MENNONITE LIFE

April, 1956

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

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MENNONITE LIFE
North Newton, Kansas

COVER

Maine Farm Scene

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MENNONITE LIFE

An Illustrated Quarterly

Vol. XI April, 1956 No. 2

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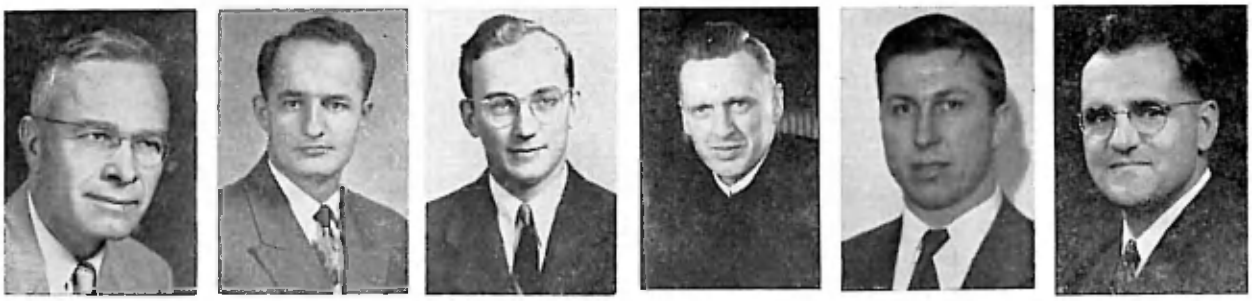
Mennonite Life is an illustrated Quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kan. Entered as second-class matter Dec. 20, 1946, at the post office at North Newton, Kan., under Act of March 3, 1879.

Contributors in this Issue

(From left to right)



CORNELIUS KRAHN, associate editor of "Mennonite Encyclopedia," has been editor of "Mennonite Life" since its founding (p. 88).
CORNELIUS J. DYCK has done graduate work at the U. of Wichita and is now doing advanced work at the U. of Chicago (p. 80).
DELBERT L. GRATZ, author of "Bernese Anabaptists," is librarian and associate professor of history, Bluffton College, Ohio (p. 61).
ERNEST E. MILLER, director of personnel, MCC, gave this article as a chapel talk at Bethel College (p. 51).
WILLIAM KEENEY, graduate, Menn. Biblical Seminary, is assistant to the president and director of admissions, Bluffton College (p. 58).
HOWARD RAID secured his Ph.D. from Iowa State College, is now associate professor, economics and business, Bluffton College (p. 56).

IDA M. YODER'S poem, "Mom's Apron" was first published in "Country Gentleman"; and has been read on national radio programs (p. 96).
JOHN A. HOSTETLER, book editor, Mennonite Publishing House, Scottdale, wrote his dissertation on the missionary outreach of the (old) Mennonite Church (p. 65).
NELSON P. SPRINGER is assistant librarian and curator of the Mennonite Historical Library, Goshen College, Indiana (p. 89).
WARREN KLIEWER, in alternative service, Topeka, has written a peace play and a number of poems (p. 81).
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NOT SHOWN

GUY F. HERSHBERGER is head, department of social science, Goshen College, and author of a number of books in this field (p. 88).
PETER F. BARGEN is principal of the Alberta Mennonite High School, Coaldale, Alberta (p. 83).
ELFRIEDA FRANZ HIEBERT, housewife, Cambridge, Mass., spent a year in Goettingen as a Fulbright scholar (p. 73).

ACKNOWLEDGEMENTS

Cuts pp. 58-60, courtesy, Bluffton College. Cuts pp. 62-64, from "Bernese Anabaptists," courtesy, Herald Press, Scottdale, Pa. Cuts pp. 65-66, top p. 67, "Christian Living." Cuts bottom p. 67, p. 68-70, Penna. Dutch Folklore Center, Lancaster.

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

Printed by the Mennonite Press, North Newton, Kansas

WORLD REVOLUTION AND THE CHRISTIAN

By ERNEST E. MILLER

THE Mennonite Central Committee was organized in 1920 in response to the petition from our brethren from Russia, come to request our help to bring groups of their people to Canada and South America. Also, our American church leaders realized following World War I that we had scant excuse for refusing military service unless we engaged in some commensurate voluntary relief service. In working out this service program the various Mennonite groups had a common interest, and we have through the years received much help and inspiration from each other through this wider fellowship. So, for thirty-five years the Mennonite Central Committee has provided and today still provides an unusual opportunity for Mennonites to do some of the work of the Lord together.

It is clearly evident that we are today in the midst of a very widespread revolution of millions of people against the injustices which have gone on for centuries. After five hundred years of control of the world by Western powers, there is today a reversal. Since the end of the war seven great independent nations have come into being in the Far East. A new nationalist movement is now spreading across the Middle East and the spirit of revolution is penetrating rapidly to the continent of Africa. Such an array of events has never in any comparable period taken place in the history of the world.

The revolution moving across Asia and Africa and into South America today is a threefold force. This threefold force is first the desire for freedom. All of these nations desire to be free. They are in the process of discarding colonialism and imperialism. The second aspect of this force is the desire for a better standard of living. All of these people want enough food for themselves and for their children. They want better health and they want at least the primary elements of education. And, the third great aspect of this moving force is the desire for equality. These peoples wish to wipe out the caste system and to destroy the bogey of race superiority. All three of these are rightful desires. They are desires asserted in our own Declaration of Independence.

We Christians must bear a large share of the responsibility for the awakening of these desires. Jesus said that the gospel would be "like a fire on the earth." So it is. Christianity has shown men their true dignity and worth as human beings. It has inspired men with a burning passion for freedom. It has declared that men are equal in the sight of God and are also to be so in the sight of one another. Our missionaries have gone everywhere they could, not only giving voice to the gospel but demonstrating it by their schools, hospitals, orphanages, farms, and by every possible means. So, the first thing I would like to emphasize is that, as Christians who through our missionary programs have helped awaken these desires, we have a very definite responsibility to also labor for their fulfillment.

Today, many governments of the world, seeing this great opportunity, are trying to assist these countries in the problems related to this revolution. In fact, some of the countries are in competition trying to do so. Russia is helping China. It is reported that aside from outright military assistance Russia has committed funds totaling one and six-tenth million dollars in long-term loans to the development of the Chinese communist economy. In addition to this, she has given the services of some 4500 Russian technicians who are now supposedly in China. More recently Russia has made overtures to help India. She is also helping in the distribution of arms to countries in the Middle East, and she is making overtures for closer collaboration with the new emerging states in Africa.

Great Britain has been dispensing money to countries in the Far East through her Colombo Plan. The United Nations, too, has begun certain projects of technical assistance. Even Norway adopted a technical aid program and gave the Indian state of Travancore equipment and advice on the development of modern fisheries.

Although I do not have figures available for aid which the United States did give in all countries, I do know that she has given India more than four hundred million dollars. I also know that our government has given to Laos and Indo-China this past year over twenty million dollars and that she is giving money to Paraguay and Uruguay and other small countries in South America as well as to some of the countries in the Middle East for technical assistance and for army equipment. Our government has also sent to the foreign countries a large number of technicians and experts. A thousand such persons have been in India at a single time, and a half hundred such persons in the small country of Nepal.

To manage the dispensing of this assistance to countries abroad and to take care of all the details related to it here at home, our federal government has launched an extensive recruiting program directed primarily to the nation's colleges. An interesting and very attractive brochure has recently come into my hands setting out this recruiting program. In 1955 more than 100 government examination centers were operated throughout our country to recruit college people for federal agencies.

Some weeks ago while in attendance at the Foreign Missions Conference in Dayton, Ohio, I heard a speaker who is in touch with Washington say, "During the next decade one out of every four U. S. college graduates

will have a period of service abroad." That was to me a very challenging and significant statement. During the past fifty years the representatives of our American Christian churches have been our largest group abroad. Are they now to be replaced by government agents? How can we make sure what our own overseas witness will be?

This assistance by governments in various parts of the world to help the countries in revolution has certain aspects which are commendable. However, the program also has certain weaknesses. The money given by our United States Government for such aid is budgeted in general terms of the national security, and it is repeatedly declared in the congressional discussions that the money is given with the intent of winning allies for ourselves in the cold war. One of our good ambassadors, Chester Bowles, pleading for money to our American Congress aid said, "An economically strong and developing India would have millions of loyal men ready to defend her from internal and external attack while a hungry and depressed India would be hard to defend with even a million American soldiers and a hundred atom bombs. So," declared Mr. Bowles, "this is the time for Point 4 in South America, Asia, and Africa to become Point 1. It must now rank equally with our program for military defense."

So the giving of technical assistance by the government is hardly a true representation of the spirit of Christ, and we Christians must do something to keep our witness from being further confused. Also, the giving of this technical assistance by the government and private foundations hardly relieves the Christian church of her peculiar responsibility. She has herself an obligation to fulfill. She has a witness to give.

Jesus said, "For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." That, my friends, is the service program for the church as set up by our Lord and Master.

During this last Christmas MCC workers distributed 250,000 Christmas bundles to children in Austria. During this past year two million feedings of milk have been given to children of 65 villages in Formosa. It is a matter of some gratification that at the peak of this program MCC representatives were providing seven thousand children in Formosa with milk each morning. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." That is the obligation of the Christian church. The church must continue to perform in line with this teaching at home and abroad, or she will die.

So, although I rejoice in the work which the government of my country is doing, yet I would like to see those of us who are Christians do our service through the channels of the church. Our vocation as Christians needs to be within the church, helping to strengthen her fellowship, to empower her outreach, to keep her always responsive to new needs and to help bring about a realization of that unity without which she cannot appear in her fullness and truth before the eyes of men.

That is why some of us are a good deal concerned when 80 per cent of our Mennonite young men going in for alternate service choose to do so through channels other than the church. At present out of an approximate 1500 1-W's only 315 are engaged in projects set up by one of our church agencies. This is an indication of our failure to meet our total responsibility. What new strength, what great power and what good witness might come to us if 100 per cent instead of only 20 per cent would choose to contribute their time and gifts to the church.

The MCC is now looking for 45 new Pax men to replace fellows who are completing their periods of service in Germany, Greece, Palestine, and Peru, and looking also for some new workers for Indonesia and Paraguay. We wanted to send eight men in the month of March. We picked ten men who were likely candidates and who had earlier submitted their applications. We thought they were eager to go. Imagine our disappointment when out of the first six replies, four wrote back saying in substance, "I and my girl friend have now decided to get married and so I need to get a paying job nearer home."

This past semester I took certain courses at Millersville State Teachers College. One day a young man approached me on the campus saying, "Do you know me? I was a former student at Goshen." It turned out that he was now doing his 1-W work as a maintenance man on the Millersville campus. I said, "How are you getting on?" He said, "Oh, so-so." I said, "But you get good pay and have nice work." He said, "Yes, but—." In meditating on this afterward I said to myself, what a tragedy that in ten years from now he will need to tell his associates and his children that at a time of world revolution, "I did my period of service on a college campus, and I saved perhaps $1000 during the time I was doing it."

This situation brings to mind a conversation I had with my good friend Dr. Abraham, Principal of Serampur College, India, in connection with my visit some weeks ago to the Foreign Missions Conference in Dayton, Ohio. He had been speaking on how Americans are today extremely unpopular in India and explained why this is so. Afterwards in conversation I said, "Assuming that this is correct, what is the best thing we can do to reverse the situation?" Abraham said, "The best thing the Christian church in America can do would be to get groups of young men to take on short-term vows of celibacy, come out to India, live with the people for two or three years and serve them without regard to fame or wealth or any selfish purpose." He said that what India needs today above everything else is a demonstration that Western Christianity is not identical with Western materialism. The MCC offers a good opportunity for this kind of Christian demonstration in conutries abroad in its Pax service, and also in

(Continued on page 79)

Kenneth Diller potato field and Stanley Bixel and son in tomato field, both near Bluffton, 1953.

Farming and Industry in the

Bluffton-Pandora Area

By HOWARD RAID

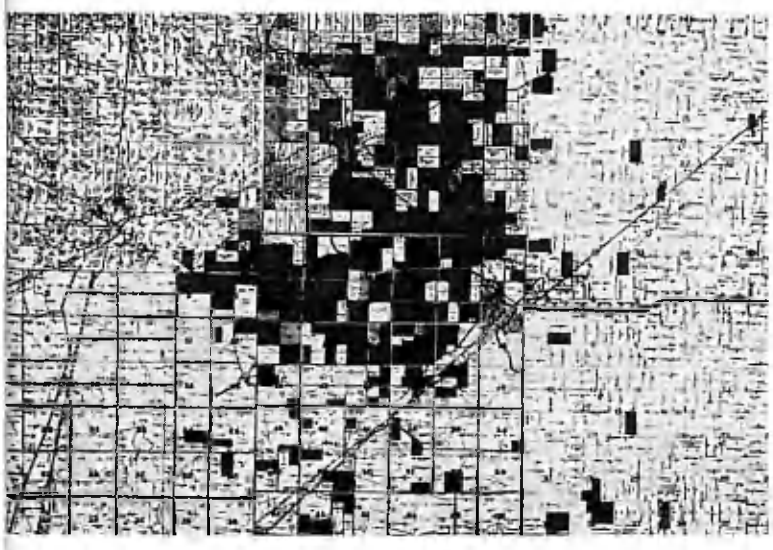
THIS settlement is located about 120 miles southwest from Cleveland, about 60 miles south of Toledo, also on Lake Erie, about 70 miles east of Ft. Wayne and 90 miles northwest of Columbus, the state capitol. This location provides ample markets for agricultural products that are produced on the fertile soil of the area.

Cropping System and Program

The soil of the settlement is greatly affected by the terminal moraine left by the last glacier over the area. This moraine stopped much of the natural drainage and caused the formation of the Black Swamp. Thus the early settlers in this area had to provide an elaborate drainage system before they could raise crops. This cleared, drained, flat land, however, proved to be very productive, especially that of the north part of the settlement which in some places is muck-like in nature.

Basically, one could say that general farming is practiced in this area, but this statement must be immediately modified because of the exceptions. In the northern area, especially, intensive agriculture is practiced with the growing of such crops as potatoes, sugar beets and tomatoes. Many of these are processed at factories in nearby towns. It is expected that this type of farming will increase when a large cannery is completed, about 35 miles northwest of the settlement.

Bluffton-Pandora area showing Mennonite-owned farms in black.



In addition to good soils and adequate markets there is another factor causing these Swiss farmers to turn to intensive farming: that is the labor supply. This labor is "backed up" on the home farms because there are almost no farms for sale or rent, and the smallness of the farming units precludes their further division. Thus when the young man wants to start farming, about the only possibility for him is to intensify the operation on the home farm.

The other major requirements for intensive farming are: seasonal labor, heavy applications of fertilizers, and a large investment in special equipment. The first, seasonal labor, is supplied by Mexican laborers. Many of these farmers have established stable relationships with the seasonal worker, for year after year the same ones return to the same farms. Some of the special machinery is made by a Mennonite firm, King-Wyse, at Archbold. Schumacher Brothers Quarry has long supplied the agricultural lime needs in the settlement. In recent years the application of fertilizer has greatly increased. This type of soil, formed as it was largely from the native forest, requires large amounts of phosphate. At the present time complete fertilizers are being used for most crops.

The general cropping program consists of some oats but more often wheat, and meadow, corn or soybeans. Even though the fields are small, Ohio usually ranks

Dwight Suter with combine in field near Pandora and Hereford cattle on Gilbert Suter farm, Pandora.

seventh in the nation in the production of all types of wheat and fifth in the production of winter wheat. According to the records of the state experiment station the Swiss Mennonites introduced "Lucerne Clover," commonly called alfalfa, into the state of Ohio.

It used to be the custom to cut and shock the corn early in the fall, so that wheat could be sown between the rows. In the last few years they have been using field choppers to clear the field of corn, and some farmers put wheat into soybean ground.

Except for oats, all of the crops seem to do very well in this area. In recent times many of the new crops have been tried. Hybrid seed corn was quickly accepted and is now produced locally by the S. S. Bixel family.

Livestock Program

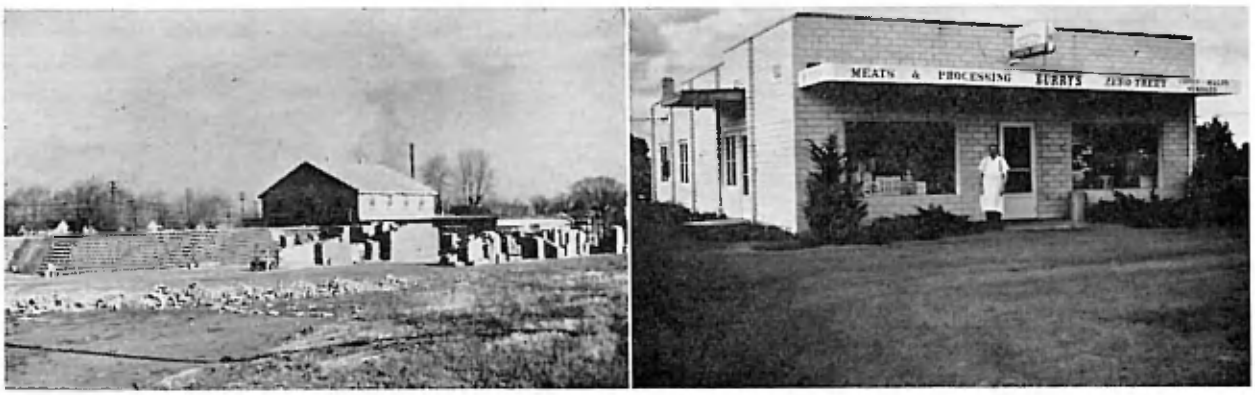
Specialization is the trend in livestock as it is in cropping. For example, an increasing number of farmers buy bottled milk. This last year a number sold all of their laying hens and now buy eggs. Very few farmers, however, do not have some kind of livestock program. They need to be able to sell more of their labor, and the manure is needed to maintain the tilth of the soil. There are a number of farmers who buy feeder cattle and finish them out. It seems that most of the Swiss farmers do not restrict the production of corn according to the government program, and thus they have a considerable amount to feed. There are only a few farmers who keep beef cows and raise their own feeding stock. Probably the small pastures are the limiting factor. Along with the feeder cattle a number of farmers feed hogs, often having them follow the cattle.

While many farmers do not milk any cows, there are, however, some very good purebred dairy herds in the settlement. Most of them seem to be Holstein. In addition, there are a number of other herds. There are many truck routes through the settlement picking up the whole milk for the nearby cities or for the milk drying plant in Bluffton.

There are very few sheep raised in the settlement area, the major reason probably being the lack of cheap pasture land. There are, of course, some uncleared native lands, but usually the trees are too thick for much pasture to develop.

One somewhat unique industry that Mennonites in this area have developed, that is directly related to agriculture, is the collecting and sale of eggs. There are a number of truck routes extending thirty or more miles collecting eggs and poultry. These are assembled and then large truck loads hauled to the nearby eastern and southern cities. At least one Mennonite has his own wholesale and retail firm in a large city.

Tomatoes being delivered to grading station and sugar beets being lined up at refinery at Ottawa, Ohio.



Bluffton Cement Block plant, Dwaine Armstrong, manager, and Burry's store, Pandora.

Mutual Aid

In 1866, about 30 years after the first settlers arrived, the Swiss Mennonites formally organized the Mennonite Mutual Aid Society. This was incorporated in 1906. The rate of assessment has averaged $2.23 per $1,000 of insured risks for the last 53 years. At the present time they have over $8,600,000 of insured risks protecting against fire, lightning and storm, and providing extended coverage.

In the early 1900's a hospital was organized. In 1936 this was changed to a community hospital and has operated as such since that time. In 1955 a new home for the aged was completed and occupied.

In 1949 the Mennonite Brotherhood Aid Association was formed. This organization is to help the young people to find a means of making a living in the settlement. It receives deposits from members and makes loans to members. The Brotherhood Aid sponsored a study of the changing pattern of land ownership in the settlement. In this study the Mennonite ownership in 1900 was compared with that in 1950. This study confirmed the observations that the solid pattern of land ownership was breaking up. In 1900 there were a number of square miles owned by Mennonites, but in 1950 there was only one, and within the year 20 acres of that was sold to an outsider. The Mennonites had moved out to the south, southeast and east.

The Mennonite Memorial Home, Bluffton, Ohio.

Business and Industry

Altogether the Mennonites of this area are engaged in some fifty business firms. These include those usually found in a farm-centered community. Some of them are engaged in construction, carpentering, painting, those selling hardware and building supplies. There is one cement block plant. Farm machinery, cars and trucks are sold and serviced by Mennonites. Some are engaged in marketing, operating grain elevators, and trading in livestock. Some trucks are operated to haul livestock and other products. There is a veterinarian to care for the livestock. Services for the home are provided through grocery stores, meat markets, dry goods, women's apparel, men's clothing and shoe stores. In addition there is a gift shop, wall paper store, furniture store, radio repair shop, cafe and other shops.

For personal services there are the optometrist, dentist, funeral director, florists, photographer, barber, beauty shop and insurance salesmen and others.

In more recent years there has been a tendency for fewer young people to start their own business or take over established ones. Perhaps this has been due to the increased employment opportunities in Pandora-Bluffton and the nearby cities. The Triplett plant in Bluffton was started in the early 1900's. It produces electrical meters, and during the 1940's it started making radar and electronic products. The work requires a great deal of dexterity of fingers and skill of hand, for there are many fine parts to be assembled. It has been pointed out that since the Swiss have been great watch makers, it is only natural that they should also be good at making such items as instruments. This plant employs about 400 people, most of them women.

More industry is moving into the area. Recently a plant to make metal window sash moved into Pandora. This employs about 200 people. A new plant is to be built in Bluffton this spring. It is to employ about 150 men making metal stampings. There have been a number of new plants moving into Lima 17 miles southwest and into Findlay 17 miles northeast.

With the increase of industrialization and the new

labor saving machines for agriculture and the lack of additional land to increase the size of the farms, more and more farmers have turned to industry for work. Sometimes the farm is operated with the aid of family help. In other cases the cropping and livestock program has been modified in order to allow the time needed for off-farm work. These off-the-farm contacts are causing changes in the attitudes and activities of the Swiss Mennonites.

It is rather difficult to predict the course of the economic life of the settlement in the future. There are, however, powerful forces at work changing the economic activities. First, the increasing specialization in agriculture ties it almost as closely to the market economy as a factory. Second, the increased industrialization also ties the worker to the market economy. The result is that both will be more seriously affected by the business cycle than previously. Both of these forces provide more work opportunities for the Swiss in the settlement, they also provide attractions for more outsiders to move into the community. If this process is slow enough to allow assimilation, the community should become stronger because of this experience. Thus it should grow in size, services and production.

Schwietzer Tag - - Swiss Day

By HOWARD RAID

Swiss Day at Bluffton began in 1950 with the fiftieth anniversary of the founding of Bluffton College. The basic purpose at that time was to provide a special program honoring the Swiss people who have played such an important part in the establishment and operation of Bluffton College.

The program proved to be so much fun that it has been continued each year except 1952. The programs are now centered around the Swiss culture and its ideals. All of the program is in the Swiss-German dialect or in the High German for some of the old hymns. Even the program is printed in dialect. All of the announcements, introductions and performances are in the Swiss-German dialect.

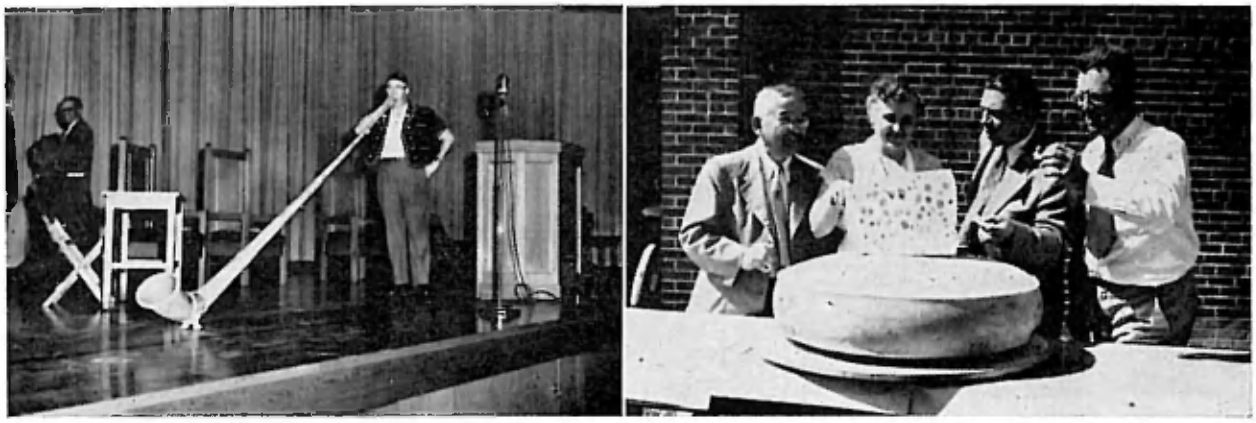
The programs are presented by the Swiss people from Berne, Indiana; Wayne County, Ohio, and the Pandora-Bluffton area. These people produce skits, plays, give readings, make speeches, sing songs and play many different kinds of musical instruments. No one has ever been paid to perform at this program. They all come for the fun and enjoyment that they get from taking part in it. Since no effort is made to promote any group or product, everyone feels free to take part in the program and just have a good time, listen to the old stories, sing the old favorites and visit.

That the program has provided an opportunity for the latter is evidenced by the remark of one of the older ladies. She said, "You know, I really enjoy going to Swiss Day. It is the only time you get to see all of your old friends without going to a funeral." Then there are some of the children who come each year to watch the performers, look at the costumes and laugh when the others do.

Much of the food too, is Swiss, all the way from "fried air" (nothings) to Apple Schnitz and Swiss cheese. Yes, each year a large wheel of cheese, often weighing several hundred pounds, is sold. It is purchased wholesale from Wayne County and sold retail to the visitors. The profit from this provides the income necessary to pay the expenses, and everyone has Swiss cheese, holes and all, to eat.

Some years there is also a display of old Swiss items,

Blowing the Alpine horn on Swiss Day and preparing to sample a wheel of Swiss cheese.



Swiss costumes adorning youth and age on Swiss Day. Songs by Grandma Hahn are accompanied on the zither.

many of them brought from the old country and many also from early pioneer days. To encourage the preserving of these items, an offering is taken each year to set aside toward the building of a Swiss museum.

The program begins with a big basket dinner at noon, usually held on the Baseball Green on the Bluffton College campus. The afternoon and evening programs are held in Bluffton College's Founders Hall. The evening program concludes with everyone joining in the singing of some of the old favorites from the *Gesangbuch mit Noten*.

Last year a number of the old Swiss sayings and nursery rhymes were collected and printed in Swiss. The following is an example of these:

Ryti, ryti Röszli,
Ds Basel ish es Schlöszli,
Ds Bärn ish es Duba-Hus,
Da luega alli Yungfrau drus.

Below is a copy of last year's program. Everyone is, of course, invited to join with the Swiss in Schwietzer Tag on June 1, 1956.

(Continued on page 72)

Colorful costumes, abundant food and stimulating fellowship are ingredients of a successful Swiss Day.

BLUFFTON COLLEGE CHILD AND SERVANT

By WILLIAM KEENEY

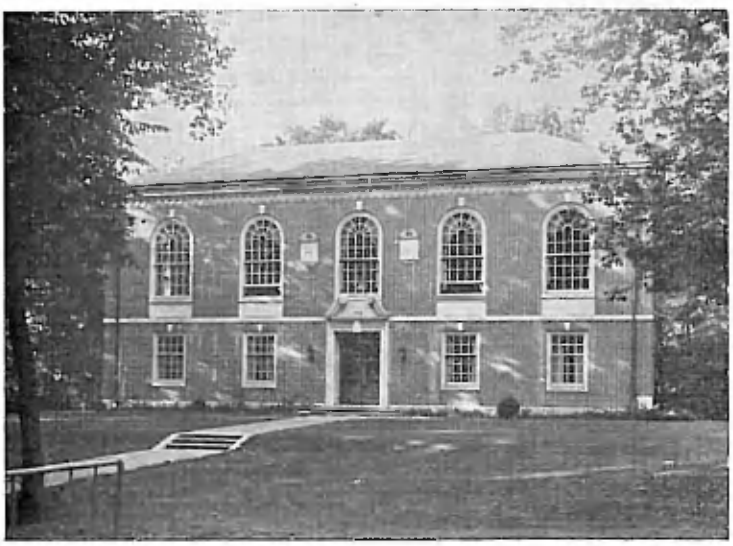
BRICK upon brick and stone upon stone. This is one way in which an institution is built. Before an institution takes on life and personality, however, life must be poured into it.

Bluffton College is more than brick and stone; it is the child of the church. It has been built brick upon brick but more important is the fact that many have poured their life into it in order to give it purpose and meaning, life and character.

As one traces the building and growth of Bluffton College one finds four major periods. Each of these can be measured by the span of service of each of its four presidents. Through these men the concerns, interests, prayers, and visions of the church have been funneled. Through their labors and leadership these hopes have been given concrete expression in the growth of the child of the church that is also the servant of the church.

The General Conference Mennonite Church had its beginning around two great needs of the churches who had joined themselves together in order to work more effectively. The first need was for a wider mission outreach. The second was related because a mission outreach required well-trained leadership. A program of education was needed to prepare our young people for work in the home churches and on the mission field.

Musselman Library, Bluffton College.



Science Hall of Bluffton College.

Wadsworth was born and began the task of education. It passed into history as a valuable experiment that gave sound knowledge for better building in the future. It was in a real sense the forerunner of all later General Conference educational endeavors. Bluffton College was its successor east of the Mississippi. In 1900 the Middle District established Central Mennonite College at Bluffton, Ohio. The Middle District was predominently Swiss at that time and the school was located in the midst of a strong Swiss settlement.

N. C. Hirschy, from the neighboring Swiss community of Berne, Indiana, was appointed as the first president. He gave the school excellent leadership while twelve churches and three thousand members learned the immense difficulty of building such an institution from the ground up. The school began largely as an academy with three divisions: literary, music, and commercial. Under Hirshy's efforts it began to do junior college training and had its first graduate at that level in 1905.

By 1908 N. C. Hirschy felt he must relinquish the heavy responsibility laid upon him. S. K. Mosiman was appointed his successor in 1910. For twenty-five years Mosiman devoted great faith, vision, and sacrifice for the development of an instrument to really serve the needs of the church.

Very early he moved toward a reorganization which brought Bluffton College into being as a four-year liberal arts college to succeed what had been an academy and junior college. Mennonite Seminary was established to provide the theological training needed and remained at Bluffton as Witmarsum Seminary until 1931. The music course was also reorganized as a conservatory and remained as such until Bluffton was again reorganized into divisions in 1930. The base of support was broadened to include three other Mennonite groups. Two of these later withdrew their support.

Basic buildings such as a library, science hall, a women's and a men's dormitory, and the old gymnasium

Founders Hall on Bluffton College campus, built 1949-50.

were added to provide the housing for the growing child. A dedicated faculty was gathered. Some of these have given over forty years of sacrificial service and are still with the college. An interest in developing God-given talents to a maximum usefulness was stimulated among the young people of the church and the student body grew. Traditions and ideals helped to create a continuing atmosphere for personal and institutional growth. Among the more enduring traditions are Bible Lecture week, May Day, Homecoming, and the writing of the Alma Mater.

S. K. Mosiman found it necessary to lay down the office of president in the midst of the depression. This was very difficult for him since the college that he loved was facing its severest test. A. S. Rosenberger took up the overwhelming task of meeting this critical period. For three and a half years he labored earnestly with the re-financing of the college. The institution weathered the storm but illness forced Rosenberger to retire as president.

Ropp Hall

In 1938 L. L. Ramseyer was called to undertake this position, and to move the college to stability and further growth. The recovery from the depression and his sound business leadership combined to enable the college to relieve itself of the burdensome debt that had plagued it almost from the first year of operation. By 1946 the college was debt-free. It had also faced the war-time crisis which depleted faculty and drained away students.

The end of the war and the succeeding decade have seen a new period of development. The college has gained financial strength, having balanced its budget fourteen out of fifteen years. Its roots have been forced deeper and deeper into the church. This is evident from the fact that this past year over one hundred and thirty of Bluffton's thirteen hundred graduates were engaged in full-time church work, and over forty of these had wives who were Bluffton graduates. One major building, Founders Hall, has been added since the war. The faculty has been fortified by the addition of several well-trained and dedicated young men from the church.

If one were to pick out an event to symbolize the growth toward maturity during this period, it would center around March, 1953. At that time the hopes, planning, and labors of many years and many people came to fruition in the recognition given by the North Central Association. This gave the college full accreditation among its sister institutions. The church through

Presidents of Bluffton College: N. C. Hirschy, 1900-08; S. K. Mosiman, 1910-35; A. S. Rosenberger, 1935-38; L. L. Ramseyer, 1938-.

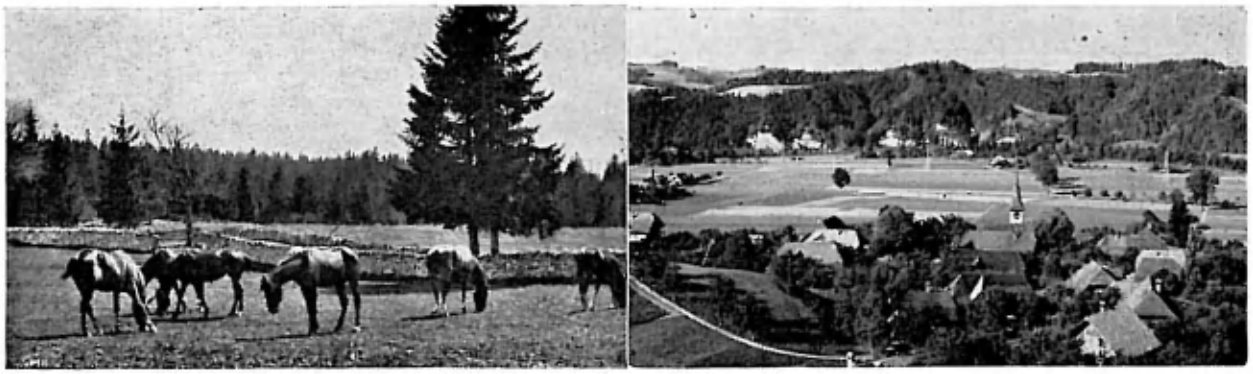
the Board of Trustees which it elects assures itself that the child remains spiritually strong and healthy. Now they had the confirmation of the professional world that this institution was also the equal of others in an academic way. Bluffton College has continued to meet the need of the church by providing an institution with a warm spiritual atmosphere while offering the finest training possible in an academic way.

Bluffton College has arrived at a juncture where it has a certain maturity as an institution. This does not mean that it has no challenge for continued growth. The prospects for the future point toward an increasing demand for education on the part of our young people. Present statistics indicate that by 1970 colleges across the nation must prepare for at least twice as many students as they now have. Bluffton College must be ready to open its doors to the young people of the church as they prepare for service to the church and community as well as helping them in their own personal unfolding to the highest level of Christian living.

To meet this growing demand Bluffton College will need additional buildings, more financial support than it has had at times, and faculty who will replace and supplement those who have given a long life to the youth of the church. Even more, it will require the best of vision, prayer, and faith from the church so that it will be what the church wants and needs it to be.

Bluffton College is not the work of the four men named. They do picture for us the multitude in the church who have sought to follow the will of God in establishing and nourishing a college to help to do His work. As such an institution that has real life and character, it stands as a witness to the continuing dedication of Mennonite churches to prepare themselves to serve Him at the highest level. Bluffton College has grown as the child of the church to minister to the church in performing its work in the Kingdom of God.

College Hall, built 1900.



Jura Mountains of Switzerland (horses raised by Mennonites) and typical Emmental village scene.

The Background of the Nineteenth Century

SWISS MENNONITE IMMIGRANTS

By DELBERT L. GRATZ

THE Swiss Mennonites who founded the Sonnenberg and Chippewa settlements in Wayne County Ohio, the Swiss settlement in Allen and Putnam counties, Ohio, the settlement near Berne in Adams County, Indiana, and the Swiss communities near Fortuna, Missouri, and Whitewater, Kansas, during the nineteenth century trace their history back to the Anabaptists in the Emmental in the old state of Bern, Switzerland, where as early as 1525 an organization of Brethren existed.

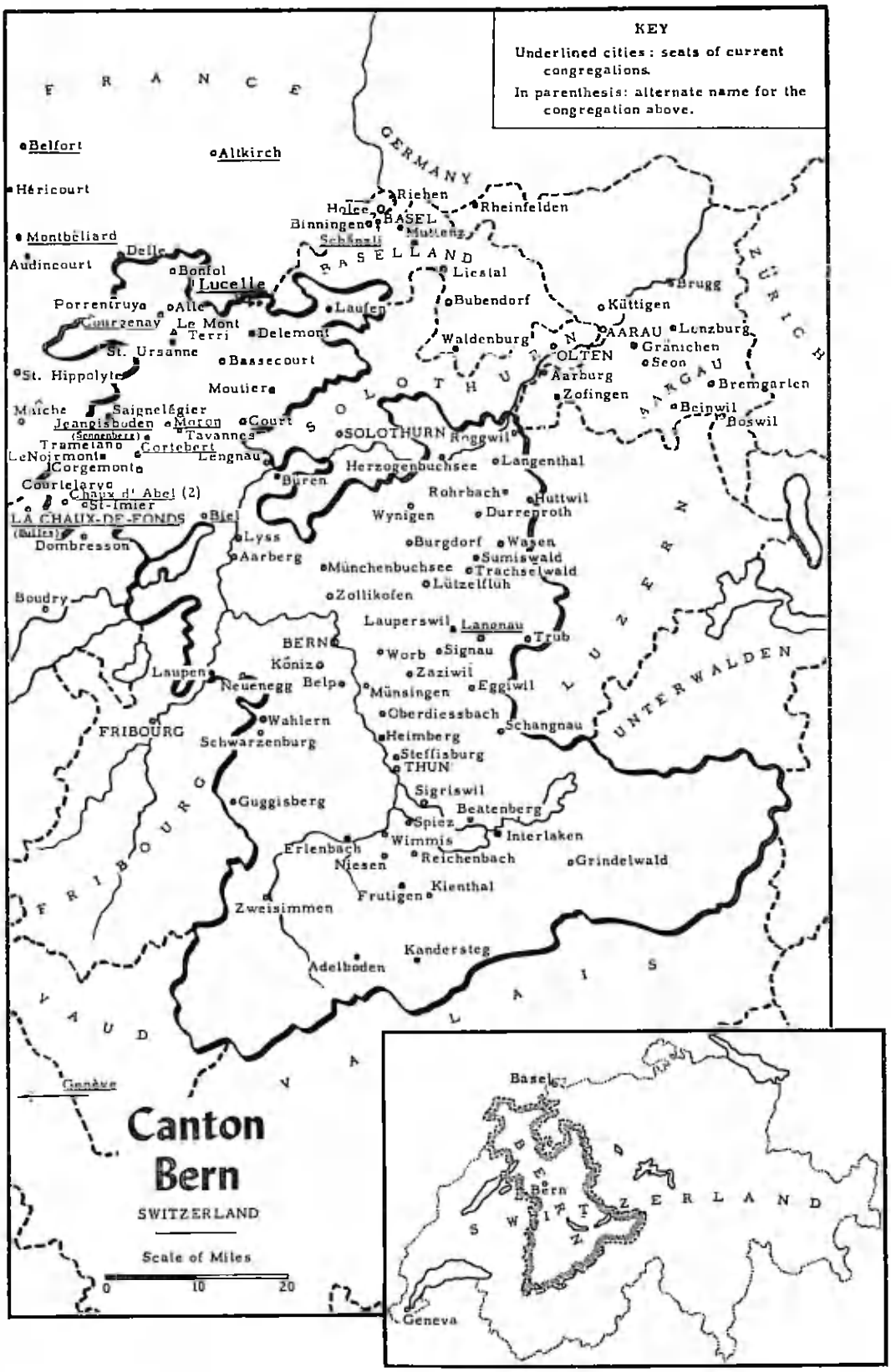
They sincerely tried to form a church based on a literal interpretation of the Bible, patterning it as closely as possible after the Apostolic church. That they achieved this is admitted by their opponents, the leaders of the state church, who used every means they knew to get rid of these people. Life for the Brethren was difficult but, nevertheless, a congregation has existed in the Emmental from 1525 to the present day. Execution and debates did not seem to lessen their numbers but rather to increase them. Large migrations from the state of Bern during the sixteenth and seventeenth centuries spread this faith through southern Germany and eastern France. Many of these later found their way to eastern Pennsylvania where today most of the descendants of the eighteenth century Mennonite immigrants and practically all of the Amish can claim Bernese descent. Most of the Volhynian Mennonites who settled in Kansas and South Dakota in the 1870's also have this same sixteenth and seventeenth century Bernese Anabaptist background.

The years 1671 and 1710 were especially difficult. Most were forced to leave the Bernese state. Alsace and the Palatinate gave them a home. During this same period many found toleration even nearer in the Bishopric of Basel in northwestern Switzerland. Some went just across the Swiss border where they were protected by the Lords of Florimont.

In the Bishopric of Basel they were permitted to rent only the high plateau areas not desired by the native population. Here they carried on their cheesemaking, learned in their former Emmental home. Many also raised flax from which they made linen. Their permission to remain here was in question for over half a century. The rulers were pleased that they made the land more productive but the natives had many complaints against them because they caused them much competition at the markets. In this state of semi-toleration and uncertainty from one day to the next concerning their future, they attained a high spiritual plane rivaling that of their forefathers in the Emmental.

Two persons stand out in the story of the Anabaptists in the Jura during the latter eighteenth and early nineteenth centuries. The first one was Benedicht Wahli, who became known as "Täufer Bänz." C. Meiners, a professor of philosophy at the University of Göttingen, is responsible for preserving a literary picture of this Anabaptist minister who might be considered as typical of this age and area. It gives one an insight into the Anabaptist life of this time. Meiners marvels at the industriousness of the family, their great piety and also Wahli's clear knowledge of the philosophy taught in the Bible. The second Jura Anabaptist to become known beyond their own circle was Johannes Moser, known better as "Champoz Hansli." He was a

(Continued on page 64)


KEY
Underlined cities: seats of current congregations.
In parenthesis: alternate name for the congregation above.
FRANCE
GERMANY
Belfort
Altkirch
Héricourt
Montbéliard
Delle
Audincourt
Bonfol
Lucelle
Porrentruy
Alle
Courtemelon
Le Mont
Terri
Delemont
St. Ursanne
Bassecourt
St. Hippolyte
Moutier
Saignelégier
Jeangisboden
(Schnenberg)
Tramelan
Cortebert
Le Noirmont
Corgemont
Courtelary
Chaux d' Abel (2)
St-Imier
LA CHAUX-DE-FONDS
(Bulles)
Dombresson
Boudry
Riehen
Rheinfelden
Binningen
BASEL
Muttenz
Schönenbuch
BASELLAND
Liestal
Bubendorf
Waldenburg
Laufen
Brugg
Küttigen
AARAU
Lenzburg
Granichen
Seon
OLTEN
Aarburg
Zofingen
Bremgarten
Beinwil
Boswil
AARGAU
ZURICH
SOLOTHURN
Roggwil
Herzogenbuchsee
Langenthal
Büren
Rohrbach
Huttwil
Wynigen
Durrenroth
Lyss
Aarberg
Burgdorf
Wasen
Sumiswald
Münchenbuchsee
Trachselwald
Lützelflüh
Zollikofen
Lauperswil
Langnau
Trub
BERN
Worb
Signau
Zaziwil
Laupen
Köniz
Neuenegg
Belp
Münsingen
Eggiwil
Oberdiessbach
Schangnau
Wahlern
FRIBOURG
Schwarzenburg
Heimberg
Steffisburg
THUN
Sigriswil
Guggisberg
Beatenberg
Spiez
Interlaken
Wimmis
Erlenbach
Niesen
Reichenbach
Grindelwald
Frutigen
Kienthal
Zweisimmen
Kandersteg
Adelboden
LUZERN
UNTERWALDEN
FRIBOURG
VAUD
VALAIS
Geneve
Canton
Bern
SWITZERLAND
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0
10
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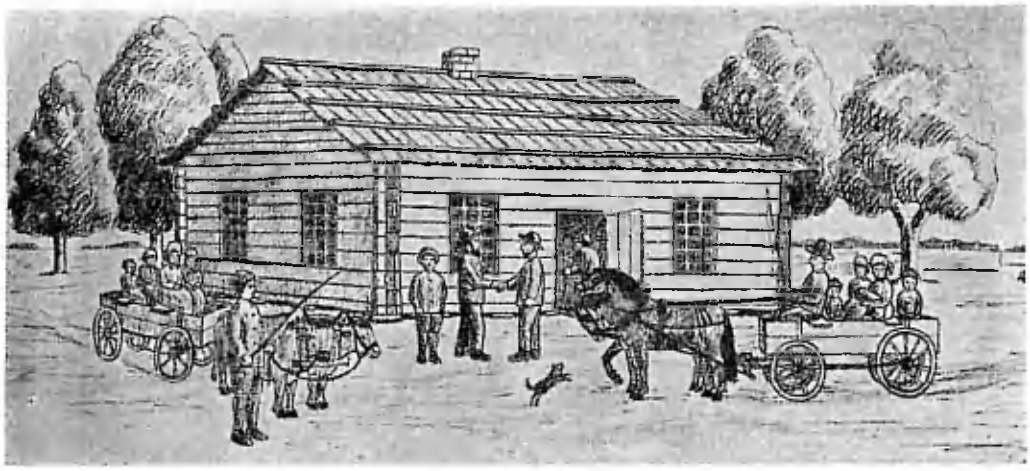
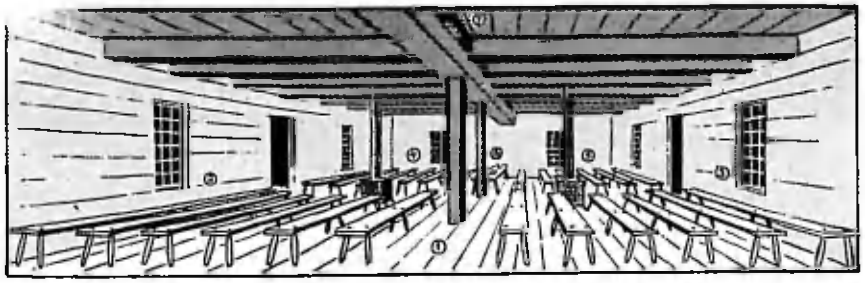
Basel
Bern
Geneva
SWITZERLAND

Buckwald in the Normanvillars settlement, Switzerland. Former home of the Steiner family who settled in Ohio, 1835.

Jura Anabaptists, spinning, 1882.





Interior and exterior of first Mennonite church building in the Putnam County settlement.

self-made doctor who seemingly had a cure for everything through the herbs that he raised near his Jura home. Even today one can hear the older folks in the Jura tell about the marvelous cures of "Champoz Hansli." The well-known Bernese writer, "Jeremias Gotthelf" (Albert Bitzius), mentions his astonishing methods and results.

The French Revolution destroyed all in its path, both good and evil. Institutions and governments that withstood the storms of centuries were smashed with one blow. True irony lies in the fact that religious freedom for the Anabaptists was destined to come from this violent, non-Christian movement. The sixth article of the constitution of the Helvetian Republic (the Swiss government set up under French direction) pointed the way to the Act of Religious Toleration passed the following year (1799) which actually gave the Anabaptists equal rights with the powerful Reformed Church.

As the French pressure relaxed on this new government, toleration also slipped away and regulations were again passed to control the Anabaptists. However, these were not as severe as previously. In 1815 the Anabaptists in the Jura again found themselves under Bernese rule. The Bishopric of Basel was added to the canton of Bern. The Anabaptists were assured their former rights but many methods of control were set up. A special Anabaptist census of the Canton of Bern was taken in 1823. They were forbidden to proselyte. Their meetings had to be announced to the police. The list of Anabaptists was continued for nine years and in some areas longer. It gives a complete picture of the Anabaptists including geographic locations, occupations, names, dates of those who went to America together with statistics, thus providing a wealth of data for the person interested in Anabaptists of this period.

The French Revolution also introduced military conscription. The restoration government in 1815 gave the Anabaptists the right to pay a special tax rather than do army service. This created a hardship on them because it was all that most of them could do to eke out an existence on the stony upland soil that they were permitted to rent. Besides this, the area they were permitted to rent was overpopulated. It was only natural that they looked to emigration as the answer. The first Anabaptists of this background to settle in America arrived in 1816 and 1817; they soon realized the great opportunities for economic pursuit and religious freedom. During the 1820's and 1830's many left but some hoped for a relaxation in the government's press against them. In 1850 the federal government took over the regulation of the army from the cantons. No provision was made for persons desiring exemption from army duty. This caused the Anabaptists some alarm. They presented their appeal but no action was taken by the state. The Anabaptists continued as before in enjoying freedom from military service. However, more saw the handwriting on the wall and especially large numbers left their Jura stronghold for Ohio and Indiana.

The new federal constitution of 1874 stated that each male Swiss is liable to military service. A new wave of emigration resulted. Those who remained, unwillingly accepted their fate of putting on the army uniform. The one consideration given them was that they could serve in a noncombatant division. More had

(Continued on page 72)

The idylic Amish countryside in Lancaster County, Pennsylvania, only a short drive from New York.

Revived Interest in

Pennsylvania-German Culture

By JOHN A. HOSTETLER

NEVER in the history of this country has there been such a genuine public curiosity about the Pennsylvania Dutch (popular name for Pennsylvania German). Minority groups such as the Amish and the Pennsylvania Mennonites who three or four centuries ago were condemned as heretics, apostates, blasphemers, and stubborn nonconformists, are now looked upon as carriers of a culture worthy of admiration. This widespread interest is evident not only in decorative art and in literature, but also in everyday affairs, in food, festivals, travel, gift shops, national advertising, and drama. Why this surge of public interest? Why are the Amish who want no publicity at all—not even favorable comment—foremost in publicity among all the Pennsylvania Dutch groups?

For the past several years the Pennsylvania Dutch Folk Festival held at Kutztown, Pennsylvania, has attracted forty to sixty thousand people. The annual four-day celebrations attempt to show how the Pennsylvania Dutch lived in pioneer days and how well they have kept alive their culture. The background, scope, and contribution of the Pennsylvania Dutch to America are discussed by various specialists. There are demonstrations of powowing, folk-singing, dialect speech-making, moving-day, folk games, storytelling, apple butter cooking, *schnitzing,* traditions and superstitions. There are interesting demonstrations of crafts—pottery making, wheelmaking, and basketmaking. The costumes of the plain people are put on display, carefully explained and demonstrated by sympathetic outsiders. The average jaywalker attending the festival, can, if he wants, learn the distinction between Amish and "Black Bumper" bonnets; he can learn to distinguish an Amish bishop's hat from other styles of Amish hats. He can go as deep as he wants into "spook" stories and legends and into the finest detail of culture complexity.

Another Pennsylvania Dutch attraction, held annually for the seventh time this year, is the Hershey, Pennsylvania, festival. Last year Hershey attracted an estimated 135,000 people. The three days of festivity offered a blend of Pennsylvania Dutch agriculture, crafts, funmaking, storytelling, and featured the appointment of the state *Lotwaerrick* (apple butter) queen, a Dutch Fendue (auction), worship services in the dialect, square dancing, Dutch skits, musical entertainment, cigar making, glass blowing, candle dipping, weaving, and favorite Dutch dishes. Seven and one-half tons of chicken, three-quarters of a ton of cabbage, three-quarters of a ton of beans, five-hundred pounds of butter, and ninety gallons of vinegar, were consumed by this crowd. A mile of paper tablecloth was used to cover the tables, where twelve lines, each capable of serving 100 persons every 15 minutes served the interested multitude.

The Ohio Swiss Cheese Festival at Sugarcreek, Ohio, right in the heart of the largest Amish settlement in

(Continued on page 69)

The Pennsylvania Dutch Folklore Center of Franklin and Marshall College, Lancaster, Pennsylvania, is the sponsor of the Folk Festival held annually each summer since 1949. Founders of the Folk Festival are Alfred L. Shoemaker, J. William Frey, and Don Yoder. The Folklore Center publishes the illustrated quarterly, THE DUTCHMAN.

(Top) Making apple butter at the Pennsylvania Dutch Folk Festival.

(Bottom) Tents and activities at Folk Festival attracting thousands of guests annually.

(Top, right) Pennsylvania Dutch market.

The cooking of apple butter by Pennsylvania Dutch demonstrated at the Folk Festival, sponsored by the Folklore Center.

Pennsylvania German butter molds with Heart Motifs show great variety of treatment—singly, doubly and in clusters.

Pennsylvania-German bedroom beautifully furnished with decorated furniture. The bed has a geometric design on the baseboard and a tulip design on the headboard. In the corner stands the traditional chest. The wide floor boards are original and have a deep, rich color indicating great age.

Pennsylvania-German chest dated 1812 bears the name of Barbara Snyder and has a stipple pattern in a faded rose-red.

the nation, seems to have exceeded even the Hershey crowd last year. From every corner of the state and from many other states, people poured into Sugarcreek until the town was packed. An estimated 200,000 persons were present to listen to Polka Harmoniers, Pop Farver's orchestra, to witness Alphorn blowing, Swiss flag throwing, and the yodeling Swiss cheesemakers. Photographers swarmed everywhere recording the colorful ceremonies. Radio, television, and reporters were present to secure adequate coverage. The crowd consumed about a ton of hamburger, huge quantities of pies, cakes, soft drinks, and milk products. The Swiss cheese makers sold 13,400 pounds of cheese and a ton of Trail bologna.

Pennsylvania's people are more tradition conscious, certainly more "Dutch" conscious, than those of other states. Lancaster County is the center for most of the Dutch fanfare. There are a number of commercial agencies and societies which promote the Dutch trade. The Hotel Brunswick serves Dutch dishes and has arranged regular week-end Lancaster County tours for the thousands of tourists who want to see the Dutch country. Alfred Shoemaker of the Pennsylvania Dutch Folklore Center, Franklin and Marshall College, has spearheaded publications, folk festivals, tours, dialect broadcasting, and the systematic collection of folktales. The American Society of Travel Agents met in Lancaster for their annual meeting and were told how Lancaster could become the Tourist Mecca of the nation. Representatives of the Swedish-American Lines recently visited Lancaster to pick up a few tips on Dutch food, especially shoo-fly pie.

A number of professional people, authors, artists, and public citizens such as Arthur Graeff, Albert Buffington, William Frey, Don Yoder, Melvin Gingerich, Guy Reinert, Preston A. Barba, H. M. J. Klein, Frances Lichten, Donald Shelley, Harry Reichard, Thomas Brendle, William Troxell, G. M. Ludwig, Russell W. Gilbert, Walter Boyer and others have written and lectured on some phase of the Pennsylvania Dutch. Their contribution with many others' in such publications as those of the Pennsylvania German Society and the Pennsylvania German Folklore Society, and in other scholarly volumes, is a tremendous body of literature. Joseph W. Yoder of Huntingdon, Pennsylvania, author of *Rosanna of the Amish*, has lectured for many years on various Amish topics. Maurice A. Mook, Professor of Anthropology at the Pennsylvania State University, in recent years has had demands for dozens of speaking engagements for his lecture on the Amish.

The stage too has shared in the Pennsylvania Dutch "revival." "Out of This Wilderness" was an outdoor drama of the Pennsylvania Dutch played last year at Selinsgrove. In it the life story of the German people who fled from religious and political oppression is presented with mingled emotions. Portrayed are Conrad Weiser, Chief Shikellamy, Count Zinzendorf, Chief Seneca George, George Gabriel, and other Pennsylvania heroes.

"Papa is All," a stage performance of an eccentric domineering father of a (Reformed) Mennonite setting, is still appearing at open-country summer theatricals.

"By Hex" was staged in Lancaster County last summer. Among other scenes it has in it the role of an Amish bishop who leads his group in the way he feels is right. To get the feel of being Amish two of the members of the cast dressed in Amish garb, false beard and straw-hat and visited Lancaster and nearby villages. In meeting Amish people on the street nods were exchanged, but this was about as close as the imitators could get.

Plain and Fancy

The most sensational of all the plays on the Pennsylvania Dutch is "Plain and Fancy." It has been playing on Broadway since February and seems to have promise of popularity for a long time to come. This musical has been publicized widely through newspapers, television, and radio, and reviews of it have appeared in leading magazines. The play is based upon Lancaster County Amish. Broadway's formula is not necessarily to present people as they are, but its interest seems to deal with showmanship and lust without giving too much offense. Photographs show that the costuming is not at all genuinely Amish, and the music is jarring, brassy, and worldly for the most part. But the play does leave the impression that the Amish are admirable people, if one can overlook the hexing, shunning, and drunkenness which is what Broadway wants from the Amish. The most admirable part is a song "Plain We Live" sung by a chorus of farmers, as a declaration of Amish principles. It is the best

Katie and Hilda played by Gloria Marlou and Barbara Cook in "Plain and Fancy," a musical comedy dealing with the Amish.

The entire cast of "Plain and Fancy" in the barn raising scene, given at various theaters of the eastern states.

statement of Amish credo coming from a secular source.

Brooks Atkinson, the seasoned *New York Times* critic, gives an admirable word for the Amish, but as regards the play he states that "the subject of the Amish is one that Broadway has not really mastered in 'Plain and Fancy.'"

PLAIN WE LIVE

Let me say it once, mister,
We know how we want it here.
We know who we are, mister,
Don't interfere.
We don't need a city man, with city soft words,
To tell us what to do.
Go upon your way, mister,
We got our own way too.

Plain We Live,
For plain we see.
It's good for people to live plain.

Hard we work so life is good.
When life is hard we don't complain.
Strangers look on us and call us strange
But cheat we don't and steal we don't
And wars we don't arrange.
Plain We Live,
For plain is good
And plain is how we mean to stay.
To God we pray to keep us plain.

(Papa Yoder)
Look around you, Mister! Look in your world, and look here! Poor people you have plenty, and worried people and afraid. Here we are not afraid. We do not have all your books, and your learning, but we know what is right. We do not destroy, we build only.

(*Repeated*)

To our Amish way we must be true
For here we stay to keep the faith
The faith our fathers knew

Plain We Live,
For Plain is good
And Plain is how we mean to stay
To God we pray
To keep us plain!

Trinket and Gift-Shop Trade

Another aspect of public interest in the Pennsylvania Dutch is the trinket and gift-shop trade, which has commercialized especially the Amish. There are not only a range of pamphlets on the Dutch from bundling to hex signs, but a whole configuration of crafts, handwork, ironwork, etc., in roadside Dutch gift shops.

What can one find by visiting several shops in and around Lancaster? First of all there are those traits of culture which belong to the "good old days," and they are not particularly Amish. Here are some of them: wheelbarrow, pot-bellied stove, frying pan, hand

iron, trivets, coal bucket, rocking chair, footstool, corner cupboard, grandfather clock, wellhouse and hoist with draw bucket, pitcher, horse-shoe ash tray, chest, coffee pot, coffee grinder, wall telephone, wooden sink, and others. Anything which becomes out-of-date, or is taken out of usage in our society, becomes valuable as a trinket.

Also in these shops are traits of culture which are contemporary Amish: Cast-iron Amish boys sitting on a bench, Amish dolls, Amish subjects on a swing, standing, sitting, carrying a pig, carrying a goose, carrying a bag, in a buggy, on a seesaw, milking a cow, smoking, and Amish figures used as cup and saucer, as designs on other dishes, flower holders, and in numerous other ways. Tulips, birds, hex signs, and other Dutch themes repeat themselves in various ways on many of these trinkets.

On many of these gadgets are choice examples of Pennsylvania Dutch colloquialisms: "Ach Vell, chust help yourself; Look the window out and see who's comin' the gate in; Your secret is shut up in me like it was dead once; When you come up, come over; Ach don't be so dumb like; Save the desk once (on an ash tray); Life chust makes so fast; To school we must go yet."

For $3.95 one can purchase a forged horseshoe coat and hat rack "made exclusively for our customers by a local blacksmith from two pony shoes and one horseshoe such as the Amish use." An Amish 3-D Jig-saw Puzzle is made by a local craftsman and sells for $1.25. An Amish doll Family with Papa and Mamma and Amos and Katie costs about $8. There are a host of other things advertised as "Amish Stuff"—Dutch talk tea towel, wall plaques, aprons, shoo-fly baked and shipped anywhere in the world, Amish candy, etc., etc.

What are people interested in? Some are interested in differences, in oddities, freaks, relics, ruins, and residuals, while others are interested in wonder phenomenon, magic and mysterious acts. Some are honestly inquisitive, and those weary of life seek diversion in mass gatherings where their troubles disappear for a time.

Who Are the Pennsylvania Dutch?

Most people who think they are interested in the Pennsylvania Dutch are not interested in the Pennsylvania Dutch at all, but in a small segment of the Dutch. Technically speaking there are no Pennsylvania Dutch people, for they may or may not belong to Pennsylvania and they are not Dutch at all. The Pennsylvania Dutch, as they are popularly known, are a group of people (of Swiss, Alsace and Palatine origin,) who earlier shared (and still share to a certain extent) a common variant of a High-German Rhinelander dialect, who settled in Pennsylvania in the eighteenth century.

The Pennsylvania Dutch are in reality a very heterogeneous group of people. Some of them have almost nothing in common except that they live in the state of Pennsylvania. Religiously there are three general types of Pennsylvania Dutch: "Church People," so-called because the adherents belonged to established state churches (Lutheran and Reformed) when they immigrated; the Moravians; and the Plain People (also called Sects). Each has formed a cultural pattern of its own and differs radically from the others.

Among the Plain People (so called for their plainness in dress) are the Mennonites, Amish, Dunkards (or Brethren), and the River Brethren. The Mennonites and the Brethren have lost most of their plain dress. Probably because of their persistency in keeping older dress and unworldly ways the Amish have received more attention than any of the Pennsylvania Dutch or Plain People groups. They are currently photographed and popularized so much that most people think all Pennsylvania Dutchmen are plain. Naturally the public is more intrigued by beards, barndoor britches, and half-moon pies than by an obsolete Pennsylvania Dutch culture which is submerged in the broader American society. That explains why the Amish have gotten the most publicity.

What is the effect of the public interest on the Plain People themselves? The public is demanding information and asking more questions than ever before, but most of the Plain groups have ignored such inquiries or passed them off lightly. The plainer the group, the more apathetic it is to any demands from the public. The Amish publish nothing about themselves for the outsider, in fact regard such activity as nonessential, and it is therefore left to the discretion of others.

Some complimentary things have been said about the Plain People. Here are just a few statements taken from various articles: "Sturdy, apple-cheeked, severely dressed in black." They "did not know that their laborious conservation of barnyard manure and their century-old method of rotating crops was scientific until the schools of agriculture and the Farm Bureau came to tell them so." There is "admiration for their perseverance and hard work, (they) never speak about their religion, never moralize to others about theirs, and are very good helpers and neighbors." "These black-frocked, peace-loving people . . . are as picturesque as any in America." "There are no finer farmers in all the world than the Amish." "Behind their severity there is a solid culture that produces happiness as well as abundance." "Their religion keeps most of them firm in habits that anyone can regard with sincere respect."

Values such as these account for serious but detached interest in the Dutch. These qualities are what many people want, and many therefore respect the Plain groups for their disciplined values. These statements in turn make the Plain groups conscious of what their mission is in the world. It gives them a sense of importance and distinction and helps to thoroughly convince them that they must maintain their Plain and separate culture. On the other hand, favorable statements from outsiders occasionally make some sectarian members proud and self-righteous about

their way of life, and they thus contribute to the spiritual decline of their own group.

Some sociologists think that whenever the traits of a small-group culture come to have a curiosity value within the larger society, it is an indication that the small group culture is disintegrating. A careful comparison of "Dutch" traits in gift shops and those in the "Dutch" society would probably show which of the culture traits are on the way out.

There are numerous illustrations from other cultural groups that can be given as examples. Cases in point are Western Cowboy and American Indian survivals now being dramatized and reappearing in juvenile and leisure activity. Another example is rural life as a whole in this country. Rural traits of culture common fifty or a hundred years ago today have a curiosity value. The horse, the domesticated ox, open well, water wheel, wagons, sleighs, kerosene lantern, sod or log houses, scythe, blacksmithing, rural costume, the country school, the country swimming hole, the old country store, and earlier farm implements—all reappear in modern themes in commercial gift shops, and in hundreds of other ways as reminiscent of bygone days. Though these traits have not completely disappeared they are sufficiently scarce to become valuable as interesting curiosities by the larger society.

We conclude from this that the public's interest in the Pennsylvania Dutch is partly accounted for by the sociological disintegration of the Pennsylvania Dutch groups. While disintegration may not be a direct cause of the public interest, there does seem to be an association between the two.

Twentieth-century man is culturally insecure and spiritually confused. Frustrated and basically rootless he retreats into the primitive and seeks new idols to take the place of the ones that seem to have failed him. He is in search of something he cannot seem to find. Modern man may be retreating from moral responsibility in the struggle for freedom from enslavement to himself. The American countryside, once a community of neighbors and friends who shared common social and survival problems, has now been translated into an individualistic and urban-like existence. Modern man has no roots in a community, and as David Riesman has pointed out, he lives with a crowd but is more lonely and more insecure than ever before.

We as Pennsylvania Dutch groups are probably inclined to overlook the basic and most important need of people who inquire of us. We are in great danger of smiling wrily at peoples' curiosity about our bonnets, beards, and cultural trappings, forgetting that their underlying desire may be for knowledge of a spiritual life that leads to the eternal treasures of Heaven.

From *Christian Living*, Aug., 1955

SWIETZER TAG

(Continued from page 57)

Program of Swietzer Tag, 1955

Am Fritig da dritt Juni, 1955

12 Uhr Balla Feld ..... Mittag Mahl
Vorsitzer ..... d'Stutz Wilhelm
Bibel-Lesung ..... d'Sprunger Vernon
Willkommen ..... d'Soldner Dora
Singe
Schul-Versele
Gedichtle ..... d'Steiner Jess
Musik ..... d'3 B's
Caerpet Lumpe Naeate ..... d'Wieber vo Berne
Musik ..... d'Hahn Berta
Geschäfts-Sitzung
5 Uhr zu 7 Uhr—Wieber interasiert im Alte Heim hei d's Nachtaessa bereit füer ues.
8 Uhr—Abe Sitzung im Founders Hall
Vorsitzer ..... d'Stutz Wilhelm
Singe vo alte G'meins Lieder
Bibel-Lesung ..... d'Sprunger Vernon
Musik ..... d'Spitnagel Familie
Kinder Versele ..... d' Habegger Martha
Musik ..... d'Schumacher Oliver
Zwei-Gespräch ..... Ers Schnadder
Der Michael un der Set
Musik ..... d'Mattevi Marilyn und d'Mast Kenneth
Bilder vo der Schwietz ..... d'Gratz Delbert

SWISS MENNONITE IMMIGRANTS

(Continued from page 64)

left the Jura than stayed. Most of the leaders, being concerned with keeping their faith, left. It was many years before this lost vitality was regained.

The Bernese Anabaptists who settled in the Normanvillars forest near Florimont, just across the Swiss border in France, during the middle of the eighteenth century, became well-known for their excellent linen which they sold mostly at the nearby city of Belfort. The French Revolution swept through their settlement forcing many of the young men to help in noncombatant ways in the army. As soon as it was possible, they directed their ways to America where their Jura brethren had already pioneered the way. The first Normanvillars brethren left in 1819, more followed on the 1820's and by 1840 practically all had left their Alsatian home for America, leaving behind only a few Amish families who later formed a church which still exists.

The long story of persecution, intolerance, and migrations was soon forgotten by the spiritual descendants of the Bernese Anabaptists in America as well as in Switzerland. Toleration, rather than persecution, seemed most effective in rooting out the Anabaptists' beliefs they had felt essential to their religion but were felt to be contrary to the state.

Note: For fuller treatment of the subject see: Delbert L. Gratz, *The Bernese Anabaptists and Their American Descendants*, available from the Mennonite Publishing House, Scottdale, Pa., or from the author, Bluffton, Ohio.

With the Mennonites of Goettingen

BY ELFRIEDA FRANZ HIEBERT

Jakobikirche in Goettingen, Germany.

ALONG the Leine River, nestled among the foothills of the Harz Mountains and the Weser Hills, lies the famous German university city of Göttingen. The earliest records show that 'Gutingi' was already known as a village ten centuries ago. Göttingen in time developed into a beautiful little city which even today retains much of its medieval charm. An ancient protective wall which is now a pathway still surrounds the heart of the city; it takes about an hour to complete this circular walk—a favorite pastime of Göttingers who love their wall. No more stately view can be envisioned than from the top of the wall looking over the variously sloping housetops of red tile, and the four large churches, all of which date back to at least the thirteenth or fourteenth centuries. Göttingen is now an overcrowded city numbering about 80,000; a population which has doubled since the end of the war. The streets are so narrow that even the pedestrian has difficulty walking in the main thoroughfares without rubbing shoulders constantly with others. The ever increasing number of automobiles jam the streets, while other vehicles, such as bicycles, motorcycles, push cars, and horse-drawn wagons add to the congestion.

Its university, the *Georgia Augusta,* founded in 1736 by the Hannoverian elector—King of England George II, has been a symbol of western intellectual activity ever since. Even within the last few years its physical science staff alone could boast of four Nobel Prize winners. Its fabulous library is especially rich in eighteenth and nineteenth century source materials; it is one of few German libraraies which remained completely intact after the war. Also located here now are the several Max Planck Institutes that grew out of the former Kaiser Wilhelm Institute, which had its headquarters in Berlin before and during the war.

To this picturesque and illustrious Göttingen, which celebrated its 1,000-year anniversary in 1953, came Mennonite refugees from numerous places in Germany and Russia after the war. They came here, just as many others, from Silesia, from the Berlin and Danzig areas and elsewhere. They were drawn to Göttingen for various reasons. Many came to work in the city or on the farms in the surrounding community; others came to teach, to study, and to work in the laboratories and libraries.

We came to Göttingen for the school year of 1954-55 under the Fulbright program for international exchange of teachers and students. The adventure of taking a young, growing family abroad for a year was indeed thrilling. A one year-old baby, a six year-old who was of school age, and parents who were both engaged in the academic life of the university town became for one year a part of this German community. Our fondest thoughts go back to the new friends we made among the small group of Mennonites located in this historic city of which we soon became a part.

The Mennonites located in this area are a heterogenous group, and I shall attempt here to single out only those few aspects of Mennonite life in Göttingen which are most closely related to the intellectual and spiritual life of the university community as we saw it.

Ernst Crous and his wife, Rose, came to Göttingen in 1945 after going through untold struggles and hardships in Berlin during the years of the war. He had been for many years librarian in the Prussian State Library in Berlin. When Crous came to Göttingen he became elder of the church and took over the responsibility of ministering to the religious needs of the refugees in the surrounding area. He traveled from group to group preaching and helping the people in every way possible. He still delivers sermons frequently, and administers the Lord's Supper with the different groups of worshipers included in the Göttingen area refugee churches.

In 1946 Crous became co-editor of the *Mennonitisches Lexikon.* Dr. and Mrs. Crous have ever since worked untiringly on this project. Often their lights at the Mennonitische Forschungsstelle at Calsowstrasse 4 are burning at two and three in the morning. Their work

Ernst Crous and Gerhard Hildebrandt, elder and minister of the Goettingen Mennonite Church.

is one of unique devotion. Their love for books and information on the Mennonites is unquenchable. It was our good fortune to spend quite a number of hours with them at the Mennonitische Forschungsstelle, usually at four in the afternoon at their *gemütliche Kaffeestunde*. Surrounded by historical documents and books shelved high to the ceilings and piled upon the floors, desks, and beds, we learned about their work in Mennonite history and of their own unique experiences in Berlin before and since the war.

In 1951 Crous was in part relieved from his ministry to the Mennonites of the Göttingen area when Gerhard Hildebrandt was ordained as a minister and took over the duties of directing the religious activities of the refugees.

On November 6, 1955 the Göttingen city church celebrated its tenth anniversary as the first refugee church established after World War II in Western Germany. This group has been meeting formally for church services about once a month in one of the church halls of the St. Jacobikirche located on Weenderstrasse, the main thoroughfare of Göttingen. The Activities of this city congregation are rather limited by the fact that the minister's charge includes the entire area bounded by Braunschweig on the north and Frankfurt on the south, which is called the Göttingen area church. Ernst Crous is elder of the church, and Gerhard Hildebrandt is the minister to these people who number about 540. Services are held in the following communities: Göttingen, Braunschweig, Peine, Salzgitter, Bad-Lebenstadt, Seesen, Bad Hersfeld, Kassel, Hildesheim, Bad Lauterberg, and Helmstedt.

Hildebrandt, himself a refugee from Russia, came to study at the University of Göttingen after the war. He is now completing work on the doctor's degree in Slavic languages and theology, and is teaching on the Slavisitics staff at the University of Göttingen. One of his very first queries directed to us when we arrived in

Goettingen Mennonite congregation at Tenth Anniversary, 1955.

Göttingen was, "Can you speak *Plattdeutsch?*" Well yes we could, a little. And then to our surprise we were able to understand each other perfectly this way, for his *Plattdeutsch* was of exactly the same dialect as that spoken in the areas of Ebenfeld and Buhler in Kansas. This discovery was interesting to the Germans, to say the least, for the types of *Plattdeutsch* spoken in Germany are numerous and differ a great deal from one another. During his frequent visits to our home we only spoke *Plattdeutsch*, the Molotschna variety.

Another student at the university was Alexander Rempel. He was also a refugee from Russia who came to Göttingen to further his schooling. He is working in the fields of theology and musicology, and has been contributing to the activities of the church in this area, and to reseach in Mennonite history.

Dr. and Mrs. Kurt Kauenhoven and their four lovely daughters also live in Göttingen. Kurt Kauenhoven is a Mennonite genealogist and until last year, when he retired, he was a teacher of English in the *Oberrealschule* for boys. For several years now he has also directed the program of the Experiment in International Living in Göttingen. The purpose of this special program is to bring the American Fulbright students into German homes where they live and participate as members of the family for one month. Kauenhoven has done a great deal of research in the field of genealogy

(Continued on page 96)

Elfrieda, Margaret, Erwin and Catherine on board the MS BERLIN to Germany. Elfrieda Hiebert is the writer of this article.

FRUIT GROWING IN THE NIAGARA PENINSULA

By G. N. HARDER

The Niagara peninsula, also called Canada's orchard, is located between Lake Ontario on the north and an escarpment to the south. It is a valley, approximately fifty miles long and one to five miles wide. The climate is mild and extraordinarily suitable for fruit raising. Sixty per cent of all fruit raised in Canada is produced in this peninsula.

The first Mennonite immigrants arrived here in 1787 from Pennsylvania and settled in and around Vineland. In the year 1801 the Moyer congregation (better known to us here as the Coffman church) was organized. These first Mennonite pioneers have done much to develop this area into a blossoming orchard.

Vineland

In July, 1924, the first group of Mennonite immigrants from Russia arrived in Vineland, the center of the Niagara peninsula. The late S. F. Coffman, at that time member of the Canadian Mennonite Board of Colonization, and Christ Fretz welcomed these newcomers and placed them in Mennonite homes to work in the fruit orchards. Many were greatly disappointed. Instead of harvesting golden wheat, as they had done in their native lands, they were now to work in orchards. But the wages were good and parents and children could work to earn sorely needed money. In the fall of that year most newcomers left to go to the western provinces to settle on wheat farms, others moved to Kitchener and Waterloo. However, in 1925 and 1926 some returned to Vineland again, because all members of the family could find employment on these fruit farms. It was also possible to find employment here during the winter months. Some became permanent residents. But none thought to buy farms or homes here. To earn money to pay their indebtedness to the Canadian Pacific Railroad or to save money to purchase a wheat farm in the west was their first objective. It was possible in those days to purchase a farm in the prairie provinces with little or no cash, but that was not the case in this fruit valley. The price of land here was prohibitive and besides these newcomers were not interested in fruit farming. They could not forget the steppes of south Russia. They longed to see and work the black soil and harvest golden wheat.

Grading tomatoes in an Ontario cannery.

Alas, in 1927-28 many wheat farmers returned from the prairie provinces impoverished, and disappointed, ready to begin anew in this promising fruit valley. Many found employment on farms, others in the homes in nearby cities. Soon some looked for opportunities to buy land, but in this they were discouraged because landowners would rather keep them as laborers on their farms and in their factories.

First Mennonite Orchards

In March, 1928, despite all obstacles, four Wall brothers were successful in purchasing a neglected farm of 36 acres, including three good dwelling houses. It took much courage and perseverance to improve this farm. At first they farmed this land together, then it was divided into four nine-acre farms. The future economic development of these Mennonites depended upon its sound beginning. Their fellow immigrants and neighbors watched the Wall brothers apprehensively. Although the Mennonites had fruit orchards in Russia, fruit farming here was something entirely different. These four brothers made many mistakes at this new venture and paid dearly for the things they learned by experience. For example, they mistook a plum tree for a peach tree. They labored hard to rid a field of weeds and complained about the abundance of roots of this "noxious weed" only to learn later that these were not weeds but very valuable asparagus. But courage and perseverance and much sacrifice helped them to make progress and to assert themselves as fruit farmers.

In 1929, Mr. and Mrs. William Neufeld, a young couple, ventured to buy a ten-acre farm near Vineland. This farm had also been greatly neglected, but with

Stages in the process of canning peaches: delivery by farmers and grading, inspecting and packing in the cannery.

much toil and careful management they were able to restore the land to fruitfulness. In the meantime more immigrants arrived in Vineland. The new settlers came to love this country and to enjoy fruit raising. Good fruit farms were expensive and could only be bought with large down payments.

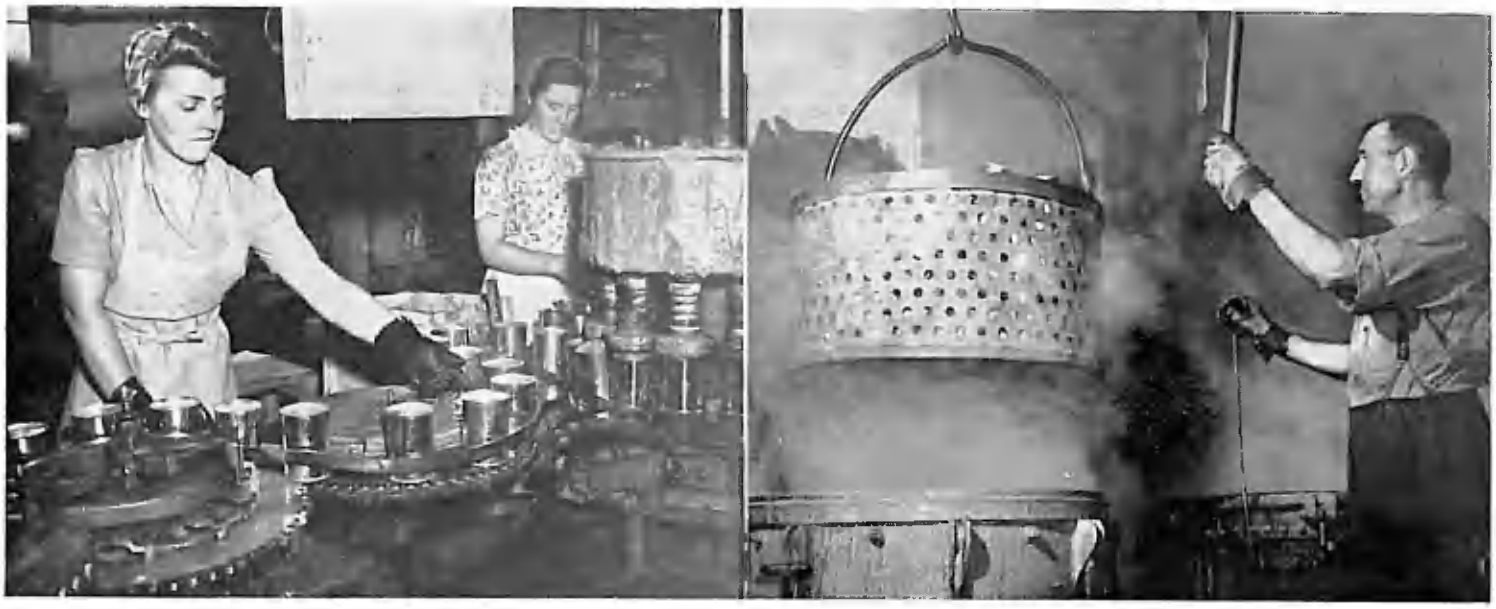
Dividing Old Farms

In the fall of 1930 a number of families under the leadership of Peter Wall purchased the Jerome farm of 100 acres at the price of $150 to $200 per acre with a 10 per cent down payment. Martin Boese bought sixteen acres, Cornelius Bergman sixteen, Jacob Rempel six, John Kasper five, George Harder nine, George Wall five, and Julius Siemens one acre. This first major settlement was named *Memrik*. To this day, after twenty-five years, the settlers are still called *Memriker*. This farm had two large dwelling houses and several smaller ones. They were bought by four families and moved to their respective plots of ground.

These first settlers had to attack the work with determination and cooperation. Raspberries, strawberries, tomatoes, and various other vegetables were raised the first years. Young orchards were started, homes and barns were built. During the depression years it was almost impossible to meet all obligations and liabilities. To supplement their income, employment was sought with neighboring farmers. Eventually conditions improved; the young orchards were producing excellent fruit as the soil was very good. It might be mentioned here that the settlers had been warned not to buy this land because it was not considered suitable for raising peaches. However, God has visibly blessed this settlement. Today, after twenty-five years, only two of the seven original families to settle here, remain on their farm: namely, Jacob Rempel and Gerhard Harder. Two families, Abram A. Harder and William Neufeld also settled here later.

In 1934 N. Franzen, a minister, Peter Janzen, a gardener in Russia, and Henry Epp likewise bought a neglected farm at Jordan Harbour. This settlement was named *Schönsee* and was divided into three parts. Buildings were erected, gardens and orchards started so that in a short time this place became a beautiful garden spot. Peter Janzen, who had worked in various nur-

Neighbors volunteer to prune orchard of Mrs. D. H. Koop; and black cheeries ready for market.



Sealing the cans on the conveyer belt and steaming the cans in a canning factory.

series in the United States, now developed his own nursery. When in 1939 the highway E. R. was built across the Niagara Peninsula this new settlement was also in the path of the highway. Peter Janzen, therefore, opened his nursery in Grantham Township, where he is still raising the most beautiful evergreens, shrubs, roses, and a great variety of flowers. Henry Epp moved to Vineland where he built a department store and several houses. N. Franzen's farm was spared when the highway was built and he is still farming it today. But in the meantime he has purchased a second farm near St. Catharines where he is now living.

In 1934 more land was bought near Vineland, and because it was very rocky it was called *Steinbach*. The following settled here: Abram H. Harder, Peter Toews, Abram Dyck, John Epp, Cornelius Epp, and Jacob Lepp. This area was divided into three ten-acre, two five-acre, and one four-acre farms. Buildings were put up. In spite of the fact that it was not first-class soil, they made good economic progress. In this settlement as in others, much work, sweat, and many sacrifices were required. Abram H. Harder bought the old "Coffman's" church of which he built his house and barn. Of these pioneers none are at the present time living in this settlement. They have sold their farms and either retired or bought larger farms. In the following year individual farms were bought at Vineland and Jordan. Some preferred to settle beyond the valley south of Vineland and Jordan and carry on mixed farming or cattle and chicken raising. They also made good progress and have raised their economic standard.

The following are successful chicken and egg producers: Henry and Jacob Koop, N. Franzen, Herman Sawatzky, John Neufeld, William Hildebrand, and John

Boese Foods, Ltd., St. Catharines, Ont., founded in 1946, cans tomatoes, peaches, pears, plums, etc., and employs up to 250 persons.

Telling a vineyard; and an Ontario orchard in full blossom.

Janzen. These families have also given proof to the fact that diligence, perseverance and modern equipment are necessary in order to be succesful.

Virgil and Niagara-on-the Lake

In 1935, with Peter Wall as agent, other opportunities presented themselves to purchase neglected farms in the Virgil and in the Niagara-on-the-Lake area. These farms were divided into five, ten, and fifteen-acre farms and could be purchased with little down payments. The first settlers, in the Virgil area in particular, accomplished great results. Their beginnings were most difficult and trying and demonstrated such diligence and perseverance, family loyalty and devotion, and thrift as are characteristic of Mennonites. These settlers owe much gratitude to the agricultural specialists of the experiment station near Vineland, who counseled with the farmers, examined their soil, taught them to prune their fruit trees, and recommended the right fertilizers. The settlers established a reputation and more were able to buy farms.

Canning Factories

But when these fruit orchards yielded fruit, it became increasingly difficult to find a market. Courageous young farmers organized the Niagara Township Fruit Cooperative. This organization grew rapidly and soon possessed its own mill, stores, cold storage plant, and loading spaces at nearby St. Catharines. It was the pride of Virgil. Unfortunately these Mennonite fruit growers were unable to maintain control of this organization. On January 1, 1955, it passed into the hands of non-Mennonites. It is also to be regretted that the packing and canning factory organized by the Mennonite settlers under the leadership of Peter Wall was taken over by the Niagara Packers. These two above-mentioned failures testify to the fact that Mennonites seem to be unable to go forward in cooperative business ventures. Do they lack confidence in one another?

The Boese Canning Factory is of great importance to the fruit growers of the Niagara peninsula. It was established in 1946 by Martin Boese and sons and is ultra modern. Many men and women find seasonal employment here. A beautiful dormitory and eating place for the employees adjoins the factory.

United Mennonite Home for the Aged, Vineland, Ontario.

Recent Trends

With prospects of enlarging the St. Lawrence Seaway in the near future, St. Catharines will develop into a large industrial center. Already many Mennonites find employment in factories and industries of this city, others operate their own business enterprises. At various places in the peninsula Mennonites are in business ventures such as: Niagara Press, Heinrichs Tool Shop, Bergen's Paint Shop, Harder's Market, Willms Department Store, Koop's Drug Store and others.

In many areas the Mennonites have made remarkable progress in the past thirty years. However, this is to be noted: only a small percentage of our young people are going into farming. Farmers make slow financial progress, must deny themselves of many things, and overcome many obstacles. The wages in the cities are good. A small down payment will purchase a home. All this entices many young people to move into our cities. They prefer this to being confined to a farm and to denying themselves of many conveniences.

Wherever a settlement developed, their first concern was to provide a place of worship. Frequently in the first years it was either a large room in a dwelling, an abandoned sawmill, the town hall, or various other places. As soon as possible a church was erected. Today there are six fine churches, filled to capacity, in the Niagara district and erected by the Mennonite immigrants from Russia. The economic development is very closely related to the spiritual development. Where unity and love are predominant in the life of the congregation, where one is eager to carry on a missionary program, there the blessing on material progress will also not be lacking.

The Bethesda Home (a mental institution) and the Home for the Aged, both located in Vineland, can be

The Niagara United Mennonite Church, Ontario. (Below) Harder's Market in Beamsville, Ontario.

named as great missionary advances. Better education has also been provided for our children during these years. The Eden High School and Bible School in Virgil has been erected and is operating very successfully. The Bible school in St. Catharines is now in its fifth term, and God willing, it too will grow and expand. Much money has been sent to the two Bible colleges in Winnipeg and for the building of the high school in Leamington. The *Beerdigungskasse* (burial insurance) was organized twenty years ago and the *Krankenunterstützungsverein* (health insurance) ten years ago. These have been of great importance and blessing to the Mennonites.

When, after World War II, Canada again opened her doors to immigrants, many Mennonites from Russia and Danzig, Germany, found refuge and work in the Niagara peninsula. Of these latest immigrants many can already point to a farm or home of their own.

WORLD REVOLUTION . . .
(Continued from page 52)

its Voluntary Service program here in the United States and Canada.

We need to remember that a cup of cold water or a dose of medicine is always given in some name. It may be in the name of communism; it may be in the name of national security; or it may be in the name of Christ and the church. I am zealous that it may be done in the name of Christ, for I believe that bringing relief in His name is preparing the hearts of men for the coming of the gospel. This indeed has been the policy of the MCC, as witness the missionary follow-up of her programs in Japan, in Jordan, in Formosa, in Indonesia. In these places the clear proclamation of the gospel is already resulting in the establishment of churches.

Yes, we have made a beginning in helping to serve the needs of the suffering and in carrying the gospel into many communities throughout the world. The question is, will we remain a simple, sharing, humble Christian church, dedicated to serve the dire needs and spiritual and physical sufferings of the world, or will we permit the gross materialism of the surrounding culture still further to stifle the spirit of Christ?

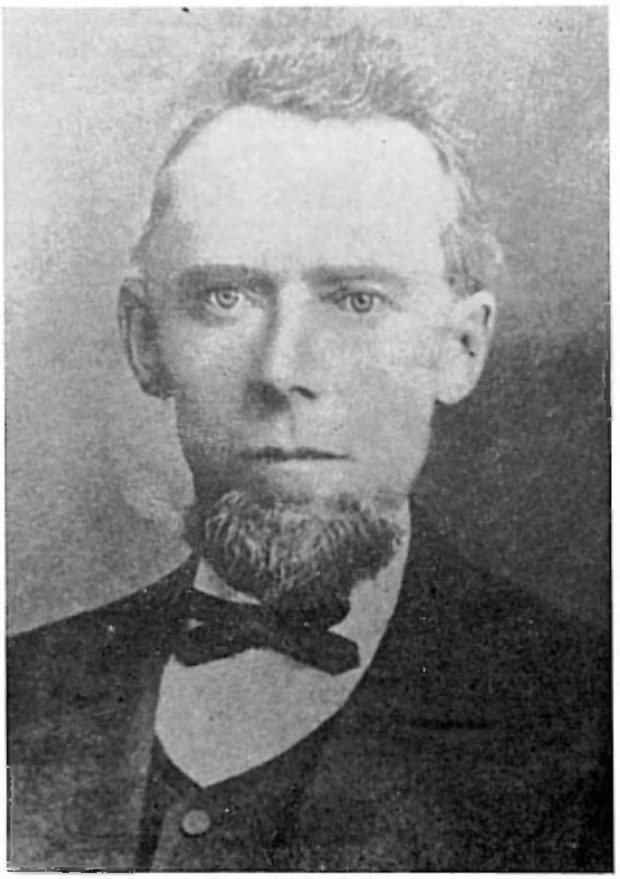
I would like to invite you to give a period of service, not with the intent of seeing what you might gain, but with complete dedication to what God through you might give to meet the suffering needs of our time and to speak to men about His great love. For it is as true today as it has always been that, "it is more blessed to give than to receive."

From the USA to Russia

JOHANNES D. DYCK

II

By CORNELIUS J. DYCK



Johannes Dietrich Dyck

DURING the ten-year absence of Johannes D. Dyck from Prussia the increasing militarization of the Prussian state had begun to cause many Mennonite leaders grave concern. Since 1789 the more conservative elements of the Mennonite churches had left for southern Russia, founding the Chortitza and Molotschna settlements. Then on his return he found that a sizable group had left for Russia, near the Volga, in 1853 and founded the settlement known as the *Trakt*. Both his and his wife's relatives had likewise moved to this latter settlement in 1854 and were sending back favorable reports of their first four years of pioneering. He would much rather have returned to America, he states in his recollections, but because they wished to be united with their kindred and also especially because his wife had had more than enough of American Indians merely from his stories, he gave in and even before the wedding they had decided that Russia should be their goal.

They stayed in Prussia for the winter and made final preparations for their journey which they undertook in the spring of the following year, 1859. They had all their belongings on one wagon and arrived, without undue hardship, at the Trakt settlement in August. Eight days after their arrival Helene's father died. That fall and winter they stayed in the village of Köppental, but the next spring (1860) they founded their own home in a new village named Fresenheim. One of his first investments was a winddriven flourmill. Of these early days he writes in his recollections:

> Because it was hard to find dependable men for the mill, I did most of the grinding myself and also all the farm work besides. It was a hard beginning. We lived, saved, worked hard and strove to get ahead. In addition to our place we were able to rent another 28 acres which helped us much, and I think I can modestly say that we raised more grain than anyone else in the village. (They therefore farmed a total of 129 acres at that time).

Among the difficulties encountered in the early days were those of getting accustomed to dry farming. The land was level, no hills, no swamps, and the climate continental with warm summers and cold winters. Then, too, they lived far from the Volga markets. Drought also plagued them at times. While there was considerable progress among individual farmers from year to year, the entire settlement gave no guarantee of permanence for over two decades. It was only in the 1880's that real prosperity came into their midst.

While returning home from a trip in the winter of 1865 he was met by men from the settlement who informed him that he had been elected *Oberschulze* (mayor of the total Trakt settlement) in his absence. When he arrived at home another surprise awaited him—a little daughter had been born to them.

With his new position as leader and administrator came many problems and responsibilities. He was responsible for internal order and efficiency, for the securing of markets and contacts with governmental authorities, for the proper relationship to the church, which included being peacemaker between differing factions, administrator of justice and other functions. To have good leadership was especially important for the settlement in those early pioneer days. From the fact that he served in that capacity for 18 years (1866-1884) and from written and verbal expressions it is evident that he soon became well liked in the settlement and commanded the respect of both the Mennonites and the native Russians. That the Russian government also appreciated his services is apparent from the fact that he was decorated three times, twice with medals bearing the inscription "For Faithful Service" and the other a ribbon inscribed "For Service to the Czar and the

Fatherland." He is usually depicted, by people who knew him, as a man of few words, serious mien almost as though he had forgotten how to laugh, and a fair, open attitude to problems he might be called upon to settle.

That pioneering was difficult is seen from many different diary entries of which a few follow in direct quotation:

> August 14, 1871—As a result of the severe drought, cholera is breaking out along the banks of the Volga.
>
> August 31, 1871—We were lined up as a reception committee on the street for the nobility already filled the hall. His Majesty the Czar arrived at our Assembly at 10 o'clock. . . .
>
> December 1, 1878—Much rain and snow Friday night. On November 8th a ministers' meeting in Halbstadt decided to determine from the Governors what type of service is required of our young men. A number of my group here are of the opinion that we should do nothing. Johann Penner is their spokesman. Of the teachers only D. Hamm and Joh. Toews are in favor of accepting the alternative service as suggested by the Czar.
>
> December 9, 1878—Saturday. County elections. Very dumb handling.
>
> January 18, 1888—Helene died at mignight. . . .
>
> January 28, 1888—Now I am always thinking of the past, those golden days of our youth, when we learned to know and love each other. O how beautiful were those days. And she herself—as beautiful as a day in May. And her heart so pure and clean and loving. . . .

It becomes clear as one reads the continuing pages of his diary, that he was growing old, and with age came loneliness and reminiscing. Yet he was still very active, physically and mentally. Under the date of December 20, 1891 he lists the population figures for nine of the largest American cities, most of which he had once visited. Also he wrote down various Latin proverbs and their German translation. Further he gives a remedy against diptheria, some addresses of friends in America, and finally the railroad mileage of ten leading world countries. He closes this latter entry with the following remark:

> All the railroads of the world total 335,100 English miles. The moon is about 200,000 English miles from the earth. If 65,000 miles more are built one could go up and back, if. . . .

This entry again indicates his interest in the ordinary and extraordinary things of life. Throughout his diaries he seldom failed to record the exact temperature of the day, the direction of the wind, how much Turkey red wheat they had threshed and when they butchered pigs. It seems he was a man who did not let the little things of life, the daily routine of living, fill his entire days and crowd out time for bigger things, but rather that the little things held his anchor to the moorings when he reached up in pursuit of higher ideals and aspirations. He seemed to ask of life everything that it could give and gave to the task of living well everything he had in return. He was a pioneer in the full sense of the word and of that fiber which characterizes pioneers everywhere.

A final entry was made in his diary on November 11, 1898, in a strange hand and it reads "Father passed away at 9 this morning. *Ruhe sanft in Frieden, oft von uns beweint; Bis des Himmels Frieden, droben uns vereint.*"

(Part I of this biography is entitled, "In the California Gold Rush," found in **Mennonite Life**, January, 1956.)

To a Grown Man

By Warren Kliewer

But for a time, desert your furrow, where
You wince beneath the labor's salty rain
That furrows dust your aching muscles wear,
And thrusts in work-scratched skin its chemical pain.
Pursue your longing gazes to the green
Where heroic Arthur (with a sword of wood)
Destroys the dragon; where before, you've seen
Imagined harts hunted by Robin Hood.
There, bend your eyes much nearer to your birth
And see real harts and dragons; though instead
They spoke like men, yet stepped and shook the earth;
But you, like he, had games to fancy them dead.
Your dragons—plow and sweat their other names—
Now grown, are fought without the help of games.

Prairie

By Warren Kliewer

These men—do they live like their land? A burst
Of green for six or seven weeks behind
A thin, gray crop of snow; sunflowers first,
Then hard, sharp, creeping grass cracks in the wind.

The land is burdened with the summer dust:
Around the roots and under every leaf;
Crushed by the sour yucca and sun's lust
The petals sicken, wither, gray and brief.

Small dirty autumn rain, too late to lift
Gray grass bent crooked in the infinite
Monotony starved grasshoppers sift:
Small rain, more faint than the clogged chirps the spit.

Then fall is moaned out by a winter squall
As if, unhindered, a demonic hand
Sowed dust and meager snow, hurled with a howl
Of wrath. These men—do they live like their land?

Mennonite Holiday Tour

By ARNOLD J. REGIER

Participants of 1955 Holiday Tour under direction of A. J. Regier.

IT was with excitement and great anticipation that on the morning of July 9 a group of teachers, farmers, nurses, and representatives from other walks of life met in Rosthern, Saskatchewan, to board a chartered bus to begin a three-week holiday tour. What might such an experience hold? It was a new venture for both the sponsors and participants.

The administration of the Rosthern Junior College and A. J. Thiessen of Rosenfeld, Manitoba, met during the winter months of 1954 on several occasions to plan such a holiday experience which might be both relaxing and enriching in scope. Thiessen is president of the Thiessen Transportation, Ltd. and a leader in Manitoba education circles. Being greatly interested in promoting such projects he offered the facilities of his transportation company at a very reasonable rate.

The 1955 summer tour with thirty-five participants visited Mennonite communities and other points of interest in eastern Canada and the United States. It covered about six thousand miles in three weeks.

Upon return from this tour requests for a similar one through western Canada, United States, and Mexico were received. Plans now are being completed for such a venture during this summer from July 15 to August 15, culminating in the General Conference at Winnipeg.

What is the purpose and aim of such a tour? A vacation period should be relaxing and restful. It should provide a change from the everyday routine of life. Such a tour might also be enriching and educational.

The Mennonite Holiday Tour idea grew out of the Mennonite seminars held at the Rosthern Junior College. These seminars, based on the principle of study-fellowship (*Arbeitsgemeinshaft*), have become very meaningful to its participants. They have opened new areas of Mennonite interests and concerns. Again and again the concern was expressed for the need of a better understanding and appreciation for our Mennonite cultural, sociological and religious developments. The Holiday Tour thus grew out of these interests and concerns.

Though lectures and reading material were provided for on the tour, the greatest educational value arose out of the group discussions. During travel, seat companions discussed the observations and the experiences of the previous day. Discussion groups were organized in the different communities which we visited. The horizons of thinking and study were widened through this experience.

The participants in this tour soon became one big happy family. Though they came from scattered Mennonite communities over all of western Canada and had not known each other previously, it did not take long to find common interests and associations. Each day they drew seat numbers and were thus assured of different seat partners throughout the tour. The fellowship meals provided in the different Mennonite communities visited also were greatly appreciated. This happy family relationship has been kept alive by a round-robin letter even after the tour.

A tour of approximately 10,000 miles is now being planned for the summer of 1956. It will begin in Rosthern on the 15th of July and then extend through southern Manitoba, South Dakota, Nebraska, Kansas, Oklahoma, Texas, Mexico, Arizona, California, Oregon, Washington, Alberta, Saskatchewan and then return to Winnipeg for the General Conference.

Besides visiting Mennonite communities enroute, other points of interest will be Carlsbad Caverns, Mexico City, Grand Canyon, and the scenic drive through the Canadian Rockies. Two days will be spent in Mexico City studying and viewing the remains of the Old Aztec civilization. These have become increasingly of interest through recent archeological findings. Several days also will be spent in the Mennonite colonies in the Durango-Chihuahua area.

THE COMING OF THE MENNONITES TO ALBERTA

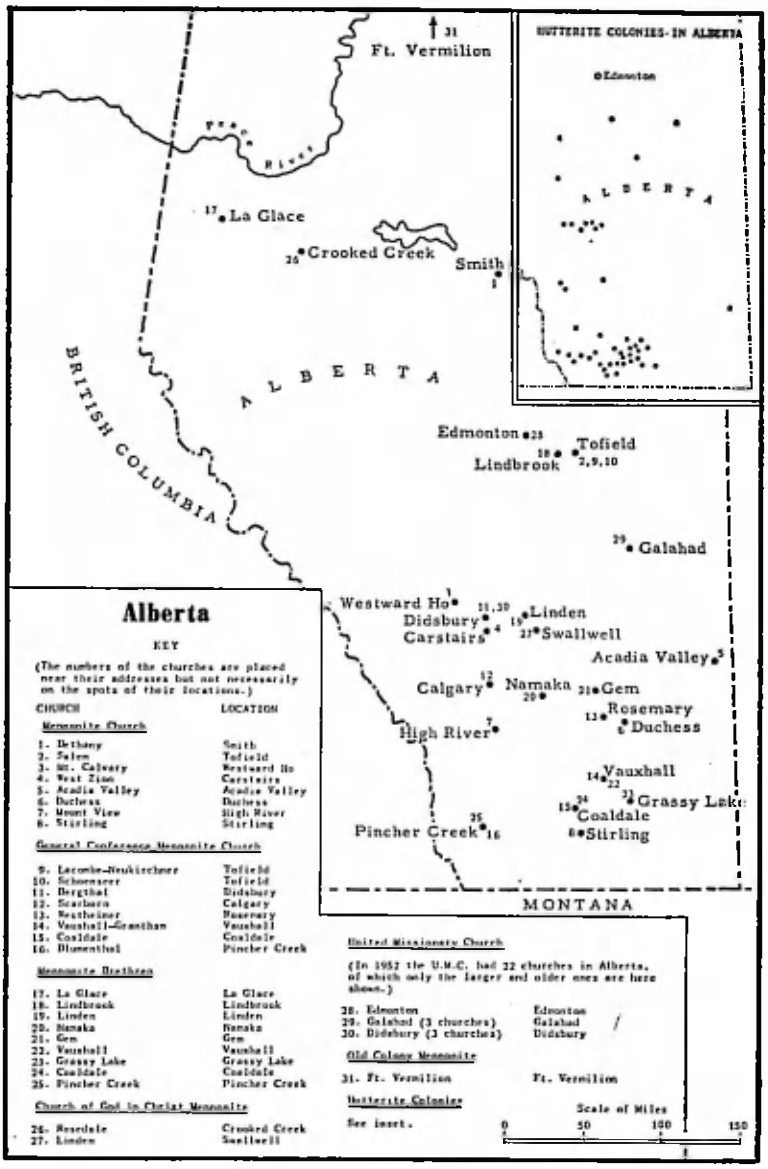
By PETER F. BARGEN

Mennonite migrations to Canada fall into four definite periods: the movement into Upper Canada from the United States in 1786 after the American Revolution; the movement in the 1870's from Russia into Canada and the United States; the coming of the Russian Mennonites 1923 to 1930; and the movement of displaced persons which occurred after World War II and is still in progress. Attention shall here be focused on the first three movements and their contributions to the Mennonite population of the province of Alberta. The last movement is not yet complete and consequently cannot be properly evaluated.

The first Mennonites came to North America in 1683 and settled in William Penn's newly-founded colony where Germantown became their center. Here they enjoyed peace and prosperity until the American Revolution burst upon them with its demands of military service. Disturbed by this call to arms many Mennonites joined the stream of United Empire Loyalists who sought refuge in British North America. The year 1786 marks the first settlement of Mennonites in Vineland, Lincoln County, Ontario, where they settled in block communities which were later assimilated but never lost the virtues of conservatism which have made the Mennonites a "stabilizing element in a world of change." Between 1800 and 1820 another two thousand came to Upper Canada. It was not until the turn of the nineteenth century that the first of these Pennsylvania Mennonites from Ontario penetrated west to start settlements in Saskatchewan and Alberta. The Alberta settlements of (Old) Mennonites started in 1902, and in 1907 in Saskatchewan. These Mennonites united in 1907 into the Alberta-Saskatchewan Mennonite Conference with E. S. Hallman as overseer.

The First Mennonites in Alberta

The first Mennonite settler in Alberta belonged to the (Old) Mennonite group. In 1889 a certain Elias Bricker settled near High River, Alberta, having come out on the Canadian Pacific Railway's home-seekers excursion of that year. In 1900 and later he was followed



Location of Mennonite Communities in Alberta.

by other Mennonite settlers from Ontario and the United States, so that by 1920 most of the settlements by members of this denomination had been established in the province. In the High River area a church was built in 1902 and the Mount View Mennonite congregation came into existence. The organizational work was done by S. F. Coffman who had been commissioned by the Ontario Conference to ordain ministers and organize churches in the West.

At about the same time the West Zion Mennonite Church was organized near Carstairs, Alberta. The first Mennonite settler in the area was Andrew Weber of Ontario who came West in 1894. This congregation is unique among Mennonite churches in the West in that approximately half of the membership is composed of people of British origin who have accepted the Mennonite faith.

The Mayton Mennonite Church, located seventeen miles east of Olds, was organized by S. F. Coffman. The first Mennonite settlers to this area had come from northwestern Iowa. This congregation is now extinct, being dissolved in 1915 when the minister, John K. Lehman, moved to Oregon. In 1918 practically the whole congregation moved to the Tofield district and united with the Salem Mennonite congregation there. Through intermarriage they are now thoroughly amalgamated into this new church.

The origin of the Tofield (Old) Mennonite settlement can be traced to the activities of two brothers, O. C. and T. A. Blackburn from Nebraska. They became interested in the Canadian West and its settlement possibilities. Having lived in the same community with the Amish Mennonites of Seward County, Nebraska, they became interested in selling land to the Amish, and were instrumental in directing the first group of home-seekers to the Tofield district. The home-seekers excursion took place in 1907, but it was not until 1910 that the first Mennonite settlers came to Tofield. There had been settlers in the district, particularly Norwegians, for twenty years previous to 1910, and homesteading had occurred on alternate sections, thus leaving plently of land open for the Mennonite newcomers. Originally this group belonged to the Amish Mennonite Church, but they joined the Alberta-Saskatchewan Conference in 1915. Membership increased by newcomers from Ontario and the United States, and again in 1918 when the Mayton congregation moved to Tofield.

Other districts settled by the (Old) Mennonites will be dealt with very briefly. The Clearwater congregation near Youngston was formed by Mennonites from Michigan and Indiana. Due to drought this congregation is now extinct. In the Duchess area S. B. Ramer was the first Mennonite settler and a congregation was organized in 1917, the settlers coming mainly from Pennsylvania. Near Westward Ho we find the Mount Calvary congregation which was organized in 1945, although Mennonites had been in the area since 1935. At Stirling there is a small congregation of seventeen members (1951), who in 1947 broke away from the Hutterian Brethren and joined the (Old) Mennonite Church. Near Smith a congregation was organized in 1947, and a small congregation of seven members is also located near Acadia Valley. The total membership of the (Old) Mennonites in Alberta is approximately five hundred.

United Missionary Church

Another Mennonite group which belongs to the first Mennonite movement into the West is the United Missionary Church, previously called Mennonite Brethren in Christ. In 1893, Jacob Y. Shantz came from Ontario and selected Didsbury, fifty miles north of Calgary, as a suitable location for a new Mennonite settlement. In 1894 thirty-four residents from Waterloo County, Ontario established a colony. This settlement grew rapidly and other settlements of this church occurred at Acadia Valley, Allingham, Cremona, Bergen, James River Bridge, Olds, Galahad, and Edmonton. In Alberta this group is being served by twenty-four ministers and has a membership of about five hundred.

The Church of God in Christ, Mennonites also settled in Alberta during the first era of Mennonite settlement. There are two congregations of this church in Alberta—at Linden and at Rosedale. The first settlers of this group came to Linden in 1902 from the state of Oregon and were led by Samuel Boese. In 1903 more came from Manitoba under the leadership of Peter Baerg. Membership in the Alberta church of this group stands near five hundred.

The (Old) Mennonite Church, the United Missionary Church, and the Church of God in Christ, Mennonite, belong to the first Mennonite movement into the Canadian West. The total number of church members in these groups in Alberta is approximately 1,350, while the total church membership of all Mennonite groups in Alberta is near 4,000. From these figures it is evident that the larger Mennonite element in Alberta owes its origin to later immigration movements. The Mennonites who came later came largely from Russia in 1874, in the 1920's and after World War II.

The First Mennonites from Russia in Alberta

The Mennonite group that came from Russia to Canada and the United States was composed largely of the more conservative Mennonite elements. In Canada they settled largely in the province of Manitoba, where large blocks of land had been reserved for them by the government. J. M. Gibbon in his book, *The Canadian Mosaic,* points out the effect of this new immigration on the settlement of the West. These settlers came well equipped for the Manibota winter, but they needed supplies, implements and tools, which they purchased with Russian gold rubles, "which were a godsend to the Winnipeg merchants, who saw little enough cash in these pioneer days." Ashdown's Hardware store is reported to have sold over $4,000 worth of implements to the Mennonites in one day. In addition, the new settlers brought with them the seeds of new grains and vegetables such as flax, muskmelons and watermelons. They are also credited with introducing groves of trees as windbreaks on the hitherto treeless prairie.

The Mennonites who came from Russia and settled in Manitoba were composed of the following groups: Old Colony (*Altkolonier*), Bergthal and *Kleine Gemeinde* Mennonites.

In Manitoba the privileges granted to the Mennonites had been very liberal, the result being that the communities grew having complete freedom in the organization of schools and local government. The responsible authorities "were more concerned with attracting efficient settlers than with their cultural assimilation, or their social or political integration." Thus the Mennonites in these colonies organized themselves according to their own traditions rather than to the Canadian political and legal system.

Coaldale depot in pioneer days.

Hoeing sugar beets.

This period of peaceful development came to an end in the early 1880's when the provincial government demanded that the Mennonite reserves be reorganized into municipalities. This proposal met with little difficulty except in the ranks of the *Altkolonier,* who refused to accept the changes, for such changes meant that the local schools would be controlled by the government. As the "world" closed more tightly around them the *Altkolonier* looked for an escape. They found this escape in the 1920's when many migrated to Mexico and Paraguay, with a number going to Saskatchewan. In 1932 they left Saskatchewan and founded a new settlement on the north bank of the Peace River in northern Alberta. Here they were soon joined by newcomers from the Chihuahua plateau in Mexico. As late as July 12, 1952, about forty Old Colony Mennonites from Mexico crossed the forty-ninth parallel at Coutts, Alberta, on their trek north to join their brethern at Fort Vermilion. The church membership of this group is about 350 (see *Mennonite Life,* April, 1948).

The other two Mennonite groups that reached Manitoba in the 1870's also expanded into Alberta, although only to a very small degree. The *Kleine Gemeinde* started a settlement in the Peace River area in the year 1924. The settlers came from the United States and were well supplied with funds, having sold their holdings profitably in that country. Due to disunity and friction among them the settlements never prospered and the settlers gradually moved away. By 1940 none of the *Kleine Gemeinde* settlers remained in Alberta.

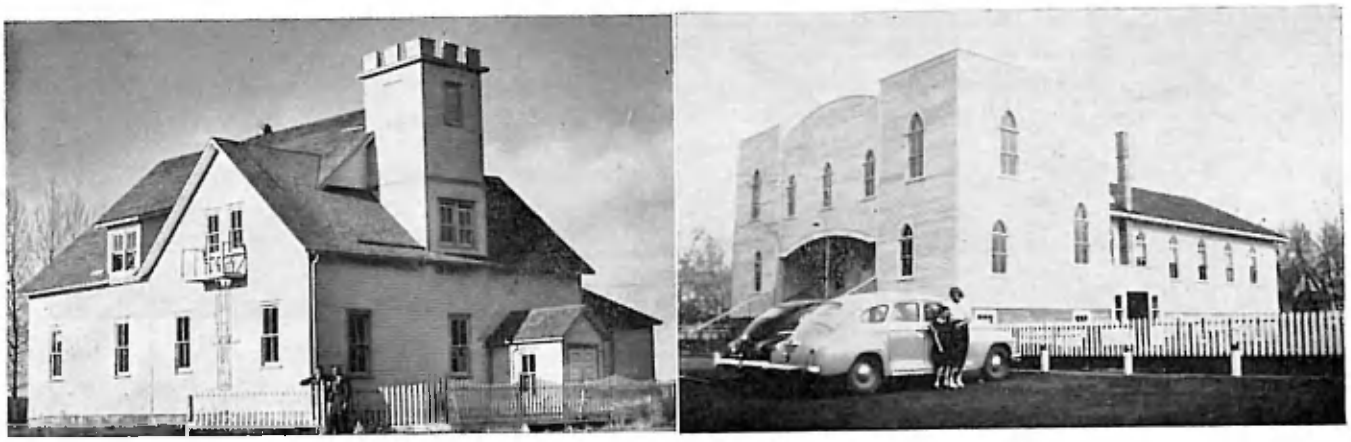
The first Bergthal settlers came to Alberta from the West Reserve in Manitoba in 1901. They settled in the Didsbury area where they found a number of Mennonite settlers who had previously come from Ontario. More families came from Oregon and from the East Reserve in Manitoba, but through resettlement to other areas the Didsbury settlement remained small. In 1903 the first church was built and in 1912 this Bergthal group joined the Conference of Canadian Mennonites. Today this group, through intermarriage and cooperative association, is identified completely with the immigrants of the 1920's.

Migration After World War I

The coming of the Russian Mennonites in the 1920's marks a new chapter in the colonization of the Canadian West. When the immigration started in 1923 the newcomers usually settled in areas of previous Mennonite settlement. It was only later that they began to migrate farther west and settle in Saskatchewan and Alberta. These last settlers consisted mainly of Mennonites and Mennonite Brethren. As water settles in low areas so the Mennonites tended to establish themselves in homogeneous groups on the prairies. A settler would find an area rich and rewarding, relatives and friends were notified and joined the group. This was also the period of communal ownership of large farms, the story of which has not yet been written but promises to be highly interesting and significant.

Slowly large areas of land fell exclusively into the hands of the newcomers. The Mennonite settlement at

D. Matthies farm, Coaldale. Going to church in early days.



Bergthal Mennonite Church, Didsbury, and Coaldale Mennonite Church, Alberta.

Coaldale, today the largest in the province, began when one man and his family decided to clean sugar beets for a local farmer. Through the years there have been movements of Mennonite settlers to and fro across the plains and foothills of Alberta and the picture seems restless as the waves of the sea. One year a settlement would exist in an area and in a few years all the Mennonites would be gone. Many families moved alone and remained isolated from others of their faith; they were not as fortunate as the settler at Coaldale—no new settlers followed and they remained alone, either to move away or remain and be absorbed into the dominant culture of the area. Although there is record of such cases, absorption has been rather a rare occurrence.

Canadian Mennonite Conference

As we have seen, the first General Conference Mennonite settlers moved into Alberta from Manitoba as early as 1901 and settled near Didsbury. The majority, however, settled in the province after World War I, most of them being of the new immigrants from Russia. The first Mennonite settlers were brought to the Rosemary area in 1929 by the Canada Colonization Association which sponsored the settlement. Lying in the heart of an irrigation district, Rosemary has prospered and today is the center of a populous Mennonite area. In 1954 the General Conference Mennonite Church has a membership of 357. The General Conference also has large congregations at Coaldale (288) and Didsbury (202), with smaller churches at Vauxhall (54), Springridge, Gem, Munson, Calgary (166), Tofield (172), Wembley, New Grigden, Chinook and Lacombe (see *Mennonite Life,* April, 1954).

P. P. Dyck of Rosemary, founder of Menno Bible Innstitute.

Mennonite Brethren in Alberta

In 1951, the Mennonite Brethren Church in Alberta had a membership of 1162. The first settlement of this group in Alberta was made in 1926 with the establishment of the community at Coaldale. With Coaldale as a center other settlements soon came into existence. In 1928 the various Mennonite Brethren churches united into a provincial organization known as the Provincial Conference of the Mennonite Brethren Church. In 1951, the following churches in Alberta constituted the Conference (membership shown in brackets): Coaldale (610), Gem (142), Grassy Lake (45), La Glace (61), Lindbrook (38), Linden (91), Namaka (40), Pincher Creek (26), and Vauxhall (109). All of these congregations outside of Coaldale are relatively small and will be dealt with only briefly.

The Gem M. B. Church was organized in 1929 with a membership of thirty-five, and was accepted into the Provincial conference the same year. The Grassy Lake congregation was founded in 1927 with a membership of seven. In La Glace, located in the Peace River Area, an M. B. church was organized in 1928, the same year that the church at Lindbrook was organized. The Linden congregation was formerly affiliated with the Evangelical Mennonite Brethren Conference but in 1948 united with the Canadian Conference of the Mennonite Brethren. The church at Namaka, organized in 1927, also belonged to the Evangelical Mennonite Brethren until 1942 when it joined the M. B. Conference. At Pincher Creek an M. B. church was organized in 1946 and at Vauxhall in 1933. Small M. B. groups also exist at Carstairs, Crossfield, Carseland, Strathmore, Duchess,

"Minutes for the Master" Broadcast by David P. Neufeld and choir of Menno Bible Institute, Didsbury, Alberta.

Brooks, Irma, Castor, Provost, Drumheller, Craigmyle, Monitor, Consort, Ryley, Countess, Lymburn, and Beaverlodge.

Of the three Mennonite migrations to Canada the last one has affected Alberta the most. The Mennonites of the first two westward movements have now been numerically surpassed by the Mennonites coming from Russia. Outside of minor exceptions a distinct division has remained between the immigrants of the 1920's and the earlier Mennonite settlers. This division has been the result not only of differences in belief but also of variations in interests resulting from different cultural backgrounds. The co-operation forced upon the Mennonites by pioneer conditions is revived only during periods of war. When the danger is past old divisions and traditional disunity often returns. The General Conference Mennonite Church and the Mennonite Brethren Church do have some enterprises as co-operative ventures, and the Provincial *Vertreterversammlung* has done much to repair the shattered ranks of Mennonitism in Alberta.

Old Coaldale M. B. Church in 1928.

NEWS FROM RUSSIA

By CORNELIUS KRAHN

For some time a change of the official attitude within Russia has been taking place. This has found expression in the fact that top leaders have made friendly gestures toward other countries, including the so-called capitalistic countries, by visiting them. Once again, it is permissible to enter Russia as a tourist, almost an impossibility for some time. Representatives of government agencies, journalists, civic groups, and churches have availed themselves of this opportunity. Even a Mennonite delegation is scheduled to visit Russia.

As far as the Mennonites of Russia are concerned, they too feel the relaxation which has come about through the change of the official attitude. Letters are constantly reaching relatives in North and South America, many of which are published in the German Mennonite papers. Even photographs and telegrams have

come out of Russia during the last years. Reports indicate that some religious activities are permissible and possible among Mennonites.

According to a recent communication the exciting news is spreading in Russia that some of the Mennonites will apparently be able to leave to unite with their relatives abroad. Theoretically such possibilities exist, according to the Canadian authorities. Canadian citizens can take the necessary steps and issue an invitation to close relatives in Russia. If the Soviet government issues a passport they are permitted to leave Russia and join their relatives. Thus far, however, this is a theoretical possibility only. It is not known that any Mennonites have actually benefitted by it. Whether the excitement about this possibility among Mennonites in Russia will lead to an actual migration of close relatives or affect them in a negative way, as this has been the case before, remains to be seen. There are many reasons, however, for us to watch developments carefully. *Mennonite Life* will report in greater details about these developments and the situation of the Mennonites in Russia in forthcoming issues.

Mennonite Research in Progress

By GUY F. HERSHBERGER and CORNELIUS KRAHN

THE research project started by Gustav E. Reimer and continued by G. R. Gaeddert pertaining to Cornelius Jansen and the great Mennonite migration of the 1870's has been completed and published under the title *Exiled by the Czar. Cornelius Jansen and the Great Mennonite Migration,* 1874 (Mennonite Publication Office, Newton, Kansas. See review in this issue). *The Complete Writings of Menno Simons*, for some time in preparation in an English edition, have been published by the Herald Press, Scottdale, Pennsylvania. Work on the *Mennonite Encyclopedia* is continuing according to schedule. The second volume (D-J) is nearing completion. Final articles for the letters M and N for the third volume are being written. Many articles beyond are ready for the printers.

Frank C. Peters, president of Tabor College, is working on his Th.D. dissertation pertaining to the educational efforts of the Mennonite Brethren (Central Baptist Theological Seminary, Kansas City). Gideon Yoder, Hesston College, has completed his research pertaining to child evangelism and has presented the results in the Conrad Grebel Lectures at Goshen College and at Hesston College. Irvin B. Horst, Eastern Mennonite College, has completed his Ph.D. dissertation on Anabaptism in England (University of Amsterdam). Martin Schrag, Messiah College, continues to work on his thesis pertaining to the Swiss Volhynian Mennonites. Rosella Reimer Duerksen, Bethel College, has completed her dissertation pertaining to the Anabaptists' music during the 16th century (Union Theological Seminary). Rupert Hohmann, Bethel College, is working on his Ph.D. dissertation on the "Amish and Their Music," Northwestern University. P. W. Wohlgemuth is preparing a dissertation on "A Study of the Hymn Tunes Used in Mennonite Hymnals That Have Been Published in the English Language" (University of Southern California).

Wilhelm Dyck, Oberlin College, is doing research for his Ph.D. dissertation pertaining to the novels of Joseph Ponten dealing with the German population, including the Mennonites in Russia (University of Michigan). Mary Eleanor Bender, Goshen College, is writing her dissertation on "Anabaptist Theme in Twentieth Century Literature" (University of Indiana). J. Howard Kauffman, Goshen College, is doing research for his dissertation "A Comparative Study of Traditional and Emergent Forms of Family Life among Midwest Mennonites." John D. Unruh, Freeman College, is preparing the history of the Mennonites of South Dakota. Mary Jane Hershey, Souderton, Pa., is writing a thesis on the costumes of Mennonites in Eastern Pennsylvania (Drexel Institute, Philadelphia).

John S. Oyer, Goshen College, is writing a dissertation on "The Protestant Reformers and the Anabaptists" (University of Chicago). Heinold Fast, Emden, Germany, is writing his dissertation on Heinrich Bullinger which will include this reformer's attitude toward the Anabaptists. Walter Fellmann, Meckesheim, Germany, has prepared an edition of the writings of Hans Denck for publication. Gerhard Goeters, Wickrathberg, Germany, has completed his dissertation dealing with Ludwig Haetzer (University of Zurich) and is now collecting Anabaptist source materials along the German Lower Rhine. Clarence R. Stuffle has written a thesis on "Comparison of the Adjustment of Amish and Non-Amish Children in Van Buren Township Schools (Indiana State Teachers College). J. Lawrence Burkholder, Goshen College, is writing a dissertation on the "Evaluation of the Mennonite Conception of Social Responsibilities in the Light of the 'Responsible Society'" (Princeton Theological Seminary). Howard Raid, Bluffton College, has conducted a census of Mennonite businessmen of the Central, Middle and Eastern District Conferences of the General Conference Mennonite Church. The Mennonite Research Foundation, Goshen, Indiana, has completed a directory of Mennonite Mutual Aid organizations, (old) Mennonite business firms, the occupations and interests of unmarried (old) Mennonite women in Illinois, Indiana, Michigan, and Ohio, etc.

B. B. Janz and J. G. Rempel are writing the history of the coming of the Mennonites to Canada after World War I.

Mennonite Bibliography, 1955

By JOHN F. SCHMIDT and NELSON P. SPRINGER

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

The magazine articles have been restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Chicago, Illinois.

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Under the heading "Books Received," we are listing books which do not specifically deal with Anabaptist-Mennonite subjects but are of interest to students of church history and religious movements. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

Books—1954

Epochs of History of First Mennonite Church of Pretty Prairie, Kansas, 1884 *to* 1954. (Pretty Prairie, Kansas: 1955) 76 pp.

Fast, Gerhard Andrew, and Fast, Jacob. *To Find the Daily Bread.* Saskatoon, Saskatchewan: The Western Producer, 1954. 48 pp.

Mennonite Central Committee. *Handbook of the Mennonite Central Committee.* 4th ed. Akron, Pa.: MCC, 1954. 68 pp.

Reyburn, William D. *The Toba Indians of the Argentine Chaco: an Interpretative Report.* Elkhart, Indiana: Mennonite Board of Missions and Charities, 1954. 84 pp.

Schmiedehaus, Walter, *Jagd in Mexiko; Erlebnisse in Steppe und Prärie.* Reutlingen, Ensslin & Laiblin Verlag (1954). 79 pp.

Sorokin, P. A. (ed.) *Forms and Techniques of Altruistic and Spiritual Growth.* A Symposium edited by Pitirim A. Sorokin, Boston: The Beacon Press, 1954. 476 pp. (Contains chapters on Mennonites and Hutterites.)

Sorokin, P. A., *The Ways and Power of Love.* Boston: The Beacon Press, 1954. 552 pp. $6. (Chapter on Hutterites.)

Ten Years of Community Living; The Wheathill Bruderhof 1942-1952. Bromdon: The Plough Publishing House (1953). 43 pp.

Teufel, Eberhard. *"Landräumig," Sebastian Franck, ein Wanderer an Donau, Rhein und Neckar.* Neustadt an der Aisch: G. Gessner, 1954. 123 pp.

Weiss-Sonnenburg, Hedwig. *Mitami: Abenteuerliche Erlebnisse eines Jungen ans Paragnay.* Stuttgart: D. Gundert Verlag, (1954). 164 pp.

Tieszen, David D., *History and Record of the Tieszen Family.* Marion, South Dakota, 1954. 132 pp.

Zijpp, N. van der, *De Belijdenisgeschriften der Nederlandse Doopsgezinden.* Haarlem: H. D. Tjeenk Willink & Zoon, 1954. 31 pp.

Books—1955

Anhang zum Gesangbuch der kanadischen Mennoniten, Konferenz der Mennonitengemeinden in Uruguay, 1955.

Blanke, Fritz. *Brüder in Christo; die Geschichte der ältesten Täufergemeinde (Zollikon,* 1525). Zürich: Zwingli-Verlag 1955). 88 pp.

Christian Race Relations (Proceedings of the Conference on Christian Community Relations, April 22-24, 1955.) Goshen, Indiana: Committee on Economic and Social Relations of the Mennonite Church and the Mennonite Community Association, 1955. 111 pp.

Church Organization and Administration (Proceedings of the Study Conference on Church Organization and Administration, sponsored by the Ministerial Committee of Mennonite General Conference and held at Chicago, Illinois, March 28, 29, 1955). Scottdale, Pennsylvania: Mennonite Publishing House, 1955. 62 pp.

A Conference on Mennonite Mutual Aid (Akron, Pennsylvania): Mennonite Central Committee, 44 pp.

Cornelius P. Nichols Family Record 1871 *to April* 30, 1955. Montezuma, Kansas: (n.p.) (1955) 16 pp.

Csokor, Franz Theo, *Der Schlüssel zum Abgrund.* Hamburg: Paul Zsolnay Verlag, 1955. 362 pp. (Novel dealing with Münsterites.)

Die ernsthafte Christenpflicht, enthaltend schöne geistreiche Gebete, womit sich fromme Christenherzen zu allen Zeiten und in allen Nöten trösten können. Nebst einem Anhange. Revidierte und vermehrte Ausgabe. Scottdale, Pa., Mennonitische Verlagshandlung, 1955. 251 pp.

Eaton, Joseph W., and Weil, Robert J., *Culture and Mental Disorders;* A Comparative Study of the Hutterites and Other Populations. Glencoe, Ill.: The Free Press (c1955). 254 pp.

Erb, Alta, and Paul, Winifred, *Christian Parents' Baby Book.* Scottdale, Pa., Herald Press (1955). 48 pp.

Erb, Alta Mae, *Christian Nurture of Children.* (2d ed.) Scottdale, Pa.: Herald Press (1955). 180 pp.

Francis, W. E. (revised by Mrs. W. E. Harnish and Frederick S. Weiser). *The Harnish Freindschaft; (The Harnish Family); a collection of historical materials relating to descendants of Martin Harnish of Conestoga Township, Lancaster County, Pennsylvania,* 1729-1926. Gettysburg, Pa., Frederick S. Weiser, 1955. 54 pp.

Francis, E. K. *In Search of Utopia; The Mennonites in Manitoba.* Altona, Man.: D. W. Friesen & Sons, 1955. 294 pp. $6.

Gering, Walter, *Catechism Workbook.* Newton, Kansas: Mennonite Publication Office, 1955. 70 pp.

Gerdes, Hayo, *Luthers Streit mit den Schwärmern um das rechte Verständnis des Gesetzes Mose,* Göttinger Verlagsanstalt, 1955. 130 pp. (Luther and Left-Wing reformers).

Goerz, H., *Die Urgemeinde. Die katholische Kirche. Die Reformation.* (Yarrow, B. C.: Author, 1955). 47 pp.

Good, Mary M. *The Mennonite Church in India; a Study of the First Five Decades of Mission Work in India by the Mennonite Church in America and the Establishing of the Mennonite Church in India.* Elkhart, Ind.: The Mennonite Board of Missions and Charities and the Mennonite Commission for Christian Education 1955. 87 pp.

Grimm, Harold J., *The Reformation Era,* 1500-1650. New York: The Macmillan Company, 1954. 675 pp. $6.50.

Guidance for Church Weddings. Scottdale, Pa.: Indiana-Michigan Mennonite Christian Workers' Conference, 1955. 24 pp.

Hess, Mrs. J. W. *"As Clay in the Potter's Hands."* Akron, Pa., (c1955). 71 pp.

Hofer, Peter. *The Hutterian Brethren and Their Beliefs.* Starbuck, Man.: The Hutterian Brethren of Manitoba, 1955. 43 pp.

Hooft, Visser't W. A., *Rembrandts Weg zum Evangelium.* Zurich: Zwingli Verlag, 1955. 96 pp. (Deals also with Rembrandt's relation to the Mennonites).

Kauffman, Milo. *The Challenge of Christian Stewardship.* Scottdale, Pa.: Herald Press (1955). 180 pp.

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Books in Review

Background of Mennonites

Die niederländisch-niederdeutschen Hintergründe der mennonitischen Ostwanderungen im 16., 18. *und* 19. *Jahrhundert,* by B. H. Unruh. Author: Karlsruhe, 1955. 432 pp. $4.00.

This study of the Dutch and Low German background of the Mennonites of Prussia, Poland, and Russia is a monumental contribution and of great significance in the realm of research pertaining to the Mennonites of Prusso-Russian background. The author has spent over a decade gathering and arranging his materials and formulating his findings. The book really consists of two parts. The first part deals with the Mennonites of the Netherlands, East Friesland, Schleswig-Holstein, and the various parts of the Vistula River where Mennonites resided. The author is particularly interested to establish facts pertaining to the racial, cultural and linguistic background of the Mennonites who settled along the Vistula River. He leaves no stone unturned and shows great familiarity with the sources along these lines. He investigates the questions pertaining to the original racial occupants of various provinces of the Low Countries, later population shifts, background of the early Anabaptist followers, movements of the religious refugees, the language in the writings of Menno Simons, Mennonite names etc. etc. in order to determine the racial and cultural background of the early Anabaptists of the Low Countries and their descendants.

It must be said that no one else has ever spent as much time and effort in penetrating into these questions as Unruh. He has made use of almost all available sources presented by Dutch scholars to formulate his findings and views. Others will have a much easier path to the sources to check them and to continue the research begun. Of particular significance is the summary of the present research status pertaining to the Mennonites of Danzig, Prussia and Poland. Much research was done along these lines by various Mennonite scholars after World War I and many of the sources and findings were destroyed during the last war. This makes this study particularly timely and important.

The second part of the book consists primarily of lists of Mennonites who went from Prussia and Danzig to Russia since 1788 with introductions and commentaries. This again is a very specialized study on which a tremendous amount of time and research were spent not only by the author but also by his co-workers on this part: Franz Harder, Horst Quiring, Gustav Reimer Sr., K. Stumpp, et al.

After a thorough introduction by Unruh he presents the lists of Mennonites who went to Russia in waves to establish the Chortitza and the Molotschna settlements. All accessible lists, some of which were obtained during the last occupation of the Ukraine by the German army (1941-43) are included. The reviewer is almost inclined to say that the most important part of the book, at least for the average geneologist who tries to trace his family history back as far as possible, is the second part of the book. The lists of Mennonite settlers, prepared with the greatest possible accuracy by a number of scholars, constitute not only a gold mine for the geneologist but also for the persons investigating the economic and cultural aspects of the Russian Mennonites.

To this maze of accumulated information is added a very significant index subdivided into "Places where the Mennonites came from" (Prussia), "Where they went" (Russia), "Persons," followed by a "Manual how to use the book." B. H. Unruh's monumental book does not belong in the category of "best sellers" but its value will increase from year to year and from generation to generation as the Mennonites of Dutch-Prussian background become more and more interested in their cultural and geneological heritage. (Available through *Mennonite Life*).

Bethel College —Cornelius Krahn

Seed from the Ukraine

Seed from the Ukraine, Katherine Nickel, New York, Pageant Press, 1952. 113 p. $3.

In this novel, the author, a descendant of Mennonites who immigrated to Kansas from the Ukraine in 1875, depicts the lives and customs of her people, both in Russia and America. The rather slow-moving plot, which does not particularly excite the imagination of the reader, concerns itself mainly with the everyday life of a family —the Berg Family. Its members are honest, industrious and dependable—the "Salt of the Earth" kind. None are motivated by great visions, nor mislead by ugly temptations. If Miss Nickel attempted to portray the simple life of a "plain" people, she succeeded very well. If she hoped to present a study that delves deeply into the human nature of a religious people called Mennonites, she left something to be desired.

The novel offers fine opportunity for a sociological study of a great many customs of the "Russian" Mennonites. Miss Nickel certainly wove them into the plot very extensively. *Seed from the Ukraine* can serve as a source book for anyone interested in studying the folkways of the Mennonites of Kansas. Some of the statements made could have been checked a little more carefully.

Bethel College —M. S. Harder

Brief History of Mennonites

Weltweite Bruderschaft. Ein mennonitisches Geschichtsbuch, by Horst Penner, Heinrich Schneider: Karlsruhe, 1955. Illustrated. 224 pp. $2.00.

Weltweite Bruderschaft is the first story of the Mennonites to appear in Germany since Anna Brons and Christine Hege wrote their accounts before World War I. It is a reliable, short, and up-to-date account on the total development of the Mennonites everywhere since the days of the Reformation. The Mennonitischer Geschichtsverein sponsored the project. The author, Horst Penner, educator and scholar, has kept the average and young reader in mind. Numerous illustrations, maps, tables and other aids make the book a very attractive and useful school and family book. In Germany, where the need for this book was particularly felt, it has already found general acceptance.

This book can also be recommended very highly to our school, church and home libraries in Canada and South America. Some of the major chapters are: "Die hochdeutschen Täufer," "Die Münsterischen Täufer," "Die niederländisch-niederdeutschen Mennoniten." In subsequent chapters the story of the Mennonites of the following countries is related: Prussia, South Germany, France, Russia, Galicia, USA, Canada, Mexico, Paraguay, Brazil and Uruguay. The cultural, religious and institutional aspects receive a balanced emphasis. It is hoped that the North American Mennonites will not only order this book for use in homes and schools to supplement those in use at present, but also sponsor projects whereby the schools and libraries of the Mennonites in South America will be enabled to obtain it for use. A clear and readable style, a very good print, the cloth binding etc. are worth while features to be mentioned. (Available through *Mennonite Life.*)

Bethel College — Cornelius Krahn

Schwenkfelder Publications

Practitioner in Physick, A Biography of Abraham Wagner, by Andrew S. Berky. Pennsburg, Pennsylvania: Schwenkfelder Library, 1954. 175 pp.

The Journals and Papers of David Schultze, Trans. and ed. by Andrew S. Berky. Pennsburg, Pennsylvania: Schwenkfelder Library, 1952. Vol. 1, 273 pp. Vol. II, 1953, 307 pp.

In addition to the above volumes by the director of the Schwenkfelder Library, Andrew S. Berky, other recent publications received from the Schwenkfelder Library are: *The Schwenkfelders During the French and Indian War,* by Glenn Weaver, 19 pp; *An Account of Dr. Benjamin Schultz of Pennsylvania,* 1772-1814, by Andrew S. Berky, 1953. 27 pp; *The Mosquito Coast and the Story of the First Schwenkfelder Missionary Enterprise Among the Indians of Honduras from* 1768 *to* 1775, translated by Selina G. Schultz and edited by Andrew S. Berky, 31 pp.; *The Countryman's Family Album, God Grants Liberty,* 1953, 35 pp.; and *A Book of Days, a Sheet Calendar Enjoying Woodcuts from the Silesian Tagebuch of* 1612.

Since the Schwenkfelder Library is independently established and endowed it must use facilities not ordinarily employed by universities to distribute its fund of knowledge. Its publication program is considered very vital. The above publications represent the fruit of research among the treasures of the Schwenkfelder Library by the director and others. All of the publications are beautifully printed and bound volumes pleasing to the connoisseur of books. The Schwenkfelder Library Corporation is to be commended for its extensive and well-edited publication program.

Bethel College — John F. Schmidt

Goshen College

Goshen College 1894-1954: *A Venture in Christian Higher Education* by John Sylvanus Umble. Goshen, Indiana: Goshen College, 1955. 284 p. $3.00.

This is a history of the first half century of the Elkhart Institute and Goshen College—the first institution of higher learning sponsored by the (Old) Mennonite Church. The author, John Umble, professor emeritus of English of the college, was well-qualified to write an authoritative and readable history. As student and teacher he was a part of the college for many years of the period about which he writes, and was intimately acquainted with the leading persons involved. He has produced a scholarly history and an interesting story.

The greater part of the book is devoted to the administrations of the four presidents who served the longest terms—N. E. Byers, J. E. Hartzler, S. C. Yoder, and E. E. Miller. The period served by the first two is referred to as the "old" college and the last two as the "new" college. The two were separated by a transition period of five and one-half years administered by four short-termed presidents and the closing of the college for one year.

During the first period the school was moved from Elkhart to Goshen in 1903 and named Goshen College. A full college course was offered in 1908, and the first A.B. degrees conferred in 1910. By 1921 the number of students grew to 204 and 26 seniors were candidates for the A.B. degree. The degree was recognized by the Indiana State Department of Education and also by a number of leading universities. The relation with the church constituency was not so encouraging. The author gives an interesting sociological analysis and concludes that the difficulty was in large measure due to a cultural lag on the part of the more conservative element of the church which opposed an "adaptation to the legitimate current cultural pattern." It was finally concluded that the only way to solve the problem was to close the school for one year and reorganize it on a more conservative basis.

In 1924 the college was reopened with S. C. Yoder,

a prominent church leader, who followed a middle-of-the-road policy, as president, and with a smaller and more conservative faculty and student body. The college now had the confidence of most of the conservative element, but had the problem of winning back the loyal supporters of the "old" college. With the aid of good deans a strong college was rebuilt and in 1940 with the inauguration of E. E. Miller as president the whole constituency was united for a strong forward movement. A strong faculty, including twenty with Ph.D. degrees, built a standard Christian liberal arts college. In 1941 the college was accredited by the North Central Association. With the organization of Biblical Seminary and the Nurses' Training School the number of students reached six hundred in 1954.

For anyone interested in American Mennonite history or in the organization and development of a church related college under trying circumstances the reading of this book is a "must."

N. E. Byers

Daniel Kauffman

Life and Times of Daniel Kauffman, by Alice K. Gingerich. Scottdale, Pennsylvania: Herald Press, 1954. 160 pp. $2.25.

Daniel Kauffman was the most influential bishop of the (Old) Mennonite Church during the first forty years of the twentieth century, and so this biography is an important contribution to the history of the church during this period. The author as a devoted daughter was able to give an intimate view of his personal and family life and of his work as writer and preacher, but she could hardly be expected to be able to take an objective view of his influence in the solution of the problems arising in connection with all the progressive activities in the rapidly changing times in which he lived. She did well, however, in consulting some of his co-workers and quoting many of their statements.

It is a well-written and interesting story of a talented young man who held a leading position as educator in his country and who had made a good start in local politics, but sacrificed these positions after his conversion under the influence of the Mennonite evangelist, J. S. Coffman, and consecrated his whole life to the work of the church. After serving a few years as an itinerant preacher and evangelist, he felt the need of Bible instruction, and started the movement of holding Bible conferences in churches. He was largely responsible for the methods which aimed at giving scriptural support to the doctrines and practices of the church. To furnish instructional material he wrote extensively on church doctrine.

He was an early advocate of a general conference to unify the thinking of the group and to win all to the support of the new activities being started, such as publishing, education, missions and charities. He had a leading part in organizing the first meeting of the (Old) Mennonite General Conference in 1898, and at the age of 33 was the first moderator. Thereafter as moderator, conference preacher or member of the most important committees he practically directed all of its work. The most influential organized work of the church in the early period had been the Mennonite Publishing Company of Elkhart, Indiana. It was, however, a private corporation of Mennonites. Soon after the General Conference was organized a movement was started to establish a publishing house owned and controlled by the church. In 1908 the Mennonite Publishing Company was established at Scottdale, Pennsylvania, and here the *Gospel Herald* was published with Daniel Kauffman as editor—a position he held until the time of his death in 1944.

With the *Gospel Herald* and Mennonite General Conference he was able to have a large influence in all the work of the church. But the author is correct in saying that his influence was largely due to his genuine Christian character and the personal traits that made him a diplomatic statesman. He was always friendly with his co-workers even when he did not agree with them. He always aimed to win those who opposed him and would never fight with them or try to punish them. He did not always win everyone to his position but he probably did as well as anyone could, coming to the church at a critical time in its history, and uniting and organizing it for a strong forward movement.

N. E. Byers

Mennonite Brethren Missions

The Growth of Foreign Missions in the Mennonite Brethren Church, by Gerhard Wilhelm Peters, Hillsboro, Kansas: Board of Foreign Missions, Conference of the Mennonite Brethren Church of North America. 1952, 327 pages, $2.75.

The book presents the origin, vicissitudes, and growth of missions sponsored by the Mennonite Brethren Church. The reader cannot escape becoming impressed with the extensive mission program of a rather small group which is spelled out by the large numbers of missionaries that have been sent out, by the establishment of many stations in many different countries, and by the many types of services rendered to the natives in those countries—education, medical, and spiritual.

The presented material in the book is heavily documented. The nature of the organization, footnoting, and general style is that of a doctoral dissertation. Part I deals with the background of the Mennonite Brethren, Part II with mission work of the M. B. Church of Russia, Part III with the outreach of the American M. B. Church and Part IV presents location, origin, and development of the mission fields and stations of the M. B. of North America.

The author could have demonstrated more sentsitivity to objectivity in dealing with a number of issues and problems encountered by the Mennonite Brethren in their mission program. Achievements are emphasized and mistakes are "conspicuous by their absence." The reader can hardly determine the basic philosophy of the Mennonite Brethren Church operating through its Board of Missions from the reading of this study.

Bethel College — M. S. Harder

First Sixty Years of M. B. Missions by Mrs. H. T. Esau, Hillsboro, Kansas: M. B. Publishing House, 1954. 552 pp.

This book can be recommended to anyone interested in missions and should be a "must" for all members of the M. B. Church in order to develop an understanding and appreciation

of the very extensive missionary enterprise undertaken by this group.

The book is well-filled with pictures (many, unfortunately, of poor quality) of all the missionaries, churches, schools, hospitals, and homes for the missionaries' families. Just the pictures alone give the book a singular value.

This undocumented history of the Mennonite Brethren mission has a readable style. Since there were so many persons and mission stations to weave into her story, the author was hardly able to present more than a very brief historical account of each. Many questions arising in the mind of the reader will have to remain unanswered. This reviewer feels that one particular question that remained unanswered is this: What have been the results of sixty years of mission efforts in terms of souls won for Christ, illiterates made literates, and sick bodies restored to health? The book emphasizes mainly growth and expansion of the mission program, leaving the reader wondering about its achievements.

Bethel College — M. S. Harder

Canadian M. B. Songbook

Gesangbuch der Mennoniten Brüdergemeinde (Winnipeg, Manitoba: Christian Press, 1955). Fourth edition.

In 1945, the Mennonite Brethren Conference of North America passed a resolution delegating a committee to lay plans for a new hymnary which would more nearly meet the needs of the Conference. An English *Mennonite Brethren Church Hymnal* and a German hymnary were planned and published in 1953 and 1952 respectively. One major concern of the Conference was ". . . the restoration of the Chorale" which was fast being lost, but which had been an integral part of the heritage.

The *Gesangbuch* contains 555 selections which are carefully chosen. The hymns are grouped according to topics such as "Lob und Anbetung" (Praise and Worship), "Gebet" (Prayer), etc. totaling 35 topics. In addition to the usual topics are sections on "Verlobung" (Engagement), "Hochzeit" (Wedding), "Tischlieder" (table Grace songs). This emphasis on the Christian home is important in Mennonite teaching. A section of songs especially suited for children might also have been included. The Bible references quoted at the top of each hymn emphasize the fact that hymns contain Biblical teaching. That is why the hymns are so important to the church.

To one who is interested in the musical worth of tunes, it is gratifying to see so many of the chorales and standard hymns included. For it must be said that too many of our hymns which have been used in recent years hardly dignify nor adequately express our faith and basic beliefs. The second and third generation of American born Mennonites are in need of a reacquaintance with the hymns which were the precious possession of the fathers who came to this country. The editorial committee is wise when it urges that these hymns be learned, for to some they will be new. The heritage of congregational singing can be lost if it is not nurtured.

The printing is neat and clear with no pages overcrowded. This hymn book is an important milestone in the work of the Mennonite Brethren Conference. During the years 1952-55 four editions appeared.

Bethel College — David H. Suderman

The Mennonite Brethren Churches of North America, by Henry J. Wiens. Hillsboro, Kansas: M. B. Publishing House, 1954. 192 pp. (Illustrated).

As Field Secretary of the Board of Trustees of the Mennonite Brethren Churches, the author visited all (153) churches located both in Canada and the United States. He collected pictures of all the churches and information concerning each—total membership, number of Sunday school classes, present leader, date of the founding of the church and sometimes names of members who have gone out into mission fields.

The main theme of the book is Mennonite Brethren churches. But there is a secondary theme rather unrelated to the main theme. The author, a Californian, extolls hte virtues of his home state rather often.

The book has several values. It is certainly a fine introduction for anyone desiring to learn about the various churches in that religious body. Then, too, it furnishes an opportunity to get acquainted with Mennonite Brethren Church buildings.

Bethel College — M. S. Harder

German Summer Bible School Material

Gottes Gaben by Katherine Royer, translated by Dora Lichti. Basel: Agape-Verlag, 1955.

Geschichten von Jesus by Mary Royer, translated by Dora Lichti. Basel: Agape-Verlag, 1955.

Was Gott für uns tut by Dora Lichti. Basel: Agape-Verlag, 1955.

Spring comes and we are beginning to plan for our youth retreats and summer Bible schools. For those who work with German children or for those congregations in Canada which hold their vacation Bible schools in the German language we want to recommend some excellent booklets. All of them appeared in the recently founded Mennonite "Agape Verlag" Basel, Switzerland and are published in cooperation with the Herald Press, Scottdale, Pa.

Gottes Gaben by Katherine Royer, translated and revised by Dora Lichti in connection with the Herald Press, Scottdale, Pa., contains songs, stories and crafts for children age 5-6. In a time in which the child grows into God's world with all its countless wonders and gifts this little book will guide him to learn to know the giver, God. Rhymes, stories, and songs, related to the little child's world will make this book a treasure for him. Especially attractive for the small child are the illustrations by Ruth Carper. Ten pictures of children invite coloring and so will give the child a personal relationship to "his" book.

Geschichten von Jesus by Mary Royer, translated by Dora Lichti, with illustrations by Norma Hostetler, is designed for children age 7-8. In ten lessons boys and girls are made familiar with the life of Christ. Pictures, stories and activities from the children's every day life help to relate what they learned about Jesus to, their daily life. A very fine feature of this little book is its emphasis on missions presented on the child's level. The children soon will love Shadi, Peter, and Tongo and all their other little friends from foreign countries, who want to follow Jesus just like they do.

Was Gott für uns tut was planned with the cooperation of Ruth and Hilda Carper and written by Dora Lichti. It contains stories, pictures, songs, and meditations for children age 9-10. The Bible stories are taken from the Old and the New Testament and contribute to the great theme of the course. An outstanding feature is the excellent art work done by Allan Eitzen. The very clear and well arranged print of prose, poetry, and music contribute to the attractiveness of the pages. This makes the booklet suitable not only for vacation Bible school but also as a permanent addition to the home library.

These books were designed to be used in summer Bible schools, but they also offer an excellent help for families whose children cannot visit a regularly conducted Sunday school or Vacation Bible school. The books can be ordered through Herald Press, Scottdale, Pa.

Bethel College — Anni Dyck

Hutterites and Mental Health

Culture and Mental Disorders. A Comparative Study of the Hutterites and Other Populations, by Joseph W. Eaton and Rovert J. Weil. Glencoe, Illinois: The Free Press, 1955, 254 pp. $4.—.

Dealing with the Hutterites, this book should be of particular interest to Mennonites. More basically, however, it will be of interest to all members of civilized society who at one time or another have wondered whether there might not be some relationship between civilization and insanity. To psychologists and psychiatrists the question under consideration is one of the extent to which cultural factors affect mental well-being. In making this study, the authors took advantage of the natural laboratory found in the relatively isolated, uncomplicated and stable Hutterite colonies.

One is impressed with the fine objectivity and painstaking thoroughness with which the study was conducted. One senses that the investigators identified themselves with the subjects of

their investigation and won their more or less complete cooperation. In a very broad way, the findings of this interesting investigation can be summarized as follows:

The colonies are not, as they have sometimes been reputed to be, immune to all mental illness. (In the summer of 1951, 199 living persons out of hte nearly 9000 Hutterites included in this study, had at one time of their life, symptoms of mental disorder.)

At the same time, the incidence of mental illness among the Hutterites was found to be sufficiently lower to suggest the reality of the cultural factor in this relationship. (The figures noted above indicate a frequency rate of one out of every 43 persons. This is less than half the rate obtaining for the United States as a whole.)

No less impressive than the quantitative differences in mental illness were the qualitative ones. Whereas schizophrenia is the most prevalent mental disorder for the general population, the manic-depressive psychosis predominated among the Hutterites. In both the psychoses and the neuroses, there was a rareness of free-floating anxiety, of overt hostility and aggression and of antisocial problems, but a dominance of depression and of introjection of conflicts.

A significant portion of the book is its comparison of the findings for the Hutterites with those of similar studies of nine other ethnic groups, including the Formosan area, the West Swedish Island and the Thuringian and the Bavarian villages. This comparison also serves well to illustrate the difficulties attending a comparative effort of this kind. The Formosan area, for example, was found to have an even lower incidence of mental illness than the Hutterites. Is this difference actual or is it merely a reflection of the thoroughness with which the respective screening processes were accomplished? Then there is always the vexing problem of diagnosis and classification. It would almost seem necessary to insist on the impossible condition that all such studies employ the same psychiatric staff before taking their results too literally.

Bethel College — R. C. Kauffman

Bethel College

The Story of Bethel College, by Peter J. Wedel, edited by Edmund G. Kaufman. North Newton, Kansas: Bethel College, 1954. 632 pp. $5.

The Story of Bethel College by P. J. Wedel is unusual in its coverage of the facts and events in the institution under consideration. This book will stand for many years as the source-book for those who desire to go into the origin of Bethel College and the problems and difficulties in the birth and growth of this Christian college.

Perhaps no one is so well qualified as was the late P. J. Wedel to write this history. His long experience in teaching in Bethel College; his scientific and historical mind; his patience; his careful and accurate treatment of details; his knowledge and intimate familiarity with the German sources, qualify the author for the writing of this history of Bethel College. To translate from the German to the English and not lose the original content and meaning is not easy. But Wedel has done it. The style is simple and the story is understandable by the common reader.

Then too, the editor of the book, Edmund G. Kaufman, deserves more than passing credit. Kaufman's connection with the college, and with the conference for so many years and in so many capacities qualifies him for the work that he has done with such great merit.

The book is organized and set up in six parts. In Part I we have the general background, and it has to do with the Bethel College constituency, early educational efforts, the Halstead Seminary, and the period of transition. In Part II we have the interesting, sometimes exciting story of the pioneer years at Bethel College; the C. H. Wedel administration; and the story of the first ten years of the college.

In Part III we have the story of how the school became a liberal arts college. Here, too, is the story of the first administration of J. W. Kliewer and the sailing of stormy seas. This period was followed by the J. E. Hartzler administration, and the second administrations of J. H. Langenwalter and J. W. Kliewer. Here, too, is the story of the depression years along with associated problems and difficulties.

In Part IV is the story of the stabilization and growth of the College, the Edmund Kaufman administration, the college board, corporation, faculty, finance, plant improvements, student life, problems and achievements, public relations and the D. C. Wedel administration to date.

In Parts V and VI we take a look at the past. In this glance back Wedel says: "Bethel College is a child faith, of a fourfold faith: faith in God, faith in the cause of Christian education, faith in the Mennonite church as a factor in building the Kingdom of God, and faith in the constituency" (554).

Sometimes repeated efforts need to be made before an institution is definitely established. This was true in the case of Bethel College. The Wadsworth School, the Emmatal School, and the Halstead Seminary were forerunners of Bethel College and in the story stand out as high lights. Battles were lost sometimes, but the campaign was won. The problems involved in the Halstead Seminary made it necessary for the institution to close its doors. But, says Wedel: ". . . after all, it was only the evacuation of a building, the discarding of a shell, and not the final incident in our enterprise that had failed. The spirit, the real Seminary, was not dead."

The story of the securing of a president for the newly established Bethel College, as well as securing a faculty is another high light in the Wedel story of Bethel College. All the way from C. H. Wedel, the first president, to the present, D. C. Wedel, the road has been up hill. It should be up hill, certainly not down hill. The several presidents have been human and subject to human limitations and often embarrassed by what seemed to be insurmountable difficulties. But in each administration the story is one of progress.

Conference and college relations have always been in the picture. In the nature of the case a collegiate institution must be out in front intellectually, and it is not always possible for the church in general to see eye to eye in matters educational. The controversy over the religious teachings in Bethel College during the years 1916-1919, says Wedel "was . . . 'grist in the mill' for the friends of Conference control of the institution . . . . Control carried with it the determination of the policies of the institution, and the sentiment in the constituency had not yet developed to the point of unanimity on this question. Nor will it ever do so . . ." (246).

Then the years 1930 and following, the depression years, were hard years and constitute another of the high lights in the story. There were many dark days, and a few bright days. Wedel shows how the campus was improved; how men and more progressive publicity was given to the college, the inauguration of the "booster banquet," all of which pointed the way to better days. The college debt had risen to over $100,000, adding to the darker days. Then finally, Wedel shows how following the depression years came the period of stabilization. It sometimes requires a thunderbolt of financial distress to awaken a constituency to the seriousness of a situation. To be sure, it costs the church the sacrifice of good men, and often innocent men, at the time. But God has a way of bringing victory out of defeat, and success out of failure. Some men in pioneer days must undertake what they know to be the impossible in order that in later days others may accomplish the possible.

The church owes a voice of gratitude to those men of vision and purpose who weathered the storms in the founding of Bethel College, and who continued to hold on when there was nothing but God to hold on. The men who sow the seed often do not live to reap the harvest. *The Story of Bethel College* is abundant evidence of this fact. The book should be in every Mennonite home.

Goshen, Indiana — J. E. Hartzler

Mennonites of Manitoba

In Search of Utopia. The Mennonites in Manitoba, by E. K. Francis, Altona, Manitoba; D. W. Friesen & Sons, 1955. Illustrated. 294 pages, $6.00.

This book deals primarily with the Mennonites who came from Russia to Manitoba in the 1870's settling on the East and West reserves, their socio-economic life, including such institutions as schools, mutual aid system, attitude toward the outside world, divisions, migrations, etc. E. K. Francis has indeed penetrated deeply into the cultural fabric of this group of people originally strange to him and has portrayed them

as they have never been portrayed before and presented a book which will be a source of information for some time to come. The publishers are to be congratulated for making this very significant study available to the public.

The author briefly features the background of the Manitoba Mennonites, their coming to Canada, village and self-government pattern, expansion, school conflicts, exodus to Latin America, and the adjustment of those who stayed. The two migrations of Mennonites to Manitoba after World War I and II are also briefly presented. Numerous charts, tables and an index are helpful assets of the book.

If any of the weaknesses of this book should be mentioned in a review as brief as this, it could be stated that the author, who is otherwise very painstaking in his research, does not seem to have become aware of the fact that the larger number of Mennonites of the West Reserve, which he calls *Fürstenländer* came from the Chortitza or Old Colony settlement which makes the name "Old Colony" Mennonites most appropriate and logical. (See "The Old Colony, 1870-1880," *Mennonite Weekly Review*, April 5, 1951, p. 10.) From this it is apparent that of the 3,240 immigrants who came to the West Reserve directly from Russia during the first years about two-thirds came from the Old Colony and only one-third from Fürstenland. The use of the name *Fürstenländer* is particularly regrettable since the multiplicity of names is already confusing. It could also be mentioned that the details of the events in connection with the coming of the Mennonites to Canada as well as the leaving of the groups for Mexico and Paraguay are absent. The descriptions of the shifts and changes within the groups, conflicts arising from their "Search of Utopia" are done very well, although a complete account of the ecclesiastical development and the resulting groups is not attempted. All this may be in the original study of the author of which this is only a part. The book can be highly recommended for use in our Mennonite homes and libraries.

Bethel College — Cornelius Krahn

Memrik. Eine Mennonitsche Kolonie in Russland, by Echo-Verlag, Rosthern, Sask., 83 pp.

This is a tenth booklet published by the Echo-Verlag pertaining to the Mennonites of Russia. Memrik was a daughter colony of the Molotschna Mennonite settlement established in the Ukraine in 1884. After its Twenty-fifth anniversary David H. Epp published a booklet dealing with this settlement. Now that the history of this settlement has come to a close and many of its former members have reached America the Echo-Verlag presented a history of the settlement covering its pioneer days, its agricultural, religious and economic development, as well as the gradual disintegration after the Soviet Revolution. We can highly recommend this well-written and illustrated book dealing with a significant phase of the Mennonites of Russia.

Bethel College — Cornelius Krahn

Art und Brauch im Lande ob der Enns, by Franz Lipp. Illustrated by Rotraut Hinderks-Kutscher, Salzburg: Otto Müller, 1952.

This book contains a textual and illustrated (in color) cultural history of the population of the Enns River in Austria. Some of the chapters carry the following headings: Space and Man; Work and Industry; Works of Folk Art; Costumes; Practices During Birth, Weddings and Death; Stories and Fairy Tales; Eats and Drinks.

This book should not only prove to be of interest to individuals interested in folklore, costumes, and culture in general, but particularly to those who want to know a little more about the cultural background of the Hutterites now residing in the northern states and Canada.

Bethel College — Cornelius Krahn

WITH THE MENNONITES . . .

(Continued from page 74)

among the Mennonites, and has been an active participant with his whole family in the activities of the Mennonites in this community.

On the seventh and eighth of August, 1955, the Göttingen Mennonites were hosts to the *Mennonitischer Geschichtsverein.* Members from all over Germany as well as from abroad were present.

Our contact with the Göttingen Mennonites was a most stimulating experience. They are people alive to the problems of Mennonites all over the world, as well as to the problems of the world itself. Their friendly warmth and generous hospitality will never be forgotten. We mingled with them at mealtimes, at social functions, at the university, and at church. We felt that we learned much from these friends and that we could share with them ideas, opinions, customs, and religious experiences. Our bonds to the Göttingers are all the more secure in that we carried back to America with us a son who was born there on July 3 in the University *Frauenklinik.*

Mom's Apron

By IDA M. YODER

How dear to my heart was Mom's old-fashioned apron,
Its uses were myriad and ample its size;
For the drying of tears and the wiping of noses,
For lifting hot pans; from the oven, hot pies;
Convenient for bringing in eggs from the hen house,
For carrying kindling or corncobs as well,
Waved at Dad in the field, it said, "Come to dinner,"
Just as plainly as did our old dinner bell.
It kept her hands warm when departing guests lingered,
And the child standing by, could hide 'neath its folds;
There's something nostalgic about an old apron
With the memories of Mom and our home that it holds.
How I pity the children whose new-fashioned mothers
Wear practical aprons of plastic so neat—
Though they serve the same purpose—protection from soil,
With Mother's old aprons they'll never compete.

MENNONITE LIFE

An Illustrated Quarterly

Published under the auspices of Bethel College: Menno Schrag, Chairman; Sam J. Goering, Vice-Chairman; Arnold E. Funk, Secretary; Chris H. Goering, Treasurer.

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North Newton, Kansas

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