite Church since 1900." The General Conference *Educational News Bulletin* (February, 1955) carried a number of articles on Mennonite church architecture.

G. F. Hershberger delivered his Conrad Grebel lectures on "The Way of the Cross in Human Relations" at Eastern Mennonite College, Hesston College and Goshen College. Robert Friedmann has a Guggenheim grant and is compiling early Hutterite letters and documents for publication (1954-55). The Mennonite Research Foundation is preparing a directory of (Old) Mennonite business men and a manuel of Mennonite mutual aid organizations. The Annual Report of the Mennonite Research Foundation lists additional research projects under investigation. Volume I of the *Mennonite Encyclopedia* is nearly printed and the type setting for Volume II is now being completed. Final assignments for Volumes III and IV have been made. Maps and illustrations to be included are now being prepared.

Frank C. Peters is continuing his research pertaining to Mennonite Church discipline (Central Baptist Theological Seminary, Kansas City). Paul W. Wohlgemuth is working on a dissertation dealing with the Mennonite English hymnaries (Los Angeles). Peter Bargen wrote an M.A. thesis at the University of British Columbia on the Mennonites of Alberta. Clarence R. Hiebert wrote his B.S.Th. thesis on "The History of the Ordinance of Feet-Washing in the Mennonite Churches" at the Biblical Seminary, New York (1954). Harold Schultz wrote an M.A. thesis at Michigan University (1954) on "The Baptist Contribution to the Principle of the Separation of Church and State, 1525-1636."

The microfilming project of the Historical Committee of the General Conference Mennonite Church in Europe has made considerable progress during the last year. The microfilming of the archives of the Mennonite Church of Amsterdam, the largest in existence, has been completed. Many smaller archives in Europe and in America are being microfilmed. This will enable American scholars to do research on a much larger scale than was previously possible.

Previous reports on "Mennonite Research in Progress" can be found in every April issue of *Mennonite Life*. See also the "Mennonite Bibliography" in every April issue.

Mennonite Bibliography, 1954

BY JOHN F. SCHMIDT AND NELSON P. SPRINGER

The "Mennonite Bibliography" is published annually in the April issue of *Mennonite Life*. It contains a list of books, pamphlets, and articles dealing with Mennonite life, principles and history.

With the exception of *Stemmen,* (Dutch Mennonite Quarterly), and *Educational News Bulletin* (Newton, Kans., Bd. of Pub. and Ed., Gen. Conf.) the magazine articles have been restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Under the current listings for 1954 a few early 1955 titles will be found. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

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Books in Review

Bibliography

Bibliography of German Culture in America to 1940, edited by Arthur R. Schultz and compiled by Henry A. Pochmann, Madison, Wis.: The University of Wisconsin Press, 1953, 483 pp., $6.50.

This is a comprehensive bibliography containing some 12,000 items and covering every aspect of German culture in America. The German element in the United States is, next to the British, the longest settled and largest and hence its impact upon the development of American civilization is important. This book is the result of years of investigation and covers every conceivable aspect of the problem. The bibliography itself is arranged in simple alphabetical order and also has a subject-index, so that if the investigator wants to know about German culture in Iowa, or Kansas, or among the Mennonites, he simply looks for his material under the subject-index.

The book is a tool which has considerable value to anyone doing research in any area of German culture in America. Since the bibliography ends with 1940 the many publications since that date are not listed. It must also be said that the bibliography is selective and not exhaustive.

Bethel College —Harley J. Stucky

For Children

Ten of a kind, by Edna Beiler, Scottdale, Pa.: Herald Press, 1953, $1.50.

Edna Beiler, author of this book for juniors and intermediates lets David tell about his adventures with the boys in his gang and with their congenial pastor friend, Uncle Al. The boys try to buy back Stewart's pet rooster when he is to be sold at auction. They have a lot of fun and trouble with Shorty's mischievous goat, Tin Can. They learn to return good for evil to a tramp who takes their food when they go camping in Turtle Creek. When Georgie comes to their community from a crowded city slum, they welcome him into their group even though his color and background seem strange to them at first.

This is a collection of stories with separate but related plots. The chapter titles are interesting, e. g. "A Father for Eddie," "Bear Knob Adventure." This reader was somewhat bothered by certain colloquialism, e. g. "eats" used as a noun for "food," "real quick," "hankie." But perhaps younger readers would not mind these and similar words and phrases.

From the point of view of Mennonite sociology, this book seems significant because it reflects (1) the author's experience of stable, redemptive group life, (2) her knowledge of rural life, and (3) her belief that Christian ideals should be practiced in everyday living.

North Newton, Kansas —Elaine Sommers Rich

Utopian Communal Settlements

Heavens on Earth, by Mark Holloway, New York: Library Publishers, 1951, 240 pp., $4.75.

Heavens on Earth is a study of the American utopian communal settlements which flourished in the two centuries from 1680 to 1880. Before discussing these experiments, Holloway traces briefly the history of utopian thought and practice in Europe. It is interesting to note that the author attributes to the Reformation and particularly to the Anabaptist and other radical movements of the Reformation some of the intellectual and spiritual impetus that gave both the ideas and the manpower to the American utopian communities. However, he does not record one of the earliest experiments in community organization in America and one in which Mennonites played the most significant role, Plockhoy's settlement at Zwaanendael in Delaware in 1663. The Hutterites are only briefly mentioned.

Holloway describes the communities established by Johann Beissel at Ephrata, by the Shakers, the Rappites, the Zoarites, by the followers of Fourier, by Robert Owen at New Harmony, by Ripley at Brook Farm, by John Humphrey Noyes at Oneida, by the Inspirationists at Amana as well as other lesser known organizations. These accounts make interesting reading. The idealists who conceived of the various schemes for a more perfect life here on earth were neither altogether dull nor altogether consistent. The stories are placed in a greater historical context so that the book is a unity rather than a mere collection of studies of various communities.

In addition to telling the story of the utopian experiments and of the ideas and men behind them the author attempts to explain the thinking out of which utopian ideas grew, to determine why some communities were more successful than others, and to evaluate the contributions the societies made to the cultural, spiritual and intellectual life of America. They improved educational practices by bringing some of the best educational theorists from Europe to their colonies. They helped arouse the conscience of the nation against slavery. They were among the first to practice and promote the emancipation of women. They were in general non-resistant. While they did not produce great art, they were in many cases excellent craftsman. They influenced American political thought; strangely enough this aspect of their influence is emphasized but little in the book.

Blue Mound, Kansas —Elmer F. Suderman

Early Dutch Anabaptism

De Wederdopers in de Noordelijke Nederlanden, 1531-1544, by Albert Fredrik Mellink, Groningen; J. B. Wolters, 1953. 440 pp. 11.70 gulden.

This doctor's thesis, done in the department of modern history at the University of Amsterdam, treats Dutch Anabaptism during its formative years from the viewpoint of the secular historian. The typical Dutch Mennonite historiography bearing on this period, "from van Braght to Kühler,' Mellink sees as 'partisan Mennonite writing' which circumvented the 'Melchiorite and Münsterite origin' of the Mennonites. In making this charge, the author draws no inspiration or material from the traditional Catholic and Protestant accounts of Anabaptism of a similar view, although Hortensius' chronicle is one of the sources used. Rather, the author builds on the statement of H. Pirenne, a late Belgian historian, that Anabaptism in The Netherlands before the coming of Calvinism was 'the Protestantism of the poor.' He follows the viewpoint of Karel Vos, Mennonite minister and historian at the beginning of the century, that 'for the northern Netherlands the years 1531 to 1540 may be characterized as a period of the revolutionary-minded Anabaptists.'

The book, then, takes on a controversial nature. This element tends to overshadow its dimensions as a thorough study and research undertaking. A thesis, after all, is not the place for polemics, and it is wrong to give the impression that Mellink's work is primarily that. It is a mammoth-size monograph with a wealth of material carefully presented. Anyone who has worked

in the period can have only admiration for the great amount of accurate transcription and painstaking collation. In this respect the work no doubt rates higher than the average thesis. There is a helpful map, a bibliography, and a very useful index of fifteen pages of names—a veritable roll call of the Dutch adherents during these years. The thesis seems weak in organization, which is chiefly on geographic lines. More than 400 pages are written within four chapters, one of which has over 200 pages.

During the years 1531-1544 (by others 1530 to as late as 1566) Anabaptism was practically the only Reformation party in The Netherlands and faced temptations to political power and social consequence. It is these aspects that Mellink's study considers, and on this level he breaks new ground and offers fresh insights. The story of the Münster episode was told fully by C. A. Cornelius and others, and it is not repeated, but the contingent plans for seditious uprising in The Netherlands and neighboring cities, the tactical moves to support the Münster kingdom, are for the first time definitely presented. It becomes clear that Anabaptism was favored as a political force by authorities, especially in trade centers such as Münster, Deventer and Amsterdam.

Even the Count at Brussels was not beyond considering a deal by means of Jan van Geelen, the agent of Jan van Leyden. Mellink contends that the Anabaptist movement found its adherents for the most part among the lower classes, but the facts he presents prove that many came from the middle classes and a few even from the clergy and nobility.

Throughout this study the religious element takes second place and the movement is repeatedly referred to as 'social-religious.' Social and economic influences are overstated; war in the Baltic Sea during 1533-1535 certainly affected economic life in the Lowlands but hardly with the consequences assumed by Mellink. A failure to accept the primary religious nature of Anabaptism leads the author to the claim that the entire movement was revolutionary. Where Kühler and others have detected evidence of a peaceful party, Mellink is at pains to prove the solidarity of sedition. The Amsterdam bishop, Jacob van Campen, is wrongly implicated in the attempted exodus to Münster in the early months of 1535. Here is where the corrective of the church historians is needed and where Mellink himself takes a 'partisan' viewpoint. One regrets that a misleading interpretation has limited the usefulness of this book, which is a fuller compendium on seditious Anabaptism in The Netherlands than cannot be found elsewhere.

Amsterdam —Irvin B. Horst

Poetry

God of the Hills by L. J. Lantz, Scottdale, Pa.: Herald Press, 1951. 95 pp., $1.50.

This book of poems is divided into seven parts: God of our Faith; The Stars Remained; Christ, the Greater Strength; Of Seedtime and Harvest; Moment of Dawn; Altar Fires; and A Sword We Draw. These parts indicate something of the scope and subject matter of the poems.

In spite of their good intentions, these are not good poems. The verse is irregular, the language is generally trite. Words like "hath," "couldst," "wast," and the Biblical forms of the pronouns, which were once considered appropriate to poetry but which have long since been discarded in better poetry, are here used over and over. Modifiers are often meaningless and serve too often only to fill out the length of a line. Often they are picked merely to give illiteration to a line. Redundancies like "flaming flames" indicate a poverty of language. Awkward inversions like "Before the way he had to go" do nothing to help the poetry. The author uses few figures of speech, and those used are well worn. There is little freshness of imagery, so necessary to good poetry. Concreteness, another attribute of good poetry, is lacking.

Even the ideas presented in the poetry are not particularly profound. Often the views are superficial as in "Blackout" (p. 17). His answers to men's problems are too simple. Lantz seems to be giving advice rather than reliving an experience or seeing into the experience of another. In most of the poems the moral is forced upon the poem rather than growing out of the situation presented.

Blue Mound, Kansas —Elmer F. Suderman

The Power of Love

The Ways and Power of Love, by Pitirim A. Sorokin, Boston: Beacon Press, 1954. 552 pp., $6.00.

Forms and Techniques of Altruistic and Spiritual Growth, A Symposium, edited by Pitirim A. Sorokin, Boston: Beacon Press, 1954. 476 pp., $6.00.

Pitirim A. Sorokin has been referred to as probably the most widely translated living sociologist, having translations of his various works into thirty-two foreign languages. His international influence is widely felt. Articles in scientific journals and even books interpreting Sorokin are appearing in increasing numbers. Sorokin is director of the Harvard Research Center in Creative Altruism which is increasingly attracting the interests of thinkers in various countries. Besides the two volumes here under consideration Sorokin has also written some twenty-five other volumes, most of them dealing with social and religious problems of the current crisis in the history of mankind. The personal narrative of Sorokin's escape from Russia is fully told in moving fashion in *Leaves from a Russian Diary* (Revised 1950). (See also his account in MENNONITE LIFE, April, 1951, p. 8).

The Ways and Power of Love deals with types, factors, and techniques of moral transformation, as the sub-title indicates. It is a study of the creative energy of unselfish love. Consideration is given to the potential power of altruism, its role in human history, and ways of producing, accumulating and using it in solving personal and world wide problems, including crime, revolution, and war. The book reviews various methods that have proved fruitful in spiritual transformations of individuals and groups.

Sorokin has been through enough brutality and hatred to know the fruits thereof. He was persecuted by the Bolsheviks in 1918, captured and condemned to be shot. He saw the execution of friends and witnessed unspeakable horrors. These experiences helped bring him to the conviction that hatred, violence and injustice can never produce a millennium, and that the only road to that end is allgiving creative love.

This volume has five parts. Part One is an outline of various aspects of the miracle of love. Part Two gives a basic revision of current theories of personality structure. In both volumes here under consideration human personality is not considered as a diadic creature as held by much modern sociology and psychology, but rather that man is a triadic being made up of body, mind, and spirit; and that the summit of spirituality can be achieved only by those who regard themselves merely as an instrument of God. Part Three deals with the how and why of the moral growth of the apostles of unselfish love. Part Four is a survey of the main processes of moral transformation and includes a chapter dealing with Hutterites in North America and Paraguay (pp. 441-455). Part Five presents

a blueprint for the transformation of individuals and groups by sublime love, and outlines the steps necessary for unification of mankind into one harmonious family.

Forms and Techniques of Altruistic and Spiritual Growth contains contributions by thirty-five different writers covering twenty-eight chapters and edited by Sorokin. The point of view held is that this transformation of man from savage egoistic creatures into altruistic and spiritual beings can and must be made in order to survive at all.

The Symposium falls into five parts. Part Three is entitled "Methods of Altruistic Education in Hutterite and Mennonite Communities" (pp. 293-328) and gives an account of altruistic and spiritual education among Hutterite and Mennonite communities, marked especially by friendliness and unselfish service both within and without the respective groups. Eberhard C. H. Arnold wrote the account on the Paraguayan Hutterites while Cornelius Krahn ("Basis and Early Manifestations"), J. Winfield Fretz ("In Community Life") and Robert Kreider ("In the Name of Christ") presented "Altruism in Mennonite Life."

In general this Symposium gives an account of several basic methods for moral and spiritual education of man, along with some philosophical background, actual effectiveness, scientific value, and their importance for our time. As stated in the preface, it is hoped that "taken together, these volumes lay the foundations for a new applied science of amitology, as a science of moral and spiritual education, and of friendly relationships between persons and groups."

These are two challenging volumes. They are not easy reading for the layman. Even the average western Christian scholar will find much oriental material that will strike him as somewhat new and even strange, but nevertheless thought provoking. College courses on War and Peace should not neglect this material.

North Newton —Ed. G. Kaufman

Kansas

This Place Called Kansas, by Charles C. Howes. Norman, Okla.; University of Oklahoma Press, 1952. 235 pp. $3.75.

This is a book about Kansas, seen through the eyes of the late Cecil Howes, longtime statehouse reporter in Topeka for the *Kansas City Star.* Howes, however, did not live to complete the book and it was assembled and edited by his son Charles C. Howes.

The material has been grouped into four divisions. The first, entitled "How It Started," begins with Coronado's trip in 1541, and deals with a variety of subjects in this connection, including Juan de Padilla, considered to be the first martyr in Kansas. This division also deals with the settling of the state, where reference is made to the coming of the Mennonites to Kansas.

The second division is called "How It Grew," and gives considerable space to the activities of newspapers and railroads in early Kansas. The third division entitled "The Stuff It's Made Of," discusses such items as the possible origin of the word "Jayhawk," the Kansas state flower, Kansas topography, natural resources of the state, and concludes with a description of how politics were carried on in early frontier days. The fourth and final division, called "Yesterday and Today," tells of industrialization, of the grasshopper plague of 1874, of various experiments in agriculture including the production of silk by Mennonites, of bootlegging and waterwitching. It also contains a generous share of "tall tales" as they were told at the campfires along the frontier, and published in the newspapers of the state.

The book is not a scholarly presentation, but rather a collection of interesting and readable events of the past. The simple style, coupled with occasional full-page illustrations help to make this a readable book for teachers as well as grade and high school pupils. The book makes history live.

Elbing, Kansas —C. J. Dyck

Mennonite Life

Mennonite Life. By John A. Hostetter. Scottdale, Pennsylvania: Herald Press, 1954. Pp. 31. $.50.

This well-written and well-illustrated little pamphlet is a fine addition to the existing pamphlet literature by and about Mennonites. It was written to counter-act the many erroneous impressions that have been disseminated by those who look for the popular and the bizarre. The pamphlet is a sequel to *Amish Living,* which appeared earlier. The treatment of the material is accurate, although at places the author seems to over-idealize contemporary Mennonite life and practices.

John Hostetter has rendered a useful service to both Mennonites and non-Mennonites in presenting in such an interesting way a simple narrative, setting forth a description of one group of Mennonite people. This little pamphlet should do much to correct false impressions and erroneous generalizations about Mennonites.

This reviewer's major criticism is the misleading way in which the term "Mennonite" is used. To the non-Mennonite, who is unacquainted with the many different branches, it would appear that Mr. Hostetter is describing all Mennonites. Although he tries to make clear how he uses the term, it is still next to impossible for the non-Mennonite to think only of one branch. Actually, most of what is said about the "old" Mennonites could have been equally well said about all others. He speaks for only about a third of all the Mennonites in the United States and Canada. There are others more conservative and more liberal than the "old" Mennonite Church. This criticism, of course, is not to be attributed only to the author since he has to refer to a group by its official name. It is hoped that others will continue the fine type of interpretation for other groups and for all Mennonites what John Hostetter has begun in the first pamphlet dealing with the Amish and in this one dealing with the "old" Mennonites. —J. W. Fretz

How Shall I Preach?

Botschafter an Christi Statt. Eine Sammlung von Predigtenwuerfen ueber freie Texte. Edited and published by G. D. Hübert for having prepared a book *Botschafter an Christi Statt,* in which he presents a collection of various sermon outlines. Aged as well as younger ministers have submitted to him their best outlines for the purpose of making the preaching of the brethren more joyous and of presenting material to them which makes the improvement of the preaching method possible.

The outlines in the book vary in content as well as in form. The cover the whole area of our church-life. For the sake of a better orientation, Hübert has supplied a table of contents and a list of the texts arranged according to the books of the Bible. The book also contains a list of all who have made their sermon-outline-contributions.

The sermon outlines are evangelical and appropriate, so that they can be used by various churches or denominations. To ministers, to those who are preparing for the ministry and to other spiritual workers I heartily recommend that they obtain this book, so that they may convince themselves of the value of it.

Winnipeg, Manitoba A. H. Unruh

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. . . Even as God for Jesus' sake, forgives all of our sins; so must we also forgive our neighbor all his transgressions in Christ, which he has committed against us. And we should not under any circumstances indulge in hatred or vengeance against him although he should never reform . . . .

(Menno Simons, *Complete Works*, 1871, I, p. 255. See also page 74 in this issue).