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October, 1956

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COVER

Rembrandt's painting:
Cornelis Claesz. Anslo and Wife.
Kaiser Friedrich Museum, Berlin.

MENNONITE LIFE

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Contributors in This Issue






WILMA TOEWS teaches home economics at Bethel College where she delivered this lecture as a chapel address (p. 163).
H. W. MEIHUIZEN, Mennonite minister, The Hague, editor of Dutch conference paper, ALGEMEEN DOOPSGEZIND WEEKBLAD (p. 184).
IRVIN B. HORST, studied at Amsterdam and did relief work in Holland, teaches at Eastern Mennonite College, Harrisonburg (p. 148).
HARLEY J. STUCKY, who teaches history at Bethel College, was active in organizing aid during the Kansas Floods (p. 171).
WILSON MARTINDALE COMPTON, Pres. of Council for Financial Aid to Education, Inc., N.Y.; son of Otelia Augspurger Compton (p. 176).
LLOYD L. RAMSEYER, President of Bluffton College, Chairman of G. C. Board of Education, made a trip to Soviet Russia (p. 160).





JOHN F. SCHMIDT, took a course in archival management in Washington, D. C.; devoted some time to Rembrandt in America (p. 155).
MRS. RODOLPHE KINSINGER PETTER, for 60 years missionary to the Cheyenne Indians, lives at Lame Deer, Montana (p. 179).
SIBOLD S. SMEDING, a Mennonite minister at Noordhorn, Groningen, is a regular contributor to MENNONITE LIFE (p. 183).
ALBERT D. KLASSEN, Jr., Bethel graduate, worked at Menninger Foundation; Dist. Vocational Rehabilitation Counsellor, Topeka (p. 189).
N. VAN DER ZIJPP, minister of Mennonite church, Rotterdam and prof. of Mennonite history at Menn. Seminary, Amsterdam (p. 147).
HEINZ JANZEN, who studied at Bethel and Goshen, has just graduated from Biblical Seminary, New York, with the S.T.B. degree (p. 187).
HENK VAN BILDERBEEK, minister of the Mennonite Church, Bolsward, Netherlands; member of the study group he describes (p. 186).

NOT SHOWN

OTTO BARTEL, formerly farmer, minister and civil leader among the Mennonites of Prussia now lives at Calgary, Alberta (p. 180).
RUDOLF JANSSEN, a son-in-law of O. Bartel, is a church worker and contractor, Calgary, Alberta (p. 180).
DIEDRICH L. DALKE, has been dean of Missouri Wesleyan College and has taught in Arlington County schools, Virginia (p. 165).

ACKNOWLEDGMENTS

Cover Photo, Franz Stoedtner, Düsseldorf; Phot, p. 147, A. Rosenberg, REMBRANDT, (1906) p. 251; Photo, p. 149 REMBRANDT BIBEL (Vol. II) between pp. 70-71; Photo, pp. 151-52 "Ansle and Wife," Franz Stoedtner, Düsseldorf; Photo p. 152 (left) A. Rosenberg, REMBRANDT, (1906 p. 118; (right) AMSTEDODAMUM 1933, p. 92; (bottom) Kunstinstitut, Marburg; Photo p. 153, H. E. van Gelder, REMBRANDT, p. 7; Cuts pp. 172-75, THE TOPEKA DAILY CAPITAL; Cuts pp. 167-77, College of Wooster, Wooster, Ohio.

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Rembrandt van Rijn 1606-1956

By N. VAN DER ZIJPP

DURING this year throughout the Netherlands, the birth of the greatest Dutch painter, Rembrandt Harmensz van Rijn, which occurred 350 years ago, is being commemorated. He was born July 15, 1606, at Leiden and died October 4, 1669 at Amsterdam. In commemoration of his birth, large exhibitions of his works of art are found in Amsterdam and Rotterdam. There are some 100 of his oil paintings, 200 of his etchings and approximately 250 of his drawings on display.

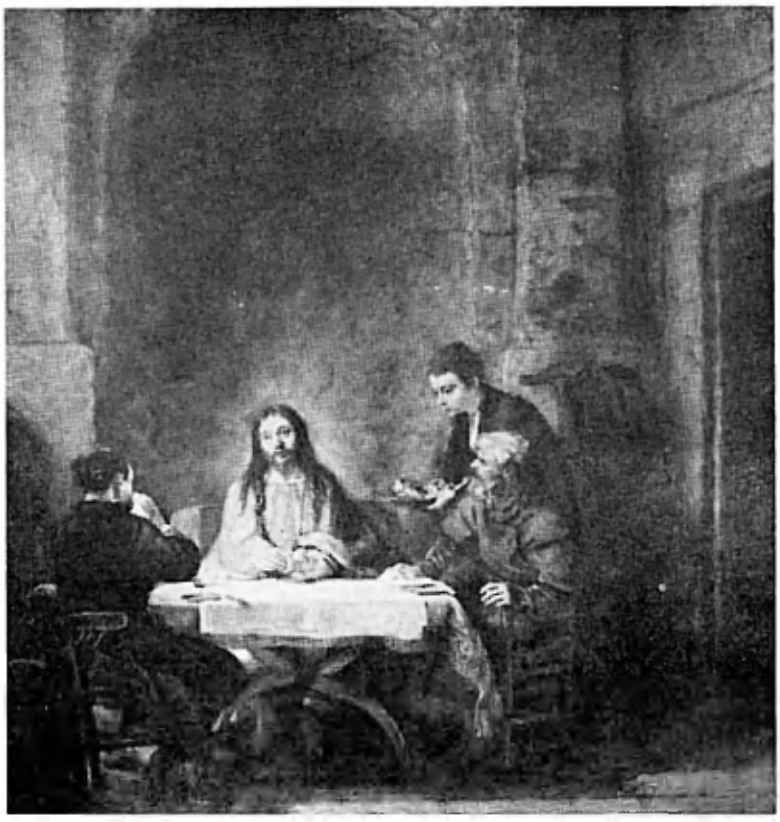
Rembrandt is not only the greatest of all Dutch painters, but he was also a true Christian for whom the Bible had a special significance. The exhibitions of his works of art again demonstrate this clearly. Particularly outstanding among his etchings is the Hundred Gulden print made in 1649 in which Rembrandt features the contents of Matthew 19. Around Christ, who stands in the middle of the drawing, are the Lord who pays his slaves, the children who are being blessed, and the rich young ruler, etc. Another of his great etchings is that of the Crucifixion. There are the three crosses at Golgatha. On the left side a group of disciples with Mary, on the right side in the darkness, the unbelievers. Among the pictures we find a number of illustrations of the Holy Family, the Risen Lord, and many of other Biblical accounts. Among the drawings, Biblical subjects are predominant.

And yet, the significant fact is not that Rembrandt used the Biblical accounts in his works of art, but rather the manner in which he used them. There is a great difference between his earlier and later works. In his early works he follows somewhat the Italian Baroque where the Bible subjects are used more or less as subject matter. After 1642 a great change took place. A crisis came into his life. His wife died and the admiring world turned its back on him by turning to painters of less significance. Rembrandt becomes a poor artist. These disappointments deepened his inner life and his art. It is evident that for him there is only one book and the figure of Christ becomes more and more central for him and his work. This is the reason for the miracle that he does not become bitter in his sorrows but that he observes man and features him with a great love and devotion.

After his apprentice years, Rembrandt, not yet twenty years old, established himself at Leiden as a painter. Six years later in commemoration of a substantial assigment, he moved to Amsterdam and in 1634 married Saskia van Uylenburgh. In 1639 be bought a house in Amsterdam in which he gathered a large collection of art. He was rapidly becoming famous. In 1642 his wife Saskia died, which was a hard blow for him. During the same year he completed the now very famous "Night Watch" which was not very popular. His finances dwindled rapidly. Commissions for paintings decreased and by 1656 his debts had grown to the point that he had to give up his art collection and his own house. Some support and comfort came to him through Hendrickje Stoffels who kept house for him. Together with his son Titus, he opened an art store through which he earned his daily bread. In 1662 Hendrickje died and in 1668, his son Titus followed, one year before his own death.

It has been claimed that Rembrandt was a Mennonite; however he was not a member of a Mennonite church. He did have numerous contacts with Mennonites. He made paintings and etchings of the Mennonite minister of Amsterdam, Cornelis Claesz Anslo, and other Mennonites. He also painted rabbis and Reformed ministers. However, this much must be said. During the later years of his life, Rembrandt's work reveals piety which was closely related to the Mennonites of his day and environment. This consists of sobriety, inwardness, a turning away from outward things, and a concentration on the essentials which was a part of the Dutch Mennonite piety, especially of the Waterlanders. Also, Rembrandt was spiritually akin to the Mennonites in his deep love for his fellow men as a creation of God.

Christ and the Disciples of Emmaus (1648). This is one of Rembrandt's numerous portrayals of this subject.



Rembrandt Knew Mennonites

By IRVIN B. HORST

At the mention of the name "Mennonite" the man in the Hundred Gulden Print turned half around. He, the eternal onlooker, thickset under a broad beret, hands to his back and crisscrossed with a cane, was the artist himself. There was no mistaking the genial but troubled look of his middle years. His glance of recognition was but momentary, and what it said I am not sure. There were signs of happiness but an overcast of sorrow. Of this I am certain, he knew the name and it meant a great deal to him. Had I mentioned persons (he never loved people in the abstract) I might have learned more — Hendrick Uylenburgh, Cornelis Anslo, Jacob Backer. But his interest passed, and he turned again to the people, lowly and proud, suffering and pharisaical, and the Master among them. (See p. 149.)

We will be well served by articles on Rembrandt and Mennonites if they lead us on to the greater subject of his art. The 350th anniversary of his birth is again a great opportunity to enter the spiritual intensity with which Rembrandt saw the realities of human existence. Especially to the Christian, Rembrandt is the prince among great artists. Who among the notable painters so richly illuminates both the Old and New Testament? "Anyone who seriously loves Rembrandt will know that God exists and will believe in him," his later countryman, Vincent van Gogh, wrote while still a missionary in the Borniage to his brother Theo at Paris. Rembrandt is thus an evangelist, and to those to whom the insights of the artists are as or more convincing than the formulas of the logician he speaks eloquently about Christian faith and human life.

To ask about the influence of Mennonites on Rembrandt is to turn from the disclosed tree to the hidden roots, a worthy task, but one with many dubious results. More than one historian has stated directly that Rembrandt himself was Mennonite. Some art critics have found the Mennonite *mystique* an answer to the particular religious piety which his work reflects. These conclusions often rest on inconclusive evidence, and spiritual kinships do not submit to exact statement. As distinctive as the Anabaptist-Mennonite faith is, with a special appeal to the nonchurchly person of Rembrandt's character, as Hans-Martin Rotermund has shown at some length,[1] yet Mennonitism is Christianity of the Protestant type. Visser 't Hooft's rejoinder to Rotermund reveals, among other things, that Mennonitism and the Reformed faith in the Netherlands in the 17th century after all did have some things in common.[2] It has been repeatedly observed, however, that Mennonitism was more closely related to indigenous religious life in the Netherlands. Schmidt-Degener finds Christianity in Rembrandt of a pre-Renaissance type, an expression which is more universal, as though sectarian divisions never existed.[3]

However, this much we do know about Rembrandt and the Mennonites: he met and knew many of them well. For several years he resided with a Mennonite family; he met them within the close proximity of his easel, one of whom was a prominent minister and leader; he knew some of their aspiring artists and trained them in his own studio. Thus much we can say and with unimpugnable evidence. It may be worth our while to bring together these facts in summary fashion in order to see that Rembrandt's contacts were numerous and significant. At the end of this article an attempt will be made to compile a list of all the Mennonite subjects which occur in Rembrandt's art. The list here is doubtless incomplete, and we shall be delighted to have additional items pointed out.[4]

The closest relationship Rembrandt had with Mennonites occurred during his early years in Amsterdam as an artist, about 1631 to 1635, from the twenty-fifth to the twenty-ninth year of his life. During this period he lived with the Hendrick Uylenburgh family in the Jodenbreestraat where he himself later bought a house. Uylenburgh was an art merchant and had bought some pictures from the young Rembrandt while he still lived in Leiden and was his "agent" during the time the artist was establishing a reputation. Also, while living with the Uylenburghs, Rembrandt married Saskia van Uylenburgh, a close relative of his host but a member of the Reformed Church. They were married June 22, 1634, and the first year of their wedded life was spent under the Uylenburgh roof.

The point of special interest here is that Hendrick Uylenburgh was a Mennonite of the Waterlander persuasion. He came originally from Friesland but had lived at Danzig and Krakow where he became a member of the church. In Amsterdam as a merchant he maintained his affiliation with the Waterlanders and his family followed in his footsteps. Thus Rembrandt had an intimate connection with a devout Mennonite family during an early stage of his career. If one recalls how closely Mennonite family life was guarded, even among the more liberal Waterlanders, one asks on what arrangement

Jesus Teaches and Heals the Sick (Matt. 19) (The Hundred Gulden Print).

Adolph D. & Wilkins C. Williams Collection, Virginia Museum of Fine Arts.

Lysbeth van Rijn, now claimed to be Maria van Eyck, wife of Hendrick Uylenburgh, in whose home Rembrandt lived.

One of Rembrandt's etchings of Cornelis Claesz Anslo.

Kaiser Friedrich Museum, Berlin

Cornelis Claesz Anslo. Detail from Cornelis Claesz Anslo and Wife. (See cover).

Rembrandt was accepted in the household for a four-year period.[5]

The first Mennonite subjects to be portrayed by Rembrandt were doubtless members of the Uylenburgh family. Pretty good evidence exists to show that the portrait painting done in 1632, sometimes thought to be Lysbeth van Rijn, Rembrandt's sister, is really Maria van Eyck, the wife of Hendrick Uylenburgh.[6] Much better known are Rembrandt's portraits of the Dutch Mennonite minister, Cornelis Claesz Anslo. We have two drawings, as well as two different etchings of this Waterlander preacher, along with the well-known painting of him in his study conversing with a widow. All of these pictures date from 1640-41, when Rembrandt was at the height of his popularity. Anslo, 1592-1646, was known in Amsterdam as "a very earnest, pious, upright, and intelligent preacher." He must have frequently visited the Uylenburgh home, since he was the leading Waterlander minister in the town. Rembrandt's interpretation is sympathetic, which may indicate that he was favorably disposed toward the minister.

Another Mennonite subject of special interest is that of the Dutch calligrapher and schoolteacher, Lieven Willemsz van Coppenol. We have a drawing of "Master Coppenol" and two distinct etchings and a painting. These were done during the 1650's, a very difficult period in Rembrandt's life, which may indicate that Coppenol

Photo, Franz Stoedtner

Wife of Cornelis Claesz Anslo. Detail from Cornelis Claesz Ansla and Wife. (See cover).

Staatliche Kunstsammlungen, Kassel

Lieven Willemsz van Coppenol, a Mennonite friend of Rembrandt. (Painting).

remained a loyal friend of his. The painting was executed in 1658, the year Rembrandt was declared bankrupt and his house and belongings sold at public auction. Coppenol himself had some difficult experiences. A year after the death of Rembrandt's Saskia in 1642, Coppenol's wife also died; later he became mentally deranged. His profession, that of schoolteaching, brought him into strange relationships for a Mennonite and his connections with the church were at times strained. In 1644 he married again, this time a sister of Catrina Hoogsaet (Hooghsaet), a Mennonite lady who Rembrandt painted in 1657. "Trijn Jans," as she was known, was married to Hendrick Jacobsz Rooleeuw, a brother of Lambert Jacobsz, Mennonite minister and artist of some note at Leeuwarden.

Among other known Mennonite subjects in Rembrandt's work is the painting done in 1652 of Nicolaas Bruyningh, a member of a prominent Mennonite family in Amsterdam. The Ermitage at Leningrad possesses a portrait painting of Jeremias de Decker, a Dutch poet of considerable accomplishment, who was a member of the Waterland Mennonite church in Amsterdam.

When we consider Rembrandt's pupils we find more evidence of close friendship with Mennonites. Two of the most outstanding of his pupils, Govert Flinck and Jacob Adriaensz Backer, were Mennonites and closely attached to Rembrandt, especially Flinck. Both of these artists had

Drawing called "Groote" Coppenol.

Penryhn Castle, England

Formerly believed to be Hans Alenson, Mennonite minister and writer. It is now established that it is a portrait of John Ellison, Norwich, England.

Etching called "Kleine" Coppenol.

Catrina Hoogsaet (Hooghsaet). She and her husband were friends of Rembrandt.

Penryhn Castle, England

been pupils of Lambert Jacobsz, the Mennonite minister at Leeuwarden, before coming to Amsterdam during 1633-34. Flinck came close to the spirit of his master and was noted for his painting of Bible subjects. Backer, the son of Flemish emigres who settled at Harlingen in Friesland, also did many Biblical subjects. His "Erection of the Cross" is considered a great painting.[7]

Among the pupils of Rembrandt we also find two sets of brothers who were from Dutch Mennonite families. Jan and Samuel van Hoogstraten were painters of some note, and the latter particularly, an artist at Dordrecht, followed closely the style of his master. The brothers Jacob and Philips Koning likewise came from a Mennonite family and early in Rembrandt's career took lessons from him. Philips was the better known painter of the two and became a friend of Rembrandt's.

The number and nature of Rembrandt's contacts with Mennonites, as outlined above, indicate that the relationship was more than casual. Rembrandt welcomed such meetings, was favorably inclined toward Mennonites at least as persons, and in a few instances developed friendships in their circles. How much they influenced him we can only surmise. Possibly the most significant influence, affecting the subject matter and spirit of his work, came in the Hendrick Uylenburgh household. Rembrandt's devotion to the Bible was certainly nurtured and cultivated in this atmosphere. Further than this we may not go, at least if we are to stay within the limits of trustworthy information. That Rembrandt was a Mennonite is a

Museum, Stuttgart

Paul in Prison

tradition that indeed cannot be entirely ignored. In an Italian book by Francesco Baldinucci, published in 1686 (Rembrandt died in 1669) at Venice, a statement exists to the effect that Rembrandt considered himself a Mennonite.[8] Baldinucci had this report from Bernhard Keihl, a former pupil of Rembrandt's who later lived and worked in Rome. While this statement cannot be overlooked, there is lack of corroborative evidence from any other source. Also, Baldinucci's account of Rembrandt in general contains so many inaccurate details that one is inclined to question its reliability. It is enough to believe that Rembrandt knew Mennonites well and that his life and work were touched by their influence.

Footnotes

[1]Hans-Martin Rotermund, "Rembrandt und die religiösen Laienbewegungen in den Niederlanden seiner Zeit, "*Nederlandsch Kunsthistorisch Jaarboek*, 1952/1953, pp. 104-192.

[2]W. A. Visser 't Hooft, *Rembrandts Weg zum Evangelium* (Zürich, 1955), particularly Chapter VII, "Rembrandt und die Kirche."

[3]F. Schmidt-Degener, "Rembrandt's Tegenstrijdigheden," in the *Rembrandt Tenstoonstelling* Catalogus for the exhibition at the Rijksmuseum, 13 July to 13 October, 1935, p. 27.

[4]No doubt further Mennonite items will come to light in *The Drawings of Rembrandt* by Otto Benesch when the complete edition in six volumes appears.

[5]H. F. Wijnman, "Rembrandt en Hendrik Uylenburgh te Amsterdam, "*Amstelodamum*, June, 1956.

[6]*Ibid.* Also in the *Rembrandt Tentoonstelling* Catalogus for the exhibition of Rembrandt paintings at the Rijksmuseum, 18 May to 5 August, 1956, pp. 32-33.

[7]Kurt Bauch, *Jakob Adriaensz Backer, ein Rembrandtschüler aus Friesland* (Berlin, 1926).

[8]For a full text of the statement see Rotermund, *op. cit.*, pp. 125-27.

Rembrandt's Mother

Mauritshuis, The Hague

List of Mennonite Subjects in Rembrandt's Art

Drawings—

1. Portrait of Cornelis Claesz Anslo (preparatory drawing in reverse for the etching of 1641), 1640, Benesch 902, at the British Museum, London.
2. Figure of Cornelis Claesz Anslo (study for painting of 1641), 1640, Benesch 903, at the Louvre, Paris.
3. Lieven Willemsz van Coopenol at his writing table, c. 1646, Benesch 908, at the Museum of Fine Arts, Budapest, Hungary.
4. View over the ramparts near the Heilige Wegspoort, Amsterdam (the blunt gable to the left of the Poort is that of the Mennonite Church of "The Lamb"). c. 1640-41, Benesch 952.
5. (Doubtful) Elderly man in a wide-brimmed hat. (Hofstede de Groot said this drawing was known as "the poet Vondel in front of his house." Benesch says, "The person represented shows some resemblance to Anslo and wears a collar distinctive of a Mennonite minister." c. 1640. Benesch 904, at Berlin in the Kupferstichkabinett.

Etchings—

6. Portrait of Cornelis Claesz Anslo, 1641.
7. Cornelis Claesz Anslo in study with widow (or wife), 1641.
8. Portrait of Lieven Willemsz van Coppenol, (known as the "de Kleine Coppenol"). c. 1653.
9. Portrait of Lieven Willemsz van Coppenol, (known as the "de groote Coppenol"). c. 1658.

Paintings—

10. Cornelis Claesz Anslo in study with lady, 1641, Bredius 409, at the Kaiser Friedrich Museum at Berlin.
11. Portrait of Lieven Willemsz van Coppenol, 1658, Bredius 291, in the Edward S. Harkness Collection at New York City.
12. Figure of Nicolaas Bruyningh, 1652, Bredius 268, in the Gemäldegalerie at Kassel, Germany.
13. Portrait of Catrina Hoogsaet (Hooghsaet), (wife of Hendrick Jacobsz Rooleeuf), 1657, Bredius 391 at Penryhn Castle in England.
14. Portrait of Jeremias de Dekker, 1666, Bredius 320, in the Ermitage at Leningrad, U.S.S.R.
15. (Doubtful) Portrait of Maria van Eyck (wife of Hendrick Uylenburgh), 1632, Bredius 85, in the Nationalmuseum at Stockholm, Sweden. (Note: If it can be established that this figure is Maria van Eyck, rather than Rembrandt's sister, then at least a score of items may be added to this list. See for example the eight paintings in Bredius, 83 to 91. There are also many extant drawings of this figure.)
16. (Doubtful) Portrait of Lieven Willemsz van Coppenol, c. 1632, Bredius 164, in the Gemäldegalerie at Kassel, Germany.
17. (Doubtful) An Elderly Man in an Armchair in W. A. Clark Collection of the Corcoran Gallery of Art. James D. Breckinridge in *Handbook of Dutch and Flemish Paintings in the William Andrews Clark Collection* (1955) states: "This magisterial portrait, whose subject was probably a member of the Mennonite sect, seems to have been a companion picture to the Old Woman in an Armchair, No. 38 in the Altman Collection at The Metropolitan Museum of Art."

    Schmidt-Degener, "Portretten door Rembrandt, II: Mennisten," *Oud-Holland* XXV, 1914, pp. 1-7 identifies costume as that of a Mennonite; dates ca. 1640.
18. (Doubtful) Hans Alenson and wife (two paintings). Hofstede de Groot, Valentiner, Alfred Rosenberg and others claimed that these paintings represented Hans Alenson and his wife. Alenson was a well known Dutch Mennonite leader and writer. More recently it has been proven that the paintings represent the Rev. and Mrs. John Ellison of Norwich, England. The paintings were formerly at Henri Schneider, Paris, and are now in the Penryhn Collection in England.

Additional Reading on Rembrandt

For additional information regarding Rembrandt and the Mennonites see the January 1952 issue of Mennonite Life *which contains an article by H. M. Rotermund "Rembrandt and the Mennonites" and Cornelius Krahn "Rembrandt, the Bible and the Mennonites." Significant books on this subject are Jacob Rosenberg "Rembrandt, II Vols. Harvard Unievrsity Press, 1948; H. M. Rotermund "Rembrandt und die Religiösen Laienbewegungen in den Niederlanden seiner Zeit," Nederlandsch Kunsthistorisch Jaarboek.*

SOME REMBRANDTS in America

By JOHN F. SCHMIDT

Courtesy, Museum of Fine Arts, Boston

The Artist in His Studio.

NOTHING short of amazing is the continued and increasing popularity of a Dutch artist born three hundred and fifty years ago. Among the treasures of the creative genius of man his paintings, drawings, and etchings are prized the world over. Scores of Rembrandt's works have found their way to America where in museums and art collections they continue to inspire the multitudes who visit these centers of art. As one handbook puts it, "Probably no other artist in history has won such wide and enduring popularity."

The Rembrandt collections in the Metropolitan Museum of Art, New York City and in the National Gallery of Art in Washington, D. C., are outstanding in their scope and variety of Rembrandts. Apart from these major collections, however, almost every large museum prides itself on showing at least one, if not several, works of the master. Because Rembrandt van Rijn, according to Horace Shipp in *The Dutch Masters*, "... stands among the supreme half-dozen artists of the world," such collectors as Andrew W. Mellon, Henry Clay Frick, Joseph E. Widener, J. P. Morgan and others

A Girl with a Broom.

Mellon Collection, National Gallery of Art, Washington, D. C.

Portrait of Youth in Black Cap.

William Rockhill Nelson Gallery of Art, Atkins Museum of Fine Arts, Kansas City.

of similar means and persistence have spent vast fortunes to bring Rembrandt to America.

Among the subjects Rembrandt treated, religious subjects take first place, followed no doubt by portraits. While less in quantity, his landscapes are no less remarkable in revealing the artist's deep understanding of his subject and his consummate artistry. His religious subjects are not as numerous in American galleries as his production of such paintings would indicate that they should be. Happily they are present in the larger collections.

A few representative Rembrandts are presented to readers of *Mennonite Life* from the collections in American museums.

Among the portraits by Rembrandt the most fascinating and revealing are his self-portraits, ranging from the time of his youth, when he was a successful and even fashionable master, to his lonely old age when his face reflected the tragedy of bankruptcy and the unbroken will of a great man. From the Mellon collection in the National Gallery of Art we present a self-portrait from the time of his last years. Of all Rembrandts in the National Gallery of Art, this was singled out by David E. Finley, curator, as the most significant. He says of this painting:

> Here Rembrandt seems to reveal his whole complex personality. He makes us conscious of his strength, his weakness, his tragedies as an individual, his triumphs as an artist. Most of all, he impresses us with his deep understanding of human nature and his unshakable faith in the essential nobility of man.

Much has been said by art critics of Rembrandt's profound psychological penetration of his subjects. E. H. Gombrich in *The Story of Art* has this to say:

> Other portraits by great masters may look alive, they may even reveal the character of their sitter through a character-

The Mill.

Widener Collection, National Gallery of Art, Washington, D. C.

> istic expression or a striking attitude . . . But in Rembrandt's portraits we feel face to face with real human beings with all their tragic failings and all their sufferings. His keen and steady eyes seem to look straight into the human heart.

Rembrandt's close association with Mennonites and his appreciation of simple Mennonite piety as revealed in his Biblical paintings, has intrigued Mennonite scholars. In the W. A. Clark collection in the Corcoran Gallery of Art, Washington, D. C., we find the painting, "An Elderly Man in an Armchair," of which the handbook notes that he "was probably a Mennonite." This may have been a companion picture to the "Old Woman in an Armchair" in the Metropolitan Museum of Art.

The large two-volume Rembrandt Bible, a copy of which may be seen in the Bethel College Historical Library, with its wealth of paintings, drawings, and sketches, shows the extent to which Rembrandt used Biblical materials, at first no doubt because of their intrinsic dramatic quality but certainly also in his latter years as a means of expressing his religious faith. To quote Theodore Reusseau, Jr., Curator of Paintings, the Metropolitan Museum of Art, "Rembrandt knew well the moving, familiar stories of the Old and New Testaments and was attracted by the opportunity they gave him to paint human beings under the stress of deep emotions."

"The Deposition of Christ" from the John and Mable Ringling Museum of Art and "The Apostle Paul" from the Widener Collection in the National Gallery are good examples of his portrayal of religious subjects.

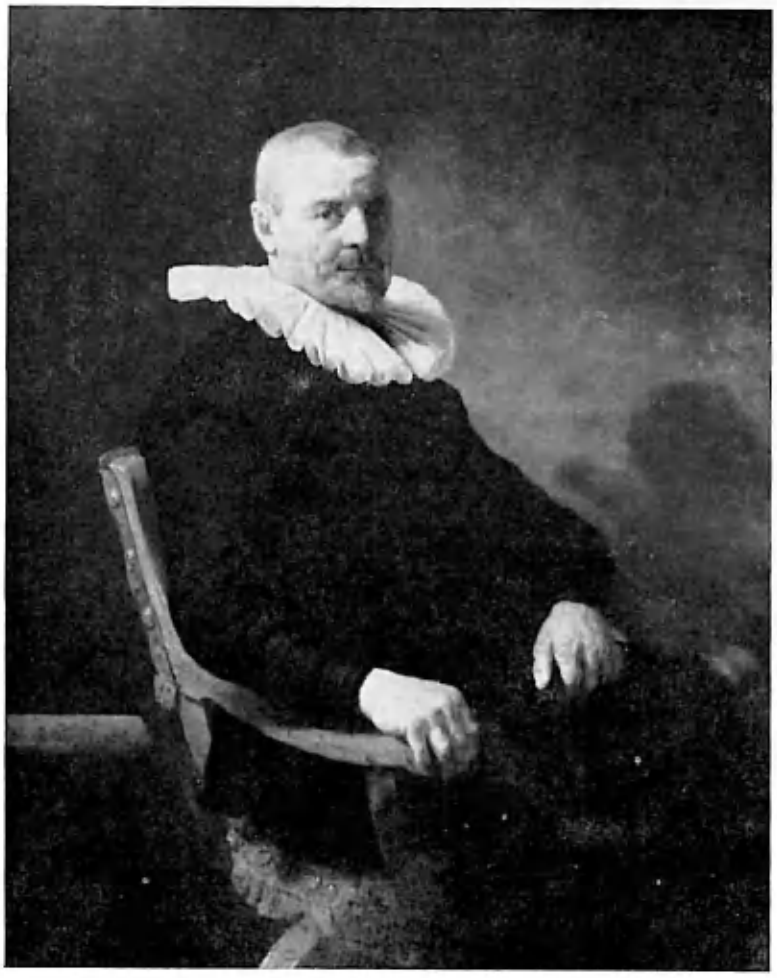
Even in his presentation of nature Rembrandt sought to go beyond the obvious and the material and interpret the spiritual aspect of a scene. In the Widener collection

The Deposition of Christ.

John and Mable Ringling Museum of Art, Sarasota, Florida.

Widener Collection, National Gallery of Art, Washington, D. C.

W. A. Clark Collection of the Corcoran Gallery of Art.



at the National Gallery we see an outstanding example of his rather rare landscapes, "The Mill." Of it Horace Shipp says in *The Dutch Masters*:

> Once in the country he saw a mill silhouetted against the evening sky. He painted it—an asset for the "company" which owned him. In 1911 it was sold for one hundred thousand pounds, the highest price any picture had commanded up to that date. It reveals Rembrandt approaching nature in that same mood of search for the infinite which underlies almost all his work: the subject pictures, the scriptural ones, the portraiture even. The immensity of earth and sky in such a picture . . . is a physical counterpart of that immensity of spiritual experience of 'The Three Crosses' . . . .

Charles H. Caffin in *How to Study Pictures* makes the claim that Rembrandt is recognized as the Prince of Etchers. Included in his prints are landscapes, portraits, Biblical subjects and studies of beggars. Since Rembrandt was devoted to truth and sincerity, he presented people as they were. This art method lent itself particularly well for the presentation of Biblical subjects, as with a few effective lines he was able to suggest motives and reveal emotions. Among his great portrait etchings is that of Cornelis Claesz. Anslo, the Mennonite minister. Originals of this etching are found in the Art Institute of Chicago, the Fogg Museum of Art in Cambridge and the Mennonite Art Collection in the Bethel College Historical Library. In the same year that Rembrandt executed the etching of Anslo he also painted the well-

(Left) The Apostle Paul.

(Left, below) An Elderly Man in an Armchair. Portrait of Saskia van Uylenburch.

Adolph D. & Wilkins C. Williams Collection, Virginia Museum of Fine Arts.

known portrait of Anslo and his wife. (*Mennonite Life*, January, 1952). (See cover of this issue.)

Such great etchings as "Christ Healing the Sick" known as the Hundred Gulden Print, and "Jews in a Synagogue" may be seen in the Metropolitan Museum, while "Beggars Receiving Alms" is in the Museum of Fine Arts in Boston.

Fortunately, original paintings, drawings, and etchings by Rembrandt are sufficiently numerous in America that all who wish may increase their appreciation for the great master by visiting museums in their particular area. The literature on Rembrandt is also extensive, much of it designed for the amateur in the realm of art appreciation. Mennonites need not deny themselves an acquaintance with this great artist of the human spirit.

One writer estimates that of Rembrandt's total output, we still possess more than six hundred paintings, well over two hundred etchings, and not far short of two thousand drawings. (*Tancred Borenius in* Rembrandt, Selected Paintings, *New York and London; Phaidon Publishers, Inc., 1952*).

Besides the art galleries represented in the paintings shown on these pages, prints of Rembrandt paintings have been received from the John G. Johnson Art Collection, Philadelphia, The Art Institute of Chicago, The Cleveland Museum of Art, and the Metropolitan Museum, New York.

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Portrait of Himself.

Self-Portrait

Mellon Collection, National Gallery of Art, Washington, D. C.

Portrait of a Bearded Old Man.

Adolph D. & Wilkins C. Williams Collection, Virginia Museum of Fine Arts.

Glimpses from a Visit to Soviet Russia

By LLOYD L. RAMSEYER

Huge statute of industrial worker and farm girl in Moscow.

SOMEONE has said that there are no experts on Russia, there are merely varying degrees of ignorance. Certainly the writer would not want to pose as an expert. The following observations are based on considerable reading, group conferences with American Ambassador Bohlen in his Moscow office and with two press representatives who have spent a number of years in Russia, a conference with six of the heads of government of the city of Leningrad, the comments and remarks of a number of Russian guides who showed us points of interest, and the pooled experiences of the forty-three members of our party who were permitted to wander freely in the three cities which we visited, Kiev, Moscow, and Leningrad and talk freely with Russian citizens met on the streets and in the hotels.

There is much more liberty in Russia than there was before the death of Stalin. This is true both for the foreign visitor and for the Russian citizen. The very fact that a group of Americans was allowed to enter is evidence of a change of policy. None of our baggage was examined either in going into or leaving Russia; we were permitted to go where we pleased in the cities visited without evidence of being followed; and picture taking was almost without restrictions. However, freedom such as is known in America still is not known to the Russians. They do not have a heritage of freedom. There is no Magna Carta or Bill of Rights in their history. However, whereas formerly the secret police might come into a home at night and take away one or more members of the family with or without cause, now one is not arrested unless he has broken a law. More freedom in writing and in criticizing the authorities is permitted than formerly.

Living standards are considerably lower than we have in America, although those of our party who were in Russia twenty years ago say that a remarkable improvement has taken place. The average person on the street is poorly dressed, judged by American standards. It is no wonder that living standards are low, since the average wage of the laborer is 800 rubles per month and costs are high. The only way of evaluating a ruble is in terms of the cost of things to be purchased, since the arbitrary exchange of 4 rubles for a dollar is completely artificial. It probably should be 10 to 14 to the dollar. Some of the prices in the big department store on Red Square were: woman's sandals, 415 rubles; men's shoes, 600 rubles; 15" television set, 2400 rubles; nylon hose, 28-42 rubles; bicycle, 749 rubles; or one lemon, 2.75 rubles. In other words, the worker would work three weeks for a pair of shoes or nearly a month for a bicycle. There are very few privately owned automobiles. Housing is crowded. The new housing in the cities seems to be all of the apartment house type. Consumer goods and some foods are in short supply.

Russia does not have a classless society, as some would have us believe. The ideal is that sometime when the true communist state emerges each person will be paid according to his need, now he is paid according to his contribution to society. While the average laborer in a factory gets 800 rubles per month the highest paid professors in the university in Moscow get 5700 rubles. Scientists, entertainers, and writers are also highly paid. It is said that the translator of "Pygmalion" made a profit of 4,000,000 rubles. Although college professors of the highest rank are well paid, teachers in the lower grades are poorly paid.

One is permitted to keep whatever money he can make, deposit it in a bank at interest, build himself a home, or purchase consumer goods with it. The highest income tax paid is 13 per cent. Money may be passed on to one's children without payment of any inheritance tax. One may own his home, but he cannot own the land on which it rests. All businesses that employ labor are state owned. This includes stores, farms, factories, and the like. Even the selling of soft drinks on the street from portable carts is a state owned business.

Another evidence of the fact that society is not classless is the vast difference between the first and third class railway accommodations. First class sleeping cars are quite comfortable, although they have the embarrassing custom of assigning different sexes indiscriminately to the same four bed compartment. However, the third class cars have very meager furnishings and look dirty and run-down.

Women are engaged in many types of manual labor. We saw women digging ditches, cleaning streets, swinging picks and shovels on the railroad, laying brick, loading trucks, and working on farms. A Leningrad official said that they do not consider this desirable, but that it became necessary because of the number of men lost in the war. Although engaged in manual labor women invariably wore skirts rather than slacks.

We visited two collective farms. The first of these was about 20 miles southwest of Kiev. This was a farm of about 6800 acres, of which 500 acres was in orchard. They had 400 head of cattle, of which 250 head were milk cows. They had 500 pigs. To work this farm they had 650 laborers. Although they had considerable power machinery, it seemed to us that much work was done by hand. As the noon hour approached we saw many women returning from the fields with sacks of forage on their backs. The grounds had a disorderly appearance. We were not impressed by the appearance of the dairy herd. We thought it a safe assumption that they would show us one of the best collectives in the

People wait in line to view the bodies of Lenin and Stalin in the Kremlin Mausoleum. (Top, right) Women working in the streets of Kiev. A country home near Moscow. Dairy herd, Lenin collective farm, Moscow, and inside view of dairy barn on this farm.

area, so we assumed that others were no better than this one.

The other collective farm we visited was in the Moscow area. This was a farm of 5000 acres with 1200 workers, of whom 500 were men and 700 women. They had 300 cows, 800 pigs, and 150 horses. Five hundred acres are given to orchard and berries. The dairy barn, taken care of entirely by women, seemed to be a good one, with drinking fountains for the cows, feed carrier, 11 electric milking units, and milk cooling room. The barn was whitewashed throughout. They milk their cows three times per day, 4 a.m., 12 m., and 8 p.m. We saw the herd coming in to be milked at noon and they looked like good dairy cows, Holsteins.

Farm workers are paid by work day units, 10 rubles on the first farm visited, 12 rubles on the second one. In addition they get some produce. A good worker will average more than one work day unit per day, in fact get as many as 40 per month. Each family has its own private dwelling, with an acre or two that they can work as they choose, selling whatever they raise above their own needs. They may also keep a few of their own farm animals on this plot. Coming into the country by plane one could see the pattern of the countryside, the villages with the small plots of ground near them, then the large collective fields back from the houses.

Farm dwellings were small and rather shabby looking, largely of log construction. In traveling from Kiev to Leningrad by train we saw hundreds of such homes, and not a one would compare with a good American farm home. Open wells of the "Old Oaken Bucket" type seemed common.

Each collective village had a church. At the first farm we were told that a few old people attend, at the second we were told that they have a church for those who were too old to adjust to the new way of life. The second collective had a new community building, which they called a "Hall of Culture."

The government tries to discourage religion through propaganda. In the schools science has become god, and they do all that they can to indoctrinate the children to believe that religion is contrary to the known facts of science. The days of outright persecution of Christians seem to be over, however. There are still many closed churches, but those that remain are crowded for worship services in a way which we had never seen before. This seems to be true of both the orthodox and Baptist churches. A Baptist service which I attended in Moscow had more people standing than seated, in fact every available standing space was taken from the doors to the rostrum. Religious instruction is definitely curtailed. Anti-religious museums are still open to the public.

There seems to be considerable interest in the arts and in the historic spots in Russia. The summer home of the czars, Peterhof, containing magnificent palaces and many fountains, was destroyed by the Germans during the war, but was one of the first things restored after the war. They seem to take pride in their art museums and many people visit them. The theater was filled for an opera which we attended in Moscow.

In years past Russia was known for its high rate of illiteracy. There has been a great advance in education in recent years. Seven years of schooling is now compulsory, with this soon to be increased to ten years. School children go to school ten months a year and six days a week. The courses offered in their public schools are rather advanced and much home work is required. The study of foreign languages begins in the fifth grade. Many Americans in a position to know feel that their ten years is probably at least equivalent to our twelve. Entrance examinations for the universities are difficult. Moscow has just built an entirely new university, with a present enrollment of 22,000 day students and 1500 evening students. They claim to demand a broad cultural education rather than narrow specialization. A student is free to specialize in the subject of his preference. All students get free tuition in the university, and in the University of Moscow 96 per cent get assistance in addition, ranging from 300 to 800 rubles per month, as reported to us by our guide.

Conditions in Russia have improved, yet it was with a sense of relief that we crossed the boundary into Finland. We soon noticed that people looked better dressed and more relaxed than in Russia and the privately owned farms looked better kept with better buildings. Even the advertising looked good to us, for it meant that we had again entered a land where a man is free to enter into a business without interference if he cares to do so. The group often sang "God Bless America" while on the trip, but it was with a new sense of meaning that we sang it after leaving Russia. When our plane touched the runway in New York City on our return to America we broke into singing "Praise God from Whom All Blessings Flow" with a real sense of gratitude for having been permitted to have the experiences which we had enjoyed during the summer, and also with real appreciation for our safe return to this land of freedom and opportunity.

Farm machinery on a collective farm.

Homemaking -- A Challenging Vocation

By WILMA TOEWS

AMONG the changes which have taken place in the last few years are many which reach into and affect family life; and their subtle influences have not left the Mennonite home untouched. Traditional patterns of family living are giving way to increased emphasis upon material things, to increased participation in activities outside the home, and to a dependence upon schools, the church, and community groups to perform functions once belonging to the home alone. The results are not all undesirable, to be sure, but there has been a gradual weakening of family life. Meals are hurried affairs and often only a few of the family members are present; evenings at home become fewer and fewer; and seldom are families together just for the sake of fellowship.

One of the reasons for some of these changes is one which should be viewed with satisfaction as well as caution. It is the change in the role and status of women. Fifty years ago there was seldom any question about what a woman's career would be—she would be a full time homemaker; and if she did not marry, she would live with a relative and help with the work of the household. Only a few daring souls ventured into careers outside the home. But today all this has changed. The doors of educational institutions stand open to women and the professional and business world is eager for women workers.

The well trained and qualified young woman will not find it difficult today to enter the world of work nor will she find the financial rewards and the personal satisfactions disappointing. The opportunities are quite adequate. The big question she should face and answer is the one of whether she really wants to have this kind of career for a continued period of time.

Today many women have chosen to work outside their homes. Eighty per cent of all women marry and establish homes; most of them have children. We might well ask two questions: Why have they chosen to work outside the home? How will this affect the home? We are not here concerned with those few women who find it absolutely necessary to work outside the home. Neither are we concerned with the young unmarried or married woman who works for a year or two before she has a family, nor about the woman who feels after her children have grown that she does not have enough to occupy her time in the home and that, therefore, she prefers to do some work outside the home. We are thinking especially of the homemaker with children who prefers to work outside her home. Does homemaking not seem important enough? Has it not provided sufficient challenge? Or is there not enough recognition given for homemaking?

Elton Trueblood says in his book, *Your Other Vocation,* in the chapter, "The Recovery of Family Life" that we have not helped mothers see and understand the glory of their central occupation. He says "Most of our talk has been about the humdrum character of home duties, and we have said little about the need of intellectual or moral powers. We make the mistake, in our public speeches and writings, of glamorizing public service in the world . . . . It is hard for individual women to honor their natural vocation of homemaking because, for the most part, the world does not seem to honor it. We know how little the tasks of motherhood are honored when we realize that few colleges take seriously the idea that young women can be prepared for such tasks with an intellectual discipline comparable to that expected in the learned professions. It is assumed that a person needs a rigorous preparation to be a successful architect, but the guidance of human lives is apparently thought to be on a different level." Trueblood goes on to say that capable, ambitious young women are caught in this dilemma and that often the way out for them is the one which is damaging to the woman and to our total society.

It is not our purpose here to de-emphasize the work of women outside the home. We would not like to return to the day when there were not the opportunities we now have. We are happy that there are choices; but I would like to present the vocation of homemaking as one of the finest choices a young woman could make. The doors to a career outside the home stand open; many women are choosing to enter these doors. But let us not assume that this is all progress. It is very dangerous to think that because a trend is sweeping the country it is desirable. Not everything that is is good. The woman who marries should seriously consider that for her it is wise to choose to be a full time homemaker, at least for a good many years.

Lawrence Bee of the home economics faculty at the University of Kansas emphasized in a recent talk that, as usual, most college women were marrying and doing so soon after they leave school. Yet, while they are in college, they find very little which will encourage them to feel that becoming a homemaker is an important step. Lynn White in his well-known book, *Educating Our Daughters,* emphasizes this same point. He stresses that colleges were originally founded for men and that even today we have very little emphasis on anything feminine. Women students must compete with men, and incidentally, they have shown that they could do a very good job academically. The discouraging thing, according to White, is that college education is planned for a man's world, and therefore, women, in order to succeed in our colleges, must depreciate their femininity. He says that

most of the vocational advice women get in college is wrong because it is a man's kind of advice. While a girl is in college we prepare her to enter the world of work just as we do the men. Rarely do we face the issue realistically and encourage young women to plan to become homemakers. They *will* become homemakers. Colleges should recognize this and should help women to want to do a professional job of their homemaking. It is the depreciation of the vocation of homemaking which leads the married woman who stays at home to say apologetically "I'm just a housewife."

Trueblood says in the chapter cited before that "important as daily work may be, in the experience of the ordinary human being, the life of his family is far more important. His pride and ambition may be involved in his professional advancement, but far more than pride and ambition are involved in his relationship to his home . . . . All the deeper emotions are involved in the effort to maintain and support family life."

Homes produce people. The woman who is a real homemaker is dealing in human personality. In fact, everything she does and the way in which she does it is evaluated in the light of how it will affect the people within the family. To be sure, some of what she does may seem menial and tedious, but it is all for a higher purpose. The family is still our basic unit of society and as long as we value individual family living, there will be the duties involved in the maintaining of these households. But the woman who sees her work as consisting of nothing more than the maintenance of a household—that is of doing the housekeeping—is bound to be disappointed.

Good homemaking consists of building an environment in which good family living can take place. It is a difficult job. It involves housekeeping *plus*. It is this plus part which we may at times overlook because it is in a measure intangible. It consists of the managing of the family's living so that the human personality can be formed and enriched in a way in which it is almost impossible in any other situation.

As tensions in the world mount, homes take on even more significance. They need to be places which will be conductive to the building of inner resources that can meet the demands of the outside world. Ashley Montague says: "It is, indeed, in the home that the foundations of the kind of world in which we live are laid, and in this sense it will always remain true that the hand that rocks the cradle is the hand that rules the world. And it is in this sense that women must assume the job of making men who will know how to make a world fit for human beings to live in."

In addition to the functions of shaping human personality, our homes need to be havens of privacy, of unfailing affectional security and of rest from the pressures of the outside world. To create the kind of homes in which this kind of emphasis and value is placed upon the *people* in the home and upon their emotional and spiritual welfare is not usually possible when the mother of the family spends most of her day in a job outside the home. Good homemaking usually becomes a full time job.

College women should become our best homemakers—that is, if they have learned to think, to make intelligent choices, and to be creative. We would like to see them say with pride after they have established their homes, "I am a homemaker."

How should our college women prepare themselves for this important vocation which most of them will enter? White says this will not be an easy job, because colleges are not prepared to face these facts frankly and to deal with them adequately. Perhaps the picture is not quite so dark as it seems to be in some parts of his discussion. The intelligent college girl can prepare herself for homemaking with a fair degree of satisfaction—that it, if she is aware of things as they are, if she is realistic, and if she will insist upon being somewhat original in her choice of curriculum.

It is probably of first importance that our young women be realistic—so realistic that they will say to themselves, even if not to others, that they will probably become homemakers soon after they leave school and that it seems unwise not to prepare themselves for this important work. Vocational interests might very well be explored and followed as possibilities before a family is acquired and as something to which to return after the family is grown. But to assume that such a vocational interest is the sole determinant in college preparation is simply closing one's eyes to the facts.

A good liberal arts education can be one of the finest kinds of preparation for homemaking. It should enrich the thought life. A few months ago I heard an address by a woman who had spent years interviewing homemakers for a national magazine. She concluded that the homemakers who got along best were the ones who had interesting and worthwhile things to think about. Then she said, "But the question remains—how are we going to get them to think interesting thoughts?" A college education should be a partial answer to this question. Anyone who feels that a college education is wasted on the woman who marries and becomes a full time homemaker soon after she leaves school simply does not understand what a college education is. A liberal arts education is not intended primarily to train anyone—man or woman—for a specific job; it is intended to help build a richer, fuller life. For the homemaker this can be immeasurably valuable.

Specific courses in subjects related to homemaking are to be recommended. Some of these might be studies in family and marriage, child development, health, nutrition and even some of the skills—courses from the home economics curriculum, especially for the girl who is quite unfamiliar with these skills. But also to be recommended

(Continued on page 191)

An Episode from the Cherokee Run, Oklahoma

Mennonite Pioneers at Enid

By DIEDRICH L. DALKE

A quarter to twelve, thousands of eager land seekers were all set for the race which has been called the greatest race in history. It was a race for homesteads into the Cherokee Outlet of Oklahoma, more commonly, although erroneously, known as the "Cherokee Strip." In May 1893, after years of agitation and some negotiation, the United States purchased the Outlet for $8,000,000 from the Cherokee Indians, probably at a loss to the Indians who had become conditioned to disappointments in earlier experiences. In August, President Cleveland proclaimed the Outlet ready for settlement and the date for the opening was set for September 16, 1893. Like the three prior openings, this one was to be accomplished by a run for the homesteads.

The Outlet was a tract of land in Northwestern Oklahoma Territory extending 58 miles south from the Kansas line and running 226 miles west along that line from the ninety-sixth to the one hundreth meridian.

For five days or more, people from many states assembled at the border to register and make all preparations for the take-off. Around sixty-five thousand persons, some of them women, were ready to make the run from such northern centers as Arkansas City, Caldwell, Kiowa, and Hunnewell and thirty-seven thousand from southern centers of Hennesey, Arlando, and Stillwater in Oklahoma.

At last it was twelve o'clock and the guards promptly fired the signal guns. With many whoops and hollers, the masses of humanity surged forward, rushed pell-mell and helter-skelter into the Strip on horseback and in every kind of horse-drawn vehicle—buggies, spring wagons, surreys, buckboards, carts, wagons with and without covers, wagon running gears or parts of them, on trains and a few on bicycles.

How many Mennonites took part in the race probably cannot be determined. There were some who raced from Caldwell or other points north or also south. The settlements at Meno, Medford, Fairview, Orienta, Lahoma, Kremlin and others may have had their beginnings in this race.

This writer's father, Abraham Dalke, a blacksmith from Henderson, Nebraska, made the run from Caldwell on a train which he described as being made up of forty-two cattle cars with passengers packed inside somewhat like posts on end and passengers completely covering the tops of the cars, with some clinging to the sides wherever they could find a hand- and a toe-hold. The train, powered by three locomotives, at first lagged behind those on horseback and in assorted vehicles later overtook them and then traveled ahead too fast for safe jumping off. However, some took the risk safely while others suffered skin abrasions, bruises and even broken bones.

As intimated, this was not an ordinary horse race—in fact there were two races, one from the north and one from the south—for it had prizes for thousands who staked a claim somewhere along the course soon after the start, later on and at the finish. There were losers too, those who failed to stake a claim; those who found they had made their stake on school land (four sections to a township); and of course those who lost out to rival claimants.

In two hours, riders and trains from the opposite direction met near the middle and the race was over. In two hours, near fifty-thousand homesteads had claimants on them and the towns along the railroads were populated. There remained only primitive first nights in the open and the detail of filing at a land office to legalize the claim. Even though continued standing in line was eliminated by issuing numbers, there were days of waiting.

The Homestead

Since Father did not jump off the train he was one of the losers but he did not lose his interest in the Strip. He and Isaac Regier, a hardware dealer in Henderson, made a train trip to Enid in early spring. The former returned with a lease on a school quarter and the latter, having paid a man to relinquish his claim, had filed on the homestead. Subsequent early comers of the Mennonites to the Enid vicinity leased school land, rented a farm or purchased relinquishments which many who made the race were willing to sell for $800-$1,000, because they had enough of drought, poor crops and hard times.

Having loaded our *Siebensachen* and some belongings of Isaac Regier, Father and I boarded the immigrant car and after two cold nights we arrived at Enid, later called North Enid, May 16, 1894 and thus became the second Mennonite family to arrive, Bernhard M. Regier having come a few months earlier. He and two sons were there to meet us and helped drive the cows we brought to the Isaac Regier farm where they lived in a one-room dugout, rather primitive and crowded living for a family with nine children.

The third family to arrive that year was Gerhard K. Fast with George and Katie and the fourth was the Peter Janzen family, all from Henderson. The latter family came overland, having its goods loaded on a hayrack which the family followed closely in a buggy.

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

How anxiously we looked for their arrival, how expectantly we walked to North Enid for a letter, which had not always come! Finally the hayrack drawn by two ill-matched mules came in sight as it topped the hill on the Chisholm Trail. At last they were here, after nearly three weeks of traveling. There was much primitive moving to and from the Strip for a period of five or more years. In 1895 Isaac Regier arrived by rail and one day Peter P. Regier with his bride, Mary Schellenberg, of Buhler, Kansas, drove by our place in a covered wagon to the home shown in the picture although it was then not so well improved.

Breaking the Prairie

Those who made the run and those who moved to the Outlet one, two or three years after the opening had to start farming from the beginning. There were dugouts to be made, houses, sheds and barns to build, good ones or makeshift as finances might dictate, wells and cellars or caves for protection against cyclones as well as for storing vegetables and for keeping dairy products in a cool place had to be dug. Then too, the prairie had to be broken if there was to be any crop.

A grasshopper plow was used to break the prairie. It had a short low beam and four adjustable rods that functioned like a moldboard. When properly adjusted it cut, lifted, turned over and laid the sod smoothly and without a break into the furrow of the previous round. Usually operated with two horses, it was fun to walk behind the grasshopper for the cutting of the thick mat of grass roots made a pleasant sound and the sod turned over gracefully and fell in place so easily; but watch out for that shoestring weed, its roots might cause the plow to jump out and then there would be the job of pulling it back with the attached doubletree adding its weight and sometimes the horses too would have to be pulled back to start over again.

Sod broken in the spring could be planted to kaffir corn, milo maize, cane, watermelons or sweet potatoes and turnips; or as one neighbor did, to castor beans. For fall planting of wheat the sod was double disced before sowing with a drill.

The dry years that prevailed after the opening did not bring the results anticipated from a farm in the Strip. Father pastured his cows on 53 acres of wheat the winter of 1894-'95. Dry weather caught the crop

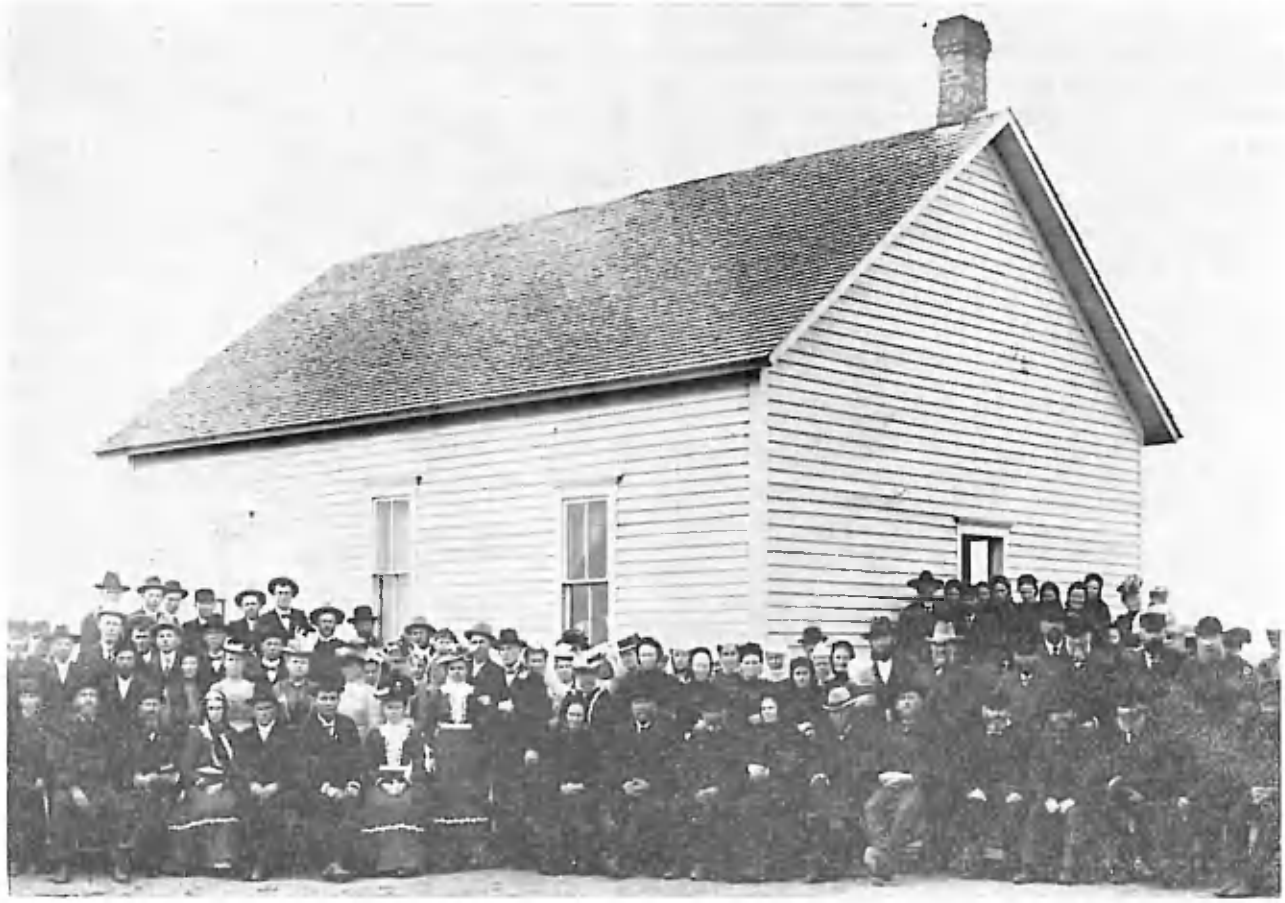
when it was ready to head out, with dire results. What a harvest—short stunted straw, small shriveled heads, some not fully out of the boot, really not worth cutting—but he needed seed, or thought he did, for another try. It had to be cut and how! He attached a sheet metal platform to the sickle bar of the mowing machine and while his oldest son drove the horses as he walked beside the mower, father raked the cut grain with a suitable rake farther back on the platform and when it was full pushed the load off, thus forming windrows. By agreeing to pay a setting fee he succeeded in getting a thresherman to thresh the two small stacks. And what did he get? One bushel per acre! This was our reward for all the work, days and days of it, not to mention the fact that he had sown a bushel and a peck per acre. However, he was glad to get the seed and to trade blacksmithing services for enough more wheat to sow 75 acres.

Lean Years

The harvest of the second crop was better but still not good. When two headers cut the grain in a day and a half they were through harvesting and all the wheat was in stacks. A horse-powered machine was engaged to thresh this. It was interesting to watch the men set this machine. The horsepower had to be braced and staked down so it could sustain the reaction and stay in proper position. Two men accomplished this by alternately driving iron-ringed wooden stakes with sledges forcing them into the ground in less than a minute. The sweeps were unloaded and inserted into the square holders provided for them on the main power wheel and brace rods were fastened to them; tumbling rods were coupled with knuckles and tumbling rod boxes were anchored to the ground with stakes. The power was now ready for the five teams which the team owners drove to their places, one team to a

Enlarged M.B. Church of Pioneer days, North Enid, Okla.

Triple wedding in Pioneer days, M. B. Church, North Enid, Okla.



Peter P. Regier Family around 1897.

A. Dalke Homestead, 1899.

sweep, holding the doubletree with all tugs attached in one hand and manipulating the reins with the other. When the teams had been hitched the driver took his place on the platform and started the horses; slowly the power began to turn the tumbling rods, the momentum gradually increased and the horses kept going round and round while the hum of the machinery increased in pitch and changed, now higher, now lower, as the feeder varied his feeding or failed to control it properly. We threshed four bushels per acre.

Pioneer Threshing

Peter Regier, who moved to the Outlet in 1895 was a farmer thresherman and businessman, operating a lumber yard in Henderson, Nebraska. He, with his sons, operated two or more threshing machines each season in Nebraska. When he moved to Enid he brought with him an assortment of farm machinery the like of which had not been in the vicinity up to that time. In the spring of 1896 he purchased directly from the factory a new Huber steam engine and threshing separator. The picture shows this machine in operation during that season. C. P. Regier, separator tender is standing on the separator, Peter P. Regier is the engineer and Isaac P. Regier is on the water wagon. This was the first and only machine in the neighborhood for miles and miles around, which explains why they had such a long threshing run—the longest ever around there lasting almost ninety days. Peter Regier then sold the outfit which was moved farther west to thresh some more that season.

The new machine Regier purchased the next year, again a Huber outfit, had a cyclone stacker, then the newest improvement on threshing machines. The 1896 machine had a self-feeder, also a new feature. This second Huber threshed our third crop which yielded fifteen bushels per acre. C. C. Grunau worked with this outfit and supervised my work of cutting some bands. After being operated two seasons this rig was sold to the Kroekers, thus starting Henry Jr. off on his long career as a thresherman. He was to wear out the Huber and a Case separator with the same engine.

The new rig Regier purchased for the ensuing season was a Minneapolis. The photograph shows this machine, some years after the new paint was worn off, at the completion of a setting on the Peter Regier farm. John P. Regier is on the separator, C. P. Regier stands in front of the feeder and as the engineer, I am seen in front of the flywheel.

H. H. Poetker came to the North Enid community to thresh, moving in with an old Huber outfit from farther west. He soon purchased a new Huber engine and two years later a Case separator. As apprentice to this outfit I often hauled 5-6 tanks of water per day, moved the cook shack and loaded coal from the farmers' pile onto the coal wagon and tended the team for $1.25 for a twelve-hour day, which included board with the crew and lodging at the straw stack. The following two years the engine was in my care for twice that sum and the same bedroom.

The Voth brothers owned the Huber outfit shown threshing around Kremlin. Abe Voth is running the engine, John, the water "monkey," is on the water wagon and Jake stands on the separator while Peter is at the coal wagon. For many years George Voth also had an outfit, operating it with a tractor. H. H. Poetker's Huber machine was like the one shown here.

Threshing at North Enid in 1910.

Peter Regier's outfit, North Enid, 1896.

Peter P. Regier's Minneapolis threshing outfit, 1908, operated by D. L. Dalke (in front of fly wheel) and C. P. Regier (in front of feeder).

Isaac Regier's outfit consists of a Northwestern engine and Red River Special threshing machine. He purchased the separator in 1910 and paid for it out of earnings before the season ended. Ben B. Regier (standing on the machine), is tending separator, and I am running the engine. This engine I judge the second best of the eleven different engines representing nine different makes it was my pleasure to run. The Advance Rumley I ran in Kansas in 1928 was the best and the last.

Threshermen did not become wealthy. There came

Voth Brothers' Huber threshing outfit operated by Voth Brothers, (Abraham, Jake, John, Pete), Kremlin, Oklahoma.

Peter Regier's home near N. Enid. (Left to right) Isaac, Katherine, Mrs. Regier, Elder Peter Regier, and Cornelius P. Regier.

Diedrich L. Dalke operating Advance-Rumley, 1928, Portis, Kan.

Notes on Map →

Author's notes on some farm locations, beginning with section 9. (Each number is centered on four quarter sections.)

S.E. 9—Jacob Heinrichs preceded Toews. Then bought by C. P. Regier. S.W. 10—Purchased by Dr. Goosen. John Funk lived here after Thiesen. S.E. 12—Geo. Kroeker followed Jansens. S.E. 13—Later Heinrich Thesman. S.W. 13—Jansen brothers first lived here in dugouts . . . S.W. 17—Abraham Braun and Henry Buller. Later bought by Isaac Regier. S.W. 18—Goertzen sold to Isaac Regier. S.E. 13 (Range 9)—Jacob B. Regier followed Goertzen. S.W. 14 (Range 7) Goertzen sold to A. Dalke. N.E. 19—Friesen sold to Abraham Schmidt. N.W. 20—Frank Poetker before Schmidt. N.E. 21—Sold to Gerhard K. Fast. N.W. 33—Skeleton Stage Station on the Chisholm Trail once located here. N.E. 33—Abraham Goertz, blacksmith, followed Nichols.

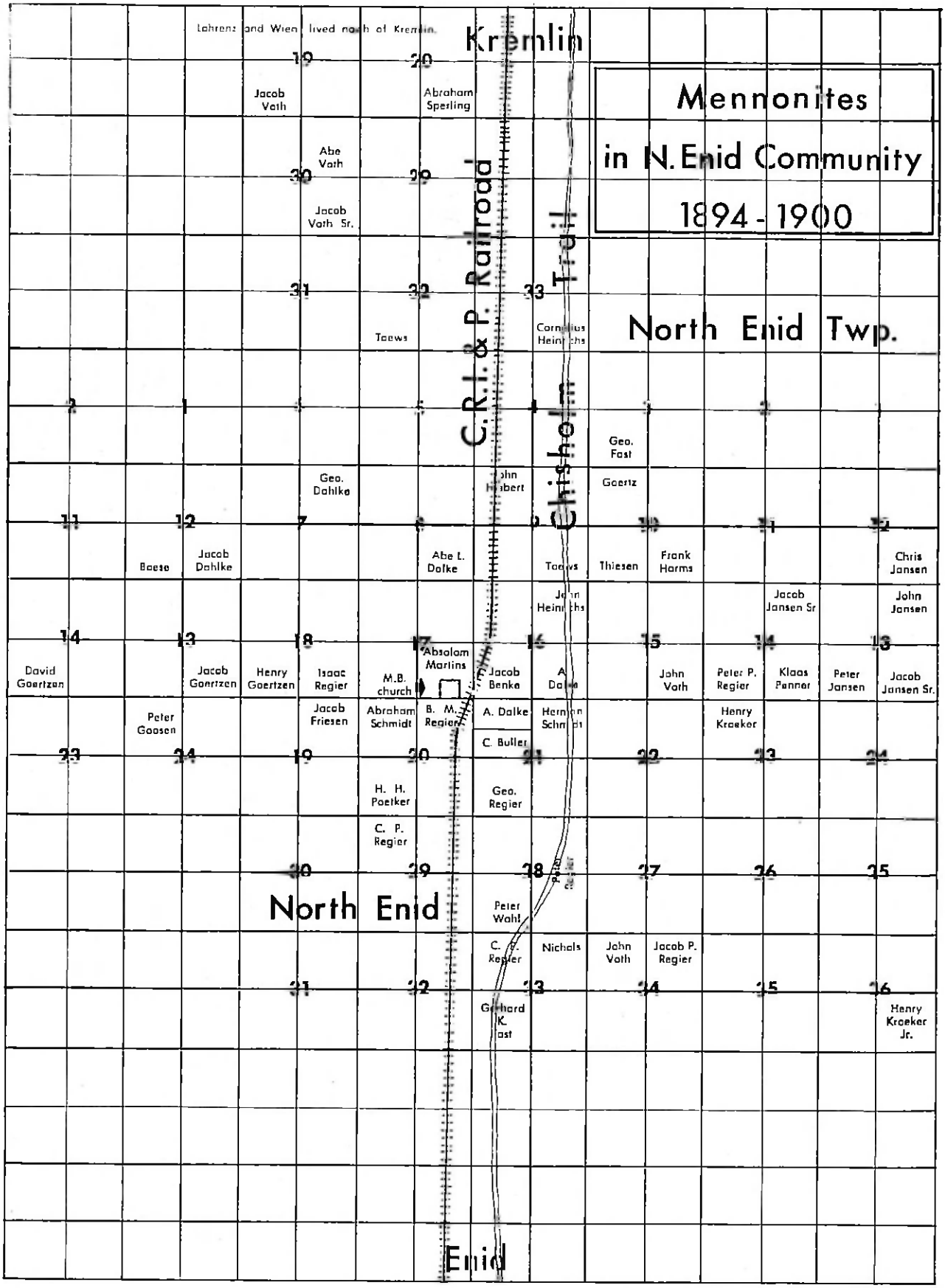
to be too much competition: too many machines produced shorter and shorter seasons. People quit stacking grain and every farmer doing shock threshing wanted his threshed first. Small machines became more popular making it possible for a farmer to spend a whole week threshing his crop which a large commercial machine could do in a day or two.

The earnings of threshermen in the Enid neighborhood were not large. An account book shows that Poetker was paid $173.61 for threshing 3,118 bushels wheat and 441 bushels oats by one farmer in 1900. This took at least three days and the $73 may well represent his profit on this job which was one of the best. This wheat was sold for 45 cents per bushel.

When there was no cook shack the farm women prepared delicious and substantial meals. The crew of about twenty men ate with such gusto that to "eat like a thresherman" became a byword. Supper was served around 8 o'clock. There was a good variety of food, including cake and pie. An afternoon snack was usually brought to the field to sustain the hard workers.

Separator men were conditioned to chaff and dust. They were expert at lacing a belt, smelling and cooling a hot box and working at dentistry without a license.

Diedrich L. Dalke, author of article and C. L. Dalke, his brother.


Mennonites
in N. Enid Community
1894 - 1900
North Enid Twp.
Kremlin
Enid
North Enid
C.R.I. & P. Railroad
Oklahoma Trail
Lahrenz and Wien lived north of Kremlin.
Jacob Voth
Abraham Sperling
Abe Voth
Jacob Voth Sr.
Toews
Cornelius Heinrichs
Geo. Dahlke
Geo. Fast
Goertz
Boese
Jacob Dahlke
Abe L. Dalke
Toews
Thiesen
Frank Harms
Chris Jansen
John Heinrichs
Jacob Jansen Sr
John Jansen
David Goertzen
Jacob Goertzen
Henry Goertzen
Isaac Regier
M.B. church
Absolom Martins
Jacob Benke
A. Dalke
John Voth
Peter P. Regier
Klaas Penner
Peter Jansen
Jacob Jansen Sr.
Peter Goosen
Jacob Friesen
Abraham Schmidt
B. M. Regier
A. Dalke
Hermann Schmidt
Henry Kroeker
C. Buller
H. H. Poetker
Geo. Regier
C. P. Regier
Peter Wohl
C. P. Regier
Nichols
John Voth
Jacob P. Regier
Gerhard K. Fast
Henry Kroeker Jr.

Mennonites Rise to the Challenge

The Kansas Floods of 1951

By HARLEY J. STUCKY

KANSANS will remember 1951 as the year of the floods. In that year Kansas suffered a greater damage from floods than droughts, tornadoes, and other disasters had ever brought. Beginning the middle of May, the heavy rains continued through the middle of July with periodic cycles of flooding downpours.

By the time the third cycle of heavy rains struck Kansas from June 21 to June 30, practically all of its major rivers in the eastern third of the state were at record heights. Highways were closed at some places, transcontinental train service was shut down, and damages, mounting in the millions, had been caused.

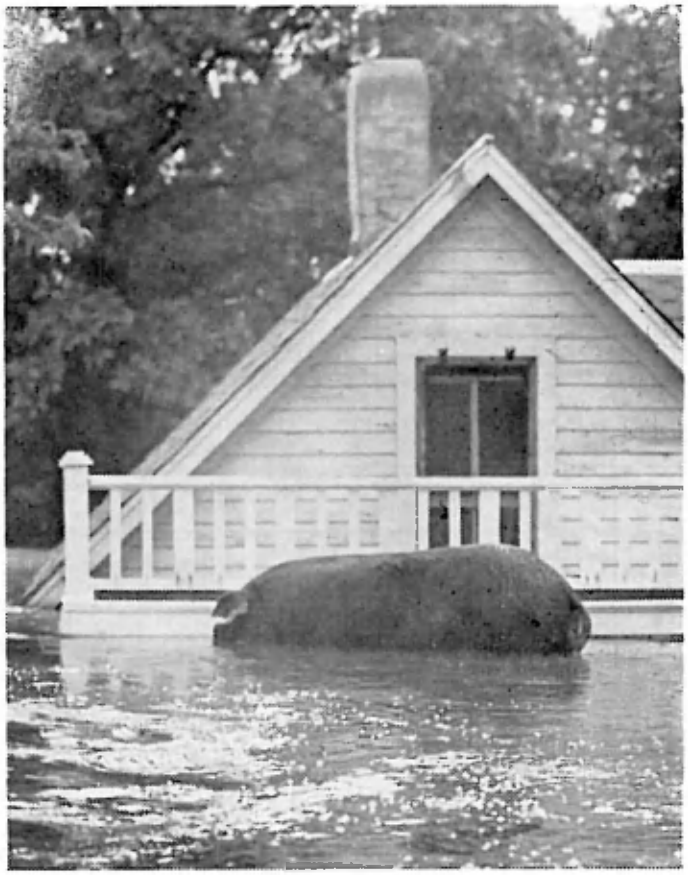
Dry Kansas Floods

In July, the rains continued with streams and rivers rising again to disastrous levels. The towns of Marion and Florence were flooded four times in less than two months. Other cities completely or partly inundated were Manhattan, Topeka, Ottawa, Osawatomie, Independence, Emporia, Abilene, Salina, Clay Center, and Halstead, while scores of other towns suffered heavy losses from the raging water.

As many of Kansas' streams converge in the northeast area of the state and empty into the Kansas or Kaw River, the two major cities along this river, Topeka and Kansas City, bore the full brunt of the flood waters which reached all time record height.

As the flood waters rushed downstream weary people began the pitiful task of reclaiming their homes, farms, and industries, and of re-establishing themselves. In Kansas and Missouri 49 persons died, more than a 100,000 (someone placed the figure at 167,000) were left homeless, and two million acres of rich farmland had been inundated, and the total property losses exceeded one billion dollars. All this was the result of the Kansas Flood. Kansas will long remember 1951 as the year of the Great Floods, or of many floods, or as two months of floods.

But every cloud has its silver lining, and certainly this was true in 1951. None of the flood refugees suffered from lack of food, shelter or medical care. Emergency facilities were adequate in most places. Thousands of volunteer workers, and nameless heroes came to the rescue of their less fortunate brothers.



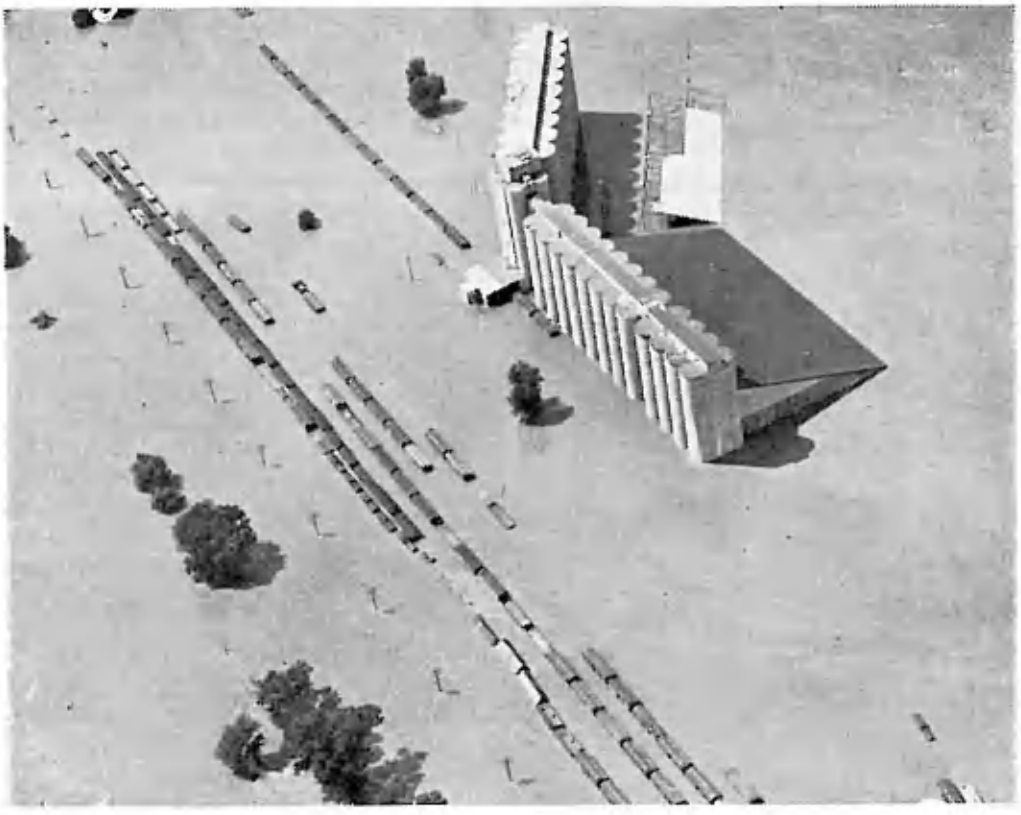
Houses were completely flooded and livestock perished in many cases.

As the flood waters rose and fell in May, June, and July of 1951, the helping hands of thousands of neighbors and friends came into play to extend aid, irrespective of class, color, political creed, or religious faith. Everywhere volunteers helped to maintain dikes by sandbagging and patrolling, or helped to evacuate those who were in the path of the surging waters, or were busy rescuing those who were marooned.

Much of this work was carried on under the direction of the Red Cross, which spent some $12,350,410. Of this amount, $87,185.95 was spent on the emergency phase, $8,550,296.07 for rehabilitation, and $2,668,094.26 for household furnishings. In addition, some $31,079 was paid to aid farmers replace farm supplies.

Among those who sought to alleviate the suffering and misery of this disaster were the various Mennonite groups, such as the Amish, the Church of God in Christ, Mennonite, Mennonite Brethren, Krimmer Mennonite Brethren, Old Mennonites, and the General Conference Mennonites. The burning convictions of peace, nonresistance and the practical application of love, coupled with years of toil on their farms had prepared them for an occasion such as this. During the emergency, the Mennonites helped in the rescue work and gave food, clothing, and helped to provide shelter. After the flood waters receded, hundreds of Mennonites helped in the clean-up phase of the operation, and finally, when most other groups had

City homes and streets, elevator, railroad tracks, were flooded.



Cuts courtesy, "Topeka Daily Capitol."

forgotten their stricken neighbors, the Mennonites were still helping in the rehabilitation of those unfortunate victims of the flood who could not help themselves.

Spontaneous Response

When the first flash floods inundated various central Kansas towns in May of 1951, the Mennonites helped in the clean up and patrolling the dikes. Men from the Old Mennonite congregations of Hesston, and from the Bethel College Mennonite Church helped to patrol the banks of the Arkansas River. Day and night they kept an eye for possible "water boils" in the dikes and behind them.

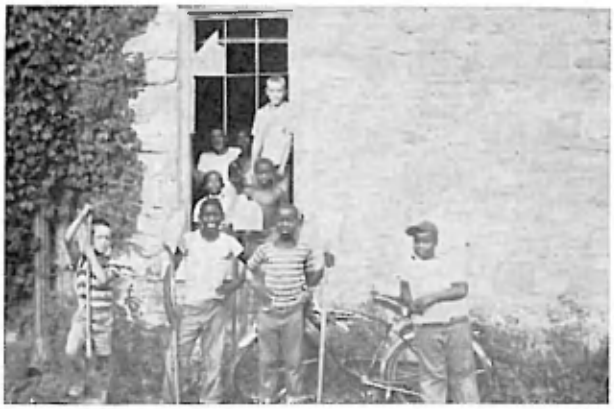
When the torrential rains of July 10 and succeeding days swept the state, Mennonites helped in the rescue of those who were marooned and helped to provide emergency rations and supplies, particularly to those in central Kansas, as at Marion and Florence. The Bethel College Peace and Emergency Relief Committee, sent sandwiches and other supplies to Marion and Florence. The latter city was served about 10 days. Other Mennonite groups also made their contributions. At Florence the canteen, under the general direction of the Red Cross, was open for twenty-four hours a day, and served some six to nine hundred persons. Merchants from Newton and surrounding towns, churches, and other organized groups, did what they could to alleviate suffering. The Eden Mennonite Church sent two truckloads of food and clothing to Florence in less than 48 hours.

Many of the flood refugees had fled their homes in the night, saving nothing except the clothes which they were wearing. All of the furniture, family keepsakes, family albums and photographs, or other valuables, were ruined. Many residents were in a state of shock and nearly every person could tell a tale of heroism and tragedy. It was the duty of those who were concerned to listen sympathetically to these stricken people and to counsel them with words of wisdom.

While the flood waters remained, the residents of inundated homes would spend hours standing at the water's edge waiting for it to recede so that they could return to their homesteads, and repair the damage, and start life anew. With the receding waters, the second phase of operations commenced. The clean-up phase began at Halstead and other places on July 13. On Saturday, July 14, the waters receded far enough so that men could begin cleaning-up operations in Marion and to a very limited extent at Florence. When we arrived at Marion that Saturday afternoon, we were thrilled with the way our Mennonite people responded to the occasion. They had come from Moundridge, Inman, Buhler, Goessel, Hillsboro, Newton, and other places, with trucks, shovels, mops, rubber hose, brooms, scoops and such other tools as were needed. They went down this street, and up that street, from one house to another, and helped to carry out the debris, tables, chairs, other furniture, appliances, papers, bedding, and mattresses, which were waterlogged and so heavy that it was a good job for four men to carry them out. After the rubbish was carried out, the men would begin to scoop out the silt, which often was from two to twelve inches deep. The last step in the process was to sweep and wash the house out.

On Sunday, July 15, the same process continued in many other towns, among them Florence. The ox had fallen in the well, to use Biblical phraseology, and the Mennonite people did what they could, even on the Sabbath. In Florence the Mennonites of many different groups helped the local citizens to salvage what they could and clean out the rest. There were some fifty to seventy-five people from Hoffnungsau alone, according

Mennonite volunteers helped to clean up and rehabilitate houses for occupancy in a flooded town.



Many homes collapsed and were ruined. Now the clean-up phase and rehabilitation work began which continued many months.

to Albert Gaeddert, who also participated as vigorously as any in the clean-up of Florence on this particular Sunday afternoon. As the flood waters receded in other towns, the Mennonites again moved in, helping in the clean-up operations in Topeka, and even in Kansas City. Most of these Mennonites came from central Kansas but they also came from Nebraska, Oklahoma, Missouri and other places. The Church of God in Christ, Mennonites, sent hundreds of people to Topeka and Kansas City.

After the Publicity

Some months after the clean-up operation when all the publicity had died down, the Mennonites made arrangements with the Red Cross to rehabilitate some of the homes where private resources, insurance money, and other aid did not enable the owner to hire enough help to restore his home. In a few cases our aid helped to stretch the money received from the Red Cross, particularly for the poor homes in North Topeka. With the aid of a continuing foreman, carloads of men kept coming into Topeka from central Kansas to repair the homes and churches in a needy section of North Topeka. The MCC sent a continuing team of reconstruction workers from Voluntary Service. They, together with the volunteer workers who came in, built a number of homes which still stand as a testimony. In Topeka, there was a continuing Mennonite witness in other ways too. The first summer after the flood, a vacation Bible school team was sent out by the General Conference and each summer in succeeding years, assistance has been offered. The MCC established a continuing Voluntary Service unit with a community center for youth, recreation, Bible clubs, etc. In the summer of 1955 this program was shifted to the I-W's in the area who took over the work as a "plus" project. Fellowship of various types is still continuing between the colored people of North Topeka and some of the Mennonites of Central Kansas. Many of the Mennonite ministers still have standing invitations to preach to the colored churches of this area.

The first phase of disaster work is the most glamorous and the most newsworthy, hence many people from all the walks of life respond. But as the publicity dies down, the response to the clean-up phase and rehabilitation work begins to waver and finally dies out. In the first phase people are motivated by sympathy and sheer curiosity, but in the second and third phases, their motivation needs a deeper rootage; they need motivation that emerges from a faith that is written into the very fabric of thought and life. They must also be in the kind of vocation from which they can readily be released for various periods of time. The fact that they were farmers, accustomed to hard work, and held the conviction that service to others is an essential part of the Christian faith, prepared the Mennonites for this work. Thus when it came to the actual clean-up phase of the operations in Marion and Florence, some people have estimated that three-fourths of those who assisted were Mennonites. In other towns the percentage may not have been as large but it was still impressive. Months after the actual disaster, the Mennonites were still making their witneess.

Expressions of Gratitude

As a result, many expressions of appreciation and thanks were made. The Marion Chamber of Commerce expressed thanks in the *Marion Record Review* of July 19, 1951 to "Hillsboro, Lehigh, Goessel, Pilsen, Durham, Tampa, Canton, Peabody, Newton, Lincolnville, Lost Springs, Ramona, Hesston, McPherson, Galva, Moundridge, Canada, Aulne and other towns, communities, churches and individuals." Similar statements of appreciation appeared in other newspapers. Of these, perhaps the most significant for this paper are the following. First a quotation from a letter written to the *Evening-Kansan* and appearing in its editorial of July 23, 1951:

> We wish to thank all those who helped in any way in our recent flood disaster in Marion and especially the Bethel College students who worked so faithfully helping clean up in the courthouse and elsewhere.
>
> It seems to us that these students are learnings things about life that are not found in textbooks.—Board of County Commissioners, Marion County.

Another illustration of appreciation comes from the *Florence Bulletin,* of August 2, 1951. The story is entitled

(Continued on page 190)

Otelia Compton Hall, Wooster College, dedicated October 22, 1955.

The House on College Avenue

Otelia Augspurger Compton

By WILSON MARTINDALE COMPTON

THE task which the President and the Board of Trustees have invited me to undertake on this joyous occasion is an easy one for me as an alumnus of the College of Wooster. But it is a difficult one for me as a son of the woman to whom today you are doing honor. They have asked me to be personal in what I may have to say and to leave to others the more objective reference to the building here to be dedicated. I speak for a family which has had a great stake in the history of this College and has great hopes for its future.

Otelia Augspurger Compton

We are dedicating today not merely an achievement of architecture and craftsmanship, not merely an imposing assembly of brick and mortar, not merely a needed addition to a college campus, important as all these may be. What we are dedicating is a great hope symbolized in the simple Christian faith of an heroic woman whose shadow is still discernible on this campus—Otelia Augspurger Compton, my mother. So, in her name and in the name of her family, I thank the Board of Trustees and the people of Wooster and Wayne County. Also I thank the family of my mother's long-time friend, the late Hattie Corrin Strong, to whose generosity this beautiful building owes its origin; Jeannette Kittredge Watson, eminent friend of Wooster; and the Ford Foundation which, in honoring my beloved late elder brother, is honoring also his mother.

At the turn of the century there were four houses in the three blocks of College Avenue below the College. There are many houses now. But there is only one in which echo the footsteps which in the faraway reaches of precious memory I can still hear. I am glad that the House on College Avenue, the home which I knew as a boy, will one day become the property of the College of Wooster. I well remember the day that my father and mother enthusiastically burned the mortgage on that house, a mortgage held for long years by the College itself which in 1891 had loaned to a rising young instructor the money necessary to buy a home for his growing family. The records of the Treasurer's office will show that the mortgage payments always were made in full and on time. There was no substitute even in hard times for keeping one's promise. That was my father's way.

The Family

My late father, Elias Compton, affectionately known to Wooster thousands around the world as the "beloved Dean," as student, teacher, administrator, or emeritus, gave more than sixty years of service to this College. When he retired as Dean of the College over thirty years ago he said to the students on Wooster Day: "I love Wooster; I love its ideal; I love its life, hard as its struggles many times have been; I love its history and the men and women who have made it. I owe the College more than I can ever repay." My mother shared that sentiment.

My father was a psychologist by profession. My mother was a psychologist by instinct. I have often wondered whether the instinct is not greater even than the profession. My mother herself had remarkable poise, a trait which shows up in some of her grandchildren, and a serenity which even four small children could not ruffle. I suppose that my brothers and I and my sister were not more unruly than most other families of four. But we were what the psychologists today would describe as "individualists," in other words, potential troublemakers.

My beloved sister, Mary, now the wife of Charles Herbert Rice, distinguished long-time missionary and educator in India and Pakistan, was known to her brothers as their "little mother." She always was trying to help take care of them. This at the time was not always appreciated by them. As a college student she set a *magna cum laude* standard which not one of her brothers was able to match. My late brother, Karl Taylor Compton, as a boy, was an insatiable reader of encyclopedias and of the literature of the natural sciences on which he could lay his hand. He always had a new idea about some interesting

gadget. His first glimpses of the mysteries of the universe were in the laboratories of Severance Hall on this campus. There he had the aid of inspiring and devoted teachers. In later years he came to world-wide renown as scientist and educational administrator. But the start to fame was as master of the great Palmer Physical Laboratory in Princeton. My brother, Arthur Holly Compton, now one of the world's eminent "natural philosophers," was an irrepressible experimenter. At fifteen years he had "invented" a thirty-foot heavier-than-air glider, and a gyroscopic "stabilizer" for aircraft, prophetic of further adventures in science which led him to the Nobel Prize at age 36. In later years he headed the group of scientists which "captured" atomic energy.

As a small boy I recall having read the fanciful story of Icarus who tried to fly to the sun. I thought it ought to be possible for a man to fly like a bird or at least to fly over the adjacent hedge from the roof of the porch with the aid of an umbrella if the wind were just right. I confided this idea one time to my mother who was in the kitchen making a batch of bread.

In later years I have seen harried mothers confronted with preposterous proposals of this kind burst into a torrent of reproach to their obstreperous offspring. My mother never criticized or ridiculed her children no matter how fantastic were the ideas which were lugged into the kitchen for her consideration as the constitutional "arbiter" of all important matters. She would say to my brothers and she would say to me: "Maybe there is something to that idea of yours. Now you help me get this bread into the oven and then we'll go into the living room and talk about it." What a difference! I never heard my mother make fun of any child's idea. I never saw her angry or irritated over children's interruptions of her busy day of housekeeping. Here again was Otelia Compton, psychologist by instinct.

Otelia Augspurger Compton (1858-1944).

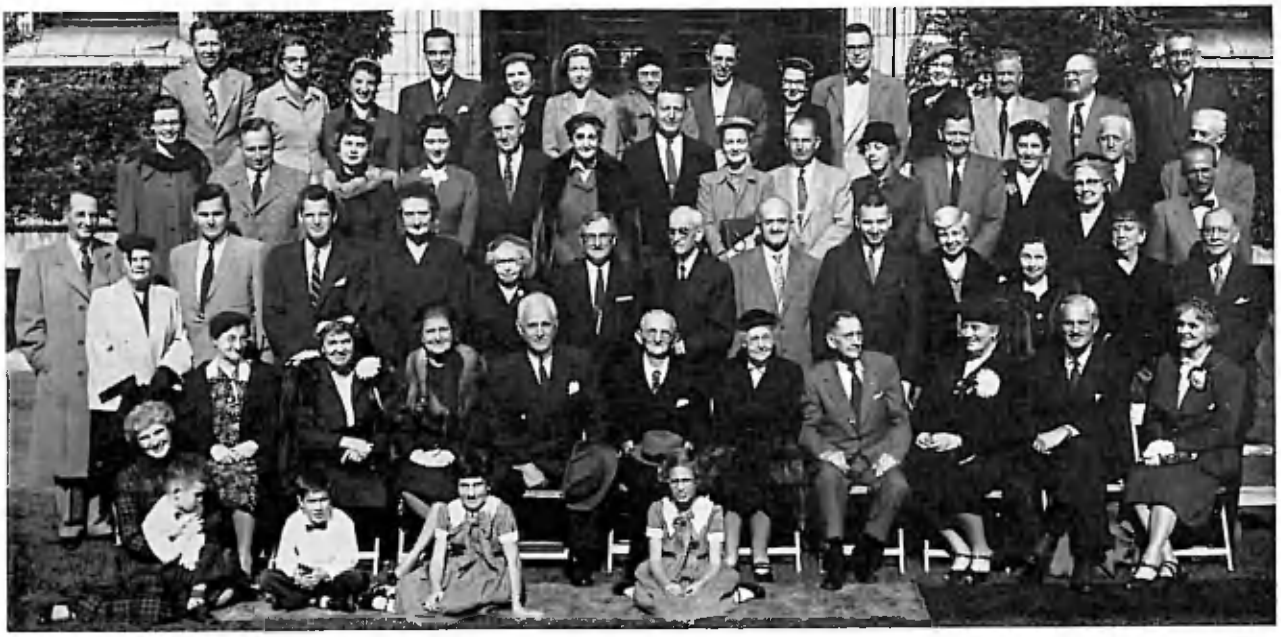
Background of My Mother

My mother was the daughter of Swiss-German Mennonite ancestry, leaders in the great religious and pacifist movements in Europe, who migrated to America in the 18th and 19th centuries seeking here the peace and freedom which were forbidden in war-torn Europe. Her great-grandfather, Daniel Holly, was a recognized leader of the Mennonites in Central Europe and represented them at Court. Her paternal grandfather, Christian Augspurger, received the Legion of Honor from Napoleon as King of France. So you see that the family habit of acquiring medals may have been partly inherited.

These Mennonite families nearly a century and a half ago chartered their own sailing ships and embarked from Frankfurt—until recently the headquarters of the American Army in Europe—for America the "land of promise." They brought with them their libraries, the first pianos to be brought into Ohio, their preachers and their teachers.

Samuel Augspurger, father of Otelia Catherine, was an industrious farmer. He also operated paper mills, grist mills and sawmills, using primitive water-wheels along the Miami River. He was a leader in his community. In 1874 he was the Chairman of the School Board, which was seeking a teacher for the little red schoolhouse of Woodsdale Village in Butler County. A young man of eighteen from a neighboring village came one day to apply for the job. His name was Elias Compton. He had just graduated from nearby Lebanon Academy and was earning money to go to Wooster College. A black-haired girl of fifteen with flying tresses answered his knock at the door. She was a pupil in the village school. Her name was Otelia Catherine Augspurger.

Twelve years later, despite the vicissitudes and financial hardships which meanwhile had beset her family, she had worked her way through the Western Female Seminary, now the famed Western College for Women, at Oxford, Ohio. Then she married her former village



The dedication "family" photo. (Row seated, left to right). MaryBelle Compton, Margaret Compton (Mrs. Karl), Helen Compton (Mrs. Wilson), Wilson M. Compton, (Uncle) Beckett Augspurger, Anne Augspurger (Mrs. Otto), Otto Augspurger, Betty Compton (Mrs. Arthur), Arthur Holly Compton, Mary Compton Rice (Mrs. Herbert). This photo was taken at the time of the dedication of Otelia Compton Hall, October 22, 1955. All members on the photo are relatives of Otelia Augspurger Compton.

schoolteacher who had encouraged her to go to college and, as she said, had helped her to "see the stars." Together they came to Wooster. Together they lived and served here for more than half a century. Together they founded the House on College Avenue. Forty years later Western College honored Otelia Augspurger Compton with a Doctor of Laws degree for achievement as a wife and mother.

To me and to my brothers and my sister the House on College Avenue has always been a treasure of memories. The world sees in it perhaps only second-hand furniture, homemade makeshifts which could be afforded by a teacher's meager salary—never more than $1,500 a year until the children had grown up, had finished college, and had left home to try their own wings. Until later years there were no utilities save running cold water. The cellar had only a dirt floor. Cooking was by coal stove. Among the daily chores for the children were kindling, coal, and ashes. There were a few treasured heirlooms inherited from a family which, with many others, had suffered financial woe after the War between the States. No jewelry. No sterling silver. No period furniture. Nothing which would attract the insterest of an antique dealer. Nothing but "treasures"!

The Faith of My Mother

In my mother's room as long ago as I can remember were two books: A Bible, and Charles Sheldon's inspiring little book "In His Steps." The Bible she left to me and we have it in our home in New York. It is of an old-fashioned binding and was given to her by my father in 1885, the year before they were married. In it as she gave it to me was an embroidered bookmarker within which was encased an inscription in my mother's firm handwriting, undated but bearing the signature Otelia Catherine Augspurger, signifying that it was written before she was married.

In this company of Wooster I venture to read that inscription as revealing my mother's inner motive power. It was a simple compact.

"I solemnly agree," she wrote, "as God shall help me:

1. To observe regularly seasons of secret prayer at least in the morning and the evening.
2. To read daily at least a small portion of the Bible.
3. To say a good word for Jesus Christ always and everywhere.
4. To try to save at least one soul every year.
5. To engage in no amusement where my Saviour could not be a guest."

That was the simple creed of a girl in her twenties. It was the creed by which she lived a long and useful life and the creed by which she died long after her allotted four-score years.

With her will my mother left a long list of what she called her "prized possessions." Among these she placed:

First, "Pater's Book," a massive album of good-will letters presented to my father by the Board of Trustees, the Faculty, and Wooster friends when he retired in 1926.

Second, a scrapbook record of happy summers over nearly fifty years in the camp at Otsego Lake, Michigan, founded by my father and his beloved colleague, the late Jonas O. Notestein.

Third, her Mother's Day Book with testimonials of respect and affection from over the world.

Fourth, her American Mother Gold Medal, awarded in 1939.

These were followed by many items of little intrinsic worth, things made for her or given to her by members of her family. She spoke of them as "love tokens" from her "little children of bygone years." These she willed back to her children who had given them, or to their children.

Now there is to be a Memorial Room in the dormitory where will repose many of these family mementos, of interest perhaps by their very meagerness to girls of another day, as an evidence of the enduring values in life—the silent treasures of family, home, community, and church—symbolized in the life of Otelia Compton.

Recollections of Otelia Augspurger Compton

By MRS. RODOLPHE KINSINGER PETTER

The grandfather of Otelia Compton was Christian Augspurger. He was my great-grandfather. A king of France honored him with the fleur de lys (Legion of Honor) decoration. He emigrated from Strassburg to America in 1819 and settled at Woodsdale in the productive Miami Valley of southwestern Ohio. Here he prospered and at his death left a farm of 160 acres to each of his twelve children.

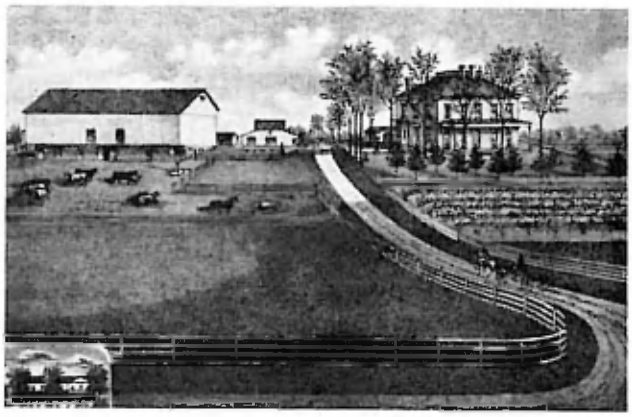
Otelia, as the second child was born on Uncle Sam's inherited farm, which joined "Mittelhof," the farm on which I was born a few years later. My other great-grandfather chose this farm land and named it after the Mittelhof of Germany where he had been renter. Together with a group of Mennonites from Hesse, they hired a sail boat in 1832, which brought them across the Atlantic in 72 days.

Having been younger, my only recollection of Tillie, as all the relatives called her, was when she and a cousin sang, "Listen to the Mocking Bird," at some gathering in a hall which a public-spirited Mennonite provided above his grocery store. The thrill of that duet never left me to this day.

I also have a very faint recollection when a rich bachelor uncle took Tillie and my father to the Philadelphia Centennial Exposition in 1876, paying all of their expenses.

Uncle Sam's fine brick farm building still stands on the hill; so does Mittelhof, though remodeled. But Uncle Sam's grist mill, where our father had the cornmeal ground which provided the mush we children relished on cold wintry mornings before trudging off to the little Pleasant Hill country schoolhouse, is gone. So also is the Woodsdale schoolhouse where Tillie learned to know her teacher who later became her husband.

Our paths diverged when I went west to serve the American Indians, while she and her husband's interest centered on Wooster College. Yet among my mementos, I treasure an occasional letter from cousin Otelia Compton,



(Top) Farm of Samuel Augspurger, Butler, County, Ohio, where Otelia Augspurger Compton grew up. (Below) Trenton Mennonite Church, where the Augspurgers worshiped.

which breathe a deep interest in the Kingdom of God. She served her home, her family, her community, her church, her country, her God, and rightfully deserves the great honor bestowed on her for exemplifying the ideal American motherhood.

Otto Bartel home, team of horses, and family picture (1938) at Grunau, West Prussia, where the Bartels lived prior to World War II.

The Odyssey of a Mennonite Family

Prussia - Siberia - Alberta

By OTTO BARTEL

I was born May 3, 1884, at Gross-Lubin, Prussia. I married Marie Bartel September 7, 1911, and lived in Grunau near Marienburg where we owned an estate of nearly 500 acres, which we occupied till we had to flee on January 25, 1945. My first wife died August 2, 1925. We had six children aged from two to fourteen. On February 7, 1929, I married Marie nee Cornelsen, a widow with three children. We have five children, making it a total of fourteen children. The two oldest boys were killed during the war and two children of my second wife died in 1945 and 1947 as a result of the war.

When the German front collapsed in the Danzig area in the early spring of 1945, most of the German population fled westward. This included the Mennonites of our area. As minister and mayor of the community, I preferred to stay and look after those who could not flee. When the Red army approached, I threw my billfold with some $25,000 into the ditch in order that I would not be molested. The German men were herded together to be shipped to Russia. On April 1, 1945, I was put into a freight train at Graudenz, Prussia; and during the following twenty-one days, I was on my way to a forced labor camp named Shadrinsk, east of the Ural Mountains where I remained till June 15. I belonged to labor Class III which could perform only light work. We were informed that in Soviet Russia everyone had the right to work. Our work consisted of making the ground between the barbed wire fences smooth so that in attempts of escape the tracks would show clearly. Although not exactly ill, I lost forty pounds in five months. In the middle of June a medical commission examined Class IV which was unfit to work. Since others were granted the privilege of a medical examination. I made use of this opportunity. Thus I was added to Class IV which group was transferred to a hospital where I remained for five weeks. On July 29 I was released to be returned.

On August 26, we arrived in Hogerswerder, Germany. We were not permitted to return to our home province, but had to go west of the Oder-Neisse line. I went to Wernigerode a. H. Here I was reunited with my family September 13, 1946, at Mulnke in the Harz Mountains in the Russian zone, after one and a half years of separation. We could not be thankful enough for the privilege of joining again.

Four-year old bull sold in 1944 for over $2,500. "Valte" a mare, and LORE the jewels on the Bartel farm.

The Otto Bartel family occupied one room in this house for three years. Mr. and Mrs. Bartel ready to leave for Canada (1952).

In March, 1947, I received a few acres of land on which to settle, near which my son Henry and daughter Elsbeth, had returned to in May, 1946, after having been prisoners of war in Russia. In the fall of 1950 we were permitted to occupy a home. Till then, we had been living in one room. We were permitted to experience the gracious help of our Lord during the six years of our stay in the Russian zone.

Around New Year, 1952, we and our children Erich Quiring and Rudolf Janssen were determined to leave the East Zone but did not know how. One day a person approached me telling me how I could cross the border. In a miraculous way the Lord led us through the German police force and the Red Army guards from the East to the West zone like the people of Israel walking through the Red Sea. This was on January 25, 1952. We were a total of nineteen persons—parents, children, and grandchildren. Our hearts were filled with joy and thanksgiving because of the Lord's presence and leading. Soon we reached the MCC camp at Gronau.

On April 12, 1952, we embarked at Bremerhaven and arrived at Coaldale, Alberta, on April 26, 1952. First the family worked in the beet fields for two years. During their free time the children worked in Calgary, Alberta, where the sons started to build a barracks in March, 1953. The family moved to Calgary and started with the building of a home. By Christmas, 1953, we moved into the basement of this home. In a year the house was completed.

Of our ten living children, one daughter and her husband are in Germany. One son with his family lives in Winnipeg, Manitoba, and the oldest daughter with her family lives in British Columbia. Seven of the children are with us. Five of our sons and two sons-in-law are building houses in Calgary.

In 1922 the Mennonite Church of Thiensdorf-Rosengart had elected me as minister. The conference of the Mennonites of Germany ordained me as elder in 1947. I am continuing my service for the Lord in Canada. Looking back over the experiences in my life, I am particularly aware of the fact that Psalm 91 has been literally experienced by me. I cannot report about difficulties and hardships which I had to endure, without praising the mercy and faithfulness of my living heavenly Father in Christ Jesus, whose comforting fellowship was constantly with me in all hours of my life. (See next page.)

The Otto Bartel family and home at Calgary, Alberta, October, 1955. (Home belongs to son, Gerhard).

The sons and sons-in-law of Otto Bartel constructed these houses in Calgary, Alberta, 1955.

A New Beginning in Alberta

By RUDOLF JANSSEN

My brother-in-law, Gerhard Bartel, and I with my family arrived at Coaldale, Alberta, on April 26, 1952, where we had committed ourselves to work for two years in the beet fields. During this time we also did some work in canalization. Gradually we shifted to construction work. One of the earliest firms we worked for was Art Sullivan and Co. Ltd., Calgary, Alberta. In 1955 we received a contract from this firm for framing houses. Thus far the firm had built 50 houses a year. During the first half year of our contract, 180 houses were built. Financially we had a hard beginning, starting our business with a $1,000 loan with interest at 2 per cent per month. Our own firm name is J. A. and B. A. Building Contractors. Prior to Christmas, 1955, we employed 10 to 20 people. We framed from 25 to 30 houses in one month. We are now employing 30 people and pay wages monthly amounting to $9,000. In addition to the work we are doing for Sullivan and Co. we are also building complete houses in the price range from $20,000 to $70,000. We have signed a contract to build 400 houses in Edmonton, Alberta, in co-operation with Art Sullivan and Co. Here we will employ 50 to 60 workers. Our building project in Calgary will continue.

My free time I spend in work for the Calgary Mennonite congregation. For three years I have been youth leader and am also Sunday school teacher. Since our congregation grows constantly, there is much work in connection with the enlargement of the worship facilities. In conclusion I would like to say that the Lord has given us much during the last four years. We came to this country with nothing but a debt for our transportation. May the Lord give us strength and wisdom to be true stewards in his Kingdom.

These homes range from $14,000 to $16,000 in price. They were constructed by the Bartel sons and their sons in law.

A Christian Creed in Blue Delftware

By SIBOLD S. SMEDING

IN 1953 I saw an exhibition of religious art in The Hague, most of which came from the Vatican Museum in Rome. An item that made a deep impression on me was a Grecian cross of about one foot in both dimensions. The top of the cross was bent to form a capital P and suspended from the arms of the cross were the letters "Alpha" and "Omega." A fourth century Christian had cast this form in bronze. This symbol now forms the center of a fine specimen of old Delft blue wall platter, made by the old Mennonite pottery of Makkum in Friesland, The Netherlands.

(Authentic Delft pottery is no longer made by the potteries in the town of Delft, but only by the centuries-old Mennonite ceramic industry of the Tichelaar family

in the small Friesian town of Makkum.)

This platter is called the catholic or general creed which it expresses in symbolic language, at once old and modern. The interpretation which follows is my own.

This confession is Christ-centered: the central symbol means Christ who as the crucified Saviour is the Alpha and the Omega. The background of this symbol consists of the capital letters X and P which in Greek stands for *Chr.*, the fourth-century abbreviation for Christ.

In the representation you see Christ as the mediator between God and man. God is symbolized by the upper equilateral triangle with the all-seeing eye (an old symbol for the holy Trinity which came into frequent use only after the Reformation). Man is symbolized as male and female by the black and white circle with the two symbols, internationally accepted in natural history for masculine and feminine.

The activity of the mediator in providing for a movement from God to man and from man to God is indicated by the place of the law (Decalogus) and prayer (Paternoster). The few words on this platter are given in Latin to emphasize the ecumenical character of this Protestant confession.

Immediately surrounding this movement are further symbols of the relationship of God and man. From God emanates the word, symbolized by the book with the Greek inscription which is translated, ". . . these are they which bear witness of me" (John 5:39c).

The ordinances are also expressed: baptism by undulating water in which man is partially immersed. On the right the Lord's Supper is symbolized by the cup and the wafer.

Surrounding this central section is the oldest Latin Christian confession: CREDO — IN DEUM PATREM — IN JESUM CHRISTUM — IN SPIRITUM SANCTUM. Which translated reads: I believe in God the Father, in Jesus Christ and in the Holy Spirit.

Around this creed is an endless chain representing that which is the realization of this faith and issues from its activity: the Christian church or congregation. Shown in this chain are the symbols of the Christian or church year. The Advent season is indicated by the ship with the cross, Christmas by the manger, Good Friday by the cross of calvary, Easter by the victorious lamb, Ascension Day by the cross in the clouds, Pentecost by the dove which again leads us to the expectation of the return of Christ (the ship with the cross).

Basic Beliefs of the Dutch Mennonites

By H. W. MEIHUIZEN

AN outstanding characteristic of the Dutch Mennonite brotherhood is the refusal to formulate a common confession of faith binding for all Dutch Mennonites. Each member writes his own personal confession before joining the church. It is true that there are some ministers who aim to describe what the beliefs of the brotherhood are; but the brotherhood as a whole, in spite of the appreciation of such a confession, does not accept a definite written statement. The brotherhood refuses in principle to formulate a confession of faith which has to be accepted by all, and expects just as definitely that no one who belongs to it or would like to join it, subjects himself to such a written statement.

Christ the Only Authority

In this way the brotherhood is composed of independent individuals. That is, the members of the congregations recognize no authority other than Christ himself in matters of belief. They are free to express the form and the content of their faith entirely for themselves, and the only limitations which they encounter are that they are assured in their own hearts of the acceptance of the living Christ, who is the only one who has authority. There are no church officers who can exercise authority in the congregation, since they are brethren among brethren and sisters among sisters. Thus the work of the minister consists of being a guide in the spiritual realm, and that of the church council members of giving leadership in matters of organization.

It is also known that the concept of baptism among the Dutch Mennonites is symbolic only. This means that baptism is not necessary as a sacrament through which the original sin is supposedly washed away, because this was done once and for all time through Christ himself.

Regarding the present-day Dutch Mennonite church concept, it must be said that the *Doopsgezinden* do not believe in an organization which rules from above. And yet the concept of a congregation or brotherhood includes more than religious individuals who are drawn together and thus constitute an organization of like-minded believers. For this reason it is not quite right to say that through baptism one joins a congregation. It is rather, that through baptism one expresses intention of belonging to Christ and to a fellowship of people who gather around him. The congregation is not considered as the only true church of Christ, because the Dutch Mennonites consider the other churches as fellowships who also want to belong to Christ.

The congregation cannot be called a fellowship of confession although her members testify and confess. Of course the congregation is a fellowship of faith, but one cannot say that she has an absolutely common faith. The congregation is not a fellowship of saints although the individual members strive to sanctify their lives. Although she is a fellowship hoping for the presence of Christ in her midst, she can never claim that she is the embodiment of Christ in the world. Nevertheless, Christ wants to use the congregation as His body. She can best be called a fellowship of prayer.

It is fortunate that one has difficulties to define this church concept clearly. If that were not the case, the congregation would disagree whether certain people would belong to her, some others would even hesitate to join this fellowship. One would be in danger of again applying the ban, while now since the brotherhood does not have a clearly defined concept, peace prevails. And how can one accurately define the essence of what one loves? For that reason it is sufficient to say that the church of Christ is such a fundamental concept that one knows what he speaks about without being able to express it, and loves her dearly. The *Doopsgezinde* are thankful for this fellowship in which they observe the Lord's Supper and have communion with the Lord.

The Lord's Supper, just like baptism, is not a sacrament, but a mere symbol. Bread and wine are symbols of the indescribable blessing which one receives through the broken body of Christ and His shed blood. Both symbols are used in remembrance of Him, but this observance is "open," that is, the congregation excludes no one who desires fellowship with Christ, even though he is possibly not a member of the congregation. This shows that the earthly church is not clearly defined and is of less significance than the invisible fellowship of those who sincerely long to belong to Christ.

Early Anabaptist Views

We can raise the question whether this has always been the situation in the Dutch Mennonite brotherhood. For an answer we must turn to the testimonies of the martyrs of the sixteenth century. In their letters we feel the heartbeat of the original Anabaptist faith. We can also consult the writings of Menno Simons and Dirk Philips. It seems that there is hardly a trace of a confession of faith accepted by all or prepared by a special group. There is no information about specific statements of faith required before baptism. Later Dirk Philips and Jacques d 'Auchy formulated statements by quoting Bible passages. We can say that whenever the early Anabaptists confessed their faith they did so in a strictly personal manner which was not binding for others. Christ alone was the authority for the early Anabaptists. He was the high priest through whom forgiveness of sins was obtained. He was also the highest authority. Mennonite elders, therefore, were "to rule in brotherly love," as Menno puts it.

The martyrs' concept of the church is identical with the one described as a fellowship of prayer, hoping to be a body that Christ could make use of. Claes de Praet says that his congregation meets where Christ met with His disciples, namely, in the woods, fields, near the shore and sometimes even in houses. "The congregation meets," says Peter van Wervick, "to help each other receive the right insight into truth." Such a church of Christ was more than a local Mennonite church.

Gradually the congregation began to play a more important role. This caused a great controversy in the history of the Dutch Mennonite brotherhood, in which Menno Simons and Dirk Philips were involved. The disappointed and withdrawn Obbe Philips later complained, looking back with nostalgia, "We had all unanimously left papacy and sought how each of us could fear, serve and honor God without minister, teacher, and meeting-houses; but later some were not satisfied with this and looked for visible idols, introducing a church office and order as if no one could be at peace, if he were not a member of such a congregation." The question arises, how could a church with a rigid order and administration, with a generally accepted confession of faith emerge? This happened gradually. Under the terrific pressure of persecution the church was gradually looked at as a sort of a Noah's ark, outside of which there was no salvation. Gradually the emphasis was shifted. The most important factor became not how the individual could be saved, but which institution guaranteed salvation. Thus one part of the brotherhood began to overestimate the significance of the congregational form. Menno named seven characteristics of the true church. Formerly the individual was believed to be acceptable by God, since then the church itself has become the object of the love of Christ. This leads to the attempt to establish a church "without spot or wrinkle." Through this, the pattern for disunity and divisions was established. The brotherhood was divided into the Frisian, Flemish, and Waterlander groups, some of which in turn subdivided again.

Birth of Present Brotherhood

At last some groups reunited on the basis of formulated confessions of faith. This in itself, a fortunate event, lead to the less fortunate view that the formulated confessions had to be accepted by all members. This was not in harmony with the early Dutch Mennonite views. It was Galenus Abrahams de Haan who rose against this development and shaped the future of the *Doopsgezinde* brotherhood. His followers, known as Lamists, considered confessions helpful but not to be used to measure the spiritual life of the members with the possible result of condemning them. The opponents of the Lamists, known as the Zonists, considered the confessions of faith binding and gave to the ministry the authority to judge the members by this accepted standard. Gradually the principle of Galenus became accepted by more and more Mennonites of the Netherlands and

by 1811 the total brotherhood was united in the conference organization known as *Algemene Doopsgezinde Societeit*. The *A.D.S.* is not a governing body although it is in charge of the external administration. It does not influence the form and content of the faith of its members. Each congregation is autonomous and can call any minister it chooses. The constitution can never have the significance of a "church order." The *A.D.S.* merely administers business matters, supervises the education of the theological students, supports weaker congregations and represents the brotherhood.

In this manner the Mennonites of the Netherlands regained their unity without a synod, church order or confession of faith. That this is a real unity was demonstrated when the other Dutch churches divided over various theological problems. That the Mennonites were spared divisions, is due to the fact that each one had the freedom to have his own beliefs and because there is little inclination in our brotherhood to accept radical views in a controversy. The only radicalism which we represent is that we would like to remain loyal to the original principle which seemed to be lost temporarily but which was regained, namely, not to subject others nor ourselves to any human confession of faith.

Dutch Mennonite Study Group Formulates

A Confession for Our Day

By HENK VAN BILDERBEEK

THE Mennonites the world over speak with nostalgia about Holland. They think of Menno Simons and Witmarsum. From Menno they have received their name. However, we are not satisfied to be named after Menno; we want to express and be that which he aimed to be, namely a true Christian. But how do you express true Christianity about which there are so many views and convictions? There is, for example, a great difference between the Mennonites of America and the *Doopsgezinden* of the Netherlands.

The Dutch Mennonites live in an entirely different spiritual atmosphere than that found among the Mennonites of America. The spiritual fellowship emphasized and practiced in America is almost absent among the Mennonites of Holland. The Mennonites of Holland are much more a part of the total religious and cultural life of the country. This weakens their own fellowship. This would not be a drawback if the members of the Mennonite congregations who live scattered over the country would have strong spiritual fellowship with each other. It appears that the traditional *Doopsgezind* fellowship and family ties are stronger than the true fellowship in belief and spirit.

The extreme individualism of the Dutch Mennonites has undermined the idea of a corporate confession: "We believe." Instead we have a personal arbitrary expression of faith which is being defended as being inspired by the Holy Spirit. Could the Holy Spirit as a person of the Trinity, testify against God and Jesus Christ and teach something different from the Father and the Son? If the divinity of Christ is denied, could that be inspired by the Holy Spirit? If it is said that prayer does not change things what spirit speaks thus? If members of the congregation do not pray, read the Scriptures, or attend the church regularly one can see the fruits of it.

You say: But we do confess our faith. We confess our guilt before God and we receive forgiveness of sin. We baptize on the basis of this confession. But the confession is very flexible in form and content. The great danger consists in the fact that there is no recognized common basis which prevents the believer from slipping into unbelief or superstition.

As one of the characteristics of a true church, Menno Simons names obedience to the Word of God. On the basis of this obedience the early Anabaptists could permit themselves to be free in the form of their confession. When the authority of the Word of God is weakened the picture changes. If the truth of the revelation is denied, not only form but also content becomes relative. It is sad to hear members of the congregation talk in this spirit about the Bible, God, Christ, baptism, and the Lord's Supper. How can a corporate witness originate in such an individualistic brotherhood? How can a sense of mission and missions be born in this situation? The same thing can be said about the peace witness.

In this emergency situation a number of young Mennonite ministers drew together in the Netherlands. They have aimed to arrive at a corporate confession. The result of this is a booklet entitled *Mennonites Confessing Today* (*Doopsgezinde Belijden Nu*). They want to demonstrate that for the Mennonites of Holland a corporate confession is a necessity. They do this from the point of view that confessing can be done only on the basis of and obedience to the Word of God. We must confess that this Word of God is the incarnate Word in Jesus Christ. Only if we humbly listen to him is it possible for the congregation on earth to really live.

This is the core of the Christian belief, that Jesus

Christ is the Son of God and our Lord and Saviour. In this case it is understood that one individual will formulate the confession differently from the other. But the foundation remains intact. For this reason the contents of the booklet deals primarily with the acts of God as they have become visible in Jesus Christ. It is a corporate witness and an attempt of a group to express the old Christian truth anew. Nothing "new" is being said. It is written because it is necessary in the Dutch Mennonite brotherhood to demonstrate the possibility of formulating a confession of faith and yet giving each member personal freedom. But this is only possible because all are willing to listen to what the Word of God has to tell us. It is possible only when this fellowship in faith is desired, a fellowship with each other and above all with Christ who is the absolute and sole head of his congregation on earth.

The articles of faith are being used to instruct the baptismal candidates. It is hoped that on this basis the young members will grow together in fellowship and belief. It is not the intention that they accept this confession blindly. It is merely a guide to help them find the fellowship in which one relies on God's deeds.

This unity is important because everywhere in the world churches are seeking to understand, to find and to fellowship with each other at the foot of the cross. In view of this, we cannot indulge in obstinacy. The only proper solution lies in unitedly surrendering to the Lord who is more than each of us alone, even more than all of us together. When we talk about Christ our own obstinacy must disappear. We accept or reject him. No compromise is possible. Either he is our Lord and Saviour or he is not.

This we can express together as Christians. Our unity is also with those who preceded us; it is with all martyrs. This we are privileged to do. Is it not a joy that we may confess together! That is our freedom that we can join with each other. The greatest freedom results from giving up personal independence because of fellowship. We form a voluntary fellowship.

This is the fellowship for which our generation longs with heart and soul. We hope that the brotherhood of the Netherlands will not disappoint it. We hope that the Mennonites of other countries will join their brothers and sisters of the Netherlands in this desire. Let us who are separated by the ocean say with Paul, "Nothing can separate us from the love of Christ." "In the Name of Christ" we are seeking fellowship with you and all believers in Christ.

We Believe

I. Concerning Advent we believe that all people of the world are made partakers of the expectation of Israel that God comes as Saviour to mankind.

II. Concerning Christmas we believe that God became man in Jesus Christ and hereby has revealed his Kingdom to Israel and all people of the world.

III. Concerning Good Friday we believe that Jesus Christ gave his life unto death for us and that through this sacrifice he revealed the holiness of God's love.

IV. Concerning Easter we believe that God through the resurrection of Jesus Christ and his appearance in a new embodiment has become supreme over the power of death.

V. Concerning Ascension we believe that God has elevated Jesus Christ beyond the realm of mankind into the heavens whence we expect him as judge of the world.

VI. Concerning Pentecost we believe that God through the outpouring of the Holy Spirit has created his church which, nourished through the Word and the Ordinances, is a witness of the coming Kingdom.

Anabaptist Church Discipline

By HEINZ JANZEN

THE persecuted Anabaptists of the sixteenth century could look with satisfaction upon the victory of their ideas and practices in the church life of the United States. Today, the free-church tradition is solidly entrenched in this land, not only among the Mennonites, but more numerously in groups like the Baptists and the Disciples, which together form the majority of American Protestantism. These groups emphasize separation of church and state, and have little distinction between clergy and laity. However, one idea which has gained little ground in present church life and is even loosing ground among the Mennonites, is church discipline.

Some kind of church discipline has been accepted in principle by the entire church throughout its history. The Apostolic church practiced discipline. The Medieval church had its Inquisition. Calvin's Geneva enforced its regulations with a stern hand. Yet the Anabaptist discipline was a novelty in its time, for it was based most scrupulously on the teaching of the New

Testament. It was also based on a concept of the church which was different from that of the other reformers.

The Anabaptists thought of the church as composed of those who had voluntarily committed themselves to Jesus Christ and were striving to live a holy life after his example. The church, too, was a community of order, and the body determined the pattern of life for the individual member, the pattern in this case being that of a holy community, "that the church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:27). Though some think the New Testament represents a move from corporateness to individual salvation, the Anabaptists rightly saw that New Testament Christianity was a move toward a richer and more precise corporateness. The church was a brotherhood. The Lord's Supper was to be partaken of only by those who fulfilled the requirements in terms of faith, life, and separation from the world. Inevitably, out of such a church-concept as well as from strict obedience to the New Testament, there sprang the practice of church discipline among the Anabaptists.

This brings up the reasons for the practice of discipline, a practice which is so out of favor in this permissive and undogmatic age. As mentioned above, the Anabaptists based their practice upon the command of scripture and the teaching of Christ (cf. Matt. 18 and I Cor. 5). Fear of marring the unity and of corrupting the purity of the Christian fellowship caused them to discipline sinning members. Love of the sinning brother was a prime motive, for by the means of strict discipline, such a one might be shamed into repentance and be restored to real fellowship in the brotherhood. Finally, Michael Sattler asserted with Menno Simons that only by discipline might slander against God's word and God's church be stopped; a timely warning for churches whose evangelistic ministry is hindered by the presence of hypocrites.

It is often asserted that since everyone in the church is a sinner in some sense, no one has a right to discipline another. It must be noted that the ban was invoked only upon those who persisted in sin without repentance, not upon every trivial offense. The open practice of sin was condemned by the Anabaptists. Their lists of offenses usually include the gross sins rather than minor sins. Likewise they condemn heresy of belief and practice as well. Included with this was a strong condemnation against divisiveness.

The Anabaptists followed the Biblical procedure in discipline, first admonishing the offender in private. If this failed after two attempts, then the whole church acted on the case, and if the offender still refused to repent he was to be shunned, that is, no one in the Christian fellowship was to have any social fellowship with such an expelled offender. The Anabaptists were quite optimistic with regard to the effectiveness of shunning and provided for the full restoration of one who finally repented of his sin.

Consistent with their brotherhood concept of the church and with the command of the New Testament, the Anabaptists placed the responsibility for discipline upon the whole congregation. Though, of course, the ministers had a leading role, the laity were basically responsible for executing discipline, by acting as a body. Of course the congregation was responsible to examine its own conscience to make certain that it was acting in the spirit of Christ, in love and not out of the flesh. This was an important safeguard against the errors of episcopal monarchism, which unfortunately is making inroads into some Mennonite churches.

The Anabaptists were in a sense high-churchmen, for they sensed the close relation of the temporal action of the church with the eternal consequences in the Kingdom of God. This was manifested both in their waiting for the leading of God in such matters, and in the belief that separation from the church meant separation from Christ. Nevertheless, they were wise enough to recognize that though the church accepted some hypocrites, God would, nevertheless, ultimately judge such persons.

The Anabaptists did not always live up to the enlightened teaching of their leaders. Some were too strict in applying discipline. Others were too lax. Some even failed to restore repentant sinners. Yet, as a whole, they were sound and the strength of the movement bears witness to the potential that lies in a church disciplined according to the command and spirit of Jesus Christ.

Granted that the Anabaptist teaching is basically true to the Bible and true to Jesus Christ, the church of today must seek to face the implications of this teaching for its life. If discipline is an integral part of God's will for the life of the church, then discipline must be implemented in the life of the church. This must, of course, begin with admonishing those who fail in this matter. It may even involve continuing some form of isolation from church bodies which have no standards; though, of course, it would never justify a failure to recognize and cooperate with other bodies who were truly Christian.

Anabaptist discipline is applicable to education. In view of the breakdown of discipline in public life and even in our schools, Christians must re-examine the teachings of the scriptures on discipline and critically evaluate the philosophies which have failed to cope with the social problems of our day. Surely Christian discipline in the spirit of love is preferable to the laissez faire conduct so prevalent in schools today. Remarkably enough, separation from class activities and privileges is a well-recognized form of discipline today.

Discipline in the church as well as in other areas can easily be misused. Careful teaching and a vital church life are essential concomitants. If these are lacking, the church may easily depart from the Anabaptist and New Testament pattern.

Did Our Forefathers Have a Theology?

By ALBERT D. KLASSEN, JR.

THERE is a concerted effort to define the theology of the Anabaptists. This involves an attempt to understand why there is no early systematic outline of Anabaptist theology set forth by the original leaders of the movement, comparable to that of the Lutheran or the Calvinistic groups.

C. Henry Smith has suggested an answer to this problem in the fact that, while the movement began with scholarly leaders, persecution soon deprived the Anabaptists of these leaders.[1] Cornelius Krahn asserts that ". . . the absence of a theological system . . . merely proves that they had no opportunity or leisure to pursue such endeavors during the times of severe persecution."[2] While these may be evident factors in explanation of the lack of an early established Anapabtist theology, are they conclusively descriptive of the sixteenth century situation?

Recall the characteristics of Anabaptism in its early stages. There was much transience, with groups geographically scattered — groups which were founded by various evangelists with varying insights and emphases regarding this new grasp of faith. Combine this with a basic tenet of Anabaptism faith, the "priesthood of all believers." As pointed out by Don. E. Smucker, "A typology of Anabaptists includes in addition to the soundly Biblical party, chiliasm, pantheism, mysticism, and antitrinitarianism."[3] Even when the "Biblical party" is chosen as the core or essence of sound Anabaptism as it is preferred today it must be admitted that this too had its complexities. "They did not even produce generally accepted confessions of faith. Most of the doctrinal statements of the sixteenth century Anabaptists are personal expressions of faith which did not gain general recognition."[4]

What was the essence of this "soundly Biblical party" of the Anabaptists? Referring again to C. Henry Smith, ". . . the Anabaptists insisted that each individual must decide the Biblical message for himself. The greatest degree of liberty must be granted the individual conscience in spiritual matters. Anabaptism was the essence of individualism. No other people during the Reformation period knew the contents of the Bible as did the Anabaptists."[5] Does this suggest that there was something more basic than Scriptural authority in the early Anabaptist position? Perhaps.

The Anabaptists insisted that there were points of insight lacking in the other Reformation groups, as well as in the Roman Catholic Church. This was true, they asserted, though the Scriptures had always been open, if not to the laity, nevertheless to the educated priests and monks, and had been opened to the people by the work of Martin Luther and others. What then was lacking? In their insistence that the Scriptures were their final authority the Anabaptists tended to overlook their own understanding asset, *i.e.*, the earnest, searching, uninhibited spirit with which they themselves approached the Scriptures.

It is worthy of note that there seems to have been a hesitancy, and subsequently an aversion, to emphasize the importance of the "Inner Word" or spirit which played such an important role in early Anabaptism. Hans Denk's insistence on the "Inner Word" as being basic seems to have been lost in the fear, or aversion, touched off by Thomas Müntzer and his radical violence. There is too a natural human tendency to desire to place as much responsibility of judgment and authority as possible to sources outside of the individual. In so doing there is the danger that the individual betrays his faith in the ability of God, as Spirit, to guide and direct man in his striving, from within.

Has this tendency caused a gradual deviation from the essential Anabaptism of the sixteenth century? Did the founders of Anabaptism go to the Scriptures for authority on the basis of some external dictates of tradition or the Catholic Church, or did they, in their acquaintance with the Scriptures, find authority as it spoke to them through their experience? It is possible that their experience of the authority of the Scriptures was the sixteenth century equivalent of the experience of men with Jesus in the first century: They "were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."[6]

Perhaps it is not impertinent to ask whether there is a place in Anabaptism for a systematic theology. What is the purpose of the present quest for a systematic Anabaptist theology? The Anabaptist concerns were not formally theological (if they were primarily theological), or speculative in any sense, but rather a manifestation of their experience with God as He confronted them in the Jesus of the Scriptures. In this they avoided the familiar pitfall of sterilizing truth by endeavor limited to human reason. "The actual processes of life are carried on often quite apart from the ideal of truth which Christ brings, and intellectualization or rationalization is used to close up the gap or to conceal the disparity between the comprehended ideal of Christ and the disobedient practice of the actual life."[7]

It seems, from what has been suggested here, that there was no systematic theology evident in the most dynamic century of Anabaptist history. This may seem difficult to imagine, but remember that in the new freedom of the priesthood of all believers there was present

a vigorous vivification of Christ's spirit in everyday life and a comprehensive acquaintance with the Scriptures. "All their statements in the realm of doctrines, faith, and ethics were born in an emergency."[8] And most of these statements were quotations from the Scriptures. Even the exception to this generality seems to bear out this characteristic.

In Holland, where persecution ceased earliest and a strong intellectual leadership was at work in the latter part of the sixteenth and the seventeenth centuries, more Mennonite theological material appeared. However, when the issue of choice arose between a doctrinal and a "Christian living" emphasis, the seemingly inherent Anabaptist tendency away from doctrine was manifest in the ensuing retreat from production and use of doctrinal material.[9]

Could it be that a systematic theology would be an expendable diversion from the Anabaptist stream of life? It seems that in those early years of zeal the closest approximation to theological formulae occurred in the everyday attempts to evangelize, educate, and explain, when their new piety of discipleship created a fertile situation. This existential theology is not expendable. Theirs was not a preoccupation with dogma, or belief, but a living out of the spirit of life with which they became acquainted in the personality of Jesus. "It is this quality of what we moderns call 'existentialism' which was deeply characteristic of the Anabaptist theology of discipleship, the inseparability of belief and practice, faith, and life."[10]

Saying that the Anabaptists had no opportunity to develop a systematic theology, whether this is true or not, detours the consideration of whether they would have formulated one, granted the opportunity. The human tendency to find a simplified security in setting something down in black and white (whether that be ink on paper or "right" and "wrong" on the conscience) is always present, but in what manner was this human tendency a part of the essence of Anabaptism?

The Anabaptist vision seems to fall, descriptively, into three aspects.[11] Firstly, and as an approach to the other two aspects, it consists of the individual being a day to day personal disciple of Christ as He is manifest to men in Jesus of the Scriptures. Secondly, it consists of the church being a brotherhood fellowship of such voluntary, responsible individuals in Christ. Thirdly, it consists of the relationship of these individuals, to each other and to the world at large, being one of the expression of God's love at all times. It is evident that an articulate theology is essential here, but can this be a systematic or dogmatic formulation?

The Anabaptist modus vivendi, with its lack of a theological system, in those early years, in some respects reminds one of Kierkegaardian existentialism.[12] What are the concerns of contemporary Anabaptists? To define and adhere to a traditional theology for the sake of remaining "Anabaptists" would be paradoxical. On the other hand, to cultivate a pliant theology with its source in a comprehensive acquaintance with the Scriptures and an urgent, searching, unquenchable spirit of need for God's guidance, meeting the exigencies of conflict and evil in the world today—discipleship, brotherhood, and the love ethic—is this not the essence of Anabaptism?

[1]C. Henry Smith, *The Story of the Mennonites* (Newton, 1950) p. 30.
[2]Cornelius Krahn, "Prolegomena to an Anabaptist Theology," *MQR*, XXIV (Jan., '50). p. 6.
[3]Don. E. Smucker, "Anabaptist Theology," *MQR* XXIV (Jan., '50) p. 73.
[4]Cornelius Krahn, *op. cit.*, p. 5.
[5]C. Henry Smith, *op. cit.*, p. 29.
[6]Matt. 7:28, 29.
[7]H. S. Bender, "The Anabaptist Theology of Discipleship," *MQR* XXIV (Jan., '50) p. 28.
[8]Cornelius Krahn, *op. cit.*, p. 6.
[9]Cornelius Krahn, *op. cit.*, p. 7.
[10]H. S. Bender, *op. cit.*, p. 31.
[11]H. S. Bender, "The Anabaptist Vision," *MQR* XVIII (April, 1944) p. 78ff.
[12]Bretall, *Kierkegaardian Anthology*, (Princeton) p. 210f.

THE KANSAS FLOODS OF 1951

(Continued from page 175)

"The Mennonites Helped Florence Recuperate from Flood Waters," and was written by Gordon P. Martin, a member of the *Topeka Journal* staff.

> As the years go on and some of the memories of the Great Flood of 1951 begin to fade, there is one thing residents will not allow new generations to forget. That is the way the hardworking, God-fearing Mennonite farmers have come from miles away to give Florence a helping hand. They scrubbed this town of 1,000 on their hands and knees. They have helped many a flood-stricken resident and businessman to get back on his feet, cleaning both homes and stores. They have found no chore too hard, no task too difficult. . . . They came from Moundridge, Goessel, Inman, Yoder, Hillsboro, Burns, Newton, Elbing, Galva, Durham, Buhler, Hesston, Hutchinson, and Canton, armed with mops, buckets, muscles and their well-known enmity for dirt and untidiness.
>
> There are various sects in their ranks, but all were friends of Florence, as they were of nearby bigger Marion. . . . The Mennonites . . . will know the gratefulness of Florence for years to come.

As a result of the floods of 1951 there was organized a definite inter-Mennonite organization which later came to be known as the "Mennonite Disaster Service." The story of its activities in the disasters, such as the tornadoes in Oklahoma, Arkansas, and Kansas in succeeding years is another chapter that must be told elsewhere. "So faith, hope and love abide, these three, but the greatest of these is love" (I Cor. 13:13).

HOMEMAKING—A CHALLENGING VOCATION

(Continued from page 164)

are courses in literature, music, the arts, and those in religion and philosophy.

A college education should prepare a woman to take an active part in community work according to the time she has available. There is always need for those who can take positions of responsibility in church work, in civic undertakings, and in such activities as scout and 4-H club work. One could make a career of just such activities.

Throughout this discussion we have assumed that the work of homemaking is that of the wife and mother. This is not entirely true—it should not be so. It is always a joint undertaking of both the man and the woman in the home. But the woman has the unique role to play. She bears the children and cares for them in their childhood. Trueblood says homemaking is woman's natural occupation. It is significant and good that today we need not assume that a woman must become a homemaker—we hope that many will choose to do so, and will take pride in their profession.

In conclusion we would like to borrow an idea from Anne Morrow Lindbergh's book, *Gift from the Sea.* There is much of value in this little volume, but of special interest for us just now is the thought found in the last chapter when she says that, "Today a kind of planetal point of view has burst upon mankind. The world is rumbling and erupting in ever-widening circles around us." She says that we are becoming increasingly confused by the many national and international issues confronting us daily. We feel the weight of the problems of the world and are overcome by their immensity. And then we feel we must solve these big problems. She suggests that one must always begin with the smaller group when one is building a better world. Our international relations can be no better than our relations in the home and family. In the small circle of the home one can never forget the particular uniqueness of each member of the family. This, she says, is the basic substance of life. In the home are the individual elements that form the bigger entities. If this is true (and it must be) then the one who is creating the environment for the daily living of the family group becomes much more important than we have sometimes thought she was. Good homemaking has far-reaching consequences and sufficient challenge so that it can be the most meaningful occupation a woman could enter.

Books in Review

Zurich Anabaptists

Brüder in Christo, by Fritz Blanke. Zürich, Switzerland: Zwingli Verlag, 1955. 88 pp.

The records of church history are filled with the thoughts of theologians but tell us little about the spiritual struggles of the anonymous masses of "ordinary" Christians. An exception to this, says Zürich's professor of church history, are the records of court hearings of the early Anabaptists in Zollikon, the sturdy peasant village just east of Zürich. In this engaging little volume Blanke describes the rise, the blossoming and the end of the original Anabaptist congregation in Zürich and Zollikon.

The result is Blanke at his best—the vivid, accurate interpretive reconstruction of dramatic moments in church history. In this study he is particularly successful, both because the setting of the events he describes is the territory over which he has ranged for many years, and because he has a heart which beats for both parties in the historic conflict between Zwingli and the Anabaptists. There are two possible kinds of Biblicism, one more narrowly bound to the letter and one more broadly conceived. There are two corresponding personalities, Grebel and Zwingli, and two corresponding approaches to the reform problem at hand. The amazing thing is to see these simple villagers committed to principles — voluntarism in matters of faith, separation of church and state—far in advance of their time. Their only "error" was to embrace these views before the time was ripe to receive them. But this "error" was in fact a great deed, a step toward a new day.

The story of Zürich and Zollikon has been told before, but never has the sequence of events been set forth so clearly, together with their significance. Particularly fruitful is the study of the decisive months prior to the first baptism when the later Anabaptists are seeking step by step for a solution more acceptable than Zwingli's flirtation with the city council. At one point, had they succeeded, Zürich would have seen a rule of saints that was later to occur elsewhere under the Puritans. The desire for a spiritually qualified fellowship in the Lord's Supper gradually led these pioneers to discover that the point of departure was really much further back, namely in the question of baptism.

An event which so far has gone largely unnoticed engages us in the second last chapter, the prophets of Zollikon. After the second campaign of the city council against the congregation in Zollikon—this one based on the time-tried formula, *divide et impera,* and hence successful—the Zollikoners stage a prophetic procession through Zürich. There is a document in the published records of the Zürich proceedings (by von Muralt-Schmid, Zürich, 1952) which indicates that the city was forewarned. Only Zwingli refers to the event having actually occurred. Nothing is mentioned in the court records. Since there were further arrests some time later, it is very strange that the event is not mentioned. Blanke admits that explanation of this is difficult, but unfortunately does not raise the possibility that Zwingli could have been in error. Are we certain the event occurred? This is not to disclaim it, for if it occurred it was probably to the credit rather than the discredit of the Zollikon group, even if they were mistaken!

In the present discussion of the relationship between the spiritualizers and the Biblicists in the Reformation left-wing, this volume is significant. This story points unmistakably to a high synthesis of letter and spirit in the original groups. There is an appeal to the Scriptures as the final arbiter at the same time as there is an appeal to the call of God within. In this synthesis, the spokesmen of the new faith know themselves called of God.

This book leaves the reviewer with one hope—that it will be published in English—and one wish—that Blanke would also have treated the more thorny problem of social ethics.

Eastern Mennonite College — Paul Peachey

Conrad Grebel Lectures

The Challenge of Christian Stewardship, by Milo Kauffman. Scottdale, Pa.: Herald Press, 1955. 180 pp. $2.50.

This book contains the Conrad Grebel Lectures of 1953 sponsored by the (Old) Mennonite Board of Education and prepared and presented in many communities by Milo Kauffman, a long time pastor and evangelist who served as president of Hesston College, Hesston, Kansas, from 1932-51. The substance of this volume grows out of wide reading and the

author's own varied experience as a church worker and college administrator.

The first four chapters carefully lay the foundation for an understanding of the meaning of Christian stewardship while the next five chapters wrestle with such practical issues as "What Portion Should the Christian Steward Give?" "Is Tithing Practical Today?" "The Mennonite Church and Stewardship," "Improving Stewardship in Our Churches," and "Accumulated Wealth and Stewardship." The author favors the idea of "A Unified Church Budget" in conference giving (p.128) and holds that "The Mennonite Church has by no means reached its potential in stewardship of man power or money. The giving of the church could, and should, be doubled or trebled in the next few years" (p. 133). The concluding chapter is properly devoted to the blessings of Christian stewardship.

Because of its down-to-earth treatment of a down-to-earth problem which confronts every Christian and every congregation, this book can make a significant contribution, not only within but also beyond the larger Mennonite brotherhood. A substantial bibliography on stewardship is a most helpful feature of this volume. Church libraries, ministers, and others who are charged with the promotion of Christian stewardship will find that this book meets a real need.

Bethel College — Erland Waltner

The Alpha and the Omega. A Restatement of the Christian Hope in Christ's Coming, by Paul Erb. Scottdale, Pa.: Herald Press, 1955. $2.50.

This book is a constructive antidote to much current confusion concerning the real significance of Christian eschatology and especially of the doctrine of the Second Coming of Christ. Profoundly biblical yet thoroughly conversant in contemporary eschatological thought it rises far above the common controversies between pre-millenialism and amillenialism to an inspiring Christ-exalting restatement of the Christian hope. It is highly commended for its lofty irenic spirit and its intelligent comprehension and handling of the issues involved.

The book contains the Conrad Grebel Lectures, sponsored by the (Old) Mennonite Board of Education, for 1955. The author of this book is the editor of the *Gospel Herald,* and has also served many years as minister and college teacher and, more recently, as executive secretary of the (Old) Mennonite General Conference.

The book is divided into three parts. Part I introduces the importance and relevance of Christian eschatology. Part II gives eight thought-provoking biblical reasons why "Christ must come again." Part III describes the Christian's proper kind of waiting for the *Parousia.*

The book is well printed, carefully documented, and lucidly written so that the "average layman" may read it without frustration. A brief glossary of terms in the preface serves to orientate the reader to its concepts and terminology. The book abounds in choice quotations yet remains creative and original. An index and a good bibliography would have enhanced the value of this splendid book still more.

Bethel College — Erland Waltner

Early Church

The Early Church. Studies in Early Christian History and Theology, by Oscar Cullman. Edited by A. J. B. Higgins. Philadelphia: Westminster Press, 1956. 217 pp. $4.50.

For any diligent student of the New Testament the appearance of any new volume by Oscar Cullman is likely to arouse more than passing curiosity. Cullman, since 1938 professor of New Testament and Early Christianity at the University of Basel and since 1949 also professor at the Ecole des Hautes-Etudes, Sorbonne, Paris, is one of the most highly respected New Testament scholars of our time and is known especially for his *Christ and Time* and *Peter: Disciple, Apostle, Martyr.*

The present volume is a carefully selected group of Cullman's shorter writings. Of special interest to the reviewer were his discussions on "The Necessity and Function of Higher Criticism" which is a plea for the importance of historical study and "The Origin of Christmas" dealing with the problems of dating Christ's birth and the development of the Christian festivals commemorating it. Even more stimulating were three studies dealing with eschatological subjects. "The Kingship of Christ and the Church in the New Testament" speaks to the problem of Church and State. "The Return of Christ" helps us to see in perspective the hope of the church in the Coming of Christ. "The Prophetic Deliverance of the Body According to the New Testament" throws light on the real significance of the Christian doctrine of "the resurrection of the body." The two concluding studies, "Samaria and the Origins of the Christian Mission" and "Early Christianity and Civilization" help to define the relationship and the mission responsibility of the church to the world.

These presentations will be appreciated most by those who have a substantial background in New Testament studies. They have significance for Mennonites in that they throw light on the relationship of the early church to the world in general and to the state in particular.

Bethel College — Erland Waltner

Books by Sauer

The Dawn of World Redemption. A Survey of the History of Salvation in the Old Testament, by Erich Sauer. Translated by G. H. Lang. Grand Rapids, Mich.: Eerdmans, 1955. 206 pp. $3.00.

The Triumph of the Crucified. A Survey of Historical Revelation in the New Testament, by Erich Sauer. Translated by G. H. Lang. Grand Rapids, Mich.: Eerdmans, 1955. 207 pp. $3.

The translation of these volumes from the original German into English makes available to English readers this work of Erich Sauer, principal of the Wiedenest Bible School in Rhineland, West Germany. The two volumes belong together in that they present one continuous story, namely, the history of redemption in the Old and New Testaments, respectively.

Holding that the Bible is to be taken seriously as historical record, the author develops concise outlines of God's program of redemption beginning with "The Pre-Creation Eternity" and concluding with "The Heavenly Jerusalem." The material is gathered into short chapters, usable as study units, and is profusely studded with scriptural references. It deals with the major Christian doctrines but in historical rather than logical order. It assumes the pre-millenial interpretation of the Kingdom but does not follow Scofield's dispensationalism. It reflects amazing research in the Bible itself but makes very few references to other exegetical or theological works. Where others are quoted at all, they are usually older German conservative scholars such as Bettex. This gives the volume the strength of a certain uniqueness and originality but also the weakness of isolation from contemporary theological thought and discussion. Both volumes include helpful indexes but neither includes a bibliography.

Bethel College — Erland Waltner

Christian Nurture of Children, by Alta Mae Erb. Scottdale, Pennsylvania: Herald Press, 1955. 171 pp. $2.00.

Christian Parents Baby Book, by Alta Mae Erb and Winifred Paul. Scottdale, Pennsylvania: Herald Press, 1955. 48 pp.

This excellent little family volume is very useful for families with growing children. The fact that the first edition required three printings and that the demand was so strong that a revised edition was prepared, speaks for the value of the book. Alta Mae Erb has helped to raise a family and tried to do it from a Christian parent's point of view. Most of the reading material on the market about the family does not treat the subject matter with the sane, well-balanced Christian point of view that Mrs. Erb does. It is therefore especially to be recommended for those who have a deep Christian concern for their children and the total family setting. Several chapters are especially helpful, such as the ones on the "Christian Viewpoint of Play," "Developing a Christian Personality," and "Nurturing the Child in the Home." The chapter on play contains many practical suggestions for the parent as to objects readily available for play in every home and without much expense. This de-emphasizes commercial recreation, and focuses attention on possibilities within the home. In the other chapters, the author skillfully suggests insights into the Nature of personality and what it takes to develop it.

As a supplementary volume, the *Christian Parents Baby Book* provides additional guideposts and a complete record of the child's first years. It is designed to be used as a gift.

Bethel College — J. W. Fretz

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