MENNONITE LIFE

July, 1955

SEVENTY-FIVE YEARS MENNONITE MISSIONS, OKLAHOMA

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

In This Issue

This issue features early Mennonite settlements in Oklahoma, particularly the story of seventy-five years of General Conference Mennonite Missions among the Indians there. It was fortunate that Mrs. E. E. Leisy called our attention to the *Memoirs* of her grandfather, Christian Krehbiel, one chapter of which deals with the beginning of Mennonite missions in Oklahoma.

Other areas covered in this issue are Mennonite settlements at Sonnenberg, Ohio and Pawnee Rock, Kansas and Mennonite camps and camping in this country and abroad. "Why I am a Mennonite" and "In Praise of Freedom" should prove to be quite stimulating. We invite the reaction of our readers to these articles.

The Editors

Mennonite Life

North Newton, Kansas

COVER

Early Indian Encampment.
Darlington, Oklahoma
Bethel College Historical Library

MENNONITE LIFE

An Illustrated Quarterly

EDITOR
Cornelius Krahn

ASSISTANT TO THE EDITOR
John F. Schmidt

ASSOCIATE EDITORS
Harold S. Bender, J. Winfield Fretz, Melvin Gingerich, Robert Kreider, S. F. Pannabecker, J. G. Rempel, N. van der Zijpp

Vol. X | July, 1955 | No. 3

TABLE OF CONTENTS

		Page
Contributors		98
In Praise of Freedom	*James W. Bixel*	99
Seventy-Five Years of Missions in Oklahoma	*Herbert M. Dalke*	100
The Beginnings of Missions in Oklahoma	*Christian Krehbiel*	108
Mennonites in the Oklahoma "Runs"	*Marvin Kroeker*	114
Mennonite Brethren, Corn, Oklahoma	*Ralph A. Felton*	121
Plastic Scenery	*Mary Toews*	122
Mennonite Church Camp-Retreats	*Betty van der Smissen*	123
Camp Friedenswald	*Robert W. Hartzler*	125
Camping of Dutch Mennonite Youth	*Folkert J. van Dijk*	127
Hiking and Biking in Holland		128
Simplicity Laments Corrupted Manners	(*Pieter Langendijk*) *Irvin and Ava Horst*	129
Pawnee Rock Mennonites: Background	*Abe J. Unruh*	131
Bergthal Mennonites, Pawnee Rock, Kansas	*Victor Sawatzky*	133
From the Krehbiel Family Album	*Emma K. Bachmann*	135
Sonnenberg: From the Jura to Ohio	*James Reusser*	138
Why I Am a Mennonite	*Jacob Sudermann*	142
Books in Review		143

Note to Our Readers

With the October issue *Mennonite Life* will have completed ten years of publication. Note the announcement along these lines on the inside back cover.

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.

Contributors in this Issue

(From left to right)

BETTY VAN DER SMISSEN has done graduate work at the University of Indiana on "Camps and Church Camping" (p. 123).

MARVIN KROEKER wrote his masters thesis, University of Oklahoma, on "Mennonites in Territorial Oklahoma" (p. 114).

JAMES REUSSER, graduate of Mennonite Biblical Seminary is pastor of the Salem Mennonie Church, Dalton, Ohio (p. 138).

JACOB SUDERMANN teaches in the Department of Languages, University of Indiana, and resides at Goshen, Indiana (p. 142).

HERBERT M. DALKE, missionary among the Indians in Oklahoma, graduated from Bethel College in 1955 (p. 100).

ELVA KREHBIEL LEISY, translated her grandfather's "The Beginnings of Missions in Oklahoma" (p. 108).

IRVIN AND AVA HORST have spent a number of years in Holland and will return to do education work in U.S.A. (p. 129).

JAMES W. BIXEL, professor of music, Bethel College, gave a lecture on this subject at the opening of the school year (p. 99).

ROBERT W. HARTZLER is pastor of the Eighth Street Mennonite Church, Goshen, Indiana and active in youth work (p. 125).

NOT SHOWN

FOLKERT J. VAN DIJK, Baarn, Holland, is active in Dutch Mennonite youth work (p. 127).

ABE J. UNRUH, is a historian of the Mennonites from Poland and resides in Montezuma, Kansas (p. 131).

VICTOR SAWATZKY is pastor of the Bergthal Mennonite Church, Pawnee Rock, Kansas (p. 133).

EMMA K. BACHMANN, who describes the life story of her grandmother, resides at Wooklake, California (p. 135).

MARY WIENS TOEWS, widow of the late Missionary H. A. Toews, teaches public school (p. 122).

ACKNOWLEDGMENTS

Cuts pp. 101, 102, bottom row p. 104, 105, 111, Publication Office, General Conference Mennonite Church. Photography, top p. 33, *Wichita Eagle*. Pictures, cover, p. 100, Hammon Mission p. 104, p. 108, 110, top p. 115, Bethel College Historical Library. Map p. 119, John Hiebert from map by Marvin Groeker. Drawing, back cover, Mennonite Press.

MENNONITE LIFE AGENTS

Ready to serve you

EASTERN USA

Friendly Book Store
Quakertown, Pa.

Herald Bookstore
Souderton, Pennsylvania

Weaver Book Store
1320 G. St.
Lancaster, Pa.

CENTRAL AND WESTERN

Gospel Book Store
Goshen, Indiana

Goshen College Book Store
Goshen, Indiana

Mennonite Book Concern
Berne, Indiana

Mongomery News Stand
Bluffton, Ohio

Eitzen Book and Gift Store
Mountain Lake, Minnesota

The Bookshop
Freeman, South Dakota

A. P. Ratzlaff
Henderson, Nebr.

Mennonite Brethren Pub. House
Hillsboro, Kansas

Crossroads Co-op
Goessel, Kansas

Country Store
Meade, Kansas

The Bargain Book Shop
Reedley, Calif.

CANADIAN

Golden Rule Bookstore
187 King St. East
Kitchener, Ontario

Peter H. Dirks Printshop
Virgil Ontario

G. D. Woelk
Leamington, Ont.

The Christian Press
157 Kelvin St.
Winnipeg, Manitoba

D. W. Friesen & Sons
Altona, Manitoba

Evangel Book Shop
Steinbach, Manitoba

Mennonite Book Store
Rosthern, Sask.

J. A. Friesen & Sons
Hague, Sask.

Christian Book Store
Clear Brook R.R. 1
Abbotsford, B. C.

EUROPEAN

Mennonitengemeinde
Suedwall 19
Krefeld, U. S. Zone, Germany

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

In Praise of Freedom

BY JAMES W. BIXEL

FREEDOM! An ideal captivating the hearts and minds of men of all ages; a word which breathes of happiness, of peace and contentment, of goodness and kindliness; an ideal which has inspired heroic men and women to deeds of courage and bravery. Freedom! That elusive goal which seems to slip so easily and lightly through the fingers of every generation seeking its grasp. Freedom! A seeming eldorado to its would-be conquistadors.

What is the enemy of freedom? Fear! Not slavery, but fear. Fear breeds slavery and tyranny and hate and war—and communism. All these fears have one quality in common, i. e. the absence of freedom. True freedom cannot exist in any of them. Freedom and slavery, freedom and hate, freedom and war, freedom and communism are all antithetical to each other.

Freedom does have certain limitations; it does not permit an individual to infringe upon the basic rights of another. Although laws may seem to limit freedom, they do not do so if they are just laws. If laws are just they do not circumscribe the activity of a good or just man, because a good man would act in a good manner whether the law existed or not. Consequently, just laws could never interfere with the freedom of a good man. Basic freedoms are violated because of the application of unjust laws by the state.

Another aspect of freedom is the encouragement it gives to individuality. Inasmuch as a man follows his own creative individuality, he becomes more valuable to himself and to society. In other words, freedom consists of the right of the individual to pursue his own interests, talents, curiosities, uniqueness and individuality, provided he does not interfere with these same rights in others.

The Bible begins its great story of salvation in the Garden of Eden. Although God plainly shows our first parents the right way, and warns them of the consequences of wrong acts, He nevertheless gives them the freedom to choose one way or another, His way or Satan's way, the right way or the wrong way. God did not will the wrong choice. He wanted them to choose the right way, and He probably could have forced them to do so in order to save themselves, but He refused. Why? Because He wanted man to be free to choose. Man must learn to choose the good by his own volition and free will. God shows the way and wills salvation, but man is free to choose salvation or damnation.

The problem of choice, however, seldom confronts one in pure black or white, good or evil alternatives. Choice frequently entails the weighing of good and evil values in many alternatives. Many times the alternatives are extremely complex, and men of good will sincerely search their consciences for the leading of the Holy Spirit.

This divine gift of freedom is God's method of dealing with men. We are made in God's image, and this quality of freedom is surely a divine attribute. We are free to choose God's way or another way.

What is the freedom which Christ gives? Jesus was referring to the freedom which comes as a release from the bondage of sin. And isn't sin the arch-enemy of all freedom, be that freedom temporal or spiritual? Aren't the sins of pride and acquisitiveness and power and lust and the worship of false gods of various kinds the basic causes of our various dilemmas? Christ promises release from the slavery and tyranny of sin. The recognition of Christ as Saviour and the determination to bear the cross and follow Him with all the self denial which that statement implies, is the most fundamental of Christian truths which, if followed, would free men from the bondage of sin and create the basis for the elimination of all tyranny.

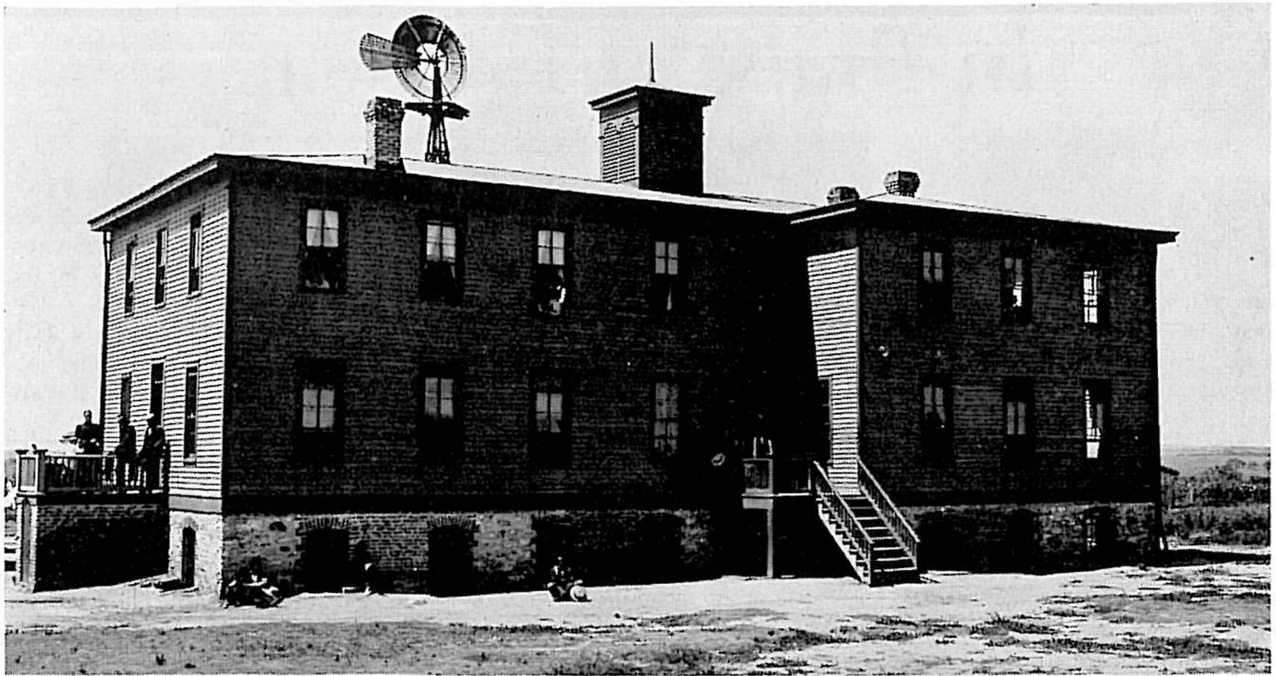
This country was founded by devout men who recognized the sovereignty of God and the divine nature of freedom. The Declaration of Independence states, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

In the past our country has been, for the most part, sympathetic to the diversity and uniqueness found in various minority groups and individuals. Sometimes these groups, with their seemingly peculiar and odd ideas, become the seed beds for genuine insights and truths which are later adopted by the majority.

As a matter of fact, this traditional and historic tolerance for the rights of the dissenter, the seeker, the curious mind, the so called 'crack-pot'—has been the dynamic yeast which has made our country spiritually and materially great in the past. This climate of diversity is our genius, the very essence of our democracy; a pearl which some would cast to the swine of mass orthodoxy. This historic tolerance permits the curiosities of the mind to reach and search and explore wherever it will.

In contrast, this same philosophy of freedom has been strikingly absent in the great dictatorships of Europe and Asia, and its absence has been their curse. In such countries we find an absolute regimentation,

(Continued on page 107)



Mission school at Cantonment, Oklahoma, built after the first building was destroyed by fire in 1893.

Seventy-five Years of Missions in Oklahoma

BY HERBERT M. DALKE

Arapaho and Cheyenne Indians

THE Cheyenne and Arapaho Indians have always believed in a Supreme Being, the creator and sustainer of the universe. Their religion was evidently of a high moral character, but it was not satisfying. It left their lives with a certain emptiness and left the basic questions of life unanswered. Some of these questions were: How can we worship God in a manner acceptable to Him? How can we have personal contact with God? How can we have fellowship with Him? How can we be assured that He hears and answers prayer? How shall we pray to Him? How can we have the forgiveness of sin and live a spiritually victorious life? What is the destination of man in the hereafter?

The Cheyenne and Arapaho Indian tribes have been associated with each other as long as the white man has known them. They are of the Algonkian stock and most of their early traditions are quite similar, but they speak different languages. In 1680 the Cheyenne Indians were a peaceful agricultural people, living in the Great Lakes region in permanent earth-covered log houses, arranged in villages. As far as we know, the Arapaho Indians did not live in fixed settlements nor did they practice agriculture.

By 1800 the Cheyenne and Arapaho Indians had moved to the Black Hills area, as a result of pressure from other eastern tribes who in their turn had moved west under the pressures of the white man. In this process of being driven from their homes and pushed into the west and southwest the Cheyennes became nomadic and warlike. In 1870 President Grant tried to "tame" and "civilize" the Indians and placed the Cheyenne and Arapaho Indians on a permanent reservation at Darlington in Indian Territory, in the northwestern part of the present State of Oklahoma, under the direction of Briton Darlington. Various Indian treaties were made and still the Indians were often very much mistreated. Continuing very restless, mistrusting the white man, stripped of most of their possessions, defeated in spirit, almost without clothing and food, they were forcibly put on a reservation and compelled to submit.

For many years these Indians had walked in spiritual darkness and were calling for the Gospel, though perhaps they did not realize it. Now, more than ever before, it was clear that they needed the Gospel.

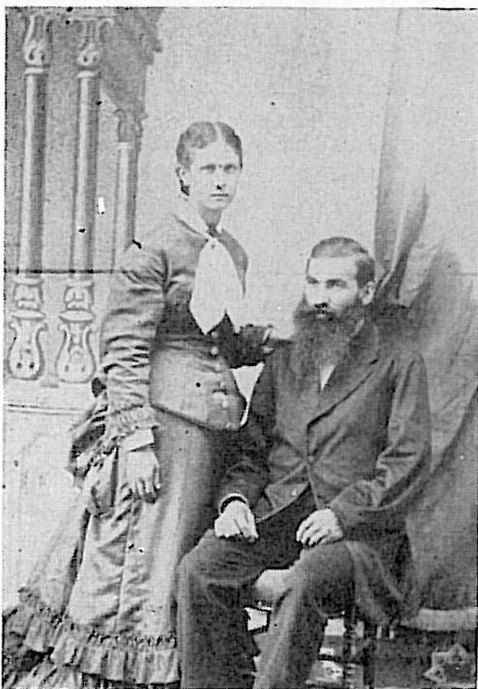
Thus in 1880 the General Conference Mennonite Mission Board responded to the call of the Indians and began its missionary work; first in Indian Territory (Oklahoma) to the Arapahos, later to the Cheyennes, then to other areas. Today the General Conference mis-

sionary work has expanded to its present size of twelve phases of home mission work and nine foreign fields embracing a total of six million souls of which some twenty-five thousand have been converted.

How a Mission Field Was Found

In 1869 S. S. Haury, who was attending the Wadsworth Seminary, Ohio, became the first missionary volunteer of the General Conference. In 1872 a Mission Board was created and in 1875 Haury was accepted and ordained as a missionary. In 1876 he was sent into Indian Territory to look for a field. He found that no mission society was working among the Cheyennes, so he studied their conditions for several months. During that time he also came into contact with the Arapaho Indian chief by the name of Powder Face, who was very friendly and influenced Haury to choose their tribe. Since the Arapahos seemed easier to work with, the Board decided to begin missionary work among these people, upon the recommendation of Haury. During the years of preparation and seeking a field and through many disappointments Haury displayed great faith and so he went to them with the saving message of the Lord Jesus Christ.

Haury was to begin the work in April of 1878, but due to eye disease he was not able to go until September, 1878. When he arrived he found that a Quaker missionary had arrived just two months earlier and so the field was no longer open. The General Conference would not intrude where others were working. In November, 1879 the Indian agent Miles, a Quaker, stationed at Darlington (Oklahoma) informed the General Conference Mission Board that his denomination would work only with the Cheyenne Indians and urged the Mennonites to take up the work with the Arapaho Indians. Thus in 1880 the General Conference began its missionary work, the first Mennonite group to carry on missionary effort among the American Indians.



Mr. and Mrs. S. S. Haury, first Mennonite missionaries to American Indians in Oklahoma, started work among Arapahos at Darlington, 1880.

Early Days of Mission Work

Samuel and Susie Haury arrived in Indian Territory toward the end of May, 1880 and began actual mission work on May 29, 1880. Official word granting permission to the General Conference to do missionary work in that area was received from Washington on May 31, 1880. Sunday School and week day Bible classes for the children were begun, and on Sunday afternoons services were held for the adults.

A frame mission school building, large enough to accommodate twenty-five Indian children and the missionary family was built and completed by August, 1881, at a cost of $4,000. In the fall the mission school opened with an enrollment of seven boys from ten to eighteen years of age. The enrollment soon increased. The Haurys also received three small Indian children to take care of.

Tragedy soon came to the missionaries when on February 19, 1882 a fire broke out which destroyed the mission building and caused the death of the three small Indian children and Haury's infant son. Two Board members, Christian Krehbiel and H. Richert, came to comfort the missionaries and to make plans for the future. The Haurys were willing to continue the work and by Christmas, 1882 the new three-story brick mission building was completed at a cost of $5,000. The new building accommodated fifty pupils instead of twenty-five. This building is still standing today, located north of El Reno, Oklahoma and is considered one of the oldest buildings in that part of Oklahoma.

In June, 1882 word was received that the military post at Cantonment, sixty-five miles northwest of Darlington, would be abandoned and the buildings were offered to the General Conference for missionary work. Prominent Arapaho Indian chiefs often held camps in that area. Since funds were low the Board hesitated to accept more mission responsibility. Agent Miles at Darlington, of his own accord, requested the government to appropriate $5,000, for the Darlington mission building with the understanding that the government would own the building, and when it was no longer used for mission purposes it would revert to the government. This left money available to the Board to expand its missionary work and to open the Cantonment station. In the meantime, H. R. Voth took charge of the Darlington work and the Haurys were sent to Cantonment to open a mission station there. In 1884 the Quakers turned the Cheyenne work over to the Mennonites. Cheyenne and Arapaho children were received into the Cantonment school.

On June 6, 1888 the first convert of the General Conference mission enterprise, Maggie Leonard, a seven-

teen-year-old half-blood Arapaho Indian girl was baptized at Darlington. There were many problems in the early days and to become a Christian was not an easy decision to make. Having been mistreated, it would not be easy to respond favorably to the "white man's religion." To counteract idleness, efforts were made for the colonization and agricultural training of the Indians. It was soon discovered that the mission work could not be established by doing only children's work and so workers were assigned especially to work with the adults.

During the summers, beginning in 1883, some of the Indian boys were placed in Christian homes in Kansas to learn agriculture and to catch the Christian spirit. In 1885 Christian Krehbiel began an Indian school at Halstead, Kansas which developed into an Indian Industrial school on his farm operating for eleven years until 1896. Frank Sweezy, an alert, English speaking, eighty-year-old Arapaho Indian, now living at Greenfield, Oklahoma attended this school and still speaks of it.

After some time the Cantonment government buildings arrived at a state of decay, so a new mission building accommodating seventy-five pupils was built and dedicated in 1890. But on February 1, 1893 this building was destroyed by fire. After careful consideration a new building of the same size was erected on the same foundation. About this time the Indians began to scatter, which made it necessary to erect mission stations or churches at various places. This process took place over a period of a number of years. A total of eleven stations or areas have been occupied, but not all at the same time. At the present time the work is carried on at seven areas including a partnership share in the work at the Government Indian Boarding School at Concho. The areas of work are Seiling, Fonda, Longdale, Canton, Thomas, Clinton, and Hammon and a share in the Concho work which is located about two miles north of old Darlington.

Maggie Leonard, first convert at Darlington, Oklahoma.

It is reported that from 1892 to 1896 the Board faced serious financial problems and even considered retrenching, but the mission friends and missionaries all sacrificed and the work was not curtailed. After the mission schools had served for some time the government began to build Indian schools which gradually replaced the mission schools, Darlington closing in 1898 and Cantonment closing in 1901.

On October 28, 1897 John A. Funk organized the

Mission School at Darlington, taught by H. R. Voth (standing in rear). This is the second building after the first had been destroyed by fire.

first General Conference mission church—the Arapaho Indian Mission Church, with Mrs. Funk and five Indians as charter members, of which Ella Stander Bates is still living.

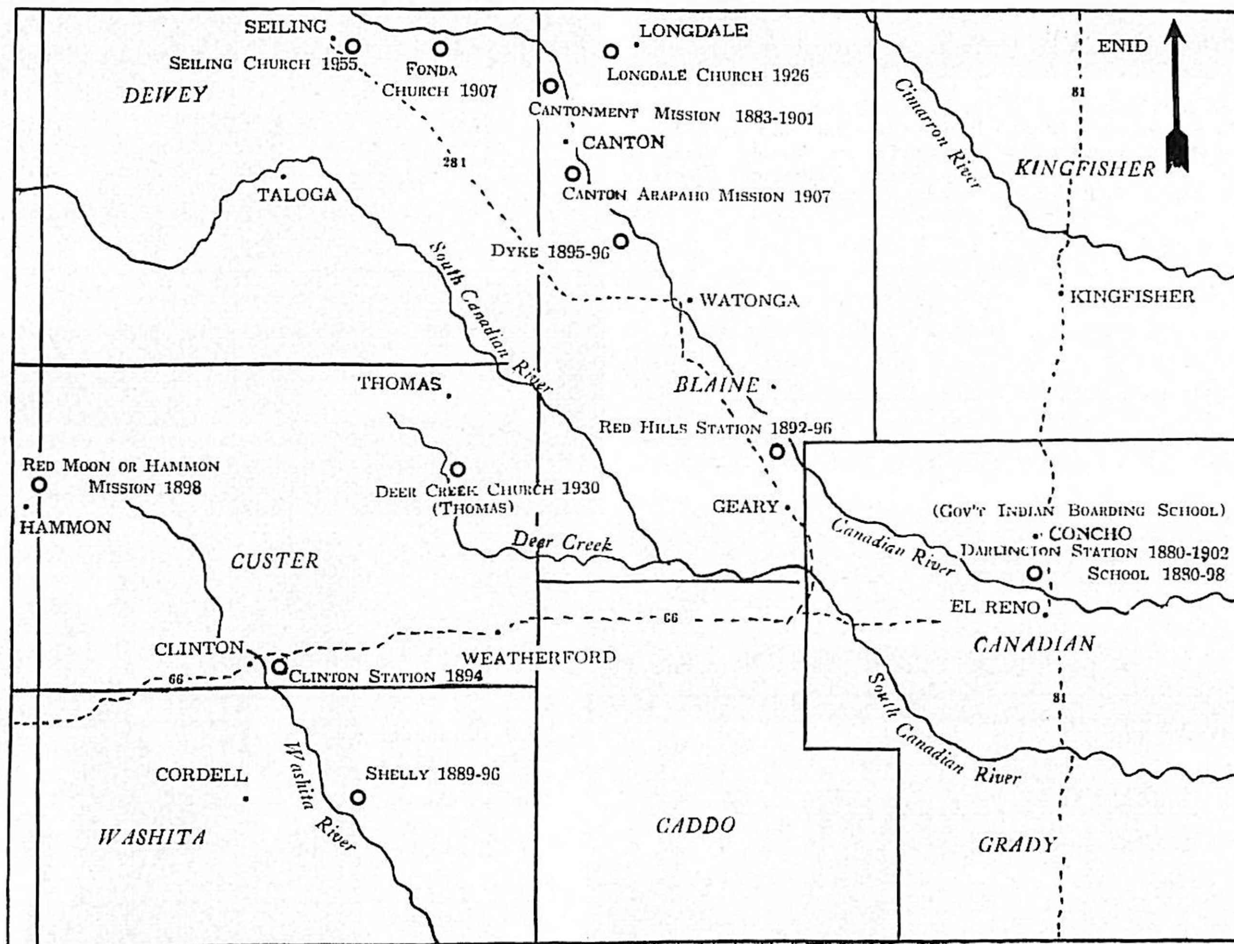
With the H. J. Kliewers devoting their time especially to the adults among the Arapaho, it was realized that the adults of the Cheyennes also had the same need. Through several Swiss congregations, the Mission Board heard of Rodolphe Petter, a brilliant student of Scripture and of languages, living in Switzerland who was willing to serve the Indians in America. In 1891 he and his wife entered the mission work to the Cheyennes. Their work was especially with the adult Cheyennes and the translation of the Bible into that language. The language had to be reduced to writing, a grammar and a dictionary had to be compiled and then Bible translation work could begin. Petter literally gave his life in working with the Cheyenne language. S. S. Haury, H. R. Voth and J. A. Funk had also done some work with the Arapaho language.

Later Developments and Growth

On April 19, 1892 the Indian Territory of Oklahoma was opened to the white settlers, and the reservation actually dissolved, although it is still spoken of as an "open reservation." Thousands of white people rushed in for settlement and in a few days all the good land was taken and the Indians suddenly found themselves surrounded by modern civilization which forced them to make a great many adjustments very quickly. Prior to the rush, every man, woman and child in Oklahoma, of the Cheyenne and Arapaho tribes received 160 acres of land by order of the government. The Indians were required to move on their allotments which temporarily disturbed the mission work.

After this adjustment had more or less taken place, a new problem was introduced in the form of the Peyote religion about 1901. The cult spread and in October, 1918 seven or eight Indian tribes of Oklahoma secured a charter from the secretary of the state of Oklahoma for the use of the narcotic drug called Peyote, under the guise of an organized religious group called "The Native American Church." The missionaries protested the religious organization because of its harmful physical effects as well as its hindrance to Christian work, but the secretary ruled against the missionaries. The year 1918

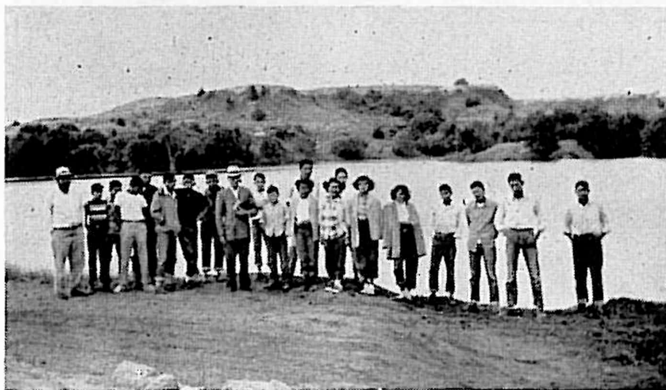
General Conference Mennonite Mission Stations and Schools, Oklahoma.



(Top, left) Arapaho Church, Canton, Oklahoma, at Seventy-fifth Anniversary. (Right) Indian Christians and Conference leaders at Seventy-fifth Anniversary of Mission. (Second row) Indian Mission Church, Fonda, Oklahoma. (Second row, right) Red Moon or Hammon Mission in early days.

(Right) Indian Mission Church, Longdale, Oklahoma.

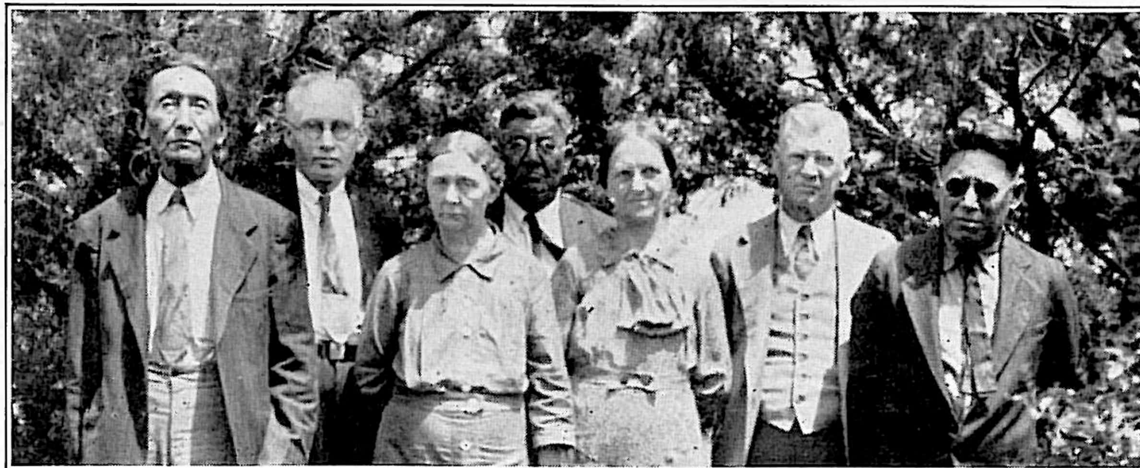
Roman Nose State Park. Morning devotions at retreat ground.



Jacob Allrunners, oldest living members of the Thomas church.

(Top) Mr. and Mrs. Rodolphe Petter, Arthur Friesen family, (left) Mr. and Mrs. J. B. Ediger, (right) Mr. and Mrs. Alfred Wiebe, (below) Mr. and Mrs. Herbert Dalke, Mr. and Mrs. August Schmidt.

Mr. and Mrs. G. A. Linscheid, Mr. and Mrs. H. J. Kliewer and Harvey Whiteshield, Willie Meeks, and John Heap-of-birds.



was also the year of the flu epidemic, which took many Indian lives.

In 1907 the J. B. Edigers came to the field at Clinton and served for forty years, until 1947. Ediger's outstanding gift was his careful training of the Indian Christian workers in the church, his patience with the Indians and his love for them and the way he won his way into their hearts.

The H. J. Kliewers served from 1896 (or 97) to 1936, the G. A. Linscheids having served from 1895 to 1904 and again from 1920 to 1938, retired and in 1940 the Arthur Friesens arrived on the field. In 1947 the Alfred Wiebes and the Herbert M. Dalkes arrived on the field. Most recent, the August Schmidts have come to the field on July 28, 1954 to serve while the Herbert M. Dalkes are on leave for further schooling.

From 1930 to 1939 the Oklahoma missionaries published a little paper called *The Cheyenne and Arapaho Messenger*. It was greatly enjoyed by the Indians and served as a link between the mission and the Christians and all Indians who were away from the mission. It was discontinued because the missionaries were not able to keep it up without neglecting other important aspects of the work.

A Period of Transition

Formerly the Cheyenne Indians lived in permanent houses and practiced agriculture until they were uprooted by the white man. Then they became nomadic and together with the Arapahos they roamed the wide open prairies until they were restricted to a reservation and finally to their land allotments. In the meantime they have sold some land to pay indebtedness, and their number has increased so that once again many of them must find a means of livelihood by means other than agriculture. Many of them are getting a better education and some of them are accepting positions as civil service workers, office workers, nurses, teachers, and ministers, as well as farm hands and farmers. Some of them at least are becoming urban people. This once again presents problems to the Indian mission work which is becoming less and less a mission work, but rather a part of the total evangelization effort of the Church of Jesus Christ as they scatter across the length and breadth of our land. The government and the mission boards are facing this problem and are assisting the Indians in the role they play as fellow citizens and fellow Christians. A further problem arises from those who would keep the Indian in a blanket as an American curio or a museum piece and keep him in "blissful" ignorance and heathenism. The Indian himself does not want that. He wants to be assimilated into the society in which he lives and be placed on an equal level with his neighbors, and have the same job opportunities and privileges as others. If understood and patiently and lovingly dealt with he will accept his responsibilities.

An eventful year on the Oklahoma Indian mission field occurred in 1949. On February 19, the Clinton Indian Church celebrated the fiftieth anniversary of its organization. The same year, during the night of March 29 a tornado hit the Canton area and destroyed many houses, damaging the mission house where the Alfred Wiebes were living. On May 20, while the high school commencement was held at Thomas a tornado hit that area and destroyed two Indian homes. This was also the year when the Oklahoma missionaries undertook a new phase of work. An Indian young people's retreat was started with seventeen attending the first year. Since then the retreat has grown to an attendance of sixty-one in 1954 and has become a vital part of the work. Through the vacation Bible schools the missionaries, with the help of Indian Bible school teachers reach nearly all the children in the entire field, approximately three hundred in all. In the last five years forty Indians have made their decisions for Christ with a present membership of over four hundred which represents about one fourth of the total Indian population in the area. In the seventy-five years of mission work in Oklahoma nearly one thousand souls have accepted Christ. This work is fruitful. To meet the spiritual needs of the small groups of Indians scattered over the area of work, three new churches have been built. In 1950 a new church was built for the Arapahos, located in the Canton area; in 1951 a new church was built at Clinton for the Cheyennes living there, and in 1955 a church was moved and remodeled and dedicated on May 8 at Seiling where quite a number of Indian people had settled from other areas.

Homer Hart, a Cheyenne Indian and a worker in the church for over thirty-five years at Hammon, Oklahoma speaks of the future with great faith in God, faith in his Indian people and with joyful anticipation. "The future looks good and bright and hopeful for the Indians," he says. The young people today have spiritual and educational opportunities he never had, and he refers to the retreats, vacation Bible schools, high school and college educational opportunities.

It is noteworthy that the Indians have leadership abilities, as demonstrated in the way they planned and carried out the plans, of the seventy-fifth anniversary of General Conference mission work, being assisted by the missionaries and the General Conference Board of Missions. The jubilee was held April 10 to 24, 1955 with the climax being a mass meeting at the Canton-Arapaho Indian Church at Canton, Oklahoma. On the victorious note of Easter Sunday the two-week series of services began with two days of celebration at each station and also at Concho Indian School.

The 75th Anniversary

A traveling evangelist, J. J. Esau, was the special speaker for the entire two-week period, April 10-24, at the services held in the various Indian stations or churches. The missionaries and Indian Christians also

gave messages at the various services. On Friday and Saturday, April 22 and 23, a tour was made of the entire mission field. Seven cars of people braved the dust storms and rejoiced over the seventy-five years of mission work in the midst of discomfort. The tour began at Seiling and continued on to Fonda, Cantonment, Longdale, and to the Canton church for the evening service on Friday. At every church and at the Cantonment cemetery brief services were held as the tour progressed. On Saturday the tour continued, this time beginning at Canton and going on to Hammon, Clinton, Thomas, historic Darlington, the Concho Indian School and back to Canton; a total of 260 miles for the Saturday trip. Brief services were also held at each of these places. On Saturday the dust storm was so bad that the headlights had to be used at noon.

Perhaps one of the most enthusiastic visitors was Mrs. Hilda Ediger Voth who grew up among the Indians at Clinton, and could smile through the red dust. Her parents, the J. B. Edigers, had been missionaries at Clinton for forty years. As they neared the town of Clinton she took the wheel of the car and exclaimed "Clinton, here I come." She was returning to her beloved childhood home for a visit with her Indian friends. When the group arrived at Clinton, dinner was waiting for them. The Indian women, who had been Mrs. Voth's girlhood chums had prepared the meal. A vote was then taken to decide if the tour was to continue. All except one were willing and eager to continue the tour, which reflects the spirit of the early missionaries and the Board of Missions in going on with the work. Mrs. Ruth Kliewer Linscheid, daughter of H. J. Kliewers, and other children of former missionaries attended at least part of the celebration.

Sunday, April 24 was the last day of the celebration—the largest and best with a mass meeting at the Canton-Arapaho Church. It was still windy and sometimes slightly dusty and yet it was a pleasant day. The church yard began filling up with cars before the announced time for the morning service. The Indians have also forsaken the open, horse-drawn wagons of the early days for cars. The services of the day consisted of messages by Olin Krehbiel, president of the General Conference; P. A. Wedel, president of the Board of Missions; John Thiessen, secretary of the Board of Missions; and by various Indian Christians. Greetings were extended from the Board of Missions by S. J. Goering, music and testimonies were given by Indians and other guests. Mrs. Rodolphe Petter and Mrs. J. B. Ediger, former missionaries, also gave testimonies at some of the services.

It was interesting to hear the Indians thank God for the Gospel of Christ that had been brought to them and to express their appreciation to the Mennonites for staying with them continuously for the past seventy-five years. At noon and at supper the Indian women served the group. Some two-hundred people were present for dinner. The Board of Missions had granted funds to buy a beef, but a great deal more food was contributed by the Indian Christians and the missionaries. A consecration service led by J. J. Esau closed the afternoon service after a message by P. A. Wedel. There was a good response. At the morning service. Olin Krehbiel spoke of complete dedication of our lives, and at the evening service John Thiessen urged the Christians to continue in the faith, fittingly closing the two-weeks of jubilee observance of mission work.

IN PRAISE OF FREEDOM

(Continued from page 99)

which creates a hardening orthodoxy and inflexibility, making these systems incapable of adapting themselves to a dynamic and changing world, just as the great dinosaurs of the past, fierce monsters that they were, specialized themselves into extinction.

The preservation of freedom in America is not a hopeless cause. There are numberless men and women of good will who are courageously fighting for the preservation of the unailienable rights mentioned in the Declaration of Independence. Even so, in the distance, we hear coming closer and closer the mechanized clank of the mass man, whose fruits are mass thinking, mass doing, mass taste, and mass extermination; and even though it appears as if the rights of the individual are slowly being strangled, there is still reason for hope. Even though the darkness of fear is descending we can still hear the voices of freedom; voices speaking to us from the long ago, as well as voices from the present; the encouraging, courageous, fearless voices that have contended with the tyranical monster, and we know that we are not alone. This struggle for freedom is as old as mankind, and there is zest in the knowledge that we too have an opportunity to walk upon the stage and play a role.

Our fathers God to Thee
Author of liberty
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might
Great God, our King.

To Read and Enjoy—

THE STORY OF BETHEL COLLEGE
By P. J. Wedel, edited by E. G. Kaufman

In over 630 pages with some 150 illustrations.

Order from *Mennonite Life*,
North Newton, Kansas.

— at $5.00 a copy.

The Indian Industrial School operated by Christian Krehbiel 1885-96 and located on his farm near Halstead, Kansas.

The Beginnings of Missions in Oklahoma

From the MEMOIRS OF CHRISTIAN KREHBIEL

TRANSLATED BY ELVA KREHBIEL LEISY

The Choice of the Indian Territory

On the 7th of March, 1880, S. S. Haury, H. Richert, D. Goerz and I left for Indian Territory and remained there until April, 1880. We could go as far as Wellington, Kansas by train. From there we proceeded by a sort of hack with a span of four hourses. We also engaged the driver, for without him we would be responsible for the hack.

In Wellington we promised to pay $6.50 at once for the driver, wagon and horses, and $6.50 on our return, besides paying the driver's expenses on the way. Caldwell was to be our first stop. We reached there about noon. Since at the time a company of soldiers was stationed at the border to keep out illegal intruders, Haury thought it wise to see the captain so that we would not be challenged on the way. We walked two miles to the encampment. The captain was friendly. Haury carried a letter of recommendation from Carl Schurz. After Haury showed this to the captain he grew even more friendly and ordered his company to parade for us, to show how well drilled they were. When it was time to go back to town, the captain said: "You must not walk. I'll have you taken back in an ambulance," and when we protested, he insisted, "Oh, no I won't let the gentlemen walk." The ambulance drawn by four horses soon appeared and brought us to our hotel in Caldwell in short order. That was much better than hiking, and shows that even in America it pays to have letters of recommendation from persons of note. The letter had been secured on Leisy's request, by our neighbor Fred Hecker who recommended Haury to Carl Schurz.

The trip to Darlington was satisfactory. At Stage Ranch, now Kingfisher, we had some fun. There was only a small house and a barn of sorts for the stage horses with an elderly man as caretaker. When we came to the house, Haury called out: "Can we stay all night?" "Yes," said the old man, "there's plenty of room on the prairie." He did permit us to sleep in the haystack with promise that we could come into the house if it rained. After our arrangements for the night were completed, I looked him up in his little cubicle and soon he was eagerly telling stories out of his life. He had been a cowboy and state ranger almost all of his life. That was why he was so curt.

At that time Mr. Seger had a livery stable in Darlington. Here our driver put up the horses, at our expense. Seger also had a hotel of sorts, a new house built of cottonwood lumber. It was so warped that wind and

rain had free passage through the cracks. This place was to be our quarters for the time being. Hardly were we quartered there when a number of Indians plastered their noses to the window panes, examining us from head to foot.

Getting Acquainted at Darlington

After we had cleaned up and refreshed ourselves with food, thanks to Seger's friendly services, we called on the agent, a Quaker named Miles, who welcomed Haury like a trusted old acquaintance. After introductions the agent gave us a friendly welcome and expressed himself as happy that Haury wanted to start a mission on his reservation. He stipulated, though, that we should work only with the Arapahos since the Quakers had at last consented to his long cherished plan of starting a mission among the Cheyennes. That is why the Conference mision work at first had to confine itself to the Arapahos.

Miles then showed us the commissary, the government school and the industrial arrangements, all very simple but practical. He introduced us to all the workers in the Agency as well as to such Indians as were present so that we soon began to feel at home. Thus the first half day at Darlington passed satisfactorily to all of us. But in the night we could hear the distant howling, barking and crowing of the Indians. It was only their nightly diversion and was not meant to disturb us unduly.

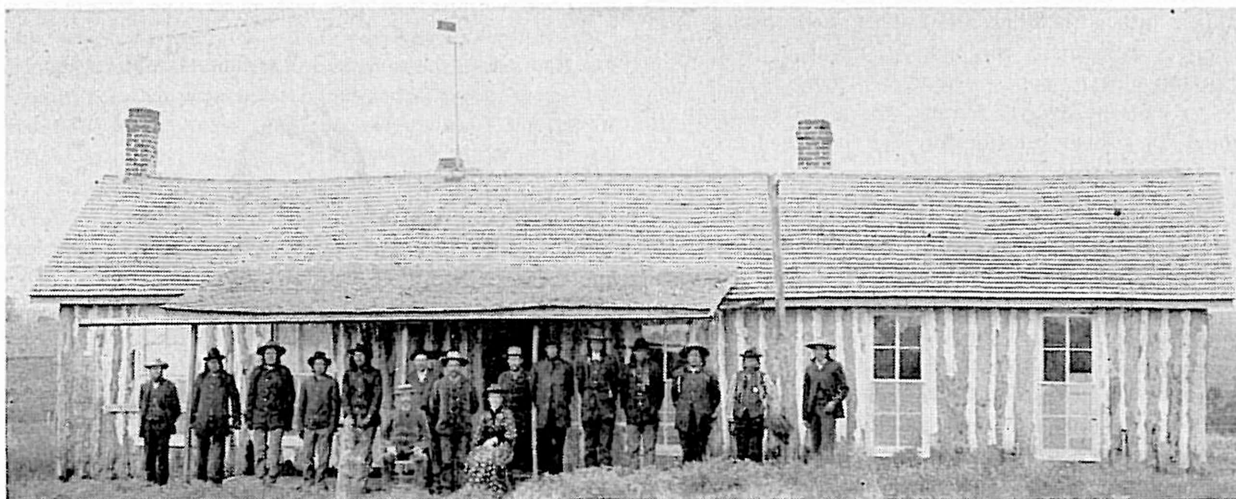
The government school at Darlington also conducted a Sunday school that opened with song and prayer. We visited this and found about thirty Indians and twenty-five whites. Most of the workers participated in it. The superintendent conducted the Sunday school. The children answered correctly, sang nicely and behaved well. At the close, Miles gave a short talk in English. Haury and I were also asked to give short talks in English. We also visited the day school. This too was well regulated. The girls and boys had to help in the kitchen and in the house. Other boys took care of the cattle, horses and farming under the direction of a farmer. At mealtime the Indians ate together. They had simple food, served to them by Indians under supervision. At the close of the Sunday school, Cutfinger, the chief of the Arapahos, an acquaintance of Haury, came up to greet us in a friendly fashion. Many other Indians followed him.

In the afternoon we visited some Indian camps and then visited with Mr. Miles in his home. He and his friendly wife were very kind to us and told us many stories of their experiences with the Indians. Miles laid before us his plans for our work and gave us his advice. After we departed we walked along the North Canadian River on which Darlington lies to the sawmill which incidentally had been offered for Haury's use. Its use during the building of the first mission saved the Conference a lot of money. On the way back I met a young Indian, named Lefthand. I was sure that he could speak English but he didn't want to admit it. Finally I struck the right chord and then his mouth opened! He told rather haltingly that he was the baker, that he got $20 a month etc. To maintain his friendship I went into the bakery where he showed me everything. Then he brought out his own drawings which were mostly of Indian subjects. My interest in his art won me his friendship.

Evening services were held under the direction of Miles. We attended the same. Besides us there were Tiemann, a German mason, and Seger, the hotel owner; in short all the whites from the Agency and a crowd of Indians. Haury preached on the text, John 3:16. After the sermon Brown, the chief superintendent, explained it to the children along with Quaker fundamentals, with the observation that he could agree with everything Haury had said. As we walked back to Seger's hotel the sound of the nightly wolf calls of the Indians wafted across the prairie on the night breezes.

On Monday we paid several visits to the Agency

Indian Agency at Cantonment where S. S. Haury acted as administrator for a time.



and ate at noon in the Arapaho school with about one hundred Indian children and three negroes. We sat in the same room with the employed whites, but at a separate table with better food. In the afternoon we went about two miles to the Cheyenne school, which was newly built and was more modern than the school at Darlington. An Indian girl there had passed away, and by order of the agent was to have a Christian burial. The body lay in the schoolhouse, with the mother and grandmother seated at each end of the coffin. Haury gave a short talk and then we went to the burial place where after silent prayer the body was lowered into the grave. While Miles, the superintendent, Hertel, Haury and I filled the grave, the grandmother cut all the beads from her moccasins, made deep gashes in the calves of her legs after which began the hopeless wailing. After the whites left, the father joined the mourners, and then, probably, the cutting off of hair began. Often Indians will cut off a finger for each member of the family who dies. "It is good to be a Christian; one sees the Heavens open and not alone the grave." After supper we visited Miles and received from him permission to open the mission.

Seger's colony was reached about five o'clock. Here we spent the night. We had seen and heard much this day. Among others we had met David Tramp, a white man who had married an Indian woman. His son, Joseph, later came to Krehbieltown.

Our task now was completed. The agent had agreed that we might begin a mission among the Arapahos; Darlington had been designated as the station and a building site had been chosen. The Indians invited Haury to come back soon. And so we returned to Kansas safe and sound under God's protection, arriving there April 19. In my diary I had written, "Praise and thanks to you, Lord. Guide us and bring us home safely to our dear ones. Bless Thy work among the poor heathen. Build Thyself into us and through us, Thy Kingdom."

We could now give a favorable report to the Board of Missions. Soon after they sent Haury to Darlington. During a talk with Miles, the Indian agent, he had said to me, "A missionary can help an agent a great deal, but he must never oppose the agent. If he does, he will have to be sent away." Haury was a past master at keeping the proper relationship and so gained great respect for our work.

Beginning of the Mission at Darlington

On May 18, 1880 Haury and his young wife left Halstead for Darlington to begin the mission work among the Arapahos. On the twenty-fourth of May they moved into a rented house. The building materials for a mission house either had to be brought 150 miles from the railroad, an expensive procedure, or it had to be found on the place. Wood could be obtained close by, as well as stones. But the former had to be cut and sawed, and the latter broken up. The agent had offered the use of his saws, but there were no white men to do the work. Haury's first task, beside visiting in the camps, was to become foreman, work-planner and instructor for the Indians in this heavy, hard work. He who knows anything about the conditions in the Territory at that time knows that could not be accomplished in nightgown and slippers. Those who came to the mission field ten years later had no conception of the arduous task of preparation for them. The next one to come was Cornelius Duerksen who was ordained as a missionary in the Alexanderwohl Church on August 29. Soon thereafter he and his wife settled in Darlington to help Haury with the building program. Shortly afterward Kirchhofer left Sonnenberg, Ohio for Darlington to give gratuitous service as a carpenter.

In June, 1881 Cornelius H. Wedel offered himself to the Board as a mission worker. Apparently he expected to spend some time in preparation for the work, but since help was badly needed he was sent without further delay to Darlington as a teacher. Wedel had been an experienced teacher in the Alexanderwohl church. Yet there is a great difference between teaching white children and Indian children. The latter soon discovered that the teacher was extremely nearsighted and took advantage of it, both in school and at work. For this reason, undoubtedly, Wedel left the mission field on November 21, 1883. He then studied theology and became the talented leader of Bethel College.

Henry H. Ewert was sent to Darlington by the General Conference which met in Halstead in 1881. He was a satisfactory substitute for Haury who was at the time having eye difficulty.

The Fire in Darlington

Haury reports under the date February 21, 1882 to the Mission Board that not only was the house at Darlington burned but that his son Carl and three children of Herman Hauser, Walter, Emil and Jessie, lost their lives in the fire.

Heinrich Richert and I hurried to Darlington as soon as we received the sad news. The families had

Heinrich Richert, member of Mission Board, 1876-96.

Heinrich Richert.

already found refuge in the homes of neighbors. But what an affliction! Four children lost in the flames, the new building destroyed, our mission work again without shelter. Who could have comforted them if the dear Lord had not already given such rich comfort. With quiet forbearance the afflicted bore their severe loss.

But it was hard on the Conference as well. How quickly the $4000 gathered with such difficulty had been destroyed! What should we as members of the Board do? After much prayer came assurance from the Lord. Order the rubbish cleared up. Perhaps the hearts of our mission friends would be opened again to offer money for rebuilding of the station. Both the agent and the officers at Ft. Reno were pleased with the decision. We had the sympathy both of Miles, the agent and of these officers as well. In fact the commanding officer at Ft. Reno offered the use of a large tent and of any other help he could give.

After our report was made to the Board a call for money was issued to the churches. Soon enough money came in that the Board could order the work of rebuilding begun. In the meantime Miles suggested to Haury that he petition Washington for help. After consulting with the Board Haury wrote out the request which the agent endorsed. From Washington in reply came a grant of $5000 for the new building. In this way the government became partner in the undertaking, making it possible to build a larger brick house—one still standing today, January 7, 1907. However, neither it nor the fine orchard and the fine outbuildings belong to the Conference, for the Board has given up the school and the entire station. Whether for the best of the Mission? Construction of this building not only gave the mission workers a great deal of responsibility, but they also had to do manual labor. But many blessings were derived from this house for the Indians.

Much can be said of the influence exerted by the Darlington Station. Here both the Arapaho and the Cheyenne tribes received a Christian impulse. Although we were not permitted to preach among the Cheyennes, yet from the beginning their children attended our school. Later, when the Quaker mission failed to materialize as Miles had hoped, our mission workers could serve in the Cheyenne school as well as in the Arapahoe. This opportunity was still open when the Darlington school closed. At that time thirty-five pupils were on roll, receiving not only an education but Christian training as well. On the flourishing 200-acre farm the boys were taught to raise food for their material living. Since at that time the Indians came to Darlington for their rations, they had opportunity to see the school also, as well as the missionaries. The latter found work in the camps made easier by these contacts. The government personnel also received spiritual blessings from these contacts. One is led to inquire, "Why was Cantonment offered to our mission?" Isn't it evident that the resolution with which the Conference took up the rebuilding of the mission and the excellent work of our school had won the confidence of the agent so that unsolicited he offered us Cantonment?

Mr. and Mrs. H. R. Voth, missionaries in Oklahoma and Arizona.

Missionary H. R. Voth—born in the Alexanderwohl Church in Russia—was received as a mission student by the Mission Board in 1877. He studied at Wadsworth for two and a half years, in the Evangelical Seminary at Marthasville, Missouri for two further years, and then attended the St. Louis Medical College for a year. In 1882 he joined the Darlington Mission as a teacher. In this year the Board, after inspecting Cantonment, had established a second mission there. Cantonment had been abandoned as a fort shortly before. There were many blockhouses and barracks, two stone houses, a hospital and a bakery. All of this was offered to the Conference for temporary use as a mission, plus 160 acres on which to build a mission house and establish a farm so that the Indian boys might learn farming simultaneously with Christian living. Since a school could not be started immediately, Voth was sent there at the end of 1882 to carry on missionary work and to see that the buildings were not harmed. In the spring of 1883 the experienced missionary Haury took charge of the work at Cantonment while Voth was made superintendent of the Darlington Mission.

Voth had a striking gift as an antiquarian. In the Indian Territory he collected many Indian artifacts which he gave to the government. In Arizona he excavated for Hopi treasures which were presented to the Field Museum in Chicago. After leaving the mission field he was asked by the Museum to complete the collection, to set up displays in the Museum and to write

a Moqui or Hopi history. That Voth produced a masterpiece every one who visits the Field Museum can see.

Beginning of School at Cantonment—1884

After Haury began the work in Cantonment in 1883 he at first tried to be the teacher. But the many interruptions made this difficult. In 1884 John J. Kliewer was sent there to be the teacher. He served until 1886 when Haury resigned. This retirement was a serious loss to the work and to the Conference. Haury had been the first Conference missionary, the actual founder of the mission, and because of his energy had been most successful. For a time he had acted as administrator for the agent at Cantonment. To the Indians he had been a father and an interpreter. The Board had trusted him with the management of the entire field. J. J. Kliewer was made superintendent of the Cantonment Station, and H. R. Voth became the principal of the missions in the Territory. The building, planned by Haury, was completed during Kliewer's administration by A. T. Kruse, Sr. of Halstead, Kansas.

Responsibility for the construction of the first building at Cantonment was given entirely to Kruse. Neither the manager nor the leader at Cantonment had any responsibility for the work. The leader assisted in assembling the material locally. The government had given permission for this. Early in 1888 the architect and builder, A. T. Kruse, went to Cantonment. He had the brick baked there. Trees were cut down and the logs taken to the government sawmill to be cut into lumber of proper dimensions. Since the builder supervised all this, the mission workers were in a measure under his orders which annoyed some. As long as Kliewer was station superintendent all went well. This first year was occupied in preparing materials—bricks, stones for the foundation, lumber, and lime. This required more laborers than the mission could furnish and Kruse labored under great difficulties.

Despite difficulties the building was finished in the second year. Basement and three stories high—a handsome building, a specimen of fine architecture! The dormitories in the upper stories would house seventy students and there also were two large school rooms and quarters for the missionary personnel.

Because so many Indians lived at Washita, some seventeen miles from Cantonment and sixty from Darlington not far from the Seger colony, it was decided to open a mission there. On the sixth of February, 1889, H. R. Voth was instructed by the Board to go with J. J. Kliewer as soon as feasible to inspect the region along the Washita River with the object of choosing a site for the station.

After their inspection tour Kliewer was notified under date of July 18, 1889, to set about establishing the mission. Next his brother Henry Kliewer was asked to move to Washita with his family to begin preparations until such a time as J. J. Kliewer's duties as a house father at Cantonment could be taken over by some other brother. The move was made very shortly thereafter, and soon it was possible for J. J. Kliewer and family to join him. They had to dig wells, cut down trees, build blockhouses with sod roofs. This pioneer work for which they were allowed only $800 had to be done by the brethren themselves. But their energy and willingness to sacrifice in the Lord's cause made it possible for them to erect enough houses by spring to give them and their families shelter.

Washita Station

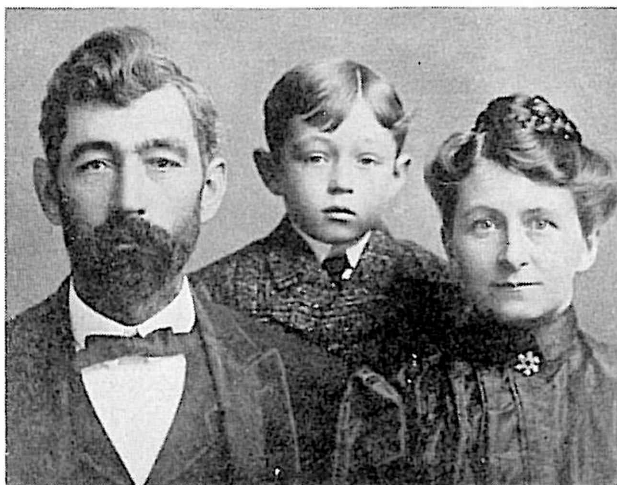
The Mission Station on the Washita lay near the river in a very pretty valley. The 160 acres abutted the river, and at one corner stood the blockhouses on a pleasant rise of land. They were built of upright trunks of trees, the cracks filled with lime. The residents greeted us joyously as do those who have lived out of civilization for a while. We, on our part, were glad to find our brethren full of courage under these adverse circumstances. For example, the water from the well, which they had themselves dug, was red and brackish. The walls kept out the wind and the rain but the sod roofs leaked making the ground floor a soggy red. Remember that Kliewer had done much of the preparation for the fine new house in Cantonment whose comforts others were now enjoying while he lived in this log house and was doing hard manual labor. Let him who can close his heart to the sacrifices these pioneers made who as active missionaries were cheerfully bringing to the Indians, both old and young, evangelization and civilization. That there was little time for learning the Indian language should be clear as the sun to every unbiased thinker.

One time while Kliewer was working on the blockhouse Big Jack, a huge Indian chief, came to visit him. Knowing how the Indians like to tax the patience of the white man, Kliewer kept on with his work. That offended the huge man. He threatened that if he were not given the respect due him he would not tolerate the mission on his land. With that he went away. Later he went to his village. On the way Big Jack passed us. Kliewer spoke to him but he walked stiffly on. We followed after. When we arrived at the village he came up to Kliewer and quite politely said, "Now we are quits. You had no time for me, now I had no time for you. I have paid you back and now we can be friends."

Kliewer's visits to the camps and the Seger School and his work among the Indians began to bear fruit. As soon as he could, he built a frame house for a day school for children, which was sometimes well attended. Andreas S. Voth was called to Cantonment as a teacher in February, 1886 with a salary of $300 yearly. Up to this time a missionary received $250, workers $150 and women $120 a year. On the seventh of August, 1892 A. S. Voth and J. S. Krehbiel were ordained as missionaries by the Board at a session of the Western District

Conference at Gnadenberg, Voth's home church. In 1892 Voth was made superintendent and house father at Cantonment. After the new mission house was burned down in 1893, he moved to Darlington to be in charge of the work there. Later Voth began a mission on his claim near Dycke, twelve miles southeast, but this closed in 1896 and Voth resigned from the mission work. In August, 1892 J. J. Voth went to Darlington as a farmer but left in 1893. Paul Mouttet became the manager in Cantonment in 1890 but stayed only until 1892.

In January, 1892 Jacob S. Krehbiel became the house father, station manager and Territory mission superintendent. In addition, he was named superintendent of construction for the new building at Cantonment which was to replace the structure which burned down during his first year. Another mission station was established by J. S. Krehbiel at Red Hills where many Arapahos had chosen to take their allotments of land. Since white people could also settle on claims, J. S. Krehbiel could take a claim in his name and at his own expense. Most of the money for the building of a church was given him anonymously by his father. This church was placed at the disposal of the Conference as long as it would be used for mission purposes. The Board had no expense in the building since Krehbiel hired and paid the people who worked on it. He himself helped with the building while he was still superintendent at Darlington and supervisor of the missions in the Territory. Indians as well as whites used the church until the Indians moved farther from Geary. Krehbiel had to live on his claim in order to hold it. This left Darlington without a resident manager. The supervision, however, of the Arapaho Mission was entrusted to him until he left the mission field.



Mr. and Mrs. J. S. Krehbiel and son Adolf. Krehbiel built school at Cantonment shown on page 100.

The Salem, now First Mennonite Church of Geary, was founded before the railroad was built. The membership at first was made up of Indians and such Mennonite brethren as had settled in that neighborhood. The church stood on Krehbiel's land. Here he was ordained as an elder, and served the church even after it was moved into Geary. Even today, wherever Indians are members of a church they are fruits of the labor of that Mennonite mission.

"Russian Troika"

by Jacob Braun

Jacob Braun was born in the Crimea, Russia, attended the Ohroff Zentralschule, where the well-known Heinrich Janzen was his teacher. In 1923 he came to this country and he has now worked for the Ford Motor Co., Detroit as tool and die maker for the past thirty-one years. In his leisure time he likes to reminiscence about the country of his origin as expressed in this drawing.

Log cabin school at Meno, Oklahoma. First worship services of Neu-Hoffnungstal Mennonite Church were held here.

Mennonites in the Oklahoma "Runs"

BY MARVIN KROEKER

MENNONITES were in Oklahoma sooner than the "Sooners" themselves. Missionaries representing the General Conference Mennonite Church were established in Indian Territory as early as 1880, nine years before the advent of the "Sooners." At that time the only whites in the area reserved "forever" for Indians, were Indian agents, agency personnel, some cattlemen who had made agreements with the Indians, for the most part not recognized by the Indian Office, and a motley population of intruders scattered, by and large, among the Five Civilized Tribes (Cherokee, Creek, Chickasaw, Choctaw, Seminoles) in the eastern sections.

Beginnings of Mennonite Missions

The western part of the Territory was the forced habitation of various bands of plains Indians. It was to this region that S. S. Haury, the first known Mennonite in present-day Oklahoma, was sent. Haury, together with his wife, founded their mission within the sheltering confines of the Cheyenne and Arapaho Indian agency at Darlington, northwest of the present city of El Reno. Through the help of John Miles, the Quaker Indian agent, the mission to the Arapahos became established and through his influence it was later extended to Cantonment (now Canton) and the Cheyennes. Other stations, notably Red Hills and Shelly, also came to be established. Suffice it to say that the work of the pioneer mission workers in the fields of education, philology, and agriculture, together with the spreading of the gospel, was appreciated not only by the Indians but also received the commendation of many others that had occasion to evaluate their services.

By 1889 boomer agitation had assured the opening of Indian Territory to white settlement. Subsequently a series of "runs" were staged that resulted in the rapid settlement of the area. The first of these rushes occurred on April 22, 1889, into the region known as the "Oklahoma District." (Settlers who entered prior to the legal entry date were the original "Sooners.")

The First Mennonite Churches

One Mennonite settlement was founded as a result of this opening. It was located near the Darlington mission, between the present towns of Okarche and El Reno in Canadian County. In 1891 the settlers established the Mennoville Mennonite Church—the first Mennonite church in Oklahoma.

On April 19, 1902, three million acres of land in the

Cheyenne and Arapaho country was opened to white settlement. Included among the earliest homesteaders in the western part of Oklahoma Territory were numerous hopeful Mennonites. A majority of them were recent Russian immigrants and their descendents who had as yet not attained their own homes in Kansas or Nebraska. Their settlements extended into the three counties later called Blaine, Custer, and Washita.

Three separate groups of Mennonites began settlements in present Blaine County in 1892. One group homesteaded near the present site of Geary; another fixed claims in the vicinity of the Cooper post office near present-day Watonga. The third group helped form the Okeene community.

In 1893 the Cooper Mennonite Brethren Church was organized with approximately twenty members. Early-day religious activities, including a convention of all the Mennonite Brethren churches in Oklahoma Territory, were held in the large barn on the Cornelius Grunau farm. The church settlement began to decline after 1896 as many left the region because of crop failures. In 1902 the settlement was disbanded.

On August 15, 1897, the Geary homesteaders organized into a formal church body. Prior to that time they had taken part in the religious activities of the local Mennonite mission. In 1898 the members loaded their country church upon four wagons and transferred it to a lot granted to them in Geary by the Townsite Company. This eighteen by thirty-feet structure was the first church established in Geary.

Early Mennonite Church, Geary, Oklahoma (see pp. 112-113).

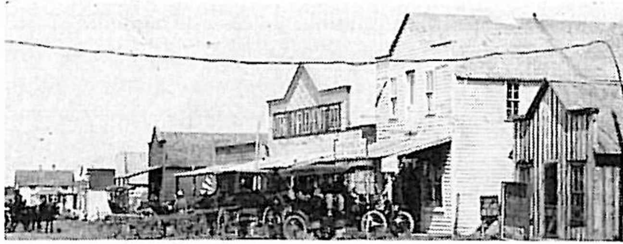
The Okeene settlement struggled through the early period of hardship to become well established by the time of statehood in 1907. A church organizational meeting held April 20, 1902, enrolled sixty members into Mennonite Brethren Church.

Corn Settlement

The lands in the western part of the Cheyenne Arapaho Territory were generally considered to be little suited for farming. But J. J. Kliewer, founder of the Shelly Mission near the present community of Corn, held a different opinion. His optimistic appraisal of the region, to a large extent, initiated the extensive Mennonite movement into what are now Washita and Custer counties.

Shelly, located five miles west and two south of

Song festival at Mennonite Brethren Church, Corn, Oklahoma in horse and buggy days. First church building in background.



Early view of Main Street, Corn, Oklahoma.

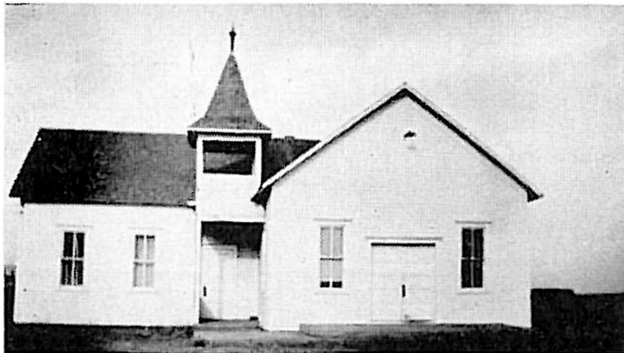
present-day Corn, for eight years was the center of the Mennonite settlements in Washita County. The town boasted a post office, general merchandise store, cream station, and cheese factory. Corn became the chief Mennonite town shortly after the abandonment of Shelly. The town itself grew up around the Mennonite Brethren Church built in 1894. The original post office, located several miles north of the present site, received its name because of the large amount of corn raised in the immediate vicinity. The town carried the German name "Korn" until 1918 when it was changed to its present spelling.

Being traditionally religious, the Mennonite frontiersmen, soon after they had planted homes, organized and built churches. The Mennonite Brethren Church of Corn was founded on November 9, 1893. Sixteen families, led by Abraham Richert, made up the church body. Meetings during the early years were conducted in private homes. In the spring of 1894 the first Meetinghouse, a dugout, forty feet long and twenty wide, with sides built up a few feet with sod, was built. This was replaced by a frame structure in 1898. In 1907 the Bessie M. B. Church was established for the benefit of the members living on the western fringe of the settlement.

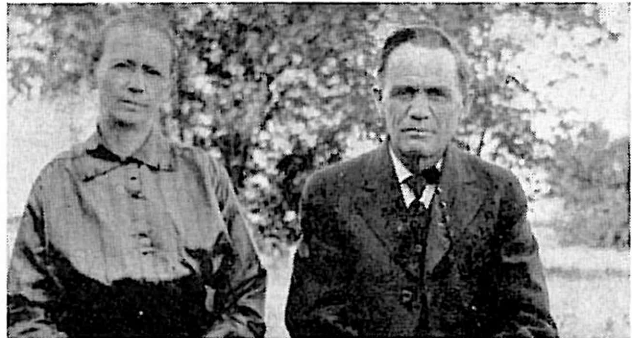
On August 24, 1894, fifteen families originating from the Alexanderwohl and Hoffnungsau communities in central Kansas organized the first General Conference Mennonite church in the Corn area. Because the members were scattered widely, the church agreed, in 1896, to separate into two bodies. Thereafter the settlers living west of the Washita River met as a congregation in the Sichar schoolhouse while those living east of the river became known as the Bergtal congregation. They met at the Shelly Mission or in private homes. The Sichar congregation, by the spring of 1900, had prospered to the extent that they were able to build and dedicate a new church building. The white frame structure was located four miles east and one and one-half north of Cordell. Shortly after 1900 a faction from the congregation withdrew to organize the Herold Mennonite Church. This latter group, located three miles to the north, was more centrally situated; consequently it soon surpassed the mother church in membership.

In 1901 the Bergthal congregation constructed a church two miles west and three north of Corn. J. J. Kliewer and John Flaming were early pastors.

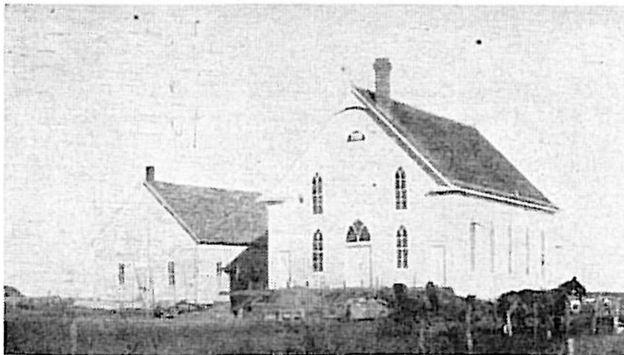
Sichar Mennonite Church, Cordell, Oklahoma.



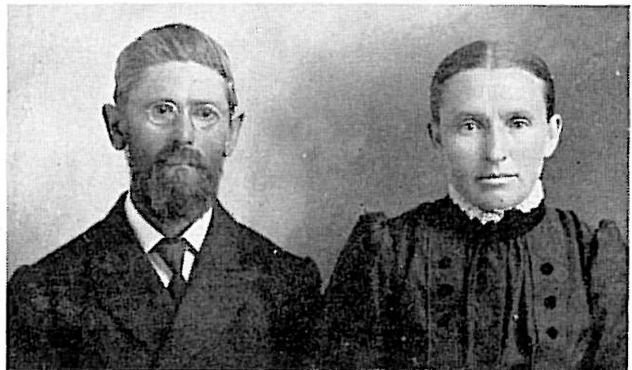
Mr. and Mrs. Jacob Jantzen of Herold Church, Bessie, Oklahoma.



Old and new Herold Church, Bessie, Oklahoma.



Michael Klaassen and wife of Herold Mennonite Church, Bessie, Oklahoma.



The Amish

The Old Order Amish were among the first to organize congregations in what is now Custer County. The first Amish families settled in the Thomas community in 1893. By 1898 the group numbered only six families. However, the arrival of a minister in that year and the subsequent formation of a pioneer church stimulated the growth of the settlement greatly. The Old Order Amish community soon came to cover such a large area that it became expedient to divide the group into two congregations. Each group had an enrollment of over fifty members by the time of statehood.

During the same period several families near the Hydro community formed an Amish-Mennonite Church. This group, however, did not experience a substantial growth before statehood.

Another small band of settlers planted a church community a few miles southwest of the present city of Weatherford. The members of this group belonged to the Krimmer Mennonite Brethren branch. They had no permanent place of worship during the early years but religious meetings were regularly conducted in the homes. In 1904 a church building was erected.

Mennonite Brethren Mission

During the same time that settlers were moving into the western parts of Oklahoma Territory, the Mennonite Brethren were in the process of establishing a mission among the Comanche Indians in the southwestern part of the present state. This proved to be a difficult undertaking. Other denominations had failed in the same endeavor. In order to found a mission it was necessary to receive permission of Chief Quanah Parker and his tribe. Many of the Indians agreed that a "Jesus man" and a "Jesus house" might be all right but they further agreed that neither should be found too close to their camps, nor upon their lands.

In the summer of 1894 Henry Kohfeld managed a personal interview with Chief Parker. It proved effective. The Post Oak Mission, located a few miles northeast of where Indiahoma now stands, became a reality. A. J. Becker, who came to the field in 1901, established the mission on a firm basis. The Indians, who a short time earlier had ravaged the southwestern plains, came to look upon him as their "spiritual father."

The Mennonite Brethren Post Oak Mission was the first mission to be established among the Comanche Indians in Oklahoma. It opened the way for other denominations to also work among the tribe. It helped speed Christianity and civilization to one of the last tribes to submit to white domination. Therein lies a part of its importance to Oklahoma history.

Mennonites in the "Run"

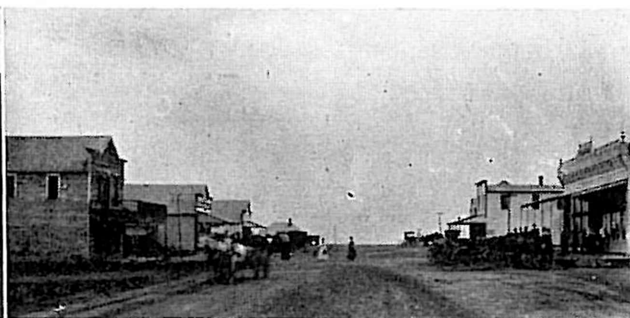
The land known as the Cherokee Outlet was opened to settlement by a "run" on September 16, 1893. It has been estimated that more than 100,000 people joined in the race to claim the rich prairies of northwestern Oklahoma Territory. Mennonites were in the front ranks of the homesteaders that surged into the newly opened territory. Forsaking Iowa, Nebraska, Kansas, and Missouri, they scattered into all areas of the Outlet. They had a definite part in the founding and early development of the communities of Meno, Deer Creek, Orienta, Fairview, Lahoma, Jet, Lucien, Manchester, Kremlin, Medford, North Enid, and Enid.

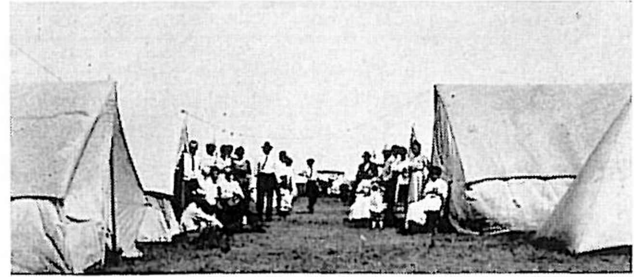
Nearly all the Mennonites that participated in this, the greatest of all the runs, apparently were successful in filing claims to quarter sections. Several, however, lost choice lands because they were not willing to "fight it out" with challengers who falsely asserted prior claims to their staked locations.

The first Mennonite church in the Cherokee Outlet or "Strip" was founded in the fall of 1894. It was located in the Fairview community and became affiliated with the Mennonite Brethren Conference. In 1895 two churches were constructed to accommodate the widely scattered membership in the settlement. One, a crude frame structure, was erected in the northern part of the settlement and named Nord Hoffnungsfeld. The Süd-Hoffnungsfeld Church, built of sod, served the people in the southern section of the community.

Mennonite families originally from McPherson and Marion counties, Kansas, organized a General Conference church in the present Meno community on June 13, 1895. The widespread nature of the settlement here also necessitated two places of worship. The larger group held services in a log school house near the site where Meno later was founded. The other group, consisting of settlers living north of present-day Ringwood,

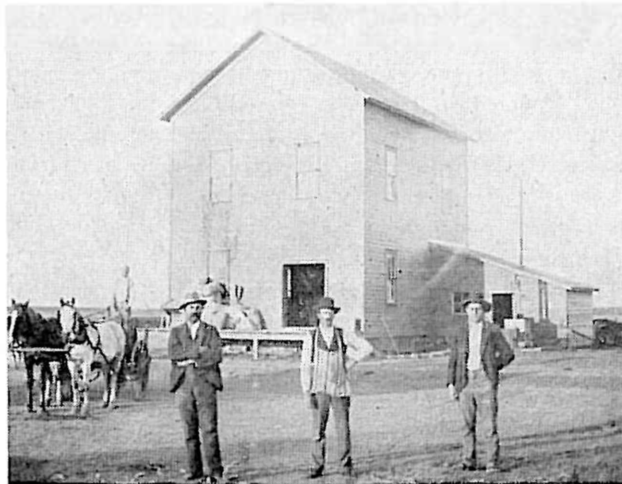
Conference guests arrive at the depot of Meno, Oklahoma. View of Main Street, Meno, prior to World War I.





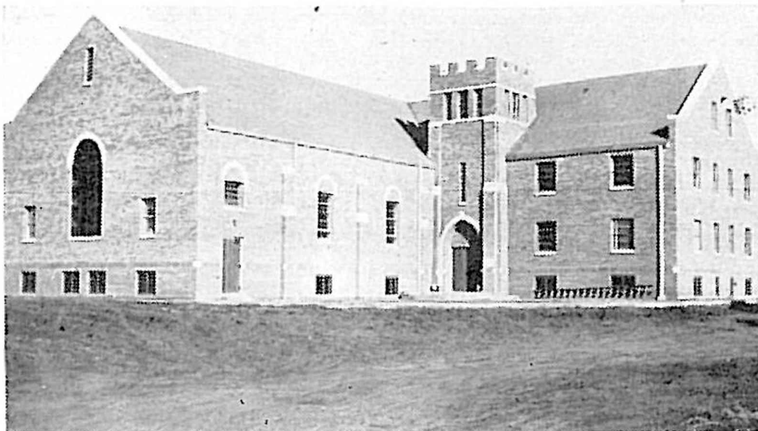
Twentieth session of General Conference, Meno, Okla., 1914. Oklahoma Bible Academy and (right) conference guests camp.

First church building (1895) and second church building (1914) of New Hopedale (Neu-Hoffnungstal), church Meno, Okla.



The Unruh Brothers' Milling Company, Meno, 1902.

Present New Hopedale Mennonite Church, Meno, Oklahoma.



congregated in local homes or school houses until after statehood. Meno, originally meant to be Menno, was founded in 1902.

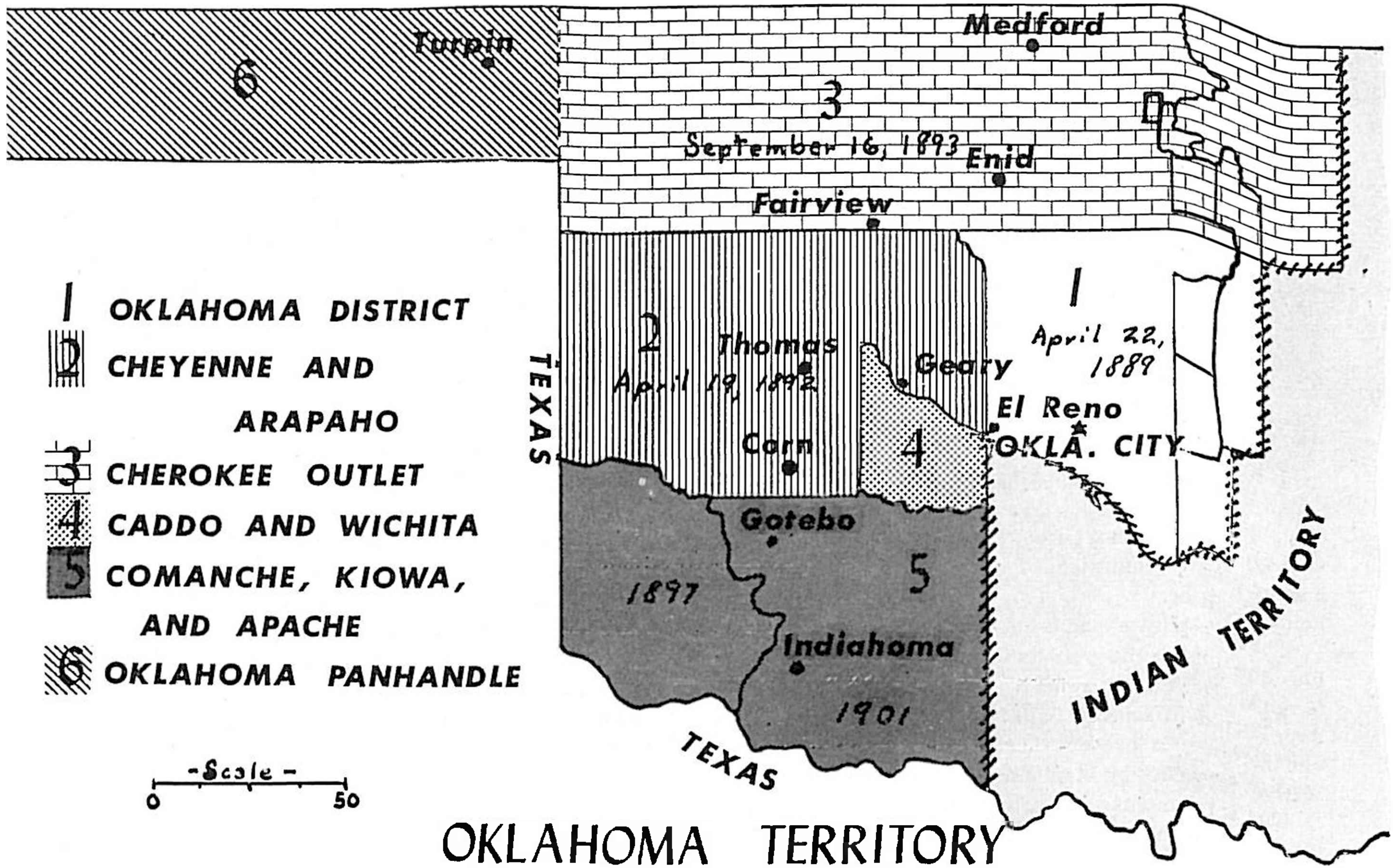
The first Mennonite church in the Medford community was organized on February 4, 1897. The General Conference congregation had grown from an original membership of thirteen to approximately sixty by the end of the territorial period.

Thirty settlers from central Kansas and York County, Nebraska, united to form an M. B. church in the North Enid settlement on April 5, 1897. Construction of a church on a site three miles north and a half mile east of the present city of Enid was begun immediately thereafter. (See *Mennonite Life*, October, 1954, p. 176)

In 1898 the town of Deer Creek was founded adjacent to Mennonite farm holdings. In 1902 General Conference Mennonites, who had organized a congregation in 1899, built a church on the edge of the town. At nearby Medford the Mennonite Brethren also established a church in 1899. Their first pastor, J. F. Harms, in addition to preaching and farming was also the editor and printer of the *Zionsbote*, the official German paper of the M. B. Conference. It was printed on Harms' farm at first, but later the press was moved to Medford.

Other Mennonite Groups

Three (Old) Mennonite settlements were also represented in the Cherokee Outlet. The largest concentration was found in the vicinity of Jet, in Alfalfa County. The Milan Valley Church was founded by the group. The



Map showing the various openings of Oklahoma Territory to settlement by whites.

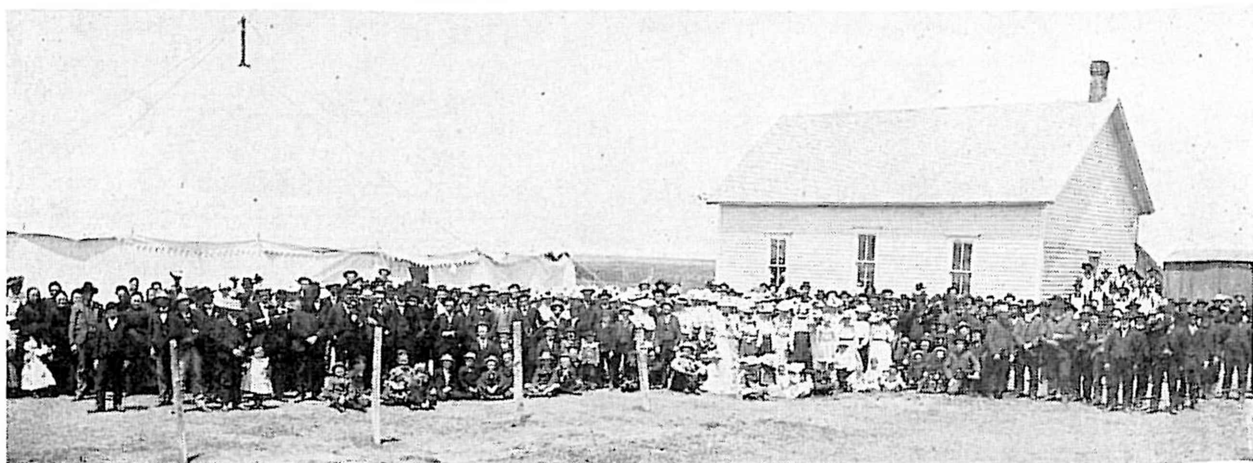
other communities were found near Manchester and Newkirk.

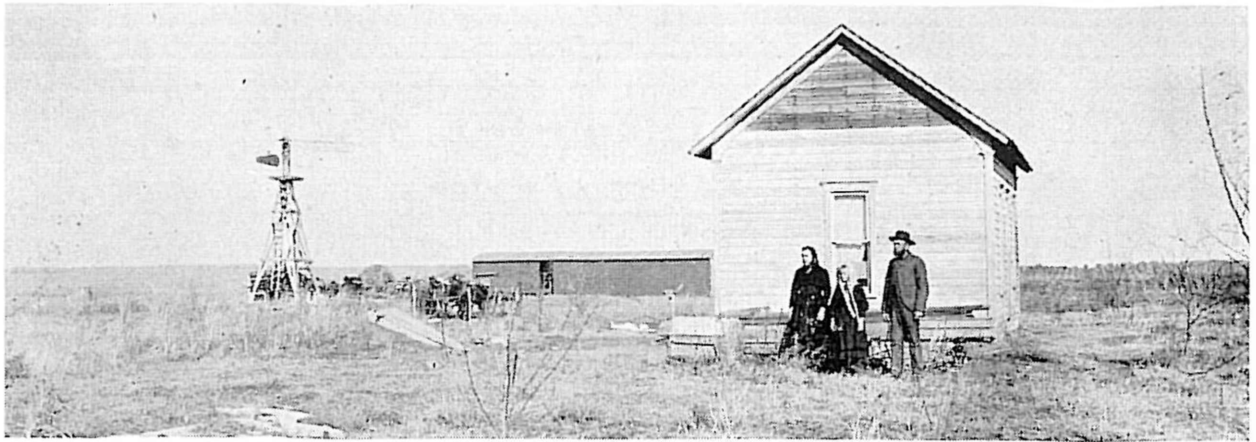
A few families belonging to the Church of God in Christ (Holdeman) group began a small settlement in the vicinity of Fairview prior to statehood. This group experienced a slow growth during the early years.

Other small groups of Mennonite settlers formed church communities in the Cherokee Outlet during the territorial years. These were located at Lahoma (M. B.), Orienta, Coy, Lucien (G. C.), and Medford (G. C.). Mennonites moved into various other unsettled areas of Oklahoma Territory between 1901-1907. These included the present counties of Kiowa, Beaver, Texas, and Caddo.

Three Mennonite churches, all located in the Gotebo vicinity, developed in present Kiowa County shortly after 1901. Two belonged to the General Conference and the other to the Mennonite Brethren. The nucleus of the

First Sunday School Convention at North Enid Mennonite Brethren Church, showing the first church building.





Homestead of Isaac Regier north of Enid, Oklahoma, 1894. (Below) Plowing with the iron horse, 1907.

widespread settlement was made up of individuals who had originally homesteaded in other parts of the Oklahoma frontier.

Three separate bands of Mennonite settlers moved into the Oklahoma panhandle region. Members of the General Conference started a settlement near present-day Turpin in Beaver County. Balko, south of Turpin, and Hooker, in present Texas County were chosen as settlement areas by Mennonite Brethren pioneers.

The settlements in Caddo County, by and large, were off-shoots from large nearby communities in Washita County. Between Colony and Hinton the General Conference and Mennonite Brethren had each established a congregation. A small General Conference church was also located a few miles southeast of Hydro.

Pioneer Problems

Numerous unique problems taxed the ingenuity of the early settler on the Oklahoma plains. It was mainly the poor, the landless, and the unemployed that ventured into the Indian country. This original poverty, intensified annually by dismal drouth conditions, threatened for many years to wreck the Mennonite settlements. Many settlers were forced to beg food, seed, and money from fellow-Mennonites in other states.

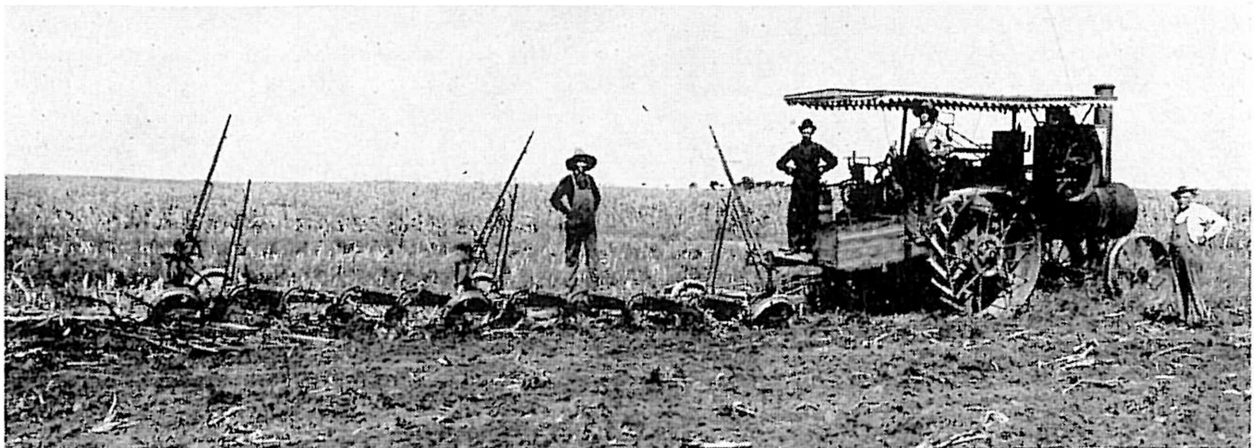
Sod houses and dugouts were typical frontier abodes. Since sod in the Cheyenne-Arapaho country was not sufficiently matted, the sod houses leaked badly during periods of rain. Dugouts proved to be more "water-proof" and consequently more popular in that region. But these also had their discomforts. One family awoke one rainy night to find their dwelling flooded with water entering by way of a prairie-dog hole.

Many homesteaders found the water problem quite serious. An early settler in present Blaine County dug as many as seven wells, all over fifty feet in depth, before finding alkali-free water. Poor roads and transportation and the lack of nearby market facilities were other problems met.

Conditions, in general, began to brighten considerably after 1897. Bumper crops were harvested in many areas, homesteads improved, debts paid off, and in some instances more land was purchased.

By the close of the territorial period there were thirty-seven different Mennonite congregations in Oklahoma. These were divided among eight separate groups as follows: General Conference—17, Mennonite Brethren—12, (Old) Mennonite—3, Old Order Amish—2,

(Continued on page 122)



Air view of Corn, Oklahoma, showing Corn Bible Academy and the new Mennonite Brethren Church.

Mennonite Brethren, Corn, Oklahoma

BY RALPH A. FELTON

COUNTRY life can give us values and satisfactions that last. Where it does you will find strong family ties, a working-together community spirit and a genuine purpose for living.

There are intangibles until you have them. Then they become very real. They enrich country life. They answer many of our personal problems and create better, happier farm living.

Some communities have discovered this secret. One is in Washita County, in Western Oklahoma. As you enter it, the intangibles that make for good country life seem to come out to meet you.

"Here it is," you say. "This is what I've been looking for. This is farm living at its best."

This community, with a radius of ten to twelve miles, has the little village of Corn at its center, and at the center of all is the church. Its influence extends well beyond the bounds of the community.

Of the 170 homes in the village more than one half belong to the old couples who have moved into the village to retire in order to turn their farms over to their sons. Family ties with the land are preserved here and young people given an opportunity.

Members of the church built what they call their "Home for the Aged" in 1946. They raised $1,000 a month for thirty-six months until they paid for it. The home houses twenty aging people here in the shadow of their church and among their friends. A loud-speaker system carries the church services to the bedridden. The aged are not crowded out of this farm community.

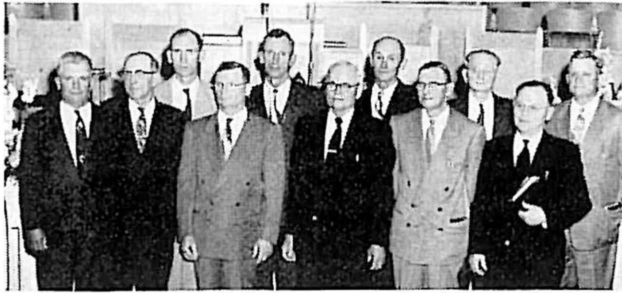
The people here have learned how much can be accomplished by working together. Neighbors fill their silos together. They help each other when their houses need remodeling. When a man is sick his neighbors tend his crops. The new church was built in 1950 and 97 per cent of the labor—54,000 man-hours—was donated by members of the community. People can learn to know one another better when they work together. Working together develops a feeling of fellowship and fellowship unites a community. A unified community is strong.

People in a community like this find real resources within themselves. The love they have for music is an example. There's the church choir of 45 voices. Then there are three male quartettes and a junior male chorus. One Sunday evening at the church the congregation listened to two duets by women, a men's octette and the high-school chorus. The church is probably best known for its "Gospel Team." It is composed of thirty-four young men, who meet regularly on Monday evenings for practice. They sing at hospitals, help weak churches and establish mission Sunday schools.

Indicating the value the community places on music, one man remarked "If our children can't play some kind of musical instrument something must be wrong with them."

Good farming and good living are apparent here. Every house is painted. The machinery is housed and kept in good repair. In one summer alone these farmers built twenty-two check dams to conserve the water and hold the soil. They make good use of the county agent, the district soil conservationist and the new ideas they find in the farm magazines.

You find also a willingness to share their good living with others. One day the pastor said in his sermon something about "giving to drink unto one of these little ones a cup of cold water." That week seven men brought in a beef to be butchered and canned. In November the church sent 400 quarts of canned beef to hungry children overseas. Two months later they trucked out another load of 886 quarts. One time when the farmers brought in their wheat they asked the



Mennonite Brethren Church Council, Corn, Oklahoma.

local miller to put aside a part of it. Soon 600 bags of flour were ready to be shipped to the needy in other lands.

One of the women's circles makes about 800 garments a year which they send to Africa.

It is the church that keeps this community, eighteen miles off a railway, from becoming isolated and selfish. When people put religion first they get a satisfaction out of working for others. Four young people who grew up here are now missionaries in Africa, three are in India, one in Formosa, two in Japan and one in Austria besides seven more doing home missionary work. The pastors of the three largest churches in this denomination—the Mennonite Brethren—are products of these farm homes. Last year the gifts of the church members averaged $118 each, 83 per cent of which went for others.

The influence of this kind of spirit is reflected in the lives of those in the community. There has never been a divorce among members of this rural church in the sixty years of its history. When you park your car in the village of Corn you don't need to take out your keys or lock the car doors. Most houses here have never been locked. The values you find here are stronger safeguards than bolts or locks.

"Seek ye first the Kingdom of God" has been taught here since the Corn Church was started with eighteen families in a sod dugout back in 1893. Now with the new steel-and-brick air-conditioned church, seating 1,500 people and with twenty-seven classrooms and two nurseries, this is still the purpose. Its five services on Sunday, including a 30-minute radio broadcast, are helping to create the values and satisfactions that last.

From *Better Farming*. April 1955, 130-133.

M. B. Church, Corn, destroyed by fire Jan. 16, 1948.

MENNONITES IN THE OKLAHOMA "RUNS"

(Continued from page 120)

Amish-Mennonite—1, Krimmer Mennonite Brethren—1, Church of God in Christ—1.

Vast acres of prairie land, where only tall grass and sagebrush was formerly grown, had been checker-boarded with fields of wheat and row crops. Prosperous farms and villages stood on what a short time previously had been the free range of the wild Indians. A hardy Mennonite culture, nurtured by old-fashioned industry, resourcefulness, perseverence, and religious faith, had taken root.

REQUEST TO OUR READERS

In view of the fact that *Mennonite Life* will commemorate the tenth year of its existence with the close of 1955, we would like to invite our readers to send us their suggestions, concerns, and impressions regarding our ten years of publication. This will enable us to better make plans for the future. We also invite you to make plans now to attend our anniversary program and dinner to be held in October on the Bethel College campus, the exact date to be announced later.

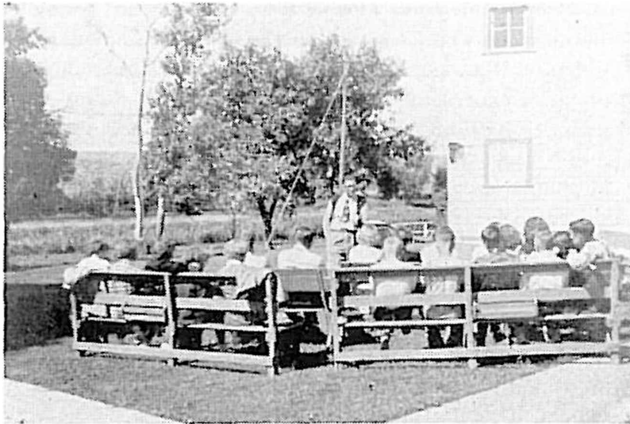
Plastic Scenery

By Mary Toews

When cold and rain have schemed together—
To paint a canvas of the weather,
To make every blade of shining wand—
And each weed and seed alike is crowned,
'Tis most like fairy-land come to town.

When the sun's rays shine upon the boughs—
And each dull stick begins to glimmer,
Each rock becomes a glistening mound—
Each stalk and shock begins to shimmer,
'Tis most like a huge prairie afire.

When the wind stirs the stiff-jointed twigs—
It sounds like chop sticks beat together—
In icy, ceaseless, toneless, rhythm,
Or like a wee band of fairy wands,
Playing on the Plastic Scenery.



Outdoor class, Byron Bible Camp, Huron, S. D. Northern District Youth Retreat, Bloomfield, Montana, 1953.

Mennonite Church Camp-Retreats

BY BETTY VAN DER SMISSEN

THE first General Conference Mennonite retreat was held more than thirty years ago at Lake Shipshewana, Indiana, in 1923. This retreat for high school young people was closely followed by one among the Kansas Mennonites on the Bethel College campus in 1925 and one in California in 1927. The Eastern District retreats also began in the 1920's. Today the retreat movement has spread to all areas of the Conference—from Pennsylvania to California; from Canada to Oklahoma.

This past season more than forty different retreat sessions were held in the Conference. These retreats encompassed all ages with sixteen sessions for children, twenty for young people, and six for family groups and adults. Camp Men-o-lan, Camp Friedenswald, and Camp Mennoscah conducted a full summer program with each holding retreats for five different age groups.

With the exception of two specialized areas, all retreats began for high school young people and today every high school person in the Conference has a retreat in his area which he may attend. In the 1930's the Western District added an intermediate retreat. Children's retreats were begun in 1940 at Rosthern, Saskatchewan, Canada. Today about two-thirds of the areas hold retreats for children of junior high age or below. The Eastern District began adult retreats shortly before mid-century, and in 1951 the Henderson, Nebraska, area tried a young family retreat and found it quite successful.

It is estimated that in 1953 nearly 2800 persons attended retreats sponsored by the General Conference. Of this group about one-half were of high school age. A little better than one-fourth of the total were accounted for by the Canadian retreats. However, the California retreats drew in attendance the highest percentage of their constituency.

The retreats are held on various levels of sponsorship. Some are district-sponsored (Northern District, Western District, Eastern District, Central and Middle Districts); others state or province sponsored (Alberta, Manitoba, California, Oregon, etc); and still others are in areas of concentrated Mennonite populations (Henderson, Nebraska; Mountain Lake, Minnesota; Rosthern, Saskatchewan; Hydro, Oklahoma).

There has been a definite trend in the retreat movement toward holding the retreats on camp sites. In 1953 only two sessions were held in church buildings. A little more than half of the sessions are held on sites owned by the retreat sponsoring group. These include Camp Mennoscah (Western District), Camp Men-o-lan (Eastern District), Camp Friedenswald (Central and Middle Districts jointly), Rosthern Youth Farm and Elim Gospel Beach (Saskatchewan, Canada), and the retreat grounds at Hydro, Oklahoma.

On these areas owned by the retreat-sponsoring group, special retreats are being held such as peace, ministers, Sunday School workers, laymen, youth fellowship. The camp grounds are also being used as centers of activity for the Mennonites in the vicinity, with family reunions, church services, workshops, and local church retreats often being held on the site. These groups are to be commended in their efforts to more fully utilize the camp sites.

During the thirty years of expansion, the retreat movement has become an important aspect of Christian education. The program of the retreat has played no small part in this.

The underlying purpose of retreats, as expressed by

Lake of the Ozarks used by Mennonite groups in Missouri.

leaders through a recent questionnaire, has remained the same throughout the years and is fourfold:

1) Evangelism.
2) Training place in Bible study, missions, church doctrines.
3) Instruction in solving problems confronting young Christians in a secular world.
4) Development of the individual's devotional life.

Whereas the purpose of retreats has remained constant, the methods of programming have changed with the times. Today the retreat program is gradually becoming what is termed *church camping.*

Two retreat areas, Camp Mennoscah and Camp Friedenswald, have developed most fully the new concept of program, the church camp. Most of the other retreats also have some elements of camping, and it may not be long before most retreats have turned to this new concept of program for more effective Christian training.

There are four definite trends in program being shown by the retreat movement that leads it toward church camping.

1. Utilization of the outdoor environment.

Nearly all retreats are now held on camp sites, but merely holding a retreat on a site does not make it a church camp, nor do the facilities determine this. But this camp site does give the perfect opportunity to reveal God through nature—this is a unique contribution of camping, something which is difficult to do in the church building. Some of the specific program methods used to bring God closer through nature are evening campfires, star gazing, sunset vesper services, antiphonal outdoor singing across the lake or river, morning cookout devotional services, nature interest groups, nature hikes, and campcrafts.

The key word in camping is indigeneous program activity. Why do the things at camp that can be done better at home? Why not do something different and utilize the natural environment?

2. Integration of the group living unit into the program.

Group living has always been enjoyed, but today the emphasis is upon *trained* counsellors who can make the living unit more than a place to sleep. It should be a practical experience in Christian community living. Many program activities may be carried on through the living unit—discussions on problems of Christian living guided by competent counselors; work details such as cleaning the cabin or showers, food preparation and dish washing; or morning cookout devotional services may be held.

3. Fitting the curriculum to the environmental atmosphere.

Conducting formal classes and meetings—morning, noon, and night—where one sits in rows of benches indoors with a lecturer in front, is no longer the accepted program method for Bible study, mission classes, etc. In a camp situation, classes are held outdoors under a tree, or perhaps on the lake shore. The class is informal with campers participating freely. In fact, the whole program should be built around the informal camp environment taking advantage of the unique opportunity for education that the camp offers—this means informality and spontaniety in activities *planned together* with the campers.

4. Preparation for Christian leisure activities.

The concept of church camp includes a twenty-four-hour daily living experience, part of which is the leisure time. These leisure moments offer an excellent opportunity for campers to experience Christian creative leisure activities. These activities may include interest groups such as nature study, photography, crafts, newspaper, and small music groups; and, guided by trained leadership, directed social recreation, sports and games, and water activities.

Today a retreat is one of the finest experiences an individual can have to strengthen his Christian witness. If the present trend of the General Conference Mennonite Church retreat movement continues in both physical expansion (purchase of sites, sessions for all age groups) and program, then the church camp-retreat will play an even more important role than it does today in the preparation of Christians to meet their responsibilities in a secular society.

Married Couples Retreat at Hordeville, Nebraska.

Leland Harder of Chicago leading group on morning hike, and worship services on "Cross Hill" at Camp Friedenswald.

Camp Friedenswald

BY ROBERT W. HARTZLER

NESTLED on a 40-acre tract of hills and plateaus overlooking the deep blue waters of Shavehead Lake in Porter County, Michigan, is Camp Friedenswald. The name means "woods of peace" and the visitor to the grounds covered with shimmering silver maples, oaks and beeches quickly catches the mood of rest and relaxation and from the time one turns from the roadway more than a mile from the camp until he crosses the little stream that bounds the site he gets a growing sense of seclusion. Giant hills covered with forests hem the spot as though to keep out the rude intrusion of worldly concern. But within the camp the bright openness of a broad park-like area makes one feel secure and cheerful.

Camp Friedenswald is the property of the Middle and Central districts of the General Conference Mennonite Church. The undeveloped site was purchased by agents of the two districts in 1950 and the work of building a camp immediately began.

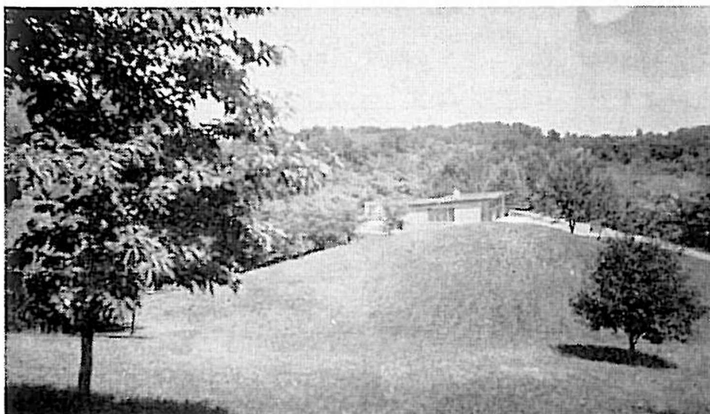
First buildings erected in 1950 were twelve cabins —six for boys and six for girls. The cabins, 14 x 20 feet and built of two-inch-thick tongue-and-groove pine, are designed to provide generous housing for eight persons. However, up to twelve persons have been housed in a single cabin as occasion has required. The cabins are provided with casement windows and three boast fireplaces. In addition, each cabin has a removable curtain partition through the middle so that when family groups use the facilities two families may be housed in one cabin.

The following year, 1951, two substantial bathhouses of burnished brick were erected. The bathhouses each contain two showers, five lavatories and four toilets. There is both hot and cold water in both buildings. These two buildings each cost $2,500 for materials and architect's fees only; there were no labor costs.

The principal building on the grounds is the dining hall, built during 1953-54. It is a beautiful masonry structure which, in addition to providing needed facilities, attempts to express the spirit of the camp site. Although referred to as a dining hall, it serves many purposes. The spacious dining area will accommodate 150 persons. The food preparation area has modern facilities. There is a walk-in cooler, storage room, laundry and toilet facilities.

A large fireplace dominates one end of the dining

Camp Friedenswald near Shavehead Lake, Porter County, Michigan, of Middle and Central districts of General Conference.



Lake Shavehead, at Camp Friedenswald, is used by Central and Middle district for swimming, boating and fishing.

room and serves as a center for many meetings during the summer and fall. And just beyond is a large all-purpose room in which is located the camp office, first aid center, lounge facilities and another fireplace. And finally, there is a snack shop where ice cream, candy and sundries are offered for sale.

Down at the lakefront the visitor will find a broad athletic field and farther on, a sand-covered beach, a life-guard tower, a diving platform, and off to one side five rowboats tied to a brief pier.

These are the physical facilities of Camp Friedenswald in the spring of 1955. At this point about $44,000 has been invested in the facility, the money being derived from contributions from the churches and from operating profits of the past two years.

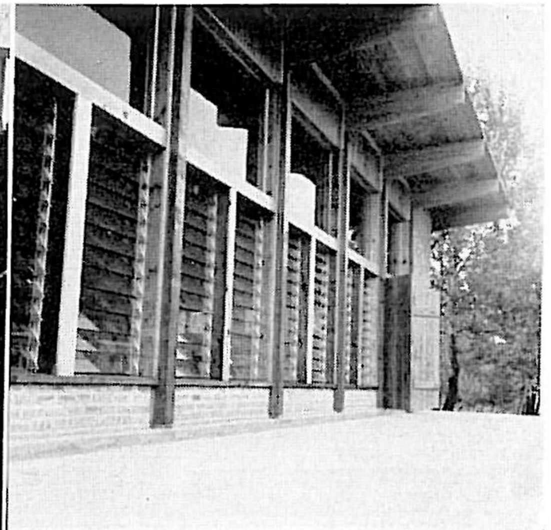
The administrators of the camp development have not hesitated to borrow money as needed to bring the camp along to its present state of usability where it can adequately serve the church. Many notes have been signed and subsequently paid. At the present time a debt of $13,000 challenges the camp's board of trustees.

The administrators of Camp Friedenswald hope that the camp's schedule may be completely filled each year from June 1 to September 15. Bookings in 1955 fill all but nine days from June 1 to September 15. In 1954 the camp was used by 1,282 people, and 11,696 meals were served in the dining hall. Many groups used the grounds for picnics. The camp had a staff of seventeen persons through last year's season.

Whence has come the impetus to develop Camp Friedenswald? From a generation of young people, now young adults, to whose Christian commitment the summer retreats of other years have added real strength. From a group of ministers who have heard their people say over and over again that in a retreat experience they were found of God so powerfully that their lives have been different ever since. From a generation of parents who have recognized the retreat program as a unique instrument of the kingdom in the lives of the young. From the whole church which increasingly believes it to be possible to claim the summer

(Continued on page 137)

Dining hall scene and front view of main building of Camp Friedenswald, 1954.



Dutch Mennonite young people pause on their way abroad by bus, and old fashioned farm in Austria used as camp grounds.

Camping of Dutch Mennonite Youth

BY FOLKERT J. VAN DIJK

AT the time when this article is read Dutch Mennonite young people will be vacationing. Camp life is one of the most enjoyable events during their vacation. Anually we organize camps in Austria, Germany, and in our own country, near the Frisian Lakes. This summer we will also have a number of camps in Denmark and in Lugano, South Switzerland. The organization of camping and camp life in our country and abroad has developed into an enormous machinery.

Each camp consists of some forty to fifty participants, including leaders and staff. The trip is made in busses operated by the larger tourist companies. The trip to Germany takes one day and to Austria one and one-half day. In the latter case we usually stay over night at Heidelberg. The duration of the camp is from ten to fourteen days. The cost of fourteen days camping in Austria, everything included, is approximately fl.95, the exchange rate of which is about $25.

Every day starts with devotions and closes with an evening service. Otherwise the program of the day varies. After breakfast there are various duties such as peeling potatoes, and hikes into the mountains. Singing, folk games, sports, and plays are all in the program. The acquiring of souvenirs and photos, as well as swimming, are common. Some are in charge of postal service, first aid, etc. Next to the more joyous and jolly moments we also have serious discussions about problems that confront youth of our day.

We could say that camp life is also part of the outreach of the D.J.B. (Doopsgezind Jongeren Bond—Mennonite Youth Organization). Not all campers are members of this organization, but many of them become members as a result of their participation in camp life. After some time camp groups have their reunions. They are filled with reminiscences and refresh friendships and offer an opportunity to exchange photos. In 1954 members of all camps had a reunion on the same day on the camping grounds of Elspeet in connection with the youth day. Thus we could say that our Mennonite camps in Holland have the following characteristics (1) they offer a wonderful vacation, (2) they lead to a deepening of the spiritual life (3) they are means of reaching young people who would otherwise remain outside of our youth movement. Thus with the help and blessing of our Lord we strive to spread the Good News to the glory of His name and His kingdom.

At an open-air cafe on journey from Holland to Austria.

Ready for a week-end bicycle tour.

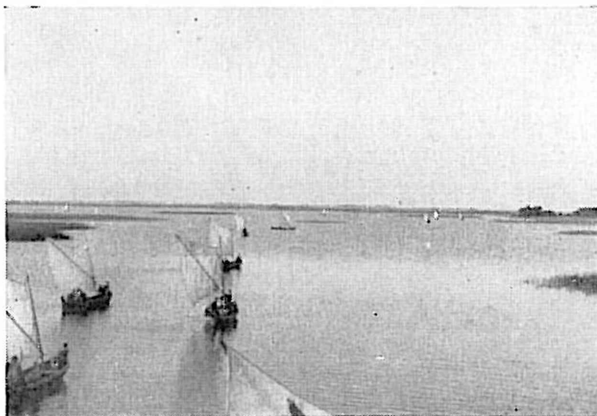
HIKING AND BIKING IN HOLLAND

Hiking in the dunes of Holland.

Dutch youth rest on a bicycle trip to retreat grounds.

A group at one of the many Dutch Mennonite camps.

Giethorn surrounded by water is a favored camping place for Dutch Mennonite youth. Camp house is shown in background. Sailing and boating are favorite sports.



Simplicity Laments Corrupted Manners

Introduction and Translation by

IRVIN AND AVA HORST

THE coming of the Swiss Mennonites to Holland at the end of the seventeenth and beginning of the eighteenth centuries—some to stay but most to go on to Pennsylvania—provides the setting for this satirical poem by the Dutch poet, Pieter Langendijk. The contrast between these persecuted, rural Christian believers who had lost their worldly goods and their well-to-do and more worldly fellow believers must have been very great. Although efforts were made to accept them into the Dutch congregations, most of them remained separate, and a whole century was to transpire before they were finally assimilated.

The poem is all the more effective because the author had many attachments to the Dutch Mennonites. Pieter Langendijk (1683-1756) was of Mennonite background, but never actually joined the church until near the time of his death. This may have been due to his Quaker sympathies. After becoming fatherless at the age of six and enduring much poverty in his youth he was taken into the home of the well-known Quaker leader and author, William Sewell, where he was given an education. He was also favored by Lambert Bidloo, the prominent Amsterdam Mennonite author and polemicist. In his early period Langendijk often wrote occasional poetry for marriages and celebrations of Mennonite families. Some of his verses appear beneath etchings of Mennonite leaders of the time. It was not until he wrote plays, however, that he became a figure of note. Most of his poems were soon forgotten but his plays remained on the stage for more than a century. His gift was dramatic comedy, and he is at his best when portraying and satirizing the manners of the rich and self-satisfied merchants of Amsterdam. Despite the highly critical tone of his work, it reflects an idealism that "prized piety and despised all hypocrisy."

The poem translated here is, of course, satire. The method of satire is to seize upon the worse aspects of a subject and even to exaggerate them. Therefore, as a source for historical fact it must be viewed critically. There is no doubt that the Dutch Mennonites during this period had bitter church quarrels and that their attire and manners were worldly, but debauchery was not prevalent as the poem intimates several places. The complaint is in the neoclassical form and style of the period. The situation is conceived as a pastoral one in which the shepherds of the church are addressed by a grief-stricked shepherdess.

The Dutch title of the poem is, "De Zwitsersche eenvoudigheid, klaagende over de bedorvene zeden veeler Doopsgezinden, of weerlooze Christenen." It was first published as a pamphlet in 1713, but revised and corrected by the author in an improved edition for his collected works in 1721. The translation was made from this final edition. Some explanation of the form of the translation is necessary. The reader will note that neither meter nor rhyme was striven after (the original is in heroic couplets), but the line arrangement was retained because it seemed more effective. The translation is not poetry. The translators acknowledge the kindness of Ds. Hendrik Bremer, Mennonite minister at Amsterdam, who read the translation and offered some improvements. One should not read the poem without asking the question: What would our humble and persecuted forbears—or Menno Simons—say if they could visit Mennonites in America today?

Swiss Simplicity, Lamenting the Corrupted Manners of Many Dutch Mennonites or Nonresistant Christians

BY PIETER LANGENDIJK

Fair Simplicity, pure maid of heaven, from Menno's church long vanished,
Has reappeared, not in fine attire, rustling in silk,
Nor after the latest fashion—but in a peasant's garb.
How could she deck herself with finery,
Who is not awake to base desires,
But rather learned to suffer and renounce herself?
Oh no, such vanity is pursued by those
Who flatter worldly minds with earthly treasures.
She boasts not of her wealth;
The prison was her dress, chains her lace,
Her pearls were tears, and her table dainties:
Reproach, persecution, pain and a cross.
In her house she trod no marble floors nor East Indian mats.
She had no iron chest full of gold or extorted money,
She served no fruit in painted porcelain,
Nor poured her wine in cut glass full to the brim,
In luxury and excess, but rather to refresh herself.
She had no coach with trotting horses
When hither coming down the Rhine in boats,
And saw with alarm the brethren at Amsterdam
In unrestrained pomp which brought tears to her eyes,
And moved her to lament with two complaints:

* * *

Is this the selfsame land for which I longed,

When I was bound in chains and shackles?
Do my eyes deceive me? Are these the selfsame brethren,
Who helped me in my need, with God, preservers of my people?
Generosity, indeed, made them known to my people;
This ray of virtue, though, shines through a somber cloud
Of needless quarrel and bitter church wrangling,
Engendering discord and neglect.
Oh fallen ones, you are the cause of my mourning,
And the rending of my simple dress in many pieces,
When I find here churches, sheepfolds,
Wherein wolves hide themselves. Oh wretched ones!
Buried in the diamond rubble of the world, the gleaming evil,
Before which befogged the sun of virtue goes down!
You preach nonresistance, while bearing the banners
Of the Flemish armies and the Waterlander hosts,
Armed with contention, armored with the ban;
Each with a sharp tongue, which hearts can wound,
Direct a war, not to destroy nations,
Or precious human blood, no, but what is worse—souls.
You think this word is hard? Still harder is your strife.
Oh were the rent made whole, the stain wiped off
The garment of truth! Could but the wound be healed
And God's church be one in heart and soul!
The bride of Christ would then lift up her precious head.
She would erect a new Jerusalem in her heart,
She who never bowed her knee in Babylon,
And see herself set free from exile and from anguish.
Many a sheep now straying in the desert
Would then be found. Great joy would follow.
This concerns you most, O angels of the church, [1]
Who, half hearted, placed not upon the candlestick
The light of peace, the precious jewel of the church.
But you know well the failure in that work.
Put your hands to the plow; work zealously in God's acre,
Be not half hearted, nor drowsy, but awake,
Then the weeds which flourish now
Will be uprooted by your constant vigilance;
Then the light of peace will illume the peace church,
And all mists before her glory disappear.

How many a "doll" we see in gay attire,
When walking with our people on the street!
See, here comes one now, strutting like a peacock.
For shame, half clothed, with naked shoulders!
Shut, children, shut your eyes. But say, where is she going?
Oh, to the church! Not for worship I surmise,
But rather to display her fine attire,
And with seducing gaze attract her lover,
Who powdered white his woman-like hair
And thus his lewdness equals hers.
This sort object to their given names,
As being old fashioned and too commonly used;
Mennonites "Sirs" and "Madams" flatters them more,
Then their refinement is placed in the best light:
Names in tune with clinking of money,
With wantonness, haughtiness, and the adornment of their bodies.
Someone will say that actually the evil exists less
In the clothing than in the wanton mind,
And that pride exists no more in fine laces
Than in high hats or narrow neckbands,
That each should be clothed according to his station,
The meaner sort in coarser cloth, the rich in fine.
True, they thus contrive to remain in good light:
But can't one see the evil nature by their evil lives?
Is not glittering clothing a mirror of the heart,
A heart confounded with vanity and pride?
And though pride may reside in humble clothing,
There is less occasion for conceding to temptation.
In fine clothing one dares much that is improper,
For which in humble clothing one would be ashamed.
Come, follow me, if you like. I'll show you an example.
Here we stand before a house where modish people dwell,
Alas, of Menno's folk (at least they bear his name)!
Here everything is grand. What an array of coaches!
They are the fashion. What shuffling and commotion!
How properly the gentleman greets that lady,
And graciously leads her up the steps!
Here we must go in. With all the noise and crowd
We'll likely not be noticed.
This is a great affair. No amateurs are here
But masters in the art of worldly vanity.
Here is much complimenting, favoring, flattery.
The bride and bridegroom show themselves with pride.
What do you think, will any of my sort be here?
Are humility and good morals honored here
Instead of pride and vanity? No, not at all.
Softly now, move aside. With rhythm of music and singing
There will be skipping and dancing.
Herodias has returned. She swings and glides, [2]
Moving around the floor, as if she is teaching
How to use the sword on a John the Baptist's neck,
And offer the head upon a platter to her mother;
But that is not her intention; she only wants to spread a net
To catch the bird she set her eye upon.
How the wine goes to the young men's heads. (Pardon, they are gentlemen')
How they glut on pastries, what rumpling of clothing!
What romping, what feasting—all pleasure.
For shame! It's revolting! Let us leave.
Alas, I fear and tremble. Oh, my brethren in the faith,
Dare you thus to trample simplicity underfoot?
You stray from the right path. Turn again, set your feet
Upon the narrow way, marked by Jesus' martyr blood.

Think on the past, one hundred and fifty years ago,
Consider and remember how your forbears lived.
They laboured for true treasure, an eternal award;
They valued earthly glory less than the heavenly martyr's crown.
Your generosity, it is true, is exceeding great,
But a single virtue does not atone for other sins.
God requires the whole heart. Seek and cherish righteousness,
To live hereafter in more perfect joy.
This complaint is not composed to jeer at you,
No, but in love to show the path of righteousness.
Also, no particular person is implied,
That heaven knows which moved me to lament.
Heaven desires to bestow rich blessings on you
By consecration, that in eternal life
You may receive the palm of peace, an unchanging crown,
Where angels sing His praise around the throne.

1 *That is, ministers of the church. For the double meaning implied here see Revelation, chapters 2 and 3.*
2 *The antecedent does not appear in the Dutch, but the dancing was done by the daughter Salome.*

Pawnee Rock Mennonites: Background

BY ABE J. UNRUH

SOME of the Mennonites of the Pawnee Rock community trace their origin to Holland. The common family names such as Dirks, Jantz, and others which we find among them, give evidence of this. When we read in the *Martyrs' Mirror* of events which took place over four hundred years ago, we find that hundreds of pious people by these names died a martyr's death for the same faith and loyalty to God which caused them to flee from country to country in order to find a place to worship God and keep His commandments as they understood the teachings of their Saviour.

In 1874, when the mass immigration to America took place, we find some of these people living in Polish-Russia. A group of them had moved and settled in the southwest corner of the province of Kiev in 1783, forming the village of Michalin. They came from Graudenz, East Prussia. At the turn of the century (1799-1800) part of this group moved about ninety miles to the northwest, settling in the province of Volhynia, near the city of Ostrog, where together with another group which came from Sabara, they formed the village of Karolswalde, where a church was established in 1801.

Since the route taken by hundreds of Mennonite families the following years, as they moved from East Prussia to South Russia, led through the city of Ostrog, it is quite possible that some of these immigrants joined the colony near Ostrog where new villages were formed. By 1874, when the great immigration took place, this colony of Mennonites consisted of about four hundred fifty families, living in eight villages, in two congregations—that of Karolswalde, with five villages, and Antonovka, with three villages. From this settlement some three hundred families joined the immigration to America in 1874.

In Polish-Russia, most of these people lived on Crown lands. The improvements belonged to them, but they paid a yearly rental on each 50-acre farm, to the Crown of approximately fifty cents on a dollar. Not all of them were fortunate to operate a farm, about half the colonists making their living from some other source. They followed various trades, such as linen-weavers, cabinet builders, blacksmiths, stonemasons, bricklayers and others.

Wages were very low. Skilled labor netted from twenty-five cents to thirty-five cents per day. There were also opportunities for men-servants and maid-servants to hire out by the year to the more well-to-do farmers. Men-servants received their board and six dollars per year, while maid-servants received three dollars per year. Their work included feeding the cattle, milking the cows, and helping with field work during busy seasons. All grain was cut with the scythe, then tied into bundles by hand. The men and boys would swing the scythe from early to late, while the women would bind the grain in bundles and shock it. After the grain was cut, it was stored in sheds till winter then it was threshed by means of beating it out by hand with a flail, or by the more efficient method by rolling a corrugated threshing stone over it.

All children had the opportunity to go to school, but these school days were often of short duration. As soon as the boys and girls were old enough to help along with providing for the family, their school days ended. The boys had to help along with farm work or go with the father to the forest to help cut boards. The daughters were usually placed at the spinning wheel, spinning flax from early till late to supply the weaver. Every one in the family was kept busy the year round, idle days were unknown.

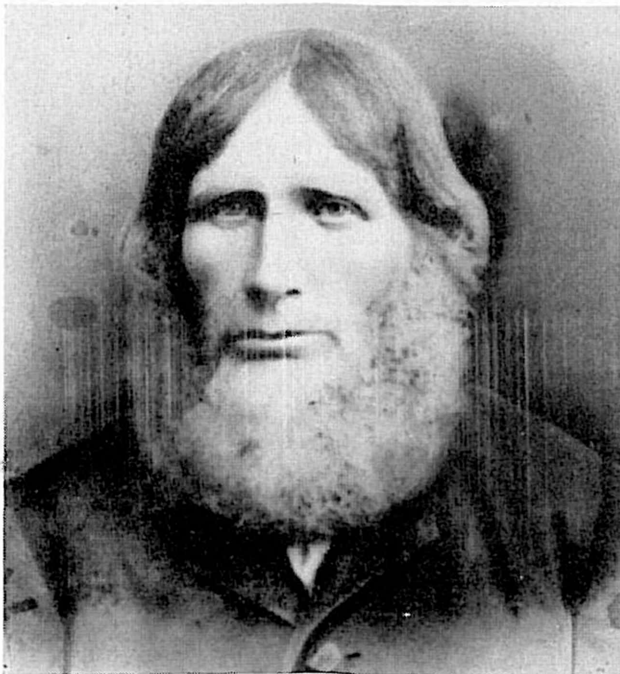
It was not until 1871 that rumors reached the villages that the privileges granted the Mennonites were recalled which would place the Mennonites into the military ranks of Russia. At first very little attention was paid to these rumors, but as these reports were repeated from time to time, it was finally decided to

Tobias Unruh, elder of the Karolswalde Mennonites.

send a delegation to St. Petersburg to ascertain the facts.

Tobias Unruh from these villages was chosen to accompany Jacob Stucky of the Swiss Mennonites who lived about seventy miles west of Karolswalde. These two visited St. Petersburg in 1871. After repeated interviews with government officials they failed to learn anything certain about the matter. Upon nearing their local city of Ostrog on their return journey they met a group of government officials; from these they learned

Tobias Smith (Schmidt), father of Daniel T. Smith.



that a new decree was in effect which recalled their former privileges, but gave them ten years time to leave if they were unwilling to submit to this new ruling. If they failed to leave within this ten-year period, then they waived all their rights to emigrate.

In the spring of 1873, the Mennonite settlements of South Russia sent delegates to investigate conditions and land in America. The Mennointes from near Ostrog chose Tobias Unruh to accompany this party. After touring the United States and Canada during the summer months, he returned September 10 that fall. Upon his return he did not find it necessary to call a meeting to give a report of his trip. In a letter written in October that year, he states he had not been home an hour till the house was filled to capacity, all being anxious to hear of their prospects in America. Nevertheless, during the next few weeks, he gave a report in all villages. After they heard the report of the wonderful opportunities America had to offer, the vast stretches of land available, and the kind reception given by the American brethren, Unruh writes in a letter of December 9 that in Volhynia, nearly everyone wants to emigrate but poverty was hampering many. Later, in a letter of January 2, 1874 he states that people are disposing of their property whenever they can at a very cheap price. They are applying for their passports and are planning to sail for America in the early part of March.

It was already late in summer 1874, and although application for passports had been made early in spring, they did not arrive until October. The first to leave was a group of some forty families from the village of Karolswalde. They left their village under the leadership of Abraham Siebert October 24, 1874 and embarked the steamship *City of London* of the Inman Line, at Hamburg, on November 3.

On November 17 they landed in New York. Continuing their journey west they arrived in Newton, Kansas, November 24. After staying here for several days the largest part of this group left for Pawnee Rock and Great Bend where they spent their first winter in box cars furnished by the Santa Fe Railroad Company.

Pawnee Rock, 1901. In pioneer days Indians hid here.

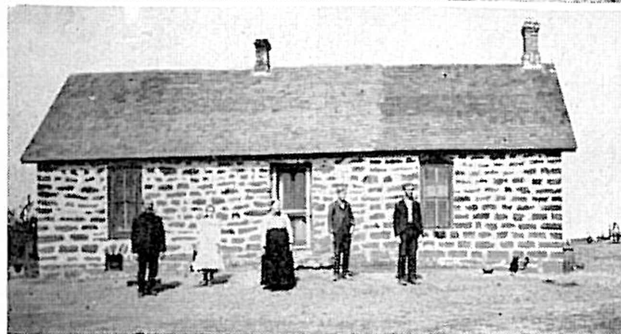
BERGTHAL MENNONITE CHURCH, PAWNEE ROCK

BY VICTOR SAWATZKY

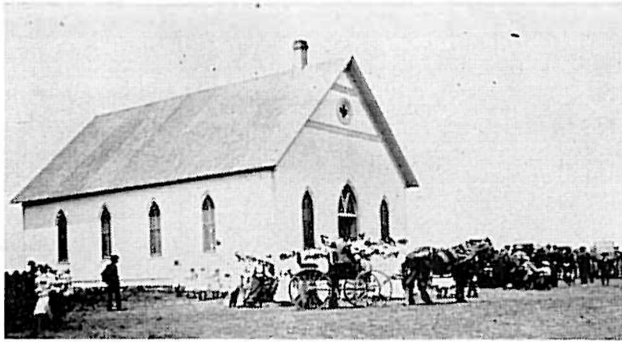
THE original settlers of the Bergthal Mennonite Church consisted of thirty families who were members of a party of sixty families of Mennonites who came from Karolswalde, Polish Russia in 1874. The larger group split, thirty families going to South Dakota, and the other thirty families going to Pawnee Rock, Kansas. Of those who came to Pawnee Rock, fifteen families settled near Dundee, Kansas, about six miles east of Pawnee Rock. The others settled north of Pawnee Rock.

The Dundee group established a village one mile east of Dundee. A limestone building which was to serve the dual purpose of school and church was erected in this village in 1875. This building remained in use for many years and was in good repair until it was demolished by a tornado in 1952. A memorial marker has been set up by the Bergthal Mennonite Church on high-

Cornelius Smith family on the way to church.



(Top) Marker east of Pawnee Rock near where first Mennonite Church stood (see second picture), reproduced on top of marker. (Above) Residence of Jacob Boese where early church services were held, and Jacob A. Schmidt home.



Second church building (now used as barn) and present church building of Bergthal Mennonite Church, Pawnee Rock, Kansas, built 1915.

way 50N about a mile east of Dundee, near the site of the old stone church. On the marker is a plaque giving the names of the families who were the first settlers in this area. They are: Abraham Siebert, Cornelius D. Unruh, Cornelius Thomas, Henry Siebert, Christian C. Schultz, Mrs. Elizabeth Rudiger, Andrew P. Unruh, Jacob Siebert, Andrew B. Unruh, Benjamin P. Schmidt, Peter Unruh, Cornelius P. Unruh, Andrew A. Siebert, Mrs. Susan Unruh, Benjamin Unruh, David Wedel, Jacob Schmidt, Henry Dirks, and Abraham Dirks. An exact replica of the church, fashioned from the original stone from the wrecked building, has been placed on top of the marker.

In the early days, religious services were held in three places. One Sunday the minister would meet with the group at Dundee in the stone school-church. The next Sunday he would meet with another group at a sod house belonging to Jacob Base; and on the third Sunday the meeting would be held in the school house of District 48. The entire group was somewhat under the supervision of the Emmanuel Mennonite church at Canton until 1895, when Peter Dirks was ordained as elder. Complete organization of the church seems not to have taken place until 1900, when it was also officially designated as "The Bergthal Church of Mennonites, near Pawnee Rock, Kansas."

In 1899 the first real church building, a frame structure, 34 x 54 feet, was built at a cost of $2,500. It was located three and one-half miles north of Pawnee Rock on land donated by Jacob P. Wedel. As time went on, the little one-room church was not large enough for the growing congregation. The old building was sold and moved from the premises and a new, modern, brick structure built in its place on the same site. This building cost approximately $15,000; it was dedicated December 19, 1915.

Ministers who have served the Bergthal Mennonite church are: Abraham Siebert, Heinrich Siebert, Jacob Koehn, Tobias Dirks, Jacob A. Schmidt, David Schmidt, Peter H. Dirks, J. B. Schmidt, and John E. Kaufman. The present pastor is Victor Sawatzky. Present membership is 239.

Peter H. Dirks, elder of Bergthal Mennonite Church 1895-1924, and family of Jacob A. Schmidt, an early minister.

Grandmother Marie Krehbiel --

FROM THE KREHBIEL FAMILY ALBUM

BY EMMA K. BACHMANN

IN the seventeenth century a great persecution broke out in Switzerland against the Anabaptists. Many were killed, others died in prison and still others, perhaps the larger part of them, were driven out and banished from the country which they loved.

Among these were three brothers, Michael, Jost, and Peter Crayenbuehl. Their father had been thrown into prison and most likely tortured to force him to recant. He was kept in prison until he died. After his death his sons sold their estate, the "Crayenbuehl," and descended into Germany where they settled in the Palatinate (Rhein-Pfalz). Here they changed their name to Krehbiel.

In 1709, Jost Krehbiel bought the inheritance leasehold estate, Pfrimmerhof, in the district of Sippersfeld, including the crops, for 1200 Gulden. The estate was owned by lords and was leased on long terms to be passed on to the children, consequently called an inheritance lease (*Erbpacht*). We find that the lease was renewed several times.

Like most of the Palatinate, this property was devastated during the Thirty Years War; but by the diligence and thrift of the new owners was put into good condition again.

Jost Krehbiel had six children, Johann Jacob, Jost, Annamarie, Annakathrine, Christian, and Anna. He died in 1722. His widow, Magdalena, petitioned the count to divide the Pfrimmerhof into two parts, for which she had to pay 100 Gulden. Under date of November 16, 1723 she received a new deed, signed by Karl August, Count of Nassau.

After her death, the Pfrimmerhof was divided between the two eldest sons, Johann Jacob and Jost. The latter sold his share after ten years to his brother Christian, who lived in Alsace, near Kranweissenburg. Christian did not live on the Pfrimmerhof himself, but let it out for several years. On April 29, 1733 he obtained another deed for himself, signed by Karl August.

Later the estate was transferred to his son, Jacob. The undivided estate contained about 300 acres.

Jacob had six sons and one daughter, Christian, Katharina, Jacob, Johannes, Jost, Heinrich, and Joseph. Christian married into the Lohmühle, Jacob to Klaushof, Johann to Weierhof, Jost took over the Pfrimmerhof, and Heinrich married Anna Krehbiel from the mill in Wartenberg, a little village near Sembach, and took over the mill. Here Maria was born February 13, 1800.

Napoleonic Wars

Since this was the time of the Napoleonic wars, in which the Palatinate was often overrun by bands of French soldiery, the younger years of Maria, her younger sister, Kathrina, and her three older brothers were rather full of fear and strain.

At that time the hills or mountains surrounding the little village of Wartenberg were covered with dense forest. On the top of the tallest of these mountains, from which the village took its name, were the ruins of an old castle, the halls of which often served as a hiding place for the inhabitants of the village. There was always a lookout on top of the mountain day and night, where he watched the road leading to the village for the French soldiery. He could see them while they were yet quite a distance away. Immediately the alarm would be given and everyone prepared for flight. The cattle were driven into the forest where they were soon out of sight. Men, women, and even children were laden with as much clothes, bedding and food as each could

Weierhof, Palatinate (Pfalz), Germany where a branch of the Krehbiel family settled. (Left) Residence of M. Löwenberg where he began the Weierhof secondary school and in the background Mennonite parsonage where Christian Neff lived.

carry, and soon everybody was hid in the forest and on the way to the castle, where everyone disappeared. There seemed to have been plenty of room in the halls of the castle to make them somewhat comfortable, while shrubs and vines covered and hid the entrance.

After the lookouts reported the departure of the marauders, the people returned to their homes, which they found in a terrible condition—furniture having been smashed and broken up, dishes broken, featherbeds and pillows slashed open and the feathers scattered over the house. If the villagers were not warned in time, it really went hard with them. Their cattle were then driven away, the houses pillaged and robbed, the people beaten and often killed if they could not produce money or other valuables. This happened more than once all over the Palatinate.

Weierhof

On January 13, 1821, Maria was married to Johannes Krehbiel from the Weierhof near Marnheim at the foot of Donnersberg, the highest mountain in the Palatinate. For some time they lived with his mother in the mill, while the house, which perhaps was built by Johannes' grandfather, was remodeled. For this reason the house was called a new house, and the inhabitant received the name Neuhannes (Newjohn), while his neighbor was Althannes (Oldjohn). These names were still applied to the families after both of them came to America.

A large family grew up in the home of Johannes and Maria. The year 1847 was a tragic one for the inhabitants of the Weierhof. In the summer a typhoid epidemic broke out in the village and there was scarcely a family that did not lose one or more of their number. Grandfather's home was no exception. On July 30, a daughter died at the age of 18. Later a son died at the age of 11. On the first of September, the father of the family passed away at the age of 54. He was convalescing from typhoid fever when he was stricken with pneumonia to which he soon succumbed.

At the time of his death the whole family was in bed with the epidemic, so that not one of them could attend his funeral. They never knew which was his grave. Grandmother told in later years how she, from her bed, made all the arrangements for his funeral. She was left with five sons and two daughters, of whom only one son and one daughter were of age.

The year 1848 brought revolution to Germany and the Palatinate swarmed with the rebels. Grandmother had paid a large sum of money to the government in order to free her oldest sons from service in the army. Now the rebels came to force the two oldest sons to fight against the government. Since that was against their conscience, they left their home and hid in the forest of the Donnersberg, while the insurgents were quartered in the village. After they had been defeated and driven out, the Prussians came and took up quarters, and after them the Bavarians. So they got their fill of the military.

Leaving for America

These experiences may have helped them in making the decision to leave their homeland and come to America.

In 1851, grandfather's brother, Jacob Krehbiel I, left Germany and with his family sailed for America. Grandmother's son, Henry, accompanied them. Some of their relatives had left the Weierhof for America a year or two earlier.

In the summer of 1852, a number of families left

the Rhein-Pfalz (Palatinate) for an unknown future in a strange country. Among them was grandmother Krehbiel and her family, as well as her sister's family, Jacob Schnebele from Zweibrücken. Their brothers remained in Germany.

After a very tiresome ocean voyage of over fifty days, they arrived in New York. Here they waited several days before starting on the long and wearisome journey across the country. First they went by steamer up the Hudson to Albany. From there a train took them to Buffalo; then they crossed Lake Erie to Toledo. From there another train ride of two days brought them to Chicago. A good deal of this time was pasesd on sidetracks waiting for freight trains to pass. Since they had not expected to be on the train for two days, their food supply ran out. So some of the young men went out to farm houses, while the trains were waiting on sidings, to buy food. In Chicago, which had at that time perhaps ten to fifteen thousand inhabitants, the women went to the lake to do their family washing.

West of Chicago there were few, if any, railroads at the time. So they left Chicago on a canal boat to the Illinois River, then down this river to Peoria. It seems that at some places the water in the river was so low that the boatmen had to get out into the river and pull the boat with ropes, till they got into deeper water again.

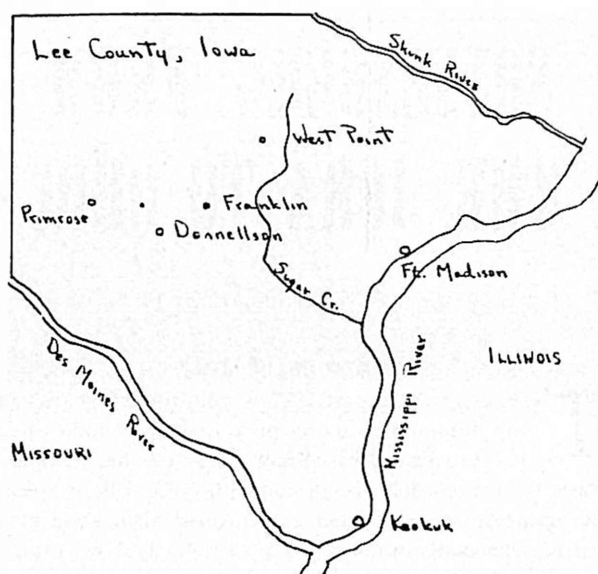
The company of immigrants had stayed intact until they came to Peoria. From here some went by stagecoach across the country to Burlington, Iowa, while another party, including my grandmother and family, seemed to have sailed down the Illinois to the Mississippi and then up this river to Keokuk, Iowa, from where they had twenty-five miles farther overland to their destination on the Franklin Prairie.

On Sunday afternoon, August 22, three months after they left their home, they arrived at their destination, happy that the journey was finally ended.

Prairies of Iowa

The change from the beautiful surroundings of the Palatinate to the bleak prairie of Iowa must have been quite shocking, especially to the middle-aged members of this group. Very little of the prairie was yet under cultivation in contrast to their well-cultivated acres at the Weierhof. The houses here were small and half a mile or more apart, while in Germany they had large houses and lived close together in the *Hof* or village. The Palatinate had many well-kept forests in close proximity, while on the prairie there were no trees except a few small ones the early settlers had planted and the distant forest was not well kept as in the old country. It was quite a contrast to the old home.

But Grandmother did not waste any time. Before a month had passed she bought several homesteads, each with small houses, from the old settlers and soon



Donnellson, Lee County, Iowa

had her family housed as good as possible before the winter.

With her family, she joined the newly-organized Zion Mennonite Church at Donnellson (See "Mennonites Settle in Lee County, Iowa," *Mennonite Life* Oct., 1953), of which she remained a faithful member for twenty-three years, until her death December 29, 1875.

Some of her descendents are still living in Iowa; but the greater part of them are scattered all over the United States, from the Atlantic to the Pacific and from the Great Lakes to Oklahoma.

CAMP FRIEDENSWALD

(Continued from page 126)

months for the kingdom but that to do so requires a program which exploits the unique qualities of the summer.

For this reason, while Camp Friedenswald is land and bricks and mortar and has plans to add to its physical facilities, its administrators prefer to think of it in terms of program. To a large extent the objectives of that program are the time-honored objectives of the local congregation. At camp unique tools are brought to bear to reach those objectives.

Present members of the Camp Friedenswald board are: Robert W. Hartzler, chairman; Theodore Sommer, vice-chairman; Olen Yoder, Jr., secretary-treasurer; Walter Yorder, Gordon M. Liechty, A. J. Neuenschwander, Arthur Schumacher and Francis Niswander. Others who have served on the board in the past include Esko Loewen, John Neufeld, William Stauffer and Ernst Harder.

SONNENBERG: FROM THE JURA TO OHIO

BY JAMES REUSSER

Hardships of Jura

THE years 1816 and 1817 were "hunger years" for the Mennonites living on rented land high up on the Bernese Jura. Snow and freezing temperatures were recorded every month of 1816. Blight ruined the potato crop, and other crops failed also. Food grew scarce, especially among the poor who had no reserve from previous years. Instead of ordinary bread they had only "Kleien-Kuchen" (made from grain hulls.) Herbs and roots were gathered and eaten. Sickness added to the misery. At the same time rents were increased.

In the face of these conditions the Jura Mennonites looked about them for a land of greater opportunity. In 1817 the families of Bendicht Schrag, Johannes Augsburger, Hans Nussbaum, and Christian Brand left their homes in Switzerland to begin the long journey to America. Soon after settling in Wayne County, Ohio, near the present town of Smithville, Bendicht Schrag wrote a long letter to Switzerland praising the advantages of this new land and the favorable circumstances awaiting immigrants.

This letter aroused much interest among the Jura Brethren, and in the spring of 1818 the families of Peter Lehman, Isaac Sommer, Ulrich Lehmann, and David Kirchhofer left their homes on Mont Girod and Sonnenberg and set out for the land of promise. With only the barest essentials—a clothes chest, a food chest, and a bed each—they made the 500-mile journey to Le Havre

First and second (below) church building, Sonnenberg, Ohio.

where they sold their horses and loaded their wagons on a sailing ship. In New York they again purchased horses and set out by way of Philadelphia, Lancaster, Pittsburgh, and Canton to the neighborhood of Wooster in Wayne County, Ohio.

About four miles from Wooster they found shelter in a schoolhouse which they occupied while exploring the wilderness for a suitable place to settle. They finally decided on land in the middle of the present Sonnenberg settlement, which because of its high hills and valleys reminded them of their homes in Switzerland, and which they named after their home in the Jura.

In 1821 twelve families arrived in the new Sonnenberg settlement, among them Hans Lehmann, an elder. His arrival brought joy to the community because church services could then be begun. In 1822 Ulrich Gerber, a minister, Michael Gerber, a deacon, and Jacob Gerber arrived. In 1823 sixteen more families arrived.

Coming to Ohio

By this time the "America fever" also hit the Mennonite settlement of Normanvillars. In 1823 Michael Neuenschwander from Normanvillars settled some fifteen miles north of Sonnenberg on the Little Chippewa Creek in Green Township, Wayne County, Ohio. He was followed by others, among them Daniel Steiner, Ulrich and Christian Gerber, who came in 1825. A church was soon started. Peter Steiner was the first minister and Ulrich Amstutz the first deacon.

Meetings were held in the homes of the Mennonites in the Chippewa settlement until 1850 when a brick church was built a mile north of the present Crown Hill Church. This church was variously called the Steiner Church and the Amstutz Church after the leading families in the church. After land was donated by D. C. Amstutz, a new church was built in 1883 on Crown Hill, which was henceforth called the Crown Hill Mennonite Church. In 1928 Crown Hill joined the Ohio and Eastern

Amish Mennonite Conference. The present brick structure was built in 1937 after fire destroyed the previous building.

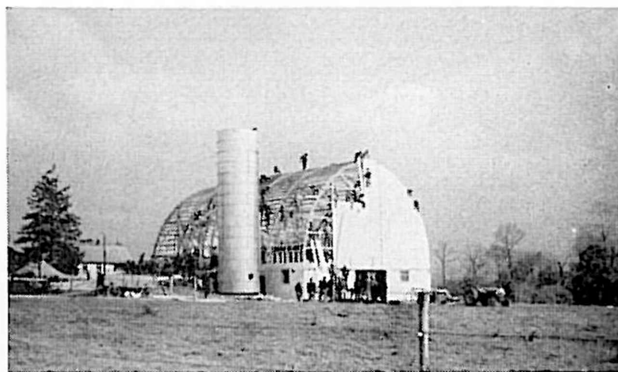
Immigration continued from Normanvillars until by the end of the 1830's it was almost emptied of Mennonites. During the last years of the immigration most of the settlers went further west to Putnam County, Ohio where they formed the large settlement near the present towns of Bluffton and Pandora. Many of these settlers stopped for a longer or shorter time in Wayne County on their way west, as did the Jura Mennonites who came to America in the 1840's and 1850's to form the Baumgartner and Münsterberg settlements near Berne, Indiana.

Pioneering

Early pioneering days in the Sonnenberg settlement were devoted to building block houses and to clearing the forest. If one could not find shelter in a blockhouse built by an earlier settler, he built a temporary shelter of poles and tree bark to use while the chosen building site was cleared. Tree trunks were cut into blocks of uniform length and when there were enough for four walls of the proper height, the neighbors came to help put up the house. At each corner a "corner man" took care of the needed carpentry. By nightfall the new house was ready for its roof of split staves weighted with poles, and for its hearth, the sole cooking and heating system. Tables and chairs had also to be constructed before the house was ready for occupancy.

The next task was the clearing of the virgin forest of oak, beech, hickory, walnut, maple, linden, and elm, to make land available for farming. Only the nicest trunks were made into fence rails. The rest were cut through several times. When there was a clearing of such logs, neighbors were invited for a day to "roll" them. The clearing was divided in half, and the workers were divided into two teams. A contest was then

Mr. and Mrs. Peter Moser, pioneers at Sonnenberg, Ohio.



Barn raising at Nathan Gerber farm, Sonnenberg, Ohio 1954.

held to see which group could first complete the job of rolling the logs into a pile to burn.

Corn and potatoes were the staple foods in the early years, corn being a new product to the settlers. Since the closest grain mills were in Massillon, twenty miles away, it was a three-day undertaking. Wheat brought only twenty-five cents a bushel, and in order to get cash in exchange it had to be taken all the way to Philadelphia. Hence, barter was the means of exchange.

The scarcity of food was overcome in time as gardens were planted and hogs obtained. The latter lived in the fall on the abundant hickory nuts and chestnuts. Each settler also obtained a cow as soon as possible. In the summer cattle grazed in the forest and often wandered miles away where they could be followed only by the sound of the Swiss cow bells. Later the increasing herds became the measure of prosperity.

Clothing

The greatest deprivation the settlers experienced in early years was lack of clothing. When the clothes they had brought from Switzerland wore out, they found that cloth was nowhere to be had, since spinning and weaving were as yet unknown in this wilderness. The growing of flax and the raising of sheep soon became an important part of their economy. Yarn was spun of wool and linen and this was then woven into cloth on handmade looms by those who had learned weaving in Switzerland. The girls wore coarse linen dresses dyed yellow or black with tree bark, while the young men wore white "kuder" pants. The linen was also dyed brown with walnut shells, blue with indigo, and bleached to white by spreading it on the snow for several weeks.

Wooden shoes were worn in the early years, even at weddings. Hans Schwarz was a mason and wooden shoe maker in the community. However, leather shoes soon became common, though boots were long frowned upon as luxuries. Peter Moser, who arrived in 1825, spent a year learning the cobbler's trade, and then as the community cobbler traveled from house to house during the winter with his knapsack, last, leather, and hammer, repairing and making shoes. In the spring and summer he worked as a farm hand. After some years he saved

The Kidron auction, S. C. Sprunger auctioneer.

Sonnenberg Parochial Grade School near Sonnenberg Church, built 1947.

enough money to buy a 56-acre farm for $345.50. It is said that he built his house around a stump which served as his table.

The farm work was hard. Oxen served as draft animals, but plowing was made difficult by the numerous tree stumps. Wagons were constructed with wheels consisting of the sawed-off end of a thick tree trunk. Wheat was cut with the cradle, the women often helping to bind the wheat into sheaves. Wages for such work were about twenty-five cents per day.

Jericho and Kidron

Ulrich Moser, who arrived in 1825 and settled "across the creek," east and opposite the actual Sonnenberg, built the first sawmill, obtaining his power from the dammed up water of the Sugar Creek. However, it was"Jericho," which developed some two miles south of the center of the settlement, that became the important early industrial center. Here were located a water-powered woolen mill, a sawmill, and a cane mill to boil molasses. Jericho has long since lost out as a community and is now only a cross road. Its place has been taken by Kidron, a mile west, which grew up around the site where Christ Tschantz built his home and cheese factory in the 1880's. Today Kidron is a thriving village with a population of one hundred.

The first school house was built about 1828. It was constructed of hewn logs and had several windows of waxed paper. The seats were slab benches. There were no tables or desks. Wood shingles were used as slates.

Religious Life

The first meetinghouse, built in 1834, was used as a German school as well as for services. For six months in the winter and six weeks in summer the Sonnenberg children assembled in the thirty-foot-square building to learn to read and write in German and to do arithmetic problems. For some years Abraham Sprunger, later of Berne, Indiana, was the teacher, along with some four assistants.

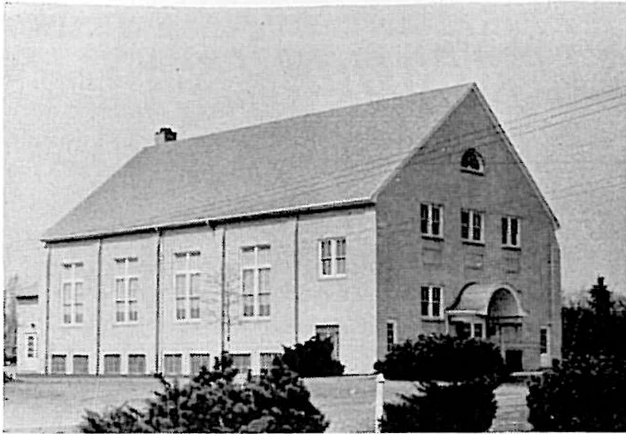
When Johann Lehmann, elder, and Ulrich Gerber, minister, arrived in 1821 and 1822, church services were begun in the homes of the Swiss settlers. They were very strict, but since they did not "deport themselves well" they were considered unworthy to hold their offices. Lehmann preached his last sermon in 1827 and Ulrich Gerber was deprived of his office in 1829. The first lot taken in Sonnenberg was in 1827, when Ulrich Sommer and Peter Schenk were ordained. In 1829 Peter Schenk was chosen as elder. The first marriage took place in 1822 between Ulrich Lehmann and Barbara Gerber. The first baptismal service was in 1828. In 1834 baptismal services were first held in public, and not privately as had been the Swiss pattern. Since 1841 baptismal services have been held on Good Friday.

In 1834 David Kirchhofer sold land to the Sonnenberg congregation, which now numbered some forty families, for its first meetinghouse. The 30x30 foot log structure had two doors, the north for men and the south for women. An aisle through the middle divided the slab benches into two lines. On one side of the aisle in the center of the room was the "preachers' table" with the older men facing it from one side and the older women from the other. On the opposite side of the aisle in the center of the room was the "singing table" with the younger men and younger women facing it from either side. A stairway led to the council room in the attic. When school was held, the two tables and some of the benches were removed to the attic.

A second, somewhat larger church was built in 1861 about ten rods west of the old building, and in 1907 the third and present building was built on the same site.

In the early years Sonnenberg was in close fellowship with the other Swiss churches of Ohio and Indiana. In 1856 the ministers and bishops of Adams County, Indiana (Berne), Putnam County, Ohio (Bluffton-Pandora), Chippewa (Crown Hill), and Sonnenberg met at the home of Abraham Tschantz, Sonnenberg, for an informal conference. In 1866 they met at Berne, and again in 1878 in Sonnenberg.

Church affairs at Sonnenberg went smoothly until the time of the Civil War. At that time considerable friction developed between those siding with the North and those with the South. This seems to be at least one reason why Peter P. Lehmann moved to Missouri in 1867, along with other Sonnenberg members.



Kidron Mennonite Church (Ohio and Eastern Conference), and Salem Mennonite Church (General Conference Mennonite Church).

Wadsworth Seminary

About this time Daniel Hege of Summerfield, Illinois came to Sonnenberg in the interest of the new General Conference Mennonite movement and to collect money for the founding of Wadsworth Seminary, some twenty-five miles north of Sonnenberg. Considerable interest was aroused and money pledged. However, when the school was established in 1866 a fear soon developed that due to its more liberal-minded German and Eastern Pennsylvania constituency, it would lead to pride rather than simplicity and the non-resistant faith. Especially was there objection to the use of the High German language and stylish dress of the students who visited the community.

In spite of a church ruling in 1870 forbidding members to attend, several young men from Sonnenberg continued to attend. This younger group led by David Moser began a Sunday school in 1872 and in 1877 a missionary society. Prayer meetings were also begun as an aftermath of the visits of C. J. van der Smissen and S. F. Sprunger. These activities were frowned upon by most members of the church. Finally, in May, 1886 eighteen members of the Sonnenberg congregation who favored these changes met to form a new congregation and to call A. A. Sommer as minister. By the end of 1886 they had erected a church building and had forty members. The new church, one-half mile northwest of the mother church was named Salem Mennonite Church. The next year Salem joined the General Conference Mennonite Church. Today Salem comprises a membership of 220.

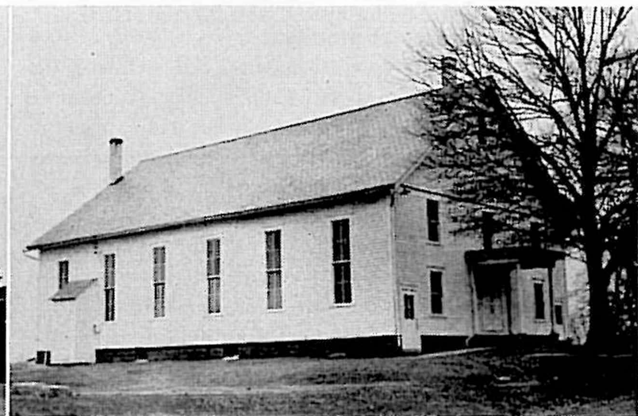
Other Daughter Congregations

In 1936 about two-thirds of the Sonnenberg congregation broke away to form the Kidron Mennonite Church. This group united with the Ohio and Eastern Amish Mennonite Conference. The next year they began holding services in their new church located at the village of Kidron. Kidron Mennonite Church has 491 members.

In the spring of 1952 differences within the ministry of the Sonnenberg Church resulted in the silencing of two ministers, Jacob Neuenschwander and Lester D. Amstutz by the bishop, Louis Amstutz. The ministers with twenty famlies left Sonnenberg, forming the Bethel Mennonite Church which at present meets in a private home. At this time, Sonnenberg joined the Virginia

(Continued on page 144)

Crown Hill Mennonite Church (Ohio and Eastern Conference) and Sonnenberg Mennonite Church (Virginia Conference).



Why I Am a Mennonite

By JACOB SUDERMANN

I AM a Mennonite Christian. People say to me: "What difference does it make whether you are Methodist, Presbyterian, Baptist, Lutheran, or Catholic: the important thing is to be a Christian, a follower of Christ.

Of course, I do not disagree with that viewpoint. I merely assert more. I am willing, in a very real sense, to limit myself to a specific classification, not because I am an ultra-conservative, or a religious isolationist, but because I am concerned about my spiritual development and its witness. I sincerely believe such a limitation can increase its effective power, that my confessional bias has the same result on me as compaction has to blasting powder. Forced back upon itself by such restriction, my Christian witness will gain in direction and penetration; it can be zeroed in, on target.

I have not always thought like this. In fact, to tell you the truth, I haven't thought much at all. Thinking is very difficult for me. I have avoided it since childhood. It was only after engaging in what is commonly called "life" that the statement of a French thinker began to mean anything to me—"I think, therefore I am!" Yes indeed, who am I really?

This is not exactly a disinterested thought. It is very subjective, very selfish. But, I suggest, it is an inescapable thought to anyone who ever thinks. It is an orientation procedure that my self-development as a human being per se demands—not even to mention, my spiritual progress. A German thinker of the eighteenth century called self-development to one's utmost potential the highest goal, and even obligation, whose non-observance eventually spelled the disintegration of personality and character. The modern psychologist would say the understanding of self is the ABC of mental health. We are limiting ourselves, however, to the area of religious being. We will make the arbitrary separation of secular from non-secular only to focus the better on the subject of this essay.

Who am I? Well, to state it simply, I am what my reaction to experience has made me. I have experienced the transforming power of Jesus Christ. I am a Christian. In this part of myself, I am no longer what I was. But there is another part of me that is a part of my inheritance and has consciously or unconsciously, on my part, given me sustenance since my birth. This is that substantial coral-like structure which is the residue of what is called: *The faith of my fathers.*

When a Lutheran thinks of this, he warms to the legacies left him by a phalanx of stalwarts at whose head stands the redoubtable Martin Luther: when a Methodist thinks of this, he communes with the spirit of John Wesley; a Presbyterian thinks of Calvin. I am a Mennonite. I receive my religious heritage from the Swiss and Dutch Anabaptists. I can no more deny this heritage than I can deny my father and mother. If I am to understand myself, I must have a knowledge of them, because I am not a creature living in a kind of free suspension. I am grounded by birth and choice, if a proselyte, at least by choice. It is essential to my spiritual health and progress that I respect this heritage on a basis of real understanding.

This coral-like structure of residual expressions of faith upon which I stand is holy ground. Simply to be unaware of it is heedless superficiality and corroding illiteracy. In my ignorance, I will be washed off my birthright perch by the seas of nenentity. I will never discover who I am. I may remain a Mennonite by name, but a contradiction to myself—a hollow sham, for the reef of Good where I stand was painfully raised by physically and mentally travailing generations in the face of the wash and ebb of destructive and often malignant forces. It is the solidified articulation of values refined in great sacrificial effort. Can I heedlessly walk on this hallowed ground without thought and reverence?

We might forgive a proselyte such a state of mental vacuity, for the blame is probably ours. But in me whose veins pulse with the same blood that limes this residual formation on which I stand, such irresponsibility is a stamp of sham. I may be a Christian in spite of it, but my powder is very wet. I may even have evangelical compulsions, but my witness will be suspect. You see, I am not only what my own experience has made me. I am also a part of something by fact of inheritance; this something that I cannot deny if I am to be true to myself and understand myself.

Are you ashamed of being a Mennonite? You are in great error; the error of ignorance. Ignorance does not shield from the requirements of the law. No self-respecting person wants to be found hiding behind the shield. In addition, you will soon be discovering it is not shielding you at all but throwing you open to negative forces that will block you further from the understanding of yourself in relation to your time. It will always tend to frustrate your Christian witness.

Does it give you claustrophobia to be classified in any religious sense? You are thinking of restriction in a negative way. In your case, brother Mennonite, it is simply a secondary and powerful supporting brace to the isolation you already accepted as a New Testament

demand. Examine your heritage as a Mennonite. It is rich in inspiration; it bristles with timeless values; it points the way to Christian interpretation of life that is beyond and above the call of duty. This heritage, if intelligently understood, can increase the firepower of your Christian witness.

EDITORIAL NOTE: we invite our readers to participate in the discussion *Why I Am A Mennonite*. Send us your reactions and statements along these lines for possible publication.

BOOKS IN REVIEW

Genealogies

The Heinrich Goossen Genealogy, compiled by Alvin Buller. 1953, pp. 38.

The Jacob Krehbiel, Sr. Family Record 1840-1951, compiled by Jacob M. and Anna J. (Graber) Goering. (1953). 133 pp.

The Peter Preheim Family Record 1813-1951, compiled by Jacob M. and Anna J. (Graber) Georing. Galva, Kansas: (Author. 1953). 130 pp.

The Harder Book (Compiled by M. S. Harder, North Newton. Kansas, 1953.).

The Hertzler-Hartzler Family History, by Silas Hertzler, Goshen, Indiana. 1952. 773 pp.

Family of Abraham and Susanna Maurer and Ummel Relatives, by Frank T. Kauffman. 1953. 27 pp.

The Elder N. R. and Fannie Kaufman Family Record, (Compiled by M. S. Kaufman, North Newton, Ks.) 1954. 92 pp.

Henry Penner and Descendants 1835-1954, compilation by Betty Mae, Robert Lee and Dan Koehn. (1954). 32 pp.

The Christian Schultz Family, by Galen Koehn. 1950 (Revised August 1953). 3 pp.

Descendants of Jacob D. Mast, compiled by Mr. and Mrs. Henry J. Otto. (Author) 1952. 79 pp.

Memoirs of Rev. John Schrag and Family, Edwin P. Graber. Editor. 1952. 108 pp.

A History and Record of the Schartner Family, by Eldon Edward Smith, Marion, South Dakota. 1952. 190 pp.

Evidence of the widespread and increasing interest in genealogies and family histories is the above list of such works. These range from the modestly presented four-page offset publication of the *Christian Schultz Family* to the more complete history and genealogy of Abraham and Susanna Maurer and the rather exhaustive and detailed *Hertzler-Hartzler Family History* by Silas Hertzler. Some of these compilations, like the *Heinrich Goossen Genealogy* and the *Harder Book* have provisions for adding pertinent information, such as marriage, church membership and death. Many compilers have seen the value of including pictures from family albums. The most thorough in this respect are *A History and Record of the Schartner Family* and the *Harder Book*.

Jacob M. and Anna J. Goering have compiled a number of family records for other people. The effort and expense of compiling and publishing a family record must always be a labor of love but those who have seen the fruits of their labors will testify that they have been well rewarded. Information sheets for compiling and recording all necessary data for a genealogical record are available from *Mennonite Life* for one cent each.

Bethel College —J. F. Schmidt

Mennonite Martyrs

Mennonitische Martyrer der jüngsten vergangenheit und der Gegenwart, Band 2: *Der grosse Leidensweg*, Gesammelt und bearbeitet von A. A. Töws. North Clearbrook. British Columbia, Canada: Selbstverlag des Verfassers. 1954. (Illustrated) 503 pp.

This is the second volume dealing with the accounts of contemporary "Mennonite Martyrs" collected and published by A. A. Töws. The author, particularly in this volume, includes not only those Mennonites of Russia who as a result of their consistent Christian witness died in concentration camps and prisons and as a result thereof, but also many of those who consistently witnessed for their Lord and a Christian way of life. Naturally it is very difficult to establish a policy as to who should and who should not be included in such a book. The author has selected primarily ministers and public workers. He no doubt would agree that there is basically no difference in the value of a witness whether it came from a leader or a humble church member. Naturally the collector of testimonies and data can publish only the information which is available. This eliminates many testimonies which were given but are not known to us. Diligently the author has collected information from people who have come to Canada and brought with them information, pertaining to their relatives in Russia.

The book is divided into five parts: In the first part he features briefly the Mennonites in general; in the second part he relates the life stories and testimonies of those who in a particular way witnessed and suffered; in the third part he reports about mass suffering and destruction under the soviets; while in a fourth part he presents mass migrations since 1929 and in the fifth part he describes the final chapter of the Mennonites in Russia. The index, although not alphabetically arranged, is helpful in locating individuals and events.

There is no question but that the organization and presentation of this very valuable material could have been improved considerably if the assistance of a younger scholar would have been available. However, we must be thankful for what has been accomplished and hope that these two volumes someday will be used in a contemporary selection of biographies in an English version.

Bethel College —Cornelius Krahn

Canadian Conference

Fünfzig Jahre Konferenzbestrebungen 1902-1952, Konferenz der Mennoniten in Canada, by J. G. Rempel, 491 pp.

J. G. Rempel has produced a magnificent history of the Conference of the Mennonites in Canada in studying carefully all records and minutes of the fifty years of its existence, and presented the same in his own words reporting about the major events, decisions, and activities which are found recorded in the Conference minutes. Of all major leaders, ministers, missionaries, and teachers biographical sketches are presented which are accurate and most helpful to anybody seeking information along these lines. They are in the true sense of the word a "Who's Who Among the General Conference Mennonites in Canada." Illustrations of individuals, institutions, and significant events are a helpful aid. One of the most helpful parts of the book is a very detailed and reliable index with reference to individuals, places, and activities treated in the book which is found in the back. Rempel's contribution will remain a monument to his industry and a most valuable source of information pertaining to the Canadian Mennonites.

Bethel College —Cornelius Krahn

Art

Carel van Mander en Italie, by Helen Noe. The Hague: Martinus Nijhoff, 1954, 370 pp. (illustrated), fl. 1750.

Carel van Mander was a Mennonite refugee from Flanders during the sixteenth century. He was an outstanding artist and also a poet whose hymns were in use among the Mennonites in his day. A considerable amount of literature exists pertaining to the life and the literary and artistic works of Carel van Mander. In his works of art he was influenced by the Renaissance and Italian masters. He wrote a volume on the life of Italian painters. This is the basis for the book by Helen Noe. The chapters of the book discuss van Mander's visits to Italy, his Italian contemporaries and their influences on him. The reproduction of engravings of Dutch artists who followed Italian patterns contain numerous works by Carel van Mander. An index and an exhaustive bibliography enhance the value of the book.

Bethel College —Cornelius Krahn

SONNENBERG, OHIO

(Continued from page 141)

Mennonite Conference. Today there are 191 members in the Sonnenberg Mennonite Church. A neighboring Christian and Missionary Alliance church has drawn largely upon the Sonnenberg church for its members.

On the single stone erected in the old Sonnenberg burying ground which was used from 1823 to 1861 appears the following verse which commemorates the pioneer spirit and deep faith of the rugged Swiss immigrants who settled at Sonnenberg:

Hier ruht mancher müde Pilgerer,
Die für Jesu tapfer kämpfen
Fröhlich werden sie einst auferstehn,
Und zu Jesus in den Himmel gehn.

Krefeld

Geschichte der Stadt Krefeld, Volume I, by Gottfried Buschbell, (edited by Karl Heinzelmann) Krefeld: Staufen Verlag, 1953, (illustrated) 259 pp.

This first volume of the history of Krefeld starts with the year 1226 and ends with 1794. Of special interest are for us the chapters four and five, which deal with the city at the time when because of religious tolerance Mennonites settled here and made a substantial contribution, first in the realm of silk industry and later also in other economic and cultural aspects. The book can be highly recommended to individuals who want to acquaint themselves with the city from which the Mennonites came to establish the first permanent settlement in America, namely Germantown.

Bethel College —Cornelius Krahn

Die wirtschaftliche Bedeutung der Krefelder Mennoniten und ihrer Vorfahren im 17. und 18. Jahrhundert, by Gerhard von Beckerath, Mimeographed dissertation, University of Bonn, 1951, 153 pp.

The author presents in this specialized study first the background of the Mennonite families which settled in Krefeld pointing out where they came from and why they came to the city. He then gives a brief history of the Mennonite families of Krefeld who were leaders in industry. They are von der Leyen, Floh, von Beckerath, Preyers, Schuten and op den Graff. In another part the author deals with the change from the linen to the silk industry in Krefeld. In a final chapter von Beckerath investigates the basis of the economic significance of the Krefeld Mennonites and concludes that they were practicing Christians and a community of saints considering themselves stewards of God on earth (104 ff).

This is indeed a very significant monograph featuring the roots and the contribution of one Mennonite settlement and community.

Bethel College —Cornelius Krahn

Prussian Mennonites

The Fate of the Prussian Mennonites, by William I. Schreiber, Goettingen, 1955: Research Committee, 17 pp.

William I. Schreiber, professor of German at the College of Wooster, has undertaken to write a brief and popular account pertaining to the Prussian Mennonites. He summarizes the origin of the Prussian Mennonites and the major events in their history including "Between the Two World Wars" and a "Fresh Start Overseas." The booklet has a helpful map of the Prussian Mennonites.

Those who are interested in a brief account of the Prussian Mennonites and their spread will find the book a helpful reference. The author has used the generally known sources for his presentation. One wonders why he speaks of the early Anabaptists as "Baptists."

Bethel College —Cornelius Krahn

Seventy-five Years of General Conference Mission Work Among the Cheyenne and Arapaho Indians in Oklahoma (General Conference Mission Board, 722 Main Street, Newton, Kansas) 32 pp.

The Mission Board presents an illustrated account with captions portraying the beginning and the development of the mission work among the Cheyenne and Arapaho Indians in Oklahoma in connection with its seventy-fifth anniversary, featured in this issue of *Mennonite Life*.

Bethel College —Cornelius Krahn

// MENNONITE LIFE

An Illustrated Quarterly

Published under the auspices of Bethel College: Sam J. Goering, Chairman; Menno Schrag, Vice-Chairman; Arnold E. Funk, Secretary; Chris. H. Goering, Treasurer; Gerhard Zerger and Louis Janzen, members of the Executive Committee.

Executive Board

D. C. Wedel	E. G. Kaufman	R. C. Kauffman	Harry Martens	H. A. Fast
Chairman	Vice-Chairman	Secretary	Treasurer	Member

Editor

Cornelius Krahn

Assistant to the Editor

John F. Schmidt

Associate Editors

Harold S. Bender
J. Winfield Fretz
Melvin Gingerich
Robert Kreider
S. F. Pannabecker
J. G. Rempel
N. van der Zijpp

Advisory Council

Mrs. P. S. Goertz
M. S. Harder
Andrew Shelly
Erland Waltner

Tenth Anniversary of Mennonite Life

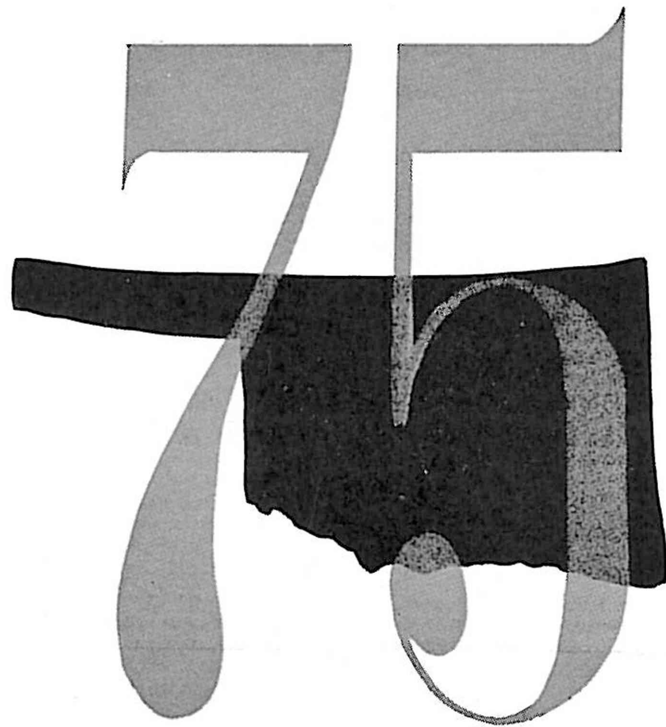
Plans are under way to commemorate the Tenth Anniversary of *Mennonite Life* in a number of ways. The October issue, which completes the tenth year of publication of *Mennonite Life*, will have special features. We also plan to invite our old and new friends to North Newton to commemorate with us this event and help make plans to serve our readers even better than in the past. You are invited to attend the Tenth Anniversary *Mennonite Life* Dinner at North Newton at which occasion the well-known missionary and promoter of good literature, Frank Laubach, will be the speaker. Plan to be present and tell your friends about it. Watch for further announcements along this line.

Very sincerely,

The Editors

Subscription Price
$2.00 per year

Address: Mennonite Life
North Newton, Kansas



Mennonite Missions, Oklahoma